

THE MISSIONARY HERALD.



ARRIVAL OF MR. PAGE AT MADRAS.

ASIA.

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After a voyage of thirteen weeks, Mr. and Mrs. Page landed at Madras, in good health, on the twenty-ninth of September. They were kindly received; and when Mr. Page wrote a few days afterwards, he had been welcomed by letters from different parts of the Presidency, bearing as many as fifty-eight signatures. Twenty-three of these were from Secunderabad, where the 84th Regiment now is, about four hundred miles up the country, and others from Bangalore, Arnee, and other distant places.

CALCUTTA.

In a letter dated Calcutta, October 7th, Mr. Thomas says, "We have had some ailments, but on the whole we have great cause for thankfulness. We are all alive and able to prosecute our respective labours. The news from the country stations is on the whole encouraging." It appears, however, that the state of Mr. Robinson's health is far from satisfactory, occasioning frequent interruptions to his work. Mr. Thomas adds—

The time for the association is drawing near, and several of our brethren are inquiring about the means of coming to Calcutta for the purpose of attending it. I feel some perplexity. The expense will be considerable, but in one or two instances it will probably be in the end clear gain, as without a change the brethren are likely to be laid aside from labour from a failure of health. This is the case with Mr. Smylie, whose health, and that of his wife, have suffered so much that they have been urged by the doctor to proceed to the Hills. A visit to Calcutta may to some extent answer the same purpose.

MONGHIR.

Our brethren at this station persevere in their self-denying labours, not seeing much present success, but relying on the apostolic principle, "In due season we shall reap if we faint not." Mr. Parsons writes thus, September 29, 1847 :—

The general obduracy and levity so apparent among the heathen is very distressing to witness. We find many who stand and listen, and many who give a formal assent to what we say, as well as many who oppose us by discussion, sneers, or abuse, but alas! we find none who appear to feel a sincere and personal interest in the great question, "How can man be just with God?" Hence it is that they see no beauty or importance in the glorious gospel of the blessed God, and the most insignificant objections or absurd doctrines, which they have heard answered or exploded a hundred times over, are sufficient for them to urge as their reason for rejecting the invitations of divine grace. Our statements are declared to be false, our exhortations are replied to by scorn and jesting, our motives are impugned, and the dear name of our precious Redeemer is blasphemed, almost every time we go to the bazar. These things make up the greatest part of our experience, in our chief work of preaching to the heathen, but these form but a dismal tale to transmit to you. Still we would not complain or be weary in well-doing. Neither our duty nor the approbation of our Master depends on the measure of our present visible success. Our commission is, like the prophet's, to make known the truth, whether men will hear, or whether they will forbear. And we cannot believe it will be always so. The seed we now sow seems to be hidden, lost, and forgotten, but if we have only faith, patience, and fortitude to wait the Lord's time, he may, and who can doubt but he will? by the combined influence of his providence and his Spirit, cause the "wilderness to become a fruitful field," and then we, or our successors, will be compelled to admit, that the efforts

now made amidst discouragement and barrenness, have not been in vain, but are plentifully rewarded.

You have often heard, perhaps, that the latter months of the rainy season are particularly trying to European constitutions. This year the season has been remarkably unhealthy, here as well as in Calcutta. Fevers have much prevailed. Many of our church and congregation have suffered, and some are still suffering; among the rest, our native brother, Nainsukh. I have to be truly grateful on my own behalf, and that of my beloved family. I had myself a short, but sharp, attack of fever, from which, by the Lord's goodness, I soon recovered, and was only detained from labour one Lord's day. My beloved wife has been quite exempt, and our dear child is now gathering strength, after a long and debilitating illness, first fever, then cough. O for gratitude and grace, that these undeserved mercies may bind my heart more firmly to my Redeemer's service!

It is since the date of my last that our dear brother Hurter returned from Calcutta with his partner. He does not enjoy very good health, though generally sufficiently well to engage in missionary labour. He has deter-

mined to take up his abode in Bhagalpore, which is the course dear brother Lawrence and myself united to recommend to him when he wrote from Calcutta to ask our advice about his future proceedings. To endeavour to reside near the hills is, in the judgment of all his friends, unwarrantably to entangle his life, and Bhagalpore, therefore, besides being itself an important field, affords the greatest facilities for intercourse with the hill men, not only those who are taken into the service of the Company as soldiers, who are a most unpromising set, but also very many who are continually coming down from the hills for various purposes. Some delay is occasioned in his removal by the difficulty of obtaining a small house to rent or purchase which would come within brother Hurter's means. As brother Hurter, of course, wishes some native brother to be with him, I have proposed to my Christian bearer, Bunlho, to go, and he is willing to do so. He is of a peculiarly quiet, mild, and serious disposition, and very pleased to be engaged in making known the gospel, whether in addresses or conversation. For some time, I have frequently taken him with me to the bazar, and I hope he will prove a very suitable companion to brother Hurter.

Mr. Lawrence's letter is a fortnight later, October 12, 1847.

Several months have elapsed since I wrote last, during the greater part of which time, I am happy to say, the several members of our mission circle have been privileged to enjoy a goodly share of health. There have been some exceptions, however. Dear brother Parsons had an attack of bilious fever for several days in the middle of last month, but by a kind providence he was quickly restored, and is now quite well. During the greater part of last June I was prevented from attending to any employment by a severe inflammation in my right eye. Unable to bear the light, I was compelled to keep myself confined in a dark room until the inflammation was subdued. For a time I was fearful that I should not recover the sight of the inflamed eye, but I am thankful to say, that except a slight weakness, the sight is now as well as ever it was. My dear partner also has been suffering more than usual for the last month or two, but through the blessing of God on the remedies used, she is now feeling somewhat better. Our native brother, Nainsukh, was prevented, by a fever, from engaging in his beloved employment of preaching the gospel to his countrymen for several weeks; but through mercy he is now, I hope, in a fair way of recovery. So that though we have not been without afflictions, still we have had to rejoice in more abundant mercies.

With respect to the progress of our work, I have but little that is pleasing to communi-

cate. For many months we have not been privileged to witness any conversions, or any very hopeful cases. Some of those members who at the beginning of the year gave us much anxiety and trouble by their unbecoming conduct, and who were consequently suspended, have repented of their folly, and have been restored to the fellowship of the church. But there are still several under church censure. Our congregations, as to number, have continued much the same for some months past, but the word preached seems to have produced little or no effect. A lamentable deadness in regard to spiritual things prevails. Unbelievers come to the house of God and listen to his word, but go away unimpressed, or at least unchanged. We visit the bazars, and preach the gospel to crowds of the heathen, but are still constrained to cry, "Who hath believed our report?" All our brethren have been engaged in their usual labours, except when laid aside by sickness, with their accustomed zeal and diligence, but at present we see not the fruit. That our feeble labours should be in vain is by no means surprising; they are at least most unworthy; but that the cause of God and truth should not progress, that no souls should be saved from such vast multitudes who are hastening on to eternal ruin, is sufficient cause for the most serious reflections and deepest sorrows. The subject often presses heavily on my heart; but in the face of much that is painful

and depressing, this conviction sustains me, the cause in which we are engaged is from Heaven, it is maintained by infinite wisdom and almighty power—it must therefore prevail. Though at present a gloomy night hangs over us, still there is hope that ere long the darkness will disappear, the day will dawn, and the clear shining of the sun will cheer and refresh us.

You probably remember that during the month of August, when the Ganges and other streams have overflowed their banks, and the country is flooded to a very considerable extent, we are accustomed to visit the villages around us, as we are then likely to find the villagers at home and more at leisure to listen to our preaching. On the 29th July I left home in a small boat, accompanied by Sudin, our junior native preacher, and visited a number of villages to the north-east of Monghir. Some of the villages we had visited several times before, but in others of them we could not learn that a European missionary had ever been. In the former we met with a less friendly reception than in the latter. In some instances those who had frequently heard the gospel, showed much opposition and bitterness of spirit: unwilling to hear themselves, they would do all in their power to prevent others from listening to us. Once or twice we were insulted, and ordered to leave the place. Such instances, however, were rare; and by firmness and mild persuasion we generally prevailed, so far at least as to obtain a hearing from the crowds around us, to the no small vexation of our bitter opponents. In several places where, it is probable, the gospel had not been preached before, and the people were ignorant of our object, they regarded us with surprise and suspicion. Supposing us to be servants of the Company, they concluded that we went about the country giving away books and preaching because we were paid for so doing, just as any other servant would do; and they supposed our object was to persuade all the different sects of the country to become of one caste with Europeans. These persons would treat us with great deference, and sometimes appear very attentive, but understand nothing of what we said to them. In spite of all our endeavours to teach them the truth, and to explain our object, they would still retain their own opinions about us and our message. Although they would profess great respect, express much admiration of what was said to them, and declare they considered themselves highly favoured that we had visited them, we could perceive that they wanted not our instructions, and were glad when we left them. The brahmins were generally our greatest opponents; the wealthy treated us and our message alike with

contempt, and seldom could we obtain a patient hearing from a rich zemindar. The poorest and the lowest of the people were so debased in mind as well as in outward estate, that it was a rare case to find an individual who would venture to think for himself in reference to the concerns of religion. The cultivators of the soil, not of the lowest class, and shopkeepers, were the people among whom we found the most encouragement. The most distressing apathy and indifference to religion were manifest amongst all classes; still there were some here and there who appeared better disposed than their neighbours. Wherever we went we obtained some hearers. In some of the villages large crowds both of men and women came to hear what new thing was proclaimed among them, and often our congregations would continue with us for several hours, until we were really tired of speaking. Very few attempted to defend idol-worship, and many we found who appeared much dissatisfied with the prevailing superstitions. Some there were who listened with much interest to the gospel message, and who seemed desirous of understanding it. Two or three cases were particularly encouraging, in so far as that the parties seemed to obtain a clear understanding of what was said to them, were desirous of being better informed, requested portions of our scriptures, and promised to read them, and inform others also of their contents. Impressions of the right kind, it is hoped, were made on the minds of these persons, and though impressions are not conversions, yet by the grace of the Holy Spirit they may lead to it. Such at least is my hope and prayer. After spending nearly a month in the villages, we came to Bhagulpore, where there is no missionary (though, as you are probably aware, a chaplain has been appointed to that station and to Monghir, by government, to officiate half the year at one station and half at the other). Here we spent six days, visiting the different bazars, and preaching among the natives the gospel of Christ. The congregations were generally large, and the attention on the whole encouraging. It is exceedingly desirable that a missionary should reside there constantly, and I believe brother Hurter has decided to make it the place of his residence, intending to labour among the Hindoos and Mohammedans, but more especially to endeavour to do something for the poor hill people, who visit Bhagulpore in great numbers. We reached home in safety on the 3rd of August, having been absent just five weeks, thankful to our God for having preserved us in our going out and coming in, and permitted us again to meet our families and our friends in life and in the enjoyment of usual health.

CEYLON.

COLOMBO.

The following general view of the exertions and prospects of our friends here is given in a letter from Mr. Davies, dated August 16, 1847.

I am happy to say that our schools and stations are at present more encouraging than I have ever seen them. From the first I have felt the importance of improving our schools, and so have given a good deal of attention to them. I have prepared a new set of books, and introduced a new system of teaching the native language, as well as communicating instruction generally, and the success has far exceeded my expectation. As far as I know, no effort had ever been made to analyse and simplify the Singhalese language so as to render its elements intelligible to children. The old mode of teaching in all our schools was but little fitted to train or instruct the mind. I expected great difficulty in getting the teachers to deviate from the old track, but did not experience very much, and now they prefer the new plan. A small manual, which I wrote for the improvement and guide of teachers, catechists, and preachers, has been very useful. I have lately been in several districts, where additional schools could be opened with great benefit. One school will cost from £6 to £9 per year.

Our native mission work is also encouraging, although we have had in some places much opposition from the bishop, catechists, and others. About three months ago we had a general meeting of all our native helpers and others, at one of the central stations. The attendance was large. Many addresses were delivered, and many prayers offered. Although the meeting continued for several hours, there was such a spirit of attention, solemnity, and earnestness manifested throughout as I had never witnessed before in a Singhalese assembly. The meeting has had a very salutary effect in encouraging and stimulating our assistants. Occasional gatherings of the kind will be useful in various ways. It has often struck me that a letter from you expressly to our native brethren, to be read on such occasions, would greatly strengthen their hands. One native brother says he has had a weekly prayer-meeting since, which has been attended

by about sixty persons, which is a most unusual number there.

I am very grateful, dear brother, for your kind sympathy, but am thankful to say that my health is upon the whole very good, and has been so since I returned from the hills the early part of last year. I complain occasionally for a day or two, but am never prevented from attending to my duties, which are frequently both numerous and arduous. Because I am very thin, and drink nothing but water, my friends often try to persuade me that I must be ill. I believe I can go through as much labour as any other European in the colony. Whenever I go into the jungle, I am obliged to walk through the sun from six to ten, and even twelve or fourteen miles, and preach three, four, or five times, but with the exercise, and care and prudence, I do not feel I am the worse for it. Indeed, my native brethren almost invariably get tired first. I do not think it wise to walk too much in the sun, but in my case it is unavoidable. I leave home early in the morning, ride in my bandy six or twenty miles, as it may be. By that time the sun is powerful. Then I have to leave my bandy and the main road, and walk from one station to another through the villages, till I return to the road again in the evening, and ride home, so that I am obliged to walk in the worst part of the day, for the people can be seen at no other time. Still I think occasional change and relaxation absolutely necessary for permanent health. Almost all the Europeans of Colombo spend a month or so in the year at Newer Ellia, or elsewhere. As to the health of my dear wife, I can hardly give so good an account. Her strength is greatly exhausted by her incessant labours in the school, in addition to her domestic duties, which in this country are by no means few, but I am thankful to say that hitherto she has had strength to go through all. At first she had an assistant in the school, but she found the expense great and the help but little, that now for several months she has taken it all upon herself.

In a more recent communication, October 21, Mr. Davies says—

The new marriage ordinance, which has cost us so much trouble and anxiety, has just passed the Council. It is upon the whole satisfactory, and will be of great advantage to us. We failed to carry it on the ground of perfect religious equality; yet practically it will amount to this. The inajority of the

Council conceded all we asked but two points, 1. That all places of worship should be alike, either licensed or not licensed; but it was carried that all consecrated places should be exempted from license. The licenses, however, will be granted free of expense. 2. That licences to solemnize marriage without bans

should be granted by the civil power exclusively, or by one minister appointed in each denomination; but it was carried that the bishop should retain this power, and that the district judge should have the same power to grant licences to those who would not apply to the bishop. In all other respects there is a perfect equality. It is now sent to the home government for approval.

KANDY.

Mr. Allen writes thus in reference to this station:—

There is a little encouragement to labour on in sowing the seed, though next to none that the fruit will be seen by the missionary. To gather a church seems almost impossible, from the migratory character of the people. They sojourn for a time, and then disappear. I scarcely think there are ten of those in Kandy to whom I used to preach twelve months ago.

By the time you receive this, the connexion that exists between the government and idolatry will have ceased. This is a step in the right direction. The priests are alarmed. Would that the separation between church

and state might come next. The wet season still continues. It has rained almost continuously since May, and has proved a trial to health. We have had a good share of sickness, though I am thankful to have been able to discharge my duties, with the exception of one sabbath. Mrs. Allen and the children are yet very unwell, and must seek change of air as soon as practicable.

The governor has visited Kandy, and has ordered some improvements in the town. The swamp at the back of the premises is to be filled in, which will greatly improve the property.

MATURA.

To this station, it will be remembered, Mr. Dawson removed from Kandy about a year ago. He writes, October 16th, as follows:—

A residence of eleven months at Matura has enabled me to form something like a definite opinion of the people here, and the nature of the work most needed among them. I am not disappointed at finding in this district the same obstacles that retard the progress of the gospel in other parts of the island; the same natural hostility to revealed truth, the same obstinate adherence to Buddhistical atheism, and the same fearful prevalence of immorality. But I confess I am disappointed in not finding one redeeming feature, which from appearances when brother Davies and I visited the station sixteen months ago, we imagined to exist; viz. a general readiness to assemble and listen to the preaching of the gospel. This sign is far from being conspicuous in the Matura district. In bazars, and other places of public resort, it is true the assembled multitudes will listen for a short time, and eagerly receive as many tracts as we can afford to give away. On particular occasions, also, people will assemble out of curiosity in considerable numbers; but the average attendance, both of adults and children, in the villages, is not above that of the Colombo neighbourhood. For some months my time was occupied in daily visits to the out-stations, by which means I became acquainted with the condition of the schools and the capabilities of the teachers. It was soon evident that

all the schools (as in our other stations) were suffering for want of qualified masters, and it consequently became with me a matter of serious inquiry whether I ought not to devote a portion of time to the education of a few youths, with a view to their becoming efficient teachers. Accordingly, after much deliberation both in the formation of a plan and in the selection of suitable persons, I commenced an institution of the kind on the 1st of September, and I continue to devote to it four hours a day during four days of every week. The village stations, however, are not neglected. They are all visited regularly every week by brother Silva, the intelligent and laborious native missionary, and by myself once a month. As I deemed it hopeless in these days of retrenchment to expect adequate funds from England for the normal school, I have provided for the present by receiving a few day-scholars at ten shillings a month, to be educated with the mission students. The education is in English and Singhalese, the object being to make them equally well acquainted with both languages. When they are sufficiently advanced for the purpose, a knowledge of Pali will perhaps be added.

As the institution, though in its infancy, is one calculated to benefit the mission in future years, I may refer somewhat more definitely to its nature and importance. It differs in

several respects from the one we had formerly at Colombo, not because that was defective in its principle, but because it was found to be impracticable. It was limited to young men of decided piety—members of our churches—who knew enough of English to enter upon theological studies. Of this class a few were at first obtained, but when they left none could be found to fill their places. Pious young men there are, but not one of them has thought it his duty to leave a lucrative situation for a course of study, during the prosecution of which he would not only be receiving no salary, but be required to provide himself with clothes and some other necessities. It is matter of regret that the love of Christ and the love of souls should not in any case have proved strong enough to break such earthly bonds; but those who know the exact circumstances of the young men cannot wonder at it. In many cases they have relatives dependent on their salary for support; and there are other obstacles not easily overcome by any who are accustomed to “confer with flesh and blood.” In the Matura normal school steady promising youths from ten to sixteen years of age are received on being given up entirely to the Mission by their parents. They are then boarded, educated, and clothed gratuitously, with a view to their becoming schoolmasters, catechists, interpreters, or preachers, according to their qualifications. Kept entirely away from heathen associates, accustomed to attend family devotions and public services, and familiarized with the employment of distributing tracts and examining schools, it is hoped they will become pious, useful labourers among their countrymen. That this may be the case, we in Ceylon and the friends of missions in England will not, I trust, omit to pray.

In speaking of their destination it is

necessary to remark that, inefficient as the present race of schoolmasters are, they are almost without exception men of influence in the villages wherein they reside and teach; and if any attempt were made to supplant them by other teachers of higher qualifications in the native language, a certain failure would be the result. But such the thirst for English education in every quarter, that a Singhalese schoolmaster capable of teaching English in addition, would find no difficulty in collecting and retaining a school. Against him a teacher with a mere knowledge of Singhalese, however great his influence, would stand no chance of competition. It is on these accounts chiefly that the youths are taught English; for their primary destination is that of schoolmasters. Should they become qualified for higher duties, there will be ample spheres for their exertions. It will, I think, be seen from what I have said, that the object of the institution is an important one. To realize it in its full extent would require more funds than I can hope to obtain here, though in addition to the profit on private scholars, some monthly subscriptions are received. I can calculate on raising enough for six or seven scholars, but should like to be able to take twelve. Even that number would be very inadequate to the wants of the mission. The number at present received is only four, but two others are shortly expected. When it is known that the expense of one student, exclusive of clothes, will be only five pounds a year, is it too much to hope that some friends in England, who are able to render such assistance to the Mission, will engage to forward yearly such a sum? A few slates, quills, and other school materials, would be an acceptable present from any one so well disposed; and calico or fast colour prints for clothes would be very valuable. I will thank you to make this known.

JAVA.

Mr. Gericke, an agent of the Amsterdam Bible Society, who has been twenty years in Java, studying the Javanese language and translating portions of the scripture, is now in Holland. A letter from him, dated November 23rd, 1847, refers to our aged brother Brückner, at Samarang, in the following terms:—

Ever since I had the pleasure to be acquainted with Mr. Brückner I admired in him a true Christian character, a humble mind, an active promoter of the kingdom of Christ, a patient sufferer of many and grievous disappointments, and a constant confessor of the faith of Christ crucified. Among all the missionaries who have been sent to an unconverted nation, perhaps none have met with as many and great difficulties as Mr. Brückner. Though until now no church has been established among the Javanese, yet

may the labours of Mr. Brückner be considered to have prepared the ground of the vineyard of Christ in that part of the world.

Mr. Brückner is, until now, the only missionary in Java who is tolerated by the Dutch government. He is about sixty-four years old, and cannot do much more. It would be desirable that a few young missionaries of your Society could be sent to assist our old brother in promoting the cause of our heavenly Master among a nation of more than eight million souls.

Many years I lived in Java with the intention to study the Javanese language, to write a grammar, to compose a dictionary, to publish original books in that language, and in the later years, to translate the holy scriptures into it. At present I am engaged to have them printed. In the next year I intend to return to Java, and to distribute the gospel among the Javanese. I hope the time to be near, that the Javanese will come to the knowledge of Christ, and will find in him their Redeemer and Saviour.

AFRICA.

The following passages from a letter of Mr. Clarke's, dated Kingston, Nov. 6th, though written in Jamaica, relate to African affairs; this, therefore, seems to be the place for them:—

I hope to be able to visit a few more places, but I am so completely broken down, that I dare speak of nothing at present. My hue is still quite yellow, though this morning my eyes show less of it than they have done for the last week or two. I have been to Port Royal, and Mr. Rouse has kindly taken me upon the sea, morning and evening, for two days, and brought me up to the doctor this morning. I go down again on Monday (D.V.), and hope to regain at least some degree of health once more. My liver and stomach are still sadly out of order; a slight spasmodic affection comes on almost daily. I bless God that Mrs. Clarke has recovered wonderfully, and seems as if her constitution was not yet quite gone. The attention we have had shown to us here is just what we required.

Mrs. Fuller died in July, and a little before I gave her £10. This, with the money she had of her own, would pay her doctor's bill, funeral expenses, &c. Death seemed a merciful deliverance to her, for she was found to be affected with leprosy. Poor William White, who came back with us from Africa, died October 26th, at his own house, near Bethany, of fever. Of Mr. Duckett, Dr. Macfadger says, "He may live two or more years, but his lungs are affected, and he will never recover."

My letters from Africa are many, and of a most pleasing character. Indeed, I think since I got them I have daily been improving in health. Still the mission is low, and help is greatly required.

MR. NEWBEGIN.

Successive accounts of the state of Mr. Newbegin's health have prepared our readers to expect that he would be compelled to return to this country. He left Cameroons River on the 28th of September, where he had a narrow escape from shipwreck, the wind falling in a dangerous spot, in consequence of which half a cable and an anchor were lost. After a quick passage, he reached Liverpool on the 24th of November. He did not derive any perceptible advantage from the voyage, but since his arrival his health has improved rapidly.

FERNANDO PO.

The church at Clarence has sent a letter to the Committee, signed Joseph Wilson, deacon, earnestly imploring that a pastor may be provided for them. They say, in their imperfect English, which our readers will excuse,

We owe to this Society with whom we are now connected much, and which we find daily advances, and surmounts all that we can ever do, and for which we will never be able to repay. Our benefit has been much. What has been done for us through the instrumentality of the word of life preached to us by the servants of God, from this Society! Ah! it is enough that we should never be at a stand still. We need, and never could do without help from the dear beloved people in Britain.

They lament greatly the loss of Mr. Sturgeon, expressing resignation to the will of God, but saying,

Our late pastor relinquished what was near and dear unto him, and all good comforts in his land, thus to enter, with his life in his hands, caring for nothing, and that though bonds and afflictions awaited him, yet all those (and much more) did not so much as move him, neither deter him from the errand on which he was sent. We behold him on the shores of Africa proclaiming "Unto you a child is born, unto you a Son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace." As he endeavoured to water us, he himself was watered, and thus onward, even to his last moments, and in which he did express, "Love ye one another." That he loved us, he manifested from the time he entered our community, and until he left it. His desire for sustenance was as much as he felt within himself would answer for himself and his partner, and in these he frequently expressed himself, "My people, a piece of yam would justly satisfy me, and as much as you yourselves are willing to give, as long as I find I had to labour for Christ, who would at last reward me for more than what I have done." This he said perceiving our entire weakness to support him; and which we did evidently see to be words breathed out with a sincere and deep affection, and which did so much encourage us still to give as far as we were provided for by God. It is therefore, good sir and beloved people, our firm endeavour to carry out the same towards him that should be granted unto us, and which we will ever observe to be our strictest duty; and observing at the same time to do to him, in every thing, as we did for our late pastor. We are nothing to speak of, and our abilities are not much to speak with any applause, for we are indigent; but we rest assured in faith that the same God that did provide for us then, will ever again, and again, meet us in all our wants, for all our help must come from him, he being the same God yesterday, to-day, and for ever.

Here it may be proper to point out a few of the more prominent traits in the character of our late pastor.

First. His personal piety was genuine and deep. The spirit of devotion rested upon him in a pre-eminent manner, and he was the man of God in all his intercourse. In a word, if piety consist in suitable affections to God, resemblance of his moral perfections, and a constant obedience to His will, then had our pastor genuine and deep piety.

Secondly. His godly sincerity was conspicuous and proverbial. He was allowed by all of us, and others that knew him, to be a genuine "Israelite, in whom was no guile." Hence he was a man of God, and in all things was open and undisguised.

Lastly. His Christian zeal was ardent and unabating. He ardently longed for the prosperity of the Redeemer's kingdom universally; indeed, he "preferred the prosperity of Zion to his chief joy." With that Christian faithfulness and zeal did he minister reproof, admonition, instruction, and comfort to those committed to his care. Perhaps there was scarcely any person in the town of Fernando Po who had not, at one time or another, been either reprov'd by him for the commission of sin, or admonished concerning the salvation of his soul. His faithfulness, in the particular, will long be remembered by his surviving neighbours, while many who are gone to a better world, had cause to thank God for his zeal and diligence in leading their minds to a view of the evil of sin, and the advantages of piety. Hence, if Christian zeal consists of sound knowledge in the things of God, strong faith in the promises of the gospel, and disinterested regard for the cause of religion, manifested by self-denial, patient endurance, and constant exertion for the glory of God, and the spiritual welfare of mankind, then had our highly esteemed pastor Christian zeal. He was indeed a burning and shining light, and for a season, many enjoyed the privilege of rejoicing in this light; for though he was by no means ostentatious, he could not be hid. And among the people over whom he was a pastor, and in Christian fellowship with, established in our community numerous claims on his aid could not fail to present themselves.

Thus we would say to him who will freely enlist himself, "Come! come! for we all bid you welcome."

BIMBIA.

Some of the difficulties with which our brethren engaged in this mission have to contend, and the privations they experience, are illustrated in the following paragraphs of a letter from Mr. Merriek, dated Jubilee, September 9:—

The land on which this station has been established was, at the time of its purchase, a complete thicket, interspersed with timber and large cotton trees. To clear off much

ground at once would have been too expensive. We have therefore cleared off a little every year; and a great deal yet remains to be done to promote the healthfulness of the station. The weeds, grass, and underwood grow up so rapidly in this country, that the removal of them at least once a year is indispensable. They might be allowed to remain, but the tracts and roads would be covered, and in passing from one house to another in the morning, our feet would be wet by the dew or rain, and before midday we should perhaps be lying in bed with fever, induced or accelerated by wet feet. Hence the necessity of labourers on the station. Besides this we have to preach at villages too distant from Jubilee to be visited on foot, especially during the rainy season, which lasts for six months, and are therefore compelled to go by sea. We must have labourers to take us to these places, or stop at home. During the rainy season, which is just coming to a close, we managed to instruct a school three days every week, at a distant village called "Dikolu," where I am happy to say the children attend well. This we could not have done without a boat and labourers. The possession of a boat involves not only expense of repairs, but a boat-house, or soon the boat will fall to pieces. We have hitherto had so much to do in the building way, as not to be able to erect a boat house, but notwithstanding our anxiety to economize, we must erect one without delay, or suffer loss not only of property, but of the means of carrying on the work which you have sent us here to do, and to which we have devoted our lives.

Expense is also connected with our little settlement at "Prospect." With the origin of this settlement you are perfectly acquainted, but perhaps it will not be unnecessary to state again the circumstances which induced its establishment. In February, 1846, while Dr. Prince, our departed brother Thompson, and myself, were travelling inland in order to fix on some desirable locality where brethren Prince and Thompson might settle, and commence operations, my family, as well as brother Newbegin's, sickened, and my little boy died the very day I returned from my inland journey. Soon after Mrs. Newbegin became so seriously ill, and our children were so completely emaciated by constant fever, that we resolved on seeking out some elevated spot to escape fever and death. After fruitless efforts to obtain a fine hill in the Dibanda district, where we hoped not only to seek health, but to commence an inland station, we had to purchase from King William the highest point of land connected with Bimbia,

where we erected a few native huts just sufficient to afford us shelter in the dry season. Humanly speaking, but for the salubrious and bracing climate of Prospect, our brother Newbegin would long since have been in the grave, as well as my surviving child, and Mrs. Merrick would perhaps have been so emaciated as necessarily to demand much of that time in attending upon her which I now spend on my difficult but delightful work. To prevent this little health-hill from falling to rain, we must spend upon it at least £15 or £20 annually.

Another fruitful source of expense has been the erection of houses, and earnestly do I wish I could tell you that my labours in this respect were at an end. By my last half year's account, which I forwarded in July last, you will perceive that I have lately been compelled to enlarge both brother Duckett's cottage and my own. Brother Duckett's precarious state of health rendered the step indispensable, as the rain used to beat into his bedroom. For the want of better materials, we were compelled, when erecting our cottages here, to wall them with a sort of narrow batten (not sawn, but split by the axe) called "lap-boards," which are so uneven as to admit rain and wind. During the rainy season of 1846, the wind blew so furiously that our little sitting-room was every day flooded. A severe cold in my chest, which lasted some time, was the consequence of this. This circumstance, united with much inconvenience arising from the smallness of our cottage, led me to enlarge, which work the carpenters are now engaged in.

A similar alteration must take place in brother Clarke's cottage, if he is to reside in it on his return, in the hope of being sheltered from rain and wind. I promised brother Clarke on his departure to make such alterations to his house as he himself had contemplated, and which are essential to its salubrity, but your letter has raised a doubt in my mind as to the course I ought to pursue. A few days before brother Clarke left for Jamaica, while he was dangerously ill, the rain beat most furiously into his bedroom, and wetted the bed on which he was lying. When I think of this, and remember that the same circumstance may happen soon after brother Clarke's return, you will not be surprised to hear that I feel painfully embarrassed between the probability of incurring the censure of the Committee for building without first obtaining their concurrence, and neglecting that which, if performed, might perhaps prevent the serious illness of one of our most valuable missionaries.

HOME PROCEEDINGS.

At a meeting of the Committee of the Baptist Missionary Society, held at 33, Moorgate Street, December 16, 1847, S. M. Peto, Esq., in the Chair, it was resolved that the following paragraph be inserted in the next Herald:—

“The Committee of the Baptist Missionary Society having learned that their acceptance in 1845 of the resignation of Mr. Henderson, late missionary at Belize, has been said to have been prompted or influenced by a consideration of ‘the doctrines and discipline established in the church’ there (referring more particularly to the question of communion), think it due to their friends generally to state, that the principles and practice of that church, with respect to open or close communion, were not mentioned in the correspondence as the ground of difference, nor were they known to the Committee till after Mr. Henderson’s connexion with the Society had closed, and of course had no influence whatever in their decision.”

GENERAL BAPTIST MISSIONS.

The Annual Report of the General Baptist Missionary Society for the year 1847 has just reached us, and we think that it will gratify many of our readers to see a brief abstract of its contents.

A Christian contemplating India and China beholds two immense regions where death reigns on every hand. The millions are dead in trespasses and sins—a deathlike apathy to immortal interests fills every breast. The conviction of this mournful fact should waken in Christian hearts earnest concern for that effusion of the Holy Spirit’s influence, which shall make these regions of death become the dwellings of life.

If the measure of success has not equalled the expectations of some sanguine minds, nor the desires of any pious heart, yet such are the obstacles to be encountered that the power of the gospel is gloriously apparent in the success already enjoyed.

BERHAMPORE.

At this station have been witnessed some eminently interesting displays of the power of the glorious gospel of the blessed God. A goodly number of converts has been added to the church. Though one has been excluded, fourteen have been baptized and one restored.

Besides twelve Hindoos added to the church, several others have appeared hopeful inquirers. The language of some of these has borne impressive testimony to the worth and excellency of the gospel.

In reference to the church and the nominal Christian community, the brethren state that there have been many things to yield them true pleasure, while they are pained to admit that there have been also some things that have distressed them. Some who seemed promising as inquirers never became decided; and Luke, a

member of the church, had been excluded from its communion, though subsequently he seemed to be brought again into a very hopeful state of mind.

ESTABLISHMENT OF A CHRISTIAN VILLAGE.

An important event in the progress of the Christian cause at Berhampore, during the year, is the establishment of a small Christian village. Let it not be forgotten that this is the first Christian village that ever existed in that part of India. A brother observes, “It is as a newly risen star in the hemisphere of densest darkness. Our unceasing prayer is that this little one may become a thousand, that its light, though feeble, may dispel the darkness of many a weary wanderer after rest, and prove an abiding place for souls travelling to Zion—souls which shall be our and your joy and crown of rejoicing.

During the cold season, the brethren Stubbins and Buckley travelled extensively to make known the glad tidings of salvation. Their first journey was cheered by each other’s company, but afterwards for the sake of diffusing truth more widely, they went in different directions. Mr. Stubbin’s last tour occupied two months. During that time he made known the gospel in more than one hundred and thirty different places, besides visiting several large markets, at the last of which about six thousand persons were assembled.

Mr. Buckley’s first journey was with Mr. Stubbins. During this journey he was twice thrown from his horse into the Ganjam river, but was mercifully preserved from suffering

material injury. A few days after the Conference he set out on a second journey. An attack of fever, however, compelled him to return home. At this time the affectionate anxiety which Denabundoo and Damudar displayed, and the fervent supplications they offered to God on his behalf were very gratifying to his feelings. After a few days' rest and quiet, he commenced another tour, and was able to travel and labour for several weeks. They had some excellent opportunities for preaching, and with a few exceptions the villages in which they preached were places where "Christ had not been named."

It is well known that the missionaries seldom obtain access to heathen Hindoo women. Their instruction devolves upon your female missionaries, and if not instructed by them, they would usually continue in all the dense darkness of idolatry. To promote the objects of the mission among this unhappy and neglected part of the Hindoo population, Mrs. Stubbins and Mrs. Buckley arranged that when the brethren go on their cold season journeys, one of them should alternately continue at Berhampore to attend to the concerns of the station, while the other would accompany her husband for the sake of labouring among heathen women.

ASYLUMS.

These Institutions have remained under the care of those kind friends who had previously superintended them. Mrs. Buckley has continued her labours in the female asylum during the year, interrupted by only a few days of sickness. Two of the elder girls have been suitably married, and seven little girls have been admitted. The number of scholars at the close of the year was twenty-two. Reading, writing, accounts, plain sewing, and so much knowledge of domestic economy as may fit them for their future situations in life, constitute their chief instruction. But their moral training is watched over with affectionate solicitude. Most read the scriptures. Further to train them to industry they spin cotton, and thirty-six rupees have been received for the product of their labour.

The Male Asylum is under the superintendence of Mrs. Stubbins. The instruction imparted is substantially the same as mentioned last year. In addition, several boys are learning trades. There are eighteen scholars dependent on the Institution, and four who are the children of native Christians attend as day scholars. During the year two have been admitted, one a poor destitute boy without a home. Five of the scholars are members of the church. John Wherry, one of these, is an industrious, persevering, and well behaved youth. Andrew is quick and amiable; Khumbo was found lying by a dead sister on the Pooree sands, a diseased little sufferer,—he is now a most healthy, active, and energetic youth. Daniel was rescued from the Khunds; his general good conduct and dread of sin are very pleasing. Musta is also a rescued Khund victim. He is promising, and is training for a schoolmaster. He has been in the Asylum several years. He was

rescued by Captain Mackenzie, and entrusted by him to Mr. Sutton.

POOREE.

As in former years, the brethren, both English and Hindoo, have visited this high place of the horrid Moloch of the East, whom the East Indian Government still supports. This atrocity a highly respectable Indian journal states to be continued through the interference of Lord Auckland when governor-general, in opposition to the wishes of the Court of Directors. If, as is to be feared, this account be correct, that nobleman thus pandered to idolatry in a way which ought to stamp his memory with eternal infamy.

With what indignation must the God of heaven, who so abominates idolatry, behold a British ruler prostitute his short-lived power to strengthen and support, from the funds of the British treasury, a system of such infernal crime and abomination!

While Lord Auckland and his colleagues would thus, by a donation of thirty-six thousand rupees a year, promote the glory of Juggernaut, your brethren as usual have laboured for the destruction of the horrid Moloch.

At the Orissa Conference the subject of the wicked support offered to idolatry was considered, when the missionaries once more protested against this connexion between the church and state in Hindostan; for such, a few years ago, was the description given of this union by Lord Denman, in a letter to your secretary.

PIPLEE.

The design mentioned in the last Report, of establishing a minor station here, seems about to be realized. Referring to the importance and desirableness of the effort, Mr. Lacey remarks that the native brethren could divide their time between Piplee and Pooree. Bhoaneswar is only five miles from Piplee, there is a thick population, many markets, many festivals, and innumerable pilgrims passing through the place. On visiting Piplee, Mr. Lacey and his fellow labourer looked round for a spot on which to erect preachers' houses, &c., and presently found a piece of land containing about fourteen acres; it is a most convenient spot. Fifteen pounds he considered would be sufficient to make a beginning, and of this sum about ten pounds were promised. Mr. Miller, referring to it, states, "We selected a most beautiful site, which is available for a Christian village, missionary bungalows, &c. I presume the land will shortly be secured."

KHUNDITA.

The little flock of Christ at this place have passed the year chiefly under the pastoral superintendence of Hindoo ministers. Its distance from Cuttack has prevented the European brethren from visiting the place frequently. In the last cold season, Mr. Lacey and the brethren that accompanied him spent a little while there.

As they approached the neighbourhood of its ministers, in abusive language. To man-
 heathen recognized them, and vented their festations of this enmity the little band of
 enmity against the gospel, and against them as Christians at Khunditta are often exposed.

(To be continued next month.)

FOREIGN LETTERS RECEIVED.

| | | | |
|----------------|---------------------|------------------------|------------------|
| AFRICA..... | BIMBIA | Merrick, J..... | Sept. 7 & 9. |
| | CLARENCE..... | Prince, G. K..... | August 24. |
| | | Wilson, J., & ors..... | Sept. 1. |
| | GRAHAM'S TOWN | Hay, A., & ors..... | Sept. 22. |
| AMERICA | MONTREAL | Cramp, J. M..... | Oct. 29. |
| ANTIGUA | | Daniell, M. H. J..... | Oct. 26. |
| ASIA | AGRA | Williams, R. | No date. |
| | BENARES | Small, G. | Oct. 2. |
| | CALCUTTA..... | Thomas, J..... | July 3, Oct. 7. |
| | COLOMBO | Davies, J. | Oct. 16 & 21 |
| | MADRAS | Page, T. C. | Oct. 11. |
| | MATUBA..... | Dawson, C. C. | Oct. 16. |
| | MONGHIR | Lawrence, J..... | Oct. 12. |
| | | Parsons, J..... | Sept. 29. |
| | SAMARANG..... | Brückner, G..... | January 18. |
| BAHAMAS | GRAND CAY. | Rycroft, W. K..... | Sept. 22. |
| | NASSAU | Capern, H. | November 3. |
| | | Littlewood, W.... | November 1. |
| BRITTANY | MORLAIX..... | Jenkins, J. | November 13. |
| HAITI | JACMEL | Webley, W. H..... | November 9. |
| JAMAICA | BETHSHEPHIL..... | Pickton, T. B. | October 26. |
| | BROWN'S TOWN | Clark, J..... | Oct. 20, Nov. 6. |
| | FALMOUTH | Milbourn, T..... | October 21. |
| | FLINT RIVER..... | Armstrong, C..... | November 2. |
| | JERICO | Bloomfield, H. | October 21. |
| | | Clarke, J. | October 12 & 20. |
| | KETTERING | Day, D., & ors.... | November 4. |
| | | Dexter, B. B., & ors. | November 4. |
| | KINGSTON | Clarke, J. | November 6. |
| | | Oughton, S..... | October 21. |
| | ST. ANN'S BAY ... | Millard, B..... | October 21. |
| NETHERLANDS... | HAGUE..... | Gericke, C..... | November 23. |
| TRINIDAD | PORT OF SPAIN..... | Law, J. | Oct. 20. |

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

Juvenile Baptist Missionary Association, Haverfordwest, for a box of clothing, for *Rev. J. Merrick, Western Africa*;

Moravian Missionary Society, for several numbers of the "Periodical Accounts;"

Mrs. Gouldsmith, for a parcel of books, for the *Montreal College*;

A friend, by Mrs. Payne, for a brooch;

A friend, for sundry articles of jewellery and trinkets;
 Rev. E. Hoole, for his "Year-book of Missions;"
 British and Foreign Bible Society, for a grant of 200 French Bibles, and 500 French Testaments, for *Haiti*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of November, 1847.

| £ s. d. | £ s. d. | £ s. d. | |
|--|---------|---|--|
| Annual Subscriptions. | | | |
| Gladding, Mr. R. | 1 0 0 | CORNWALL. CORNWALL, on account, by W. H. Bond, Esq. 22 17 1 | |
| Lindop, Mr. T. | 1 1 0 | | |
| Osborne, G., Esq., jun. 2 2 0 | | | |
| Paine, John, Esq. | 1 1 0 | | |
| | | | |
| DEVONSHIRE. | | | |
| Donations. | | Sunday School Boys, for <i>Haiti</i> 0 8 6 | |
| Anon., by "Record" ... | 1 0 0 | Budleigh Salterton— | |
| Howard, John, Esq., Tottenham, for <i>Africa</i> | 2 0 0 | Contributions, for <i>Debt</i> 0 2 0 | |
| Howard, Miss E., ditto, for <i>Schools</i> | 0 10 0 | Chudleigh— | |
| X. Y. Z. | 10 0 0 | Rouse, W., Esq. 20 0 0 | |
| | | Devonport, Pembroke Street— | |
| | | Collection 1 9 2 | |
| | | Paington 9 7 0 | |
| LEGACIES. | | | |
| Cleere, John, Esq., late of Thavies' Inn, by W. J. Wood, Esq., free of duty | 50 0 0 | ESSEX. Epping— Contributions 1 10 0 Rayleigh— Collections 4 5 0 Contributions 5 17 9 Waltham Abbey— Collection 3 7 3 Contributions 6 5 3 Do., Sunday School 0 11 0 | |
| Harris, Mr. E., late of Bristol | 19 19 0 | | |
| LONDON AND MIDDLESEX AUXILIARIES. | | | |
| Artillery Street | 2 5 4 | | |
| Batterssea— | | | |
| Collections | 6 16 10 | | |
| Contribution | 1 0 0 | | |
| Do., Sunday School 2 11 7 | | | |
| Brixton Hill, Salem Chapel— | | | |
| Contributions | 14 12 5 | | |
| Heptinstall, Mr. | 10 0 0 | | |
| Cauberwell, on account 23 0 0 | | | |
| Devonshire Square, on account | 12 0 2 | | |
| Henrietta Street— | | | |
| Collection | 1 10 10 | | |
| Contributions | 22 14 8 | | |
| Do., Sunday School 0 7 6 | | | |
| Do., for <i>Entally</i> ... | 0 13 9 | | |
| Mazepoud, on account 24 18 0 | | | |
| Salters' Hall, on account 7 18 9 | | | |
| Shacklewell, on account 35 5 9 | | | |
| BERKSHIRE. | | | |
| Reading— | | HAMPSHIRE. Ashly— Peckham, Mr. 0 12 0 Lymlington— Collection 6 5 7 Contributions 3 2 0 Do., Juvenile 9 8 9 Do., Sunday School 9 5 7 Do., for <i>Africa</i> 7 10 7 Winchester 3 5 1 | |
| Collections | 19 12 2 | | |
| Contributions | 13 5 2 | | |
| Do., Juvenile 10 1 2 | | | |
| Do., Sunday School 2 4 0 | | | |
| Do., for <i>Africa</i> | 0 11 0 | | |
| BUCKINGHAMSHIRE. | | | |
| Haddenham— | | HERTFORDSHIRE. Watford— Contributions, Juve- nile, on account .., 12 16 0 | |
| Sunday School, for <i>Dove</i> | 1 11 0 | | |
| Mursley— | | | |
| Collection | 0 15 6 | | |
| Seer Green— | | | |
| Collection | 0 13 0 | | |
| HUNTINGDONSHIRE. | | | |
| | | HUNTINGDONSHIRE, on account, by Mr. Thos. Coote 75 0 0 | |
| KENT. | | | |
| | | New Romney 1 10 0 | |
| LANCASHIRE. | | | |
| | | Manchester, on account, by T. Bickham, Esq 294 5 0 | |
| | | Rochdale— | |
| | | Juvenile Bazaar, by Miss Bartlemore, for <i>Dove</i> 8 10 6 | |
| | | Kelsall, H., Esq. 200 0 0 | |
| | | Sabden— | |
| | | Foster, G., Esq. A.S. 50 0 0 | |
| LEICESTERSHIRE. | | | |
| | | Leicester, Charles Street— | |
| | | Collections 24 1 0 | |
| | | Contributions 25 14 0 | |
| | | 49 15 0 | |
| | | Acknowledged before and expenses 30 13 0 | |
| | | 19 2 0 | |
| NORTHAMPTONSHIRE. | | | |
| | | Middletown Cheney— | |
| | | Collection 2 10 6 | |
| | | Contributions 0 12 6 | |
| NOTTINGHAMSHIRE. | | | |
| | | New Basford— | |
| | | Collection 5 0 0 | |
| | | Newark— | |
| | | Collection 3 12 0 | |
| | | Contributions 3 3 6 | |
| | | Do., for <i>Dove</i> 1 2 0 | |
| | | Nottingham— | |
| | | Collections— | |
| | | George Street 23 12 2 | |
| | | Park Street 6 11 0 | |
| | | Contributions 35 9 0 | |
| OXFORDSHIRE. | | | |
| | | Henley— | |
| | | Contributions 7 14 0 | |
| SOMERSETSHIRE. | | | |
| | | Minehead— | |
| | | Contributions .. 1 12 0 | |
| | | Do., for <i>Africa</i> 1 10 0 | |
| | | Taunton— | |
| | | Collection 3 7 0 | |
| | | Contributions 11 4 9 | |
| | | Do., Sunday School 0 7 3 | |
| | | Winscombe 3 6 0 | |

| | £ | s. | d. |
|-------------------------|----|----|----|
| SUFFOLK. | | | |
| Aldborough | 2 | 8 | 0 |
| Bildstone | 3 | 7 | 6 |
| Botesdale | 0 | 13 | 0 |
| Bury St. Edmunds— | | | |
| Collection | 15 | 18 | 9 |
| Contributions | 13 | 10 | 11 |
| Do., Sunday and | | | |
| Day Schools | 5 | 7 | 10 |
| Charsfield | 1 | 0 | 0 |
| Eye— | | | |
| Collection | 3 | 14 | 2 |
| Contributions | 9 | 9 | 5 |
| Do., Sunday School, | | | |
| for Schools | 2 | 1 | 0 |
| Grundisburgh | 2 | 17 | 0 |
| Horham | 6 | 7 | 6 |
| Ipswich— | | | |
| Collection, Public | | | |
| Meeting | 6 | 11 | 10 |
| Stoke Chapel— | | | |
| Collection | 11 | 12 | 0 |
| Contributions | 14 | 1 | 2 |
| Rattlesden | 2 | 12 | 0 |
| Stradbrook— | | | |
| Collection | 2 | 15 | 6 |
| Contributions | 3 | 10 | 6 |
| Walsham | 1 | 10 | 2 |
| SUSSEX. | | | |
| Brighton— | | | |
| Collection, Public | | | |
| Meeting | 6 | 7 | 7 |
| George, Mrs. | 1 | 0 | 0 |
| Bond Street— | | | |
| Collection | 12 | 12 | 0 |
| Contributions | 21 | 12 | 4 |
| Do., Sun. Schools | 0 | 15 | 8 |
| Do., for Transla- | | | |
| tions | 0 | 5 | 0 |
| Lewes, Eastgate Chapel— | | | |
| Collection, &c. (two | | | |
| thirds) | 17 | 6 | 9 |
| Contributions | 4 | 14 | 0 |
| Uckfield— | | | |
| Collection | 2 | 5 | 6 |
| Contributions | 3 | 18 | 0 |
| Do., for Translations | 1 | 0 | 0 |
| WARWICKSHIRE. | | | |
| Birmingham, balance, | | | |
| by Mr. J. H. Hop- | | | |
| kins | 7 | 18 | 10 |
| Contributions, by Rev. | | | |
| P. J. Saffery | 4 | 7 | 6 |
| Do., by do., for | | | |
| Translations | 1 | 0 | 0 |
| Stratford on Avon— | | | |
| Collection | 3 | 8 | 8 |
| WILTSHIRE. | | | |
| Trowbridge— | | | |
| Page, Mrs. A.S. | 20 | 0 | 0 |
| WONCESTERSHIRE. | | | |
| Ath Lench— | | | |
| Collections | 3 | 5 | 8 |
| Contributions | 1 | 6 | 10 |
| Pershore— | | | |
| Collections | 17 | 4 | 8 |
| Contributions | 28 | 2 | 11 |
| Upton on Severn— | | | |
| Collections | 4 | 17 | 3 |
| Contributions | 2 | 9 | 7 |
| Do., Sunday School | 0 | 2 | 6 |
| Westmancton— | | | |
| Collection | 1 | 12 | 1 |

| | £ | s. | d. |
|---------------------------|-----|----|----|
| YORKSHIRE. | | | |
| Bedale— | | | |
| Atty, Mr. J. W. A.S. | 1 | 1 | 0 |
| Bingley— | | | |
| Collection | 3 | 18 | 8 |
| Haworth, First Church— | | | |
| Collection, &c. | 4 | 15 | 0 |
| Contributions | 12 | 4 | 0 |
| Shipley— | | | |
| Collection | 3 | 10 | 6 |
| Contributions | 14 | 5 | 4 |
| SOUTH WALES. | | | |
| GLAMORGANSHIRE. | | | |
| Abercannaid— | | | |
| Collection | 2 | 5 | 0 |
| Contributions | 0 | 15 | 0 |
| Cardiff, Tabernacle— | | | |
| Collection | 4 | 8 | 4 |
| Contributions | 5 | 7 | 2 |
| Do., Sunday School | 0 | 4 | 6 |
| MONMOUTHSHIRE. | | | |
| Magor— | | | |
| Contributions, for | | | |
| Dove | 0 | 10 | 0 |
| PENBROKESHIRE. | | | |
| Blaenllyn— | | | |
| Collection | 0 | 14 | 5 |
| Contributions | 6 | 12 | 6 |
| Croes Goch— | | | |
| Collection | 1 | 6 | 1 |
| Haverfordwest, on ac- | | | |
| count | 100 | 0 | 0 |
| Contributions, for | | | |
| Printing Press for | | | |
| Trinidad | 25 | 0 | 0 |
| Molestone | 0 | 14 | 3 |
| Narberth | 6 | 0 | 0 |
| Pembroke— | | | |
| Collection | 0 | 18 | 0 |
| Contributions | 0 | 14 | 0 |
| Pembroke Dock— | | | |
| Bethel— | | | |
| Collections | 6 | 10 | 0 |
| Contributions | 9 | 10 | 0 |
| Bethany— | | | |
| Collections | 3 | 15 | 8 |
| Contributions | 3 | 11 | 2 |
| Pisgah | 0 | 16 | 4 |
| South Dairy | 0 | 10 | 4 |
| Tenby— | | | |
| Collection | 1 | 15 | 9 |
| Contributions | 0 | 14 | 11 |
| SCOTLAND. | | | |
| Edinburgh, Duncan Street, | | | |
| Newington— | | | |
| Collections, &c. | 16 | 5 | 0 |
| IRELAND. | | | |
| Abbeyleix— | | | |
| Collection, &c. | 1 | 0 | 7 |
| Athlone— | | | |
| Collection | 1 | 0 | 4 |
| Contributions | 1 | 10 | 0 |
| Ballina— | | | |
| Collection | 3 | 16 | 0 |
| Banbridge— | | | |
| Collection | 2 | 8 | 0 |
| Contributions | 1 | 2 | 6 |
| Belfast— | | | |
| Collections | 3 | 19 | 4 |
| Contributions | 7 | 9 | 0 |
| Birr— | | | |
| Collections | 2 | 3 | 6 |
| Contributions | 0 | 16 | 0 |
| Borle— | | | |
| Collection | 0 | 5 | 2 |

| | £ | s. | d. |
|--------------------------------|-----|----|----|
| Coleraine— | | | |
| Collection | 5 | 10 | 0 |
| Contributions | 2 | 4 | 6 |
| Cionmel— | | | |
| Collection | 1 | 0 | 6 |
| Conlig— | | | |
| Collection | 1 | 16 | 0 |
| Coolaney— | | | |
| Collection | 0 | 14 | 2 |
| Cork— | | | |
| Collections— | | | |
| Public Meeting | 2 | 0 | 2 |
| Baptist Chapel | 1 | 1 | 6 |
| Independent Chapel | 1 | 2 | 0 |
| Contributions | 2 | 10 | 0 |
| Dublin— | | | |
| Collections— | | | |
| Public Meeting | 2 | 0 | 0 |
| Lower Abbey St. | 7 | 0 | 2 |
| Dr. Urwick's | 1 | 10 | 0 |
| Contributions | 28 | 6 | 6 |
| Ferbane— | | | |
| Collection | 1 | 0 | 0 |
| Contributions | 2 | 7 | 6 |
| Londonderry— | | | |
| Collection | 3 | 0 | 2 |
| Contributions | 3 | 19 | 10 |
| Moate— | | | |
| Collection | 1 | 3 | 0 |
| Tubbermore— | | | |
| Collection | 1 | 15 | 0 |
| Waterford— | | | |
| Collection | 2 | 2 | 6 |
| Contributions | 8 | 5 | 0 |
| FOREIGN. | | | |
| INDIA. | | | |
| Contributions towards | | | |
| the liquidation of the | | | |
| Debt | 694 | 11 | 3 |
| JAMAICA. | | | |
| Bethany | 3 | 4 | 8 |
| Bethel Town, Short- | | | |
| wood, Mount Carey, | | | |
| Watford Hill | 10 | 4 | 7 |
| Bethshephel | 4 | 0 | 0 |
| Boyce's Mount | 0 | 9 | 9 |
| Brown's Town | 5 | 0 | 0 |
| Conlart's Grove | 0 | 10 | 6 |
| Fuller's Field and Sa- | | | |
| vanna la Mar | 6 | 2 | 6 |
| Green Island | 2 | 0 | 0 |
| Hampton— | | | |
| Collection, Preshy- | | | |
| terian Church | 10 | 10 | 0 |
| Hastings | 5 | 9 | 6 |
| Lucea | 4 | 0 | 0 |
| Maldon— | | | |
| Collection | 3 | 7 | 5 |
| Contributions | 2 | 11 | 0 |
| Do., Juvenile So- | | | |
| ciety, by Mr. Clay- | | | |
| don, for Transla- | | | |
| tion of Scriptures | 8 | 3 | 0 |
| Do., do., by do., for | | | |
| Translation of | | | |
| First and Second | | | |
| Class Books | 3 | 11 | 2 |
| Montego Bay | 6 | 8 | 6 |
| New Birmingham | 2 | 9 | 0 |
| Pedro Vale | 2 | 11 | 7 |
| Providence | 2 | 5 | 0 |
| Rio Bueno | 4 | 0 | 0 |
| Salter's Hill | 6 | 1 | 7 |
| Stacey Ville | 2 | 5 | 6 |
| Stewart Town | 4 | 0 | 0 |
| The whole of the foregoing | | | |
| contributions from Jamaica are | | | |
| for the African Mission. | | | |

| SOUTH AFRICA. | | £ s. d. | Graham's Town— | £ s. d. | Do., for Jubilee Fund | £ s. d. |
|---------------------|--------|---------|---------------------|----------|-----------------------|---------|
| Cradock— | | | Collections..... | 14 15 9 | ..... | 1 0 0 |
| Contributions | 7 17 2 | | Contributions | 112 11 1 | Port Elizabeth— | |
| Port Beaufort— | | | Do., Sunday School | | Contributions | 2 17 6 |
| Contributions | 9 1 6 | | Bible Classes..... | 2 17 0 | | |

The following are the particulars of the contributions from

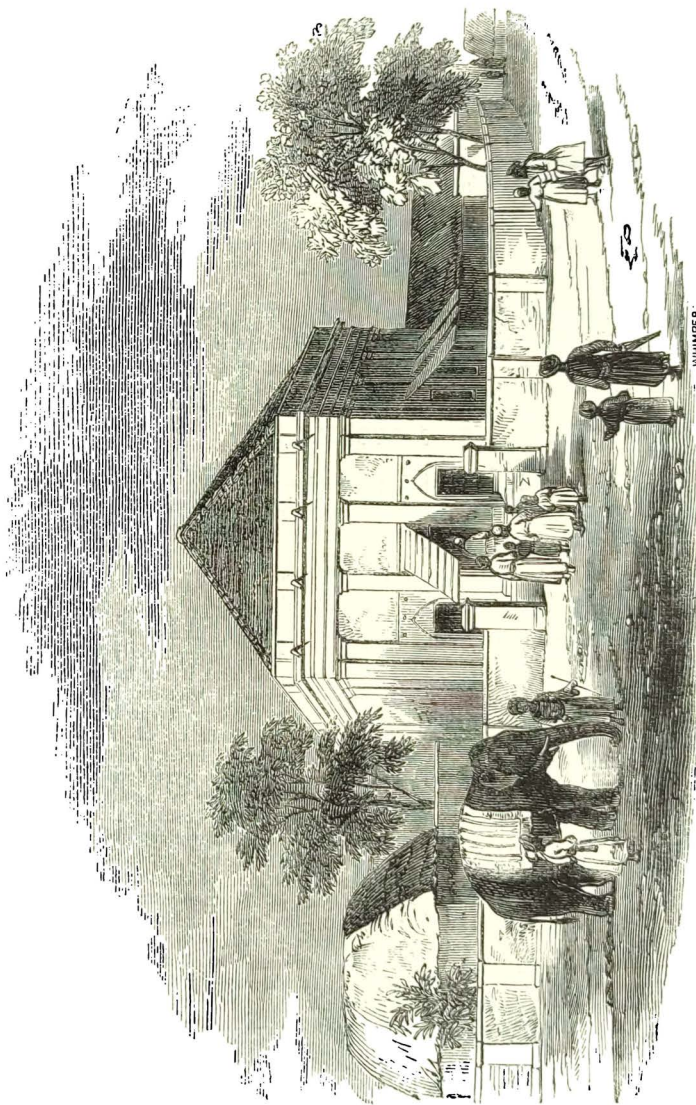
SOUTH AFRICA.

| SOUTH AFRICA. | | £ s. d. | £ s. d. | £ s. d. |
|-----------------------------|--------|---------|---------------------------|----------|
| Graham's Town— | | | McDonald, Mrs. | 0 10 0 |
| Adeock, C. | 0 10 0 | | Maynard, C. | 1 1 0 |
| Amos, H. | 0 10 0 | | Muirant and Franklin... | 1 1 0 |
| Baines, J. J. | 1 0 0 | | Minto, Dr. | 1 1 0 |
| Blaine, H. | 1 1 0 | | Nash, Mr. | 1 0 0 |
| Blaine, G. | 1 0 0 | | Nelson, Thomas | 25 0 0 |
| Bible Class Boys, S. S. ... | 2 2 0 | | Nelson, J. E. | 2 0 0 |
| Do., Girls, ....do. | 0 15 0 | | Nelson, C. H. | 1 0 0 |
| Caldecott, C. H. | 0 10 6 | | Orsmond, C. | 1 1 0 |
| Cannell, W. | 1 0 0 | | Orsmond, Mrs., sen. | 1 1 0 |
| Crouch, R., sen. | 0 10 6 | | Pitt, Thomas..... | 0 10 6 |
| Crouch, R., jun. | 0 10 6 | | Pote, C. | 0 10 6 |
| Collett, J. | 1 0 0 | | P. C. W. | 1 0 0 |
| Dell, E. | 0 10 0 | | Rodger, W. | 0 10 6 |
| Dicks, B. | 1 0 0 | | Rutherford, H. B. | 1 1 0 |
| Dicks, Mrs. B. | 1 0 0 | | Shepherd, W. | 1 0 0 |
| Dicks, Samuel | 0 10 0 | | Smith, W. C. | 1 0 0 |
| Dixie, Mrs. | 1 0 0 | | Sparks, H., jun. | 0 10 6 |
| Every, Mr. | 1 1 0 | | Shaw, Rev. W. | 1 1 0 |
| Edkins, J., sen. | 0 10 0 | | Smits, Rev. H. | 0 10 0 |
| Friend, a | 1 0 0 | | Stone, G. R. | 0 10 6 |
| Friend, a | 0 10 0 | | Thackray, J. | 0 10 6 |
| Geard, J. | 1 0 0 | | Temlett, James..... | 3 3 0 |
| Gilbert, G. | 0 10 0 | | Temlett, Mrs. J. | 2 2 0 |
| Haw, E. | 1 1 0 | | Temlett, J. B. | 2 10 0 |
| Harvey, Mrs. | 1 0 0 | | Temlett, John | 1 0 0 |
| Hay, Rev. A. | 2 2 0 | | Trotter, W. | 1 0 0 |
| Hay, Mrs. | 1 1 0 | | Tudhope, F. | 0 10 6 |
| Hayton, J. | 0 10 0 | | Thompson, W. R. | 1 1 0 |
| Hoole, Mrs., sen. | 1 1 0 | | Wehb, Mr. & Mrs. R. ... | 1 10 0 |
| Hoole, Mrs. W. | 0 10 6 | | Wehbin, John | 0 18 10 |
| Hoole, J. C. | 0 10 0 | | Walker, Thomas | 0 10 6 |
| Hockey, Mr. & Mrs. B. ... | 1 0 0 | | Wright, W. | 1 1 0 |
| Hockey, W. | 0 10 6 | | Yarborough, Major | 0 10 2 |
| Howse, J. | 0 10 6 | | Y. H. F. | 0 10 6 |
| Hudson, H. | 0 10 6 | | Small sums under 10s. ... | 24 11 9 |
| Jarvis, G. | 1 0 10 | | After sermon by Rev. J. | |
| Locke, Rev. J. | 0 10 6 | | Locke | 10 7 2 |
| | | | | |
| | | | Public Meeting..... | 4 8 7 |
| | | | | 130 3 10 |
| | | | Port Beaufort— | |
| | | | Humphrys, Mr. | 0 10 6 |
| | | | Humphrys, Mrs. | 0 10 6 |
| | | | Ralph, R. | 1 1 0 |
| | | | Shepperson, H. B. M. ... | 1 1 0 |
| | | | Trollip, — | 0 10 6 |
| | | | P. R. J. | 0 10 0 |
| | | | Wright, Charles | 0 10 6 |
| | | | Friend, a | 1 0 0 |
| | | | Small sums | 3 7 6 |
| | | | | 9 1 6 |
| | | | Port Elizabeth— | |
| | | | Geard, C., and family... | 1 17 6 |
| | | | Billingham, J. & J. | 1 0 0 |
| | | | | 2 17 6 |
| | | | Cradock— | |
| | | | Dennison, G. | 1 0 0 |
| | | | Dennison, H. | 0 10 0 |
| | | | Friend, a | 0 10 0 |
| | | | Green, Rev. G. | 0 10 0 |
| | | | Hockley, A. | 0 10 6 |
| | | | Monro, Rev. J. | 1 0 0 |
| | | | Taylor, Rev. J. | 1 0 0 |
| | | | Thackray, J. | 1 0 0 |
| | | | Small sums | 1 16 8 |
| | | | | 7 17 2 |

The contributions acknowledged as from "Golcar, Yorkshire," in the Herald for December, should have been from "Polemoor."

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, 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 CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

THE MISSIONARY HERALD.



BAPTIST CHAPEL, AGRA, HINDOSTHAN.

ASIA.

No letters have been received from India this month containing intelligence that would interest the public. The following information, as far as it relates to the east, is derived principally from the Calcutta Oriental Baptist.

DINAJPUR.

We understand that eight or nine professed believers were baptized on the 8th ultimo at this station—may they all have grace to continue stedfast in the course on which they have entered, and then receive the crown of life.

We believe baptisms have recently occurred at some other stations, particulars of which pleasing events have not yet come to hand.

BENARES.

On the 2nd September two native young women, brought up by our aged missionary brother, Mr. Smith, were baptized on a profession of faith in the Lord Jesus Christ.

JESSORE.

Mr. Parry gives in the following paragraphs information respecting native Christians at Satberiya in Jessore, and the district of Barisal. The date is September 2nd, 1847.

SATBERIYA.

I lately visited Sâtberiyá, and spent about a week with the native Christians there. The cause of our Lord is silently gaining ground amongst the Mohammedans. I met several Mohammedans, who have cast away Mohammedanism, which they seem to think is a false religion. They approve of Christianity, and many are in the habit of praying secretly, but from the love of the world they are not able to make an open profession of Christianity. Some of them told me that they hoped soon to do so. When I was at Sâtberiyá in May last, a Mohammedan who had been reading portions of our scriptures for some years, asked me over to his house for the purpose of getting me to conduct divine service. I gladly complied with his request—he appeared to me to be near the kingdom of heaven. About a month ago the poor man was taken ill, and left the world, and I should hope that he died in the faith of the gospel. He has left a widow and three children. She left Sâtberiyá, and went to reside with her parents in a distant village. She has a desire to embrace Christianity. She called to see me, and I had a long conversation

with her about divine things. Her late husband had taught her to read, and she can manage to read imperfectly our scriptures. She told me that if her husband had been spared, he would have sought to be baptized, as he told her after I saw him in May last, that he had made up his mind at once to make a public profession of Christianity. The widow was not yet decided, but I have some hopes of her taking a similar step ere long. May the Lord turn her heart, and may she soon take refuge in Christ, and thus save her own soul, and be the means of saving the souls of her three children. One is a boy of about ten years old—he is a sweet child—he can read fluently, and weaves to support himself, sister, a little brother, and his poor mother. I asked him if he wished to stay with us—he answered in the affirmative.

The little church at Sâtberiyá will, I hope, ere long become a great one. All the members act consistently, and walk according to the gospel. One poor brother has fallen into the sin of sabbath-breaking, but has repented.

BARISAL.

The last accounts from Barisál are encouraging; several new persons wish to join the Christians. The two native preachers whom I have stationed in the Barisál villages, went to Digalyá. The converts of Dhándobá took the native preachers to a shop, and they had worship there, as they could not obtain per-

mission to assemble in the chapel. None of the converts side with Mr. Bareiro, as far as I am aware.

Schools ought to be immediately established. If we do not, the people will think us indifferent about the interests of their children.

DACCA.

Mr. Robinson gives the following account of occurrences which have recently taken place in the district in which he labours.

I went one day with the native brethren to Sudder market, about ten miles from Dacca, hoping that the river air would so refresh me, that I should be able to preach; but I was disappointed. On our way home, our native brethren visited a village called Ráyabazar, a place to which I went by land last February. At that time there was a man in the village who showed himself a little friendly to Christianity, and we have had our eye upon him ever since. Our native brethren, on our return from the market, left the boat and walked up to his house. He received them in a very friendly manner, and subsequently came down with them to the boat to see me. I had some conversation with him on the main points. His mind seemed very unsettled and agitated; he does not like Hinduism, yet he does not seem quite prepared to become a Christian; not prepared, I think, to bear the loss of caste and all its concomitant evils. Still, as the poor man will hear, and has he evidently reflects on what he hears, I thought it good to direct two of our native brethren to visit the village on the sabbath, to try to establish regular preaching there. Last sabbath two of them went, and had a regular service, as in a chapel, on this poor man's premises. He and several others attended, and seemed much pleased. When our brethren proposed visiting them three sabbaths in the month, they appeared highly gratified,

and invited them to do as they proposed. I would fain hope, that if we are enabled to carry this measure into effect, some good will be the result.

The box of books mentioned as reserved for Bikrampore has been taken thither, and all the books distributed. Rámjiban and Jaynáráyan undertook the journey, but, four days after, they returned, because Jaynáráyan was ill; Rámjiban, however, much to my satisfaction, and without any prompting on my part, left Dacca the next morning alone to return to Bikrampore, and we saw him not again for sixteen days, when he returned with a smiling countenance, saying, that he had preached in many places, and that the books were all gone. I told him that I had felt much concern about him, on account of his long absence. "There is no fear," said he, "every body treats us well, and is glad of the books."

I think I may say, that, generally speaking, things are now wearing a more favourable aspect than formerly. The desire for books is by no means diminished, and we have never seen so much attention paid to the word as at present. Several natives have, of late, made apparently serious inquiries, and we have one inquirer, a brahman, who now eats with Chánd. Our English congregation keeps up better than I expected it would do, under so many depressing circumstances.

DELHI.

In this city, Mr. Thompson has lately had opportunities of sowing the good seed very extensively, of which he has availed himself; but, with what result, it must be left to future days to disclose.

Daily, since my return home, or rather from the commencement of the year, I have been enabled to go among the city people,

reading striking chapters out of the Psalms, Proverbs, and New Testament, as also tracts, discoursing with and preaching to them, in

conspicuous parts of the city, and having from fifty to a hundred people attentively to hear me every morning, and in mild weather in the afternoons also. I have thus addressed, from the 16th of January to the 12th of July, 3480 persons abroad, and 1918 persons at home and in the lines, chiefly attendants on Christian worship, on Sundays and Wednesdays at home, and on Thursdays in the lines, when the Christian drummers and their families have been well enough to attend. For the last few weeks sickness has been very prevalent among them, so that the worship has been interrupted. Among the attendants on Christian worship at home, have been

numbered some hundreds of Sás, or followers of Dádu, who attended expressly to witness, and, as far as may be, join in our worship. On departing they took away Testaments, Psalms, and hymn-books. The multitudes that stand to hear me every morning, are in general very attentive; but as they begin to comprehend the meaning of the word, they show an aversion to its doctrines. Several stumble at the sounship of Christ; one showed his acquaintance with the writings of the prophets by affirming that the rider on a camel was Mohammed, and he on an ass our Saviour!

CHURCH IN THE ARMY.

A good work appears to be going on among the troops in the north of India. A correspondent writes to Mr. Thompson thus:—

As yet we have not any chapel to meet in, as the major of the barrack department has been absent for some time from the station, and he would not allow any thing to go on except under his observation: so that I cannot tell when the chapel will be finished. But there is a serjeant of artillery that has four small rooms, and we meet in one of them in the

evening: so that we are very comfortably situated at present, and staff-serjeant Luffman, an old standard, conducts the means himself, and he is able to instruct us in the way of salvation. He administered the Lord's supper to us on the 7th of this month, as he is an old experienced Christian.

Another correspondent writes as follows, April 19th 1847:—

I have service twice a day: in the morning in English, and in the evening in Hindustani. I have the New Testament in the Roman character, and Hindustani language, and I have a little congregation almost every day. Some are become very anxious to hear the word of God, and some much affected by their constant attendance. I have hopes of one man in particular, he is never absent, and cannot rest content if he does not hear some portion of the word of life explained. In fact, only a few nights ago I was reading and explaining the crucifixion of our Lord, and I observed him constantly wiping his eyes, which I deemed to be from impression and tears. Nothing is impossible to the Lord. How happy would I feel if only one soul was brought to Jesus! This is a post in life in which no person may be idle, if not so inclined. The Lord forbid that I who have

found the greatest of mercies, should hold my tongue: for I far exceed the thief on the cross in sin, from which I hope the same fountain will wash me.

From the same, 25th May.—We have our worship twice a day, and are enabled to read the word of God, and pray, and sing in the country language; and we are seldom or never without attendance of from six to seven, which increases and decreases, as their circumstances allow, or duty interferes.

From the same, 22nd July.—We are never one evening without our little congregation of natives, some of whom have attended for a whole year nearly, and are not content when duty calls me from home, that they have no service. I hope through the blessing of God that one of these men will offer himself for baptism before I leave this post.

SINGAPORE.

The Calcutta Oriental Baptist contains the following account of missionary operations in Singapore, extracted from a communication of a Christian friend who lately visited the island.

Rev. B. P. Keasberry, of the London Missionary Society, has been a long time at

Singapore, and is labouring among Malays, in whose language he is in every way quali-

fiel, and is do doubt doing much good amongst them. "The kingdom of heaven cometh not by observation." He is the only missionary in the whole island, and has, besides a chapel where he preaches on the Sunday and Friday evenings, a boarding school consisting of Malay boys placed under his sole management for a certain number of years, whom he clothes, feeds, and boards. He has about twenty-eight boys under his care, two of them the sons of a neighbouring raja, and the progress the boys have made is very creditable, and the care taken to instil into them the sweet doctrine of love to God for Christ's sake, and instruct them in the scriptures as the basis of their knowledge, must develop fruit in due time. Family worship with the whole school is conducted every morning, when the elder boys read in Malay a portion of scripture, and Mr. Keasberry explains it. They sing delightfully. The society affords nothing towards its support, and it is kept up by local subscriptions.

Mr. Keasberry represents the Malays to me as a very indolent race, having no desire to cultivate land, most difficult to rouse from their lethargic state, and content to obtain a livelihood by fishing. Desirous to be instrumental in waking them out of their long slumber, he is endeavouring gradually to create in them a taste for agriculture or some useful trade, and for that purpose he has a piece of land, a printing establishment, a lithographic press, and book-binding establishment, all in active operation, under his sole daily superintendence, without any assistant. A number of his boys, as they grow up, follow out his advice by assisting in printing or lithographing, which ever they fancy. I believe the whole of his business in the three departments of work, is conducted by his pupils, with the exception of one of the book-binders and two men in the printing-office. To show how much they love Mr. Keasberry, these boys could at any time obtain employment with the merchants for high salaries, but they remain with him and feel quite contented with a small salary, plainly showing that they have a knowledge of discerning between serving worldly persons and Christians; and will not the Lord, by his marvellous grace, help all that are endeavouring, however faint their conceptions may be, to walk in the fear of God, and bring them in due time to feel their miserable state and accept of the finished work of Christ? It is the day of small things with Mr. Keasberry, but he can rejoice in having fruit from his labours, the church numbering altogether

about twenty-five or thirty members, and some of his hearers are in a very hopeful state. I think it was Burder's saying, "The Lord commanded his servants to be faithful, not to be successful;" and laying hold of his promises, that strengthens hope, and wrestling with him in prayer, a blessing must be the result.

Mr. Keasberry very much needs a person qualified to instruct youth, and who would take the entire management of his school, a person possessing the love of God and the interest of Christ at heart, that would work with singleness of eye, "diligent in business, fervent in spirit, serving the Lord." The society with which he is connected is willing to afford a liberal salary to such a person, if he can be found on the spot. Mr. Keasberry must feel the weight of so many duties very much, but as he mourns over the neglected state of so many villages and towns around the island, and is very anxious to proclaim to them the "unsearchable riches of Christ," and which he now cannot do, unless to the neglect of his hopeful school, I hope some one may be raised by the Lord to help him. Mr. Keasberry used to have a Wednesday evening English service at the Mission Chapel, but as the chaplain had chosen the same evening, for the same purpose, and in so small a community, Mr. Keasberry closed his. When I was in Singapore the chaplain had also discontinued the meeting, and as a remnant of God's people is on the island, and they feel the need of it, Mr. Keasberry has again commenced it.

I must not forget to mention that Mr. Keasberry has a "helper" in his lovely pilgrimage, in Mrs. Keasberry, who is always employed in teaching the boys to knit and work in worsted during their play hours. This is voluntary work, and it was pleasing to see a number of the boys engaged in learning what may, some future day, be turned to advantage. This shows that they feel grateful for the love shown them in instructing them and taking care of them; and who would not devote their time to useful purposes when such ample reward as appreciating your motives and acknowledging them is bestowed? but when doing good in the hope of gaining a smile from our Father in heaven, oh what joy to work from love to Christ for what he has done for us! There is a school on the island for female children supported by the "Society for Promoting Female Education in the East," and conducted by Miss Grant.

AFRICA.

BIMBIA.

The following illustrations of the debased condition of the Isubus are furnished by Mr. Newbegin.

I lately called on the head Njiengo man (we should call him a high priest) of the district. He was a harmless, inoffensive kind of man, utterly ignorant of truth, but wrapped up in superstition. He it was who once warned me against cutting down two trees, alleging for his reason, that all the Isubus would immediately die. The trees are certainly a fine ornament, and for that reason I should not cut them down. I found that he had applied to me for relief during a previous visit to Cameroons, and not finding me at home, he was taken by his friends to a renowned man at a distance. He obtained no relief, and, after a month, returned exhausted and near to death. I administered relief to smooth his path to the grave; I could do no more. The disease of his liver had extended to such a length, there was no hope of restoring him. This has been the character of most that I have yet had under my care. In order to confirm their very slight confidence, I think for a time I shall give what they may require gratuitously. I went to this man's house as the mourning was going on. No sympathy was manifested by his neighbours when he was sick, nay, the necessaries of life were often wanting; but as soon as he was dead, oh, they all remembered he was a great man. Immediately guns began to fire, the women were all gathered to his house, one or two cannons were loaded and fired, all the people near came together, the drum was calling all to cry. I visited the house. The emaciated body was laid out on a kind of bier; a wrapper round the middle, the head covered with a red cap, the eyes painted all round with white paint, and a feather stuck in the ears. As many as fifty women were in the house, ranged at the head and feet, all howling and mourning, their hair all dishevelled, the tears running down their cheeks, and uttering the most extravagant expressions of grief. Nothing but conviction to the contrary would persuade a stranger from the belief that scarcely any of the grief is real. Women have often been known to burst out laughing in the midst of their grief for the dead. Imagine the hideous hody, and the howling all around, an interminable din from the drum, and you may have an idea of an African funeral. The men show their grief for the dead by copious draughts of rum, often ending the day in a drunken fit. Oh, that the time may come when they shall not sorrow without hope! How do we need to be upheld by the prayers of our brethren and sisters every where!

WEST INDIES.

JAMAICA.

The general tone of the letters which have been received of late from this island is by no means of a cheering character. Many of the pastors are suffering greatly from pecuniary difficulties. The want of success, which is lamented in so many other parts of the world, is also felt. One who has laboured many years in the island says, "Our young people are giving themselves up to dancing and vain amusements, while those of riper years are, many of them, encased in worldly-mindedness, or led astray by the abominations of Obeah and Myalism. There are some, but they are comparatively few, who sigh and cry over the wickedness of the land, and long for the outpouring of the Holy Spirit upon our congregations. Nor is this state of things confined to one church or one denomination. It appears to be universal. Brethren of every society make precisely the same complaints, and to as great an extent as we do."

By a letter from Mr. Clarke, of Africa, written at Mount Hermon, December 4th, we learn that his health continues to be in a very unsatisfactory state. A voyage to England is thought to be desirable, but his medical adviser will not consent to his undertaking it till the danger of his encountering sharp weather in the channel is past. His own opinion is, very decidedly, that a temporary residence in England is necessary to render him equal to African service.

Mr. Cornford, who has resigned his charge of the church at Montego Bay, has been unanimously chosen to the pastorate of the church at Jericho.

CALABAR.

The Baptist Theological Institution under the care of Mr. Tinson appears to be prosperous and useful, though greatly embarrassed by the want of funds. It will be remembered that according to the arrangements made at the time of its establishment, and ratified subsequently, the support of the tutor devolves on the Society, and that of the students on the Jamaica churches. The following Report for the year has been printed in Jamaica, and forwarded to the Committee.

By the good hand of our God upon us, we have been brought to the close of another year, the history of which, like the general history of the Institution hitherto, has been a mingled scene of light and shade. For a long time our hopes and fears continued to alternate in anxious suspense, as to the final success of the enterprise; but cheered as we now are by the past interpositions of divine Providence, and the present aspects of the Institution, the Committee cannot but repeat their grateful acknowledgment, that "having obtained help of God they continue to this day." Yet while encouraged, they dare not boast, but feel as those who are only putting on the harness.

The undertaking has been attended with difficulties, both with regard to the obtaining of men and means, difficulties which none can conceive but those conversant with our churches, and the altered condition of society in the island. These difficulties are yielding to perseverance. Men have been obtained of the right kind, and we cannot but think that others may be found, who with a fair amount of suitable instruction, shall become workmen that need not to be ashamed.

Native agency in our churches had been previously called into operation for a long time, and to a great extent, but only in a subordinate capacity; and there had been imaginings that the time had scarcely arrived for its healthy action in any other form. It remained, therefore, to be tried. The experiment has been made, and the possibility of success is no longer left to conjecture, for though it is as yet but the day of small things, from what has been done your Committee would indulge the conviction that from the

churches in Jamaica a native ministry may ultimately be raised up to carry on the work of God among us.

During the past year, one of the students, Mr. Francis Johnson, has received and accepted an unanimous invitation to settle over a church at Clarkson Ville, in the parish of St. Ann. Mr. Johnson was ordained in January last, at Brown's Town, where he was formerly a member. And it is with much pleasure the Committee refer to the fact, that the deputation from the Baptist Missionary Society in England, the Rev. Messrs. Angus and Birrell, were present and took part in the service on that occasion. The satisfaction felt by our friends may be seen in the opinion expressed after their return, at the annual meeting of the Society, held in London, on the 29th of April last. The number of students now in the Institution is seven. They are men of sterling piety and fair promise, and their conduct during the past year has been characterized by educational diligence and domestic harmony. Of their progress in study, the following report will testify; it bears date the

"30th June.

"The annual period for the examination of the students in this Institution having returned, we have been occupied yesterday and to-day in ascertaining the result of their labours during the past year, and we feel much pleasure in bearing testimony to the progress made by them during that time in the various departments of knowledge necessary to qualify them for the great work to which they have devoted themselves. Their acquisitions in English grammar and composi-

tion, in ancient and modern history, theology, and biblical exposition, were highly creditable to their diligence and ability, and the assiduous and earnest labours of their respected tutor. We were highly gratified in receiving a most satisfactory report of all, as to their Christian department, during the whole session. Nor would we omit to mention, an able and interesting paper on regeneration, read by one of the senior students. And in conclusion, we cannot but express our sincere delight at the manifest progressive efficiency of the Institution, and the healthful character of its operations. At no former period has it afforded such pleasing indications of future success. We do, therefore, most earnestly implore a continuance of the divine blessing on this undertaking, and heartily commend its interests to the sympathies and liberality of the Christian public.

“THOMAS F. ABBOTT.
JOHN CLARK.
JOHN E. HENDERSON.
BENJAMIN MILLARD.
ROBERT GAY.”

It has been viewed as a matter of surprise that our churches have not earlier yielded competent men for the ministry. And this apparent defect has constituted, in the opinion of some, “a grave element in the missionary question,” why missionary churches in any part of the world now, should not supply men of character and capacity to sustain the pastoral office, as well as in the days of the apostles.

To persons conversant with the state of society in this island, and the previous condition of our peasantry, nothing can be more obvious than the contrast in point of mental culture, between the members of our churches and many in the apostolic assemblies. For, admitting that the first Christians were, for the most part, of the middling and lower ranks, there were in many of the churches planted by the apostles, whether Jewish or Gentile, persons of education and influence. The gospel was first propagated in countries where civilization had attained its height, in some of the most learned and polished parts of the globe, and among the converts were Jewish rulers—men full of wisdom, a great number of priests, honourable men not a few, converts among the literati of Athens, and some in Cæsar’s household. Here, the poor have had the gospel preached to them, and from such *only* have our churches been formed; and while we admit that the gospel is calculated and designed to produce a succession of ministers as well as private Christians, and that it enlightens, elevates,

and refines, more or less, all whom it converts, it does not transform the illiterate into scholars, or necessarily impart a capacity for public teaching. Men must usually be fitted for such labour by the slow process of human instruction; this is going on, and we cannot but cherish the hope, that young men will be found in our churches with sufficient piety and talent to become, with proper training, useful ministers of the New Testament, although we have none at present to fill the vacancies which death and other causes have created. While we lament this, and lament that “to obtain a supply of pastors from England is obviously impossible,” we would, therefore, on account of that impossibility, the present paucity of ministers, and the aspect of affairs generally, most earnestly and affectionately urge on our brethren, the imperative duty of looking out for the most intelligent and pious young men in the churches, and where there is manifest evidence of piety and talent, to encourage such to think on the work of the ministry. We are not ignorant that fears may be entertained of pursuing such a course, lest pride should be engendered, and more evil than good result. That all needful prudence should be exercised, none can doubt; but who so likely or so proper to practise that care, as the pastor whose mature judgment and best sympathies are engaged in the business? By a judicious and well timed encouragement many a valuable servant of the church has been brought forth, and in the dispensations of Providence, fitted for eminent usefulness, who, but for such fostering care, would have lived and died unknown, beyond his immediate acquaintance.

We have again to mourn over the loss of helpers, in the death of one, and the departure of others from the island. Our esteemed brother Dutton, whom God has been pleased to remove from us, was an active member of the managing committee, and one who ever felt a very lively interest in the prosperity of the Institution.

In conclusion, the committee desire to express their most grateful acknowledgments to those generous friends in England who have kindly and liberally come forward to their aid. But while the committee tender them their warmest thanks, it is with sincere regret they again state, that without the continuance for a time of foreign help, there is not the slightest prospect of continuing the seminary. And they would entreat the Committee and their friends in England, to consider whether it would be wise to abandon the enterprise after such an outlay, the urgent necessity of such an institution, and the fair prospect there now is of final success.

HAITI.

Mr. Webley has been laid aside by bodily indisposition, but when he wrote last, November 23rd, was so far recovered as to be able to resume his public work. He continues to receive encouragement. His Lord's day morning congregation, he speaks of as very delightful, being composed of the mission family, the baptized, and about twenty hopeful inquirers. The evening congregation includes with these an attentive auditory of more promiscuous character.

CANADA.

The Montreal Register of December 23, contains a pleasing account of accessions to the church at Pickering, under the care of Mr. Davidson. Our friend, the editor, remarks that the communication will be read with interest, especially by the friends of the Baptist College, from which institution Mr. Davidson proceeded to Pickering in June last. He adds, "May it please God to grant similar success in all the churches!" Mr. Davidson, addressing the editor, says,

You doubtless remember, that at the last meeting of the Haldimand Baptist Association, held with the church in Markham last June, the low state of religion was deeply felt and deplored, and that a day of humiliation and prayer was recommended by the Association, to the various churches of which it is composed. The church in this place, prior to the Association, and indeed for a short time afterward, was in a very low state. The day of humiliation was observed by the church, and it proved a most precious and glorious day. There was a spirit of confession and humility manifest in all the members of the church, and some faint breathings of desire to God that he would revive his own work in the midst of the years, and save perishing sinners. The exercises seemed to betoken that God would still be gracious, and bless his people, so that the work of God seemed visibly to commence with the services in the evening, when a sermon was preached from Jonah iii. 10.

Shortly afterwards I had the happiness of baptizing two youthful converts. Meanwhile the brethren and sisters became more and more desirous of seeing sinners snatched as brands from the burning, and made heirs of the grace of life. The preaching of the gospel had its desired effect on the hearts of some, and we soon saw other four groaning under the weight of their sins, and then rejoicing in Christ Jesus as their Saviour. These last were baptized on the 27th September, when an immensely large and unusually solemn and attentive audience listened to a discourse from those thrilling words of the Prophet Jeremiah, viii. 20, "The harvest is past, the summer is ended, and we are not saved." That day will not be soon forgotten by those who were present. All around seemed solemn as the grave: the sombre appearance of na-

ture, the falling leaves, and the setting sun, gave effect to the scene, while adown the cheeks of the impenitent the big tears of compunction rolled to the ground, and, as they chased one another to the earth, seemed to say, "The harvest is past, the summer is ended, and we are not saved." One of the candidates who that day was immersed, was a person of great interest, who had been brought up in the church of Scotland, and was much respected by all who knew him. The news of his going to be baptized brought out a host. A very powerful work followed from that day, so that in a month five others were brought to yield to the power of divine grace.

Another month rolled away, and brought to our communion seven others, who were baptized on sabbath, November 28, in the presence of a vast assemblage. The wilderness and the solitary place rejoice and blossom as the rose. The church, which in June numbered only fifteen, now numbers forty-two, having received eighteen by baptism and nine by letter.

There have been but few special exercises, and little or no excitement, but a spirit of earnest and agonizing prayer. The work has not ceased, as we have several hopeful inquirers after salvation. The congregation has increased in such a manner of late, that we have been compelled, at this infelicitous season of the year, to erect a new chapel, which, God willing, we hope, will be ready for worship in a month. Our sabbath school, also, has received large accessions of late, and is in a prosperous state. The church in Markham has also received an addition of four members, and the new chapel there in course of erection is closed in. "The Lord has done great things for us, whereof we are glad."

HOME PROCEEDINGS.

ANNUAL MEETINGS.

Though the arrangements for our April Meetings are at present incomplete, it may be convenient to our friends to know that they will commence (p. v.) on Thursday, April 20th, on the evening of which day a Sermon on behalf of the Society will be preached at Surrey Chapel, by the Rev. James Sherman. The 23rd of April is the Lord's day for the simultaneous sermons in the baptist chapels in London; and Thursday, April 27th, the day for the Annual Meeting in Exeter Hall. It may be inconvenient, in some respects, that the meetings happen to occur this year at the time called "Easter;" but it is in pursuance of standing arrangements which regulate the meetings of societies of other denominations as well as our own, and the Committee, after deliberating on the subject, felt that they were not at liberty to deviate from the regular course.

CORRESPONDENCE.

To the Secretary of the Baptist Missionary Society.

MY DEAR SIR,

I have heard that the income of the Society is likely to be much less than it was last year. I have thought of a plan, which, if adopted, would bring it up, if not over what it was last year, and I hope I have thought of the plan in time, viz., if every subscriber whose circumstances are as good as they were last year will give half as much again as they did then, and if their circumstances are better, that they will double their subscription. The times demand it, and you know that our motto is, "Attempt great things, and expect great things." Christians must expect to support Christian institutions; the people of the world have no sympathy with missions, and therefore it will not do to expect much from them.

Let the question, "How much owest thou unto my Lord?" have its due effect upon our minds, and I think we shall begin to make sacrifices. I am sure that those who think on what Christ has done for them will be anxious to show their love to him, and how can they show it better than by endeavouring to extend his reign?

I have enclosed a post-office order for £1, as I think my circumstances are something better than last year; and when we think how many who were then in affluent circumstances, are now quite destitute, we ought to present something as a thank-offering. Praying that Christians may feel this to be a privilege, and not merely a duty,

I am, my dear Sir,

Yours very truly,

S. G.

GENERAL BAPTIST MISSIONS.

According to our promise, we continue the abstract from the Report of these missions which we commenced last month. Much interesting information will be found below respecting that immense empire which occupies the whole of the north-eastern portion of the globe.

CHINA.

The last Report announced that Mr. Hudson had reached Ningpo, and commenced his labours

there by the distribution of religious publications. Mr. Jarrom, who had wintered at Hongkong, sailed thence on May 24th, reached Chusan on Friday June 12th, and soon after-

wards arrived at Ningpo. He states that in their voyage, though they sailed near the coast, they seldom saw the mainland, which was hidden from them by an astonishing number of islands, that appeared like formidable barriers against undue approach to the mainland.

You have thus two brethren in the midst of the immense population of China, and hope may be entertained that a third, in the person of Joseph Hudson, the only surviving child of your senior missionary, may ere long be added to that number. He is young, appears a convert to the Lord, though when the last accounts were sent from China, he had not actually joined the church. Mr. Jarrom bears honourable testimony to the consistency of his conduct—states that his knowledge of the colloquial language of Ningpo is considerable, as is his readiness to express himself in it, and that he is daily improving. His desire seems to be, to be useful in China, in making known among the people the glorious gospel. He manifests great interest in the mission, and already enters into all the plans of usefulness that the missionaries adopt. He adds, "Nor do I think he is more useful to his father now, than, under God, I trust he will become to the mission in a short time, when his understanding is more matured, his knowledge enlarged, and his piety becomes deeper and stronger."

Ningpo, your first station in China, is situated in nearly thirty degrees north latitude, and in about a hundred and twenty-two degrees east longitude. The province is reckoned to contain thirty-five millions of inhabitants.

MORAL AND RELIGIOUS STATE OF CHINA.

The accounts given by your brethren of the moral state of the unnumbered myriads of China, is like Ezekiel's roll, full of mourning, and lamentation, and woe. Idolatry, though not with such horrid obscenity and bloody rites as in India, exerts the same deadly sway. Like the Hindoos, the people are without God, without Christ, without hope, without the sabbath, without all that cheers, and sanctifies, and elevates the mind. Duplicity, deceit, fraud, and worldly-mindedness, and selfishness in their most intense degree, cover all the land. China, through its length and breadth, presents the awful spectacle of a vast Golgotha, where all are spiritually dead; yet with that infatuation which distinguishes the natural man, and renders him akin to a madman, "the Chinese," writes Mr. Hudson, "have no notion of human depravity, and they say man is naturally virtuous."

He remarks, at another time,

"We desire to feel, as the heralds of the church of Christ, in proclaiming to this godless people, the unsearchable glories of our Redeeming Lord; for multitudes of the literati have no god at all; a large proportion are led captive by a material fancy and the dreams of an irresisti-

ble fate, and the vast majority have gods many and lords many, to whom they daily give the homage of their hearts. At times, you would almost imagine, from the scepticism and indifference which prevail, that there was no religion in the land; and at other times, and other seasons and circumstances, you would suppose them to be the most religious people upon earth, as in all things they are truly superstitious, and the whole land seems wholly given to idolatry. At the close of the Chinese year, for instance, and the beginning of a new one, which is just at hand, the whole city, indeed the whole land, appears moving with superstition, the people become mad upon their idols, and from the imperial throne to the peasant's cottage, probably there is not a family that does not pay the most devout homage before a senseless block, or to the departed spirits of their ancestral line.

TOLERATION.

"All religions are tolerated here, if you will behave yourselves well, and not interfere with government affairs. The imperial family has adopted the maxim to leave every man to believe what he pleases, and to practise what he likes, if he will be a good subject. This toleration consolidates the emperor's power over the different nations which live under his sceptre.

POPULAR WORSHIP.

"In China, 'the three precious ones' are adored by the Buddhists, while by the Taoists 'the three pure ones' are worshipped. Go to the temples which abound in the land, and you may hear hundreds of voices repeating the prayer, 'O me too fuh! O me too fuh!' 'O precious Buddha!'—a prayer which they will repeat with some degree of variety, hundreds and thousands of times, hoping to escape calamity and enjoy protection and supreme bliss. The 'shaven-headed priests' of Buddhism abound, and you frequently see them going, a number together, through the street to receive the thank-offerings of their followers. Sometimes you may see them with a written paper on their back, stating the temple to which they belong, the regions over which the god of that temple extends his influence; the meritorious services which they have performed, and soliciting the charity of those to whom they apply. This religion, though not at all popular with the literati, is the religion of the vast majority, and the masses are thus deluded and ruined. The Chinese, however, are a very accommodating people; all the religions agree together; excepting in some few particulars, they blend their doctrines, ceremonies, and deities pretty much into one system, and go contentedly, in one delusive harmony, down to the regions of everlasting woe. In times of distress and seasons of calamity, the god, the priest, and the offerings, with various accommodations, are called in to exert their influence.

to calm the guilty mind, and give repose to the troubled soul. "Their sorrows shall be multiplied which hasten after another god."

WANT OF A SABBATH.

Mr. Hudson often insists on the painful fact that they have no sabbath. This of course is the case in every heathen land, yet it involves a mass of evil not easily conceived. A country without a sabbath must be a province of Satan's empire, and such alas is China.

"The Chinese have no sabbath, and can form at present no correct idea of the Lord's day. On the first and fifteenth of every month the government officers meet to worship the native deities, and give imperial instructions to the people; but God is dishonoured, and the people are uninstructed and unblessed; they have no sabbath. At the opening of the new year, they have several days of holiday to settle accounts, to visit friends, and repair to idolatrous temples; but they have no regular sabbath. The time is spent in festivities, idolatrous processions, and amid the scenes of iniquity and guilt; for they have no day of rest. At the various seasons of the year they have the most splendid idolatrous processions, and the priests of various temples frequently get up placards announcing days of special worship; but they have no sacred day or holy service for the true God. I have frequently seen these placards, and been to the temple on these occasions, and have generally found them crowded to excess.

TEMPLES.

"In the neighbourhood of our former residence there are six temples, all of which we visited while living in that place. Some of them are large ones and in good condition, and others are rather small, and in a dilapidated state. We gave tracts to persons whom we saw in the temples, and had an opportunity of giving to the priests themselves some Christian books. I have only met with one priest who refused a book. On three occasions, when we visited these temples they were crowded to excess. There was no preaching, no singing, but chanting of prayers, counting of beads, the beating of drums and gongs, the burning of paper, and firing crackers. In the court yard of the larger temples, there is generally a stage upon which some priests and others are placed in front of the gods, performing the required services, while the people in every part of the temple are bowing before the idols, and performing their idolatrous worship. Were our friends at home to witness such a scene, their hearts would glow with gratitude, that they had the privilege of doing something to destroy such works of darkness, and restore the people to knowledge and peace. We were allowed to pass through every part of the temple, which we did, occasionally giving away our books, which were always received with apparent pleasure. When we had retired to some distance we gave away many books. We found it difficult to restrain

the people from tearing away from us the tracts, such was their eagerness to possess them. We have visited many parts of the city, and have frequently collected together numbers of persons to whom we have given books. May the seed sown produce abundant fruit!

EXCITEMENT.

"The Chinese being thus sunk in ignorance and deplorable superstition, and from their own character utterly unable to appreciate true benevolence, it needs not excite surprise that the presence of Christian missionaries should excite wonder and even alarm. At Ningpo your brethren have uniformly received respectful treatment, and been allowed to pursue their work without the least opposition, yet for a time the city was filled with popular excitement on their account. There was an earthquake, the heat was very intense,—the gods were now supposed to be angry, and the demons roused to fury. The people said that little demons visited their houses and rooms, and scratched their faces. Immense quantities of spells or charms were now printed and circulated. And as the Christians in ancient times were persecuted as the cause of all the evils that befell the Roman empire, so the missionaries were regarded as the cause of all the evils, fancied or real, which the people felt or feared. Still no insult or injury was offered to them, and by degrees the excitement subsided."

AMERICAN TESTIMONY RESPECTING THE STATE OF CHINA.

A Report issued by some American missionaries at Ningpo, presents a concise and affecting description of the state of the millions of China:—

"There is no written standard of religious belief in China to fix the popular creed. The Taoist and the Buddhist priests—especially the latter—understand but little of their own religious books, and others of course are ignorant of their contents. The vulgar superstitions float at random upon the popular mind, and are handed down by tradition from generation to generation. The writings of the philosophers treat to some extent of the principles of morality, but their religion, if it may be called such, embraces only the present life. As to the great problems of human existence and human destiny—the end for which we were brought into being, and the future state which awaits us—they are silent. The foundation of their system is the original purity, and the perfectability of human nature. The highest virtue is attainable by the unassisted efforts of the moral faculties; and the attainment is urged only because it secures present happiness. If there be any regard to the favour of heaven, or the Supreme Ruler, it has reference to that favour chiefly, if not entirely, as experienced in this world. The foundation of this morality is humanity, not deity. Humanity, therefore, is exalted into deity. This principle extends

through all grades of society. That most men sometimes do wrong cannot be denied, but the depravity of our nature is an idea so opposed to all the notions of the Chinese, that it cannot even be understood. Few will admit their own hearts to be wicked. The aged will commonly acknowledge that in youth they have committed indiscretions, but an appeal to a white beard is considered a sufficient guarantee that the heart is pure from sin. The necessity of an atonement, therefore, is not dreamed of, and the doctrine will of course be received with contempt.

"The worship of ancestors, which indeed is made almost the whole of religion, is but a deification of human nature. The same principle may perhaps account in part for the very general prevalence of hero worship, and the great number of deified men. Of the numerous temples which meet the eye in every direction, a large proportion consists of those which have been erected by families or individuals in honour of their own immediate ancestors, or by the people of the district in honour of men who for eminent services to the country have been elevated to the rank of gods. These temples are but little frequented, and are commonly closed except on the special occasions on which the god receives his appointed honours. An instance of such a deification is of recent occurrence. The streets of Shanghai are now adorned by a temple, dedicated to the worship of a distinguished commander, who fell near the city, in an engagement with the English troops, during the late war. It is a little singular that while countless names of lesser note are honoured with the title of deity, Confucius is never spoken of as such, though in every district a temple is erected to his memory.

"The gods of the Chinese pantheon for the most part bear a national character. But a small part can be considered as the exclusive property of either of the religious sects. Every district has its gods of the land and grain, of the hills and valleys, of the springs and fountains of water, and every city its tutelary deity, known as 'the god of the city wall and ditch.' The prominent objects in nature are regarded as proper objects of worship. It is no uncommon sight to see an aged man placing a stick of burning incense at the door of his dwelling, and then bow reverently towards the four points of the compass, in worship of the material heavens, and the earth. A generally prevalent notion is, that if a man is faithful in the worship of the Chinese trinity, of heaven, earth, and ancestors, it is not of much importance whether he worship any other god or not. In ordinary conversation, the sun and the moon are commonly spoken of as Ta Yang poussa and Ta Ying poussa—or great male and female deities. At the period of the winter solstice, there is a general thanksgiving in each family, to the god of fire, for the preservation from the ravages of the terrible element during the year. An expression of thanks, printed on a slip of paper, is pasted over the door of each house for several days. The god of thunder is feared on account of his powers of destruction, and is supposed to visit merited vengeance upon those

who, having been guilty of high crimes, have been able to escape punishment from men. Thus, as in every land where man has been left to grope in the dimness of the light of nature, God is forgotten, and the creature is honoured more than the Creator.

"But the god who of all others is most worshipped in China, as every where else, is *Mammon*. The Chinese are emphatically a worldly people. To the world they give the real homage of their hearts. They live *avowedly* for the present life. What is to be their state after death they know not, nor do they care. The doctrine of the metempsychosis is very commonly received, but there are few, if any, who entertain any fixed or definite views. It is a prevalent notion that man is possessed of three souls, of which at death one enters the place of departed spirits, another enters the tomb with the body, and the third remains with the tablet of the deceased, which is worshipped. Accordingly when a death takes place at a distance from the family, priests are employed to call back the wandering spirit to the family abode, and the tablet of the dead. Yet there is a general belief in some kind of future rewards and punishments, and when a death occurs, priests are almost always called in to offer prayers for the soul of the departed."

PREPARATORY WORK.

The first work of missionaries in China is that "preparatory schooling in the knowledge of the language and the people, which must constitute the foundation of successful labours." To this your brethren devote their principal energies.

Mr. Jarrom refers to his efforts to acquire the language, and observes—

"I trust that in a few months I shall be able to send you word that I have opened a room for preaching. I am encouraged in my attempts to become acquainted with the colloquial of this place, and trust that ere long the principal difficulties will be overcome. Brother Hudson has the advantage over me in knowing so much before he left home. Mrs. Jarrom is getting hold of the language in a very encouraging manner. If it please God to spare her, and O that it may, I think she will be useful among the women."

Mr. Hudson, referring to his studies in Chinese, exclaims,

"O the language! the language is really difficult. Learning to speak for me is no sinecure, and I suppose most find that it requires intense application. But then what a privilege when you can do it! what news you can tell! what multitudes you may reach, and by the blessing of Heaven what good you may do! China is the field for missionaries, and in years to come, China will be a land of bibles, schools, and churches."

The sacred volume declares that "the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." This senti-

ment applies with all its emphasis to the spiritual husbandman labouring to cultivate and "gather fruit unto life eternal" in the deserts of heathenism. Much fruit could not be expected from such a land as China, within twelve months from the missionaries landing there. It might seem sufficient encouragement that they had applied laboriously to the acquisition of its difficult language, had begun to address

its benighted crowds, and in the form of religious books scattered much sacred seed, which had been thankfully received. The brethren, however, have enjoyed more encouragement than this. Already one intelligent and respectable Chinaman appears a convert to the gospel. He is a learned man, and is Mr. Hudson's Chinese teacher.

FOREIGN LETTERS RECEIVED.

| | | | |
|----------------|---------------------|----------------------|-------------------|
| AMERICA | MONTREAL | Cramp, J. M..... | Nov. 26. |
| ASIA | AGRA | Dannenberg, J. C. A. | Nov. 11. |
| | CALCUTTA..... | Aratoon, C. C..... | Oct. 6. |
| | | Thomas, J..... | Nov. 5. |
| | COLOMBO | Davies, J. | Nov. 15. |
| | MADRAS..... | Page, T. C. | Nov. 10. |
| | PATNA..... | Beddy, H..... | Nov. 15 and 20. |
| | SEWEY..... | Williamson, J.... | Nov. 1. |
| BRITANNY..... | MORLAIX..... | Jenkins, J..... | Dec. 11 and 23. |
| HAITI | JACMEL | Wehley, W. H.... | November 23. |
| HONDURAS | BELIZE..... | Buttfield, J. P.... | Nov. 8 and 13. |
| | | Kingdon, J..... | Oct. 23, Nov. 12. |
| JAMAICA | ANNATTO BAY | Jones, S..... | Nov. 18. |
| | BROWN'S TOWN | Clark, J..... | Nov. 20 |
| | CALABAR | Tinson, J. | Nov. 19, Dec. 4. |
| | FOUR PATHS | Hands, T. | Dec. 4. |
| | KETTERING | Knibb, M. | Nov. 19. |
| | KINGSTON | Clarke, J. | Nov. 18. |
| | LUCEA..... | May, J..... | Nov. 18. |
| | MOUNT HERMON | Clarke, J. | Dec. 4. |
| | POINT HILL | Tunley, J. | Oct. 29. |
| | ST. ANN'S BAY ... | Millard, B..... | Nov. 22 |
| | SALTER'S HILL | Dendly, W..... | Nov. 19. |
| | SPANISH TOWN..... | Phillippo, J. M.... | Nov. 18. |
| | SPRINGFIELD..... | Tunley, J. | Nov. 30. |
| | STEWART TOWN | Dexter, B. B..... | Nov. 25. |

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

- Rev. J. Jenkinson and friends at Kettering, for a parcel of books, for *Rev. W. K. Rycroft, Bahamas*;
- A friend, for a parcel of magazines, &c., for *Dr. Prince, Fernando Po*;
- Mrs. Eyres, for a parcel of magazines;
- Mrs. Gouldsmith, for a parcel of magazines and reports;
- British and Foreign School Society, for two cases of school materials, for *Rev. H. Caper and Rev. W. K. Rycroft, Bahamas*;
- Mr. J. Mainwaring, Brimfield, for a parcel of magazines;
- A friend, for a parcel, for *Rev. J. Merrick, Bimbia*;
- Mrs. S. Hobson, Lambeth, for a parcel of magazines, for *Africa*;
- W. B. Gurney, Esq., for a parcel of Montreal Registers, &c.;
- Mr. F. Nicholson, Plymouth, for a parcel of Patriots, &c., for *Africa*;
- Mrs. Palmer, Lyme, for a parcel of magazines;
- Mrs. Moore, Hackney, for a parcel of magazines;
- Messrs. Partridge and Oakey, for copies of "Evangelical Christendom."

The thanks of the Committee are presented to the Authors of the following works for copies forwarded to the Society :—
 The Sabbath, by Rev. E. Bickersteth;
 The Relation of Islam to the Gospel.

DONATIONS TO THE MISSION LIBRARY.

The thanks of the Committee are presented to—
 W. B. Gurney, Esq., for Buchanan's Christian Researches and Brown's Memorials;
 Rev. J. Jenkins, for the New Testament in Breton.

CONTRIBUTIONS,

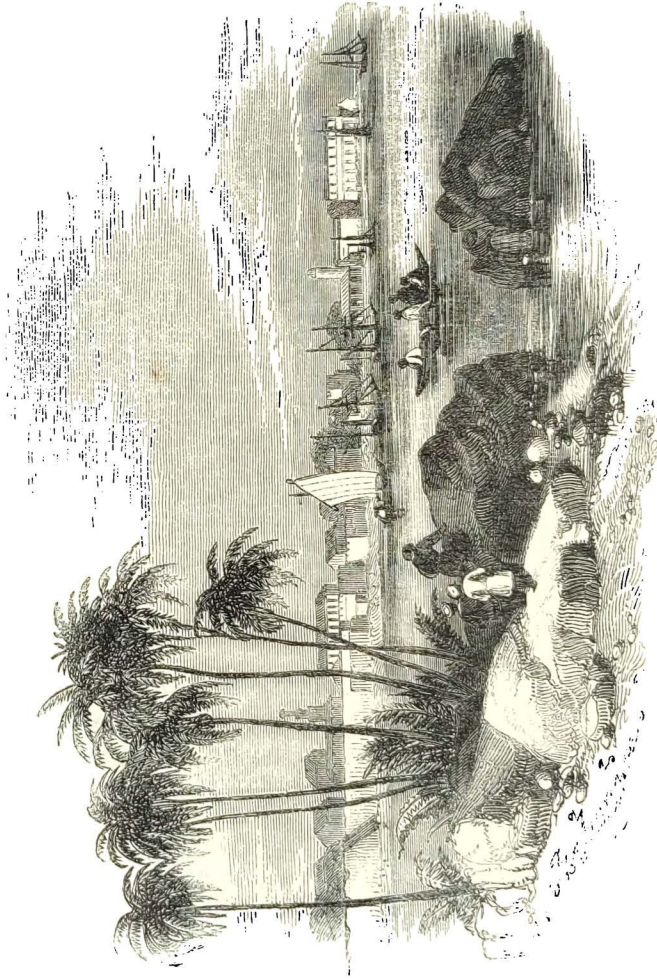
Received on account of the Baptist Missionary Society, during the month of
 December, 1847.

| Donations. | £ | s. | d. | DEVONSHIRE. | £ | s. | d. | HEREFORDSHIRE. | £ | s. | d. |
|---|-----|----|----|--|----|----|----|---|----|----|----|
| Friends' Educational Society, for <i>Trinidad Schools</i> | 25 | 0 | 0 | Collumpton— | | | | Gorsley— | | | |
| Vines, C., Esq. | 25 | 0 | 0 | Contributions | 2 | 10 | 0 | Collections | 2 | 13 | 0 |
| Watt, Mr. A. | 4 | 0 | 0 | Kingsbridge, on account | 5 | 0 | 0 | Ross— | | | |
| | | | | Tiverton— | | | | Collection | 5 | 3 | 0 |
| | | | | Collections | 2 | 3 | 2 | Proceeds of Tea Meeting | 1 | 13 | 6 |
| | | | | Contributions | 4 | 0 | 0 | Contributions | 5 | 13 | 0 |
| | | | | | | | | Do., Juvenile Society | 7 | 4 | 4 |
| <i>Legacy.</i> | | | | DORSETSHIRE. | | | | Ryeford— | | | |
| Thompson, J., Esq., late of Hull, part of residue | 246 | 7 | 6 | Lyme— | | | | Collections, &c. | 3 | 6 | 2 |
| | | | | Sunday School, for <i>Dove</i> | 0 | 5 | 0 | | | | |
| | | | | | | | | | | | |
| | | | | DURHAM. | | | | HUNTINGDONSHIRE. | | | |
| LONDON AND MIDDLESEX AUXILIARIES. | | | | Monkwearmouth— | | | | Bluntisham— | | | |
| Hackney— | | | | Collection | 2 | 1 | 2 | Contributions | 26 | 3 | 10 |
| Contributions, by Miss J. Luntley | 3 | 4 | 0 | Contributions, Public Meeting, Mr. Rees' | 10 | 3 | 0 | Houghton— | | | |
| Collection | 11 | 7 | 8 | Sunderland— | | | | Collections (moiety) ... | 2 | 3 | 1 |
| Bible Class, for <i>Dove</i> | 0 | 10 | 0 | Collections | 11 | 6 | 2 | Huntingdon— | | | |
| Southwark— | | | | Contributions | 1 | 8 | 6 | Collections (moiety) ... | 9 | 0 | 0 |
| Negro's Friend and Anti-Slavery Society, for Rev. J. M. Phillipps' <i>Schools</i> | 8 | 0 | 0 | Do., for <i>Schools</i> | 11 | 15 | 2 | Collections (do.) | 3 | 7 | 0 |
| Walworth, Lion Street— | | | | Do., for <i>Debt</i> | 1 | 1 | 0 | Contributions | 9 | 13 | 6 |
| Sunday School, for <i>Africa</i> | 2 | 2 | 0 | | | | | Orford— | | | |
| | | | | | | | | Collections (moiety) ... | 0 | 11 | 0 |
| | | | | ESSEX. | | | | Ramsey— | | | |
| BEDFORDSHIRE. | | | | Dunmow— | | | | Collections (do.) | 7 | 17 | 5 |
| Biggleswade— | | | | Collection | 6 | 10 | 0 | St. Ives— | | | |
| Foster, Blyth, Esq. . . | 15 | 0 | 0 | Dixon, Jos., Esq. | 0 | 10 | 0 | Collections— | | | |
| | | | | | | | | Public Meeting and Tea Meeting (moiety) | 11 | 9 | 5 |
| CAMBRIDGESHIRE. | | | | GLOUCESTERSHIRE. | | | | Baptist Chapel | 1 | 17 | 6 |
| Cambridge, on account, by G. K. Foster, Esq. | 50 | 0 | 0 | A Gloucestershire Tea-totaller | 10 | 0 | 0 | Independent do. ... | 4 | 0 | 7 |
| Gotobed Miss, for <i>Haiti Schools</i> | 5 | 0 | 0 | Coleford— | | | | Ladies' Bazaar | 9 | 0 | 0 |
| Lilley, W. E., Esq. | 40 | 0 | 0 | Collection | 3 | 2 | 0 | Contributions (moiety) | 8 | 8 | 6 |
| | | | | Contributions | 24 | 5 | 0 | St. Neots— | | | |
| | | | | Lydney— | | | | Collections (moiety) ... | 13 | 5 | 9 |
| | | | | Collections, &c. | 6 | 10 | 4 | | | | |
| | | | | | | | | Acknowledged before and expenses ... | 76 | 15 | 9 |
| | | | | HAMPSHIRE. | | | | | | | |
| CORNWALL. | | | | Whitchurch— | | | | | | | |
| Cornwall, on account, by W. H. Bond, Esq. | 32 | 17 | 0 | Collection | 3 | 7 | 5 | | | | |
| | | | | Do., Bourne | 0 | 7 | 3 | | | | |
| | | | | Contributions | 10 | 5 | 7 | | | | |
| | | | | Do., Bourne | 0 | 7 | 6 | | | | |
| | | | | Do., Sunday School | 0 | 16 | 11 | | | | |
| | | | | | | | | | | | |
| | | | | | | | | KENT. | | | |
| | | | | | | | | Maidstone— | | | |
| | | | | | | | | Allnutt, Mrs., for <i>Haiti Schools</i> | 1 | 0 | 0 |

| | | £ s. d. | | | £ s. d. | | | £ s. d. |
|------------------------------|---------|---------|-------------------------|--|---------|------------------------|--------|---------|
| Meopham— | | | Broseley— | | | Melksbam— | | |
| Collection | | 1 10 0 | First Church— | | | Juvouille Society, by | | |
| Sevenoaks— | | | Collection | | 1 15 8 | Mr. Smith | 2 13 0 | |
| Contributions (part)..... | 13 9 9 | | Contributions | | 0 12 8 | YORKSHIRE. | | |
| Contributions | 21 4 9 | | Second Church— | | | Barnoldswick— | | |
| Town Mailing— | | | Collection | | 1 6 9 | Collection | | 2 0 0 |
| Collection | 4 17 9 | | Contributions | | 0 6 6 | Meltham— | | |
| Contributions | 2 17 4 | | Pontesbury— | | | Collection | | 1 17 0 |
| LANCASHIRE. | | | Collection | | 1 7 6 | Contributions | | 0 18 0 |
| Haslingden— | | | Shiffnall— | | | Millwood— | | |
| Collection | 6 0 0 | | Collection | | 1 10 0 | Collection | | 1 0 0 |
| Sunday School, for | | | Shrewsbury— | | | Contributions | | 0 10 5 |
| Dove | 1 0 0 | | Collections..... | | 14 0 11 | York— | | |
| Liverpool— | | | Contributions | | 13 8 1 | Ladies' Negroes' Soci- | | |
| Cropper, J., jun., Esq. | 100 0 0 | | Do., for Dove..... | | 0 7 6 | ety, by Mr. J. Cand- | | |
| Spark Bridge— | | | Do., Sunday School, | | | ler, for Brown's | | |
| Fell, John, Esq., for | | | for do..... | | 2 3 6 | Toten Schools..... | | 6 0 0 |
| India | 10 0 0 | | Snailbeach— | | | SOUTH WALES. | | |
| LEICESTERSHIRE. | | | Collection | | 2 10 0 | South Wales, on ac- | | |
| Husbands Bosworth— | | | Wellington— | | | count, by Rev. B. | | |
| Collection | 1 7 8 | | Collections..... | | 9 4 0 | Price | | 40 0 0 |
| Contributions | 1 6 6 | | Contributions | | 6 4 0 | Do., do., by Rev. John | | |
| NORFOLK. | | | Do., Sunday School, | | 0 12 0 | Jones | | 16 0 0 |
| Great Ellingham— | | | Hadley, for Dove | | 0 12 0 | GLANORGANSHIRE. | | |
| Contributions | 6 3 6 | | Welsh Hampton— | | | Newbridge— | | |
| Do., for Dove..... | 0 13 6 | | Collection | | 0 12 6 | Collection | | 1 7 6 |
| Do., Sunday School | | | Wem— | | | Contributions | | 7 10 10 |
| for do..... | 0 17 8 | | Collection | | 1 18 1 | Do., Sunday School | | 0 4 0 |
| Norwich, on account, | | | Contributions | | 0 10 0 | MONMOUTHSHIRE | | |
| by J. Colman, Esq. | 75 0 0 | | Whitchurch— | | | Chepstow— | | |
| NORTHUMBERLAND. | | | Collection | | 1 19 0 | Collection | | 2 9 6 |
| Newcastle on Tyne, Newcourt— | | | Contributions | | 2 6 0 | Contributions | | 1 15 6 |
| Collections..... | 4 1 1 | | SOMERSETSHIRE. | | | PEMBROKESHIRE. | | |
| Contributions | 7 11 11 | | Bristol, on account, by | | | Bethlehem— | | |
| Do., for Translations | 2 1 0 | | R. Leonard, Esq..... | | 200 0 0 | Collection | | 1 1 0 |
| Do., for Female | | | Burnham— | | | Contributions | | 0 10 0 |
| Education | 1 7 6 | | Contributions | | 1 3 3 | Haverfordwest, on | | |
| NOTTINGHAMSHIRE. | | | Do., for Debt | | 1 0 0 | account, by W. Rces, | | |
| Sutton on Trent— | | | SUFFOLK. | | | Esq..... | | 20 0 0 |
| Collection | 2 10 0 | | Ipswich, Stoke Green— | | | IRELAND. | | |
| Contributions | 4 0 0 | | Contributions, for | | | Ferbane— | | |
| Do., Sunday School | 1 10 0 | | Dove..... | | 0 16 4 | King, Rev. W..... | | 1 0 0 |
| SHROPSHIRE. | | | SURREY. | | | Letterkenny— | | |
| Bridgnorth— | | | Dorking— | | | Contributions | | 6 18 6 |
| Collections..... | 14 16 3 | | Contributions, by Miss | | | FOREIGN. | | |
| Contributions | 10 9 0 | | L. Vitou, for Africa | | 5 10 0 | Patna— | | |
| Do., Sunday School | 1 6 1 | | WILTSHIRE. | | | Juvenile Society | | 3 17 4 |
| Do., by Miss R. V. | | | Bradford, Zion Chapel, | | | | | |
| McMichael, for | | | on account..... | | 5 0 0 | | | |
| Dove | 0 10 0 | | Bratton— | | | | | |
| | | | Collection | | 4 3 9 | | | |
| | | | Contributions | | 10 10 6 | | | |
| | | | Devizes— | | | | | |
| | | | Austic, Mr. P. | | 3 0 0 | | | |

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, 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 CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

THE MISSIONARY HERALD.



COLOMBO, CEYLON.

The Missionary Herald (March 1848).

ASIA.

CALCUTTA.

On the eighth day of December last, Mr. Thomas wrote in haste, the mail being about to leave, and the pressure of his usual duties being increased by the illness, and consequent absence from the office, of one of his principal assistants. The mail from London had arrived the day before, and brought intelligence the effects of which were disastrous to some mercantile establishments. Mr. Thomas gives the following information:—

The "Haddington," with the London Mail, came in yesterday, and sad indeed is the commercial news it brings. The arrival of the previous mail was followed by the immediate failure of several of the Calcutta firms, and more have now gone. What will be the end of these things? Oh, what a relief to think that God's government is stable, as well as wise and just, and to feel the assurance strong, that he will overrule these terrible events for the ultimate good of man.

I am not aware that the extensive failures among the mercantile houses in Calcutta will directly affect us; indirectly they probably will, in some measure, but I hope not to any great extent. Perhaps we shall suffer as much in the decrease of local contributions as in any thing.

Our esteemed friends, Mr. and Mrs. Sutton, from Cuttack, are here; their passage is taken in the "Wellesley," which is to sail next sabbath day. Mrs. Yates and Dr. Yates's two daughters, leave by the same vessel. I feel confident you will show our dear brother Sutton every kindness, and will no doubt be delighted with his company. He possesses a true missionary spirit. As to Mrs. Yates and

daughters, I feel confident you will do what you can for their comfort and welfare, for the sake of the honoured dead.

The association meetings were held in Calcutta last week; the services were solemn and, I trust, profitable, the reports from the churches afflictive, the decrease greater than the increase. What will be the result when the letters from all the stations come in, I cannot say, but hope there will be a balance in favour of the churches. Lately there have been repeated additions to some of the churches, and more are expected. On the other hand, there is much, very much, to try, and to urge all to pray, "Revive thy work, O Lord." Brother Pearce is just gone to the Lakhyantipore station, where trouble has sprung up. He expects to return on Monday, and on Wednesday he and brother Wenger, and their families, intend to start for the Barisal district. They expect to be away six weeks, or more. Brother Page has started in another direction. May all our dear brethren be guided, protected, and abundantly blessed, in their missionary tours. I must manage somehow to have a few days on the river, but when or how to secure this little relaxation I really know not.

BENGAL BAPTIST ASSOCIATION.

The sixth Annual Meeting of this body having been held at Calcutta on the 29th of November and three following days, the Calcutta Oriental Baptist for January gives an account of it which will undoubtedly be acceptable to our friends.

The delegates assembled on the evening of Monday, November 29th, at the Lal Bazar Chapel, at which place of worship the introductory prayer meeting had been appointed to be held. The acting pastor, the Rev. J. Thomas, presided; brother Morgan of Howrah prayed, after which the circular letter, prepared by brother Williamson of Birbhum, on "the Duty of our Associated Churches in regard to the cause of God in this country,"

was read, unanimously adopted, and recommended for publication with the records of the meeting and of the Association. It was impressive and affectionate, a composition well fitted to awaken prayerful and active desires among the members of the churches, that the "saving health" of the gospel might be known and its influence spread in this heathen nation. We forbear particular notice, as the letter itself will be in the hands of the

greater part of our readers shortly. The services were closed with prayer by brother W. H. Denham of Serampore.

The following morning was spent in the usual routine of business; brother Williamson of Birblum was appointed moderator for the year 1843, and was requested to preside over the ensuing meetings. The letters from the churches were read; the statements were less encouraging than those of the preceding year, though perhaps the churches are not in a less prosperous condition: much good appeared to have been wrought in many localities; still the numbers failed to show the proportionate and hopeful increase we had been led to anticipate—it must, however, be remembered that the churches at Jessore, Dacca, Cuttack, and Balasore omitted to forward the usual letters, so that even now we are unable to give the statistics of the denomination for the last year. Two churches, one at Dum Dum, the other on the borders of Bengal—Berhampore, Orissa, solicited union with the Association, which was cheerfully granted. The brethren at the last mentioned station begged to call the attention of the Conference to the circumstance of the government peons wearing their badges and exercising their authority at idolatrous festivals “*when off duty*,” and, secondly, to the subject of dissenters’ marriages and general registration. A statement in a letter from one of the churches led to a conversation on absentee members, with especial reference to those of our native Christians, who are or may be employed as teachers in schools, where the “*Church catechism*” is the medium of religious instruction. It was the opinion of the Conference that for any of our members to be thus employed, teaching sentiments which we cannot in conscience regard otherwise than unscriptural and erroneous, is a violation of the principles of the New Testament of our Lord and only Legislator, Jesus Christ.

In the evening the Conference was resumed. The meeting was held at the Circular Road Chapel. The details, though depressing will not, we are assured, fail to produce many and salutary effects. The state of the churches received a careful, prayerful, and patient examination. The practical experience of the missionary ministers and delegates enabled them successively to point out and to lay before the meeting some of the causes which for the present retard the work in India. Trials were specified which inevitably attach themselves to all infant communities gathered from among the heathen, and from which the apostolic churches were not exempted, and others which are peculiar to the condition of the people of this country. A union of mind and sympathy, of hopes and fears, had brought the members of this Association together. Common labours connected with similar trials, difficulties, and disappointments, affected

them all; that so many good men were brought together and led to consider the low state of religious feeling in India and the spiritual destitution of the people, is to us a token for good. The language of the speakers betrayed no lack of confidence in the promises of God, nor of the assurance of the ultimate success with which the Most High would crown their united labours; the details were, as we have observed, affecting, yet associated and brightened with a strong and generous emotion, a proof we trust that God is with us as a people, and will pour out his Spirit and revive his work in the churches. Among the topics to which the subject gave rise, were the following: Do our people walk in the fear of God? How is it with them and with ourselves in respect of home-religion? Do we realize our ministry aright, preaching *what* we ought and *as* we ought? Are we, the ministers of the churches, alive to the claims of the generation around us? Let us “*examine ourselves*,” and seek to awaken our churches to these claims. Have we taken these things into consideration on our knees? If we have not, let us do so without delay. Circumstances at present tend strongly to impress us, though the causes be felt and are in a measure understood, we rather admit them than seek to meet them from the resources available to the Christian church. Prayer is able to call forth new forces, and lead to vigorous and efficient exertion, to give new strength to act and suffer in the Saviour’s cause and for the Saviour’s sake. The propriety of each pastor laying these topics before his people was affectionately suggested. The moderator closed with prayer.

At the business-meetings letters were read from brethren Stevens of Maulmain, Brown of Sibságar, Assam; Parsons of Monghyr, Phillips of Muttra, and others. On the subject of education a paper was read from Messrs. Denham and Marshman of Serampore. Resolutions were passed congratulating brother Sutton on the completion of his arduous undertaking, the translation of the whole bible into the Oriya language—expressing thankfulness to the God of all grace for continuing life and health to his servant—and sympathizing with him under the circumstances which render his return to his father-land necessary.

Thanks were also forwarded, through the secretaries, to the editor of this magazine for the superintendence of its interests during the past year, requesting him to continue in this labour of love: the brethren were urged to make strenuous efforts to increase its circulation. One hundred rupees were given from the profits of the sale of the magazine, and one hundred more from the funds of the Association, toward defraying the expenses of the Bengáli Upadeshak.

The religious exercises were characterized by a spirit of devotion; brother J. C. Page

preached the Association sermon in Bengali, from Canticles iv. 16; and brother Sutton delivered a farewell address from 2 Cor. xi. 14; it was full of Christian counsel, and admirably adapted to the condition of the churches during the past year. The closing meeting was in the Bengali languages. Brother Lál Chánd prayed, Háráadhan of Birbhun, read the circular letter, and Rám

Krishna, of Intally, closed with prayer. Brother Williamson invited the ministers to hold the next annual meeting at Sewri, Birbhun, which was accepted. Brother Morgan was appointed to write the circular letter, brethren Pearce and Denham were re-appointed secretaries, and the whole of the services closed with prayer by brother Leslie.

MONGHIR.

The removal to a better world of a Christian teacher who had charge of one of the three "Bazar schools," has rendered it necessary to close it. Mr. Lawrence gives a pleasing account of the deceased.

He died about a month ago, after several months' illness, which he endured with much Christian resignation. He was for many years a member of the church, and I am not aware that he was ever brought under censure for inconsistent conduct. At the close of life he expressed his thankfulness that it had pleased God to call him out of heathen darkness into the light of the gospel; his entire acquiescence in the will of God concerning him; and his sole confidence in the Lord Jesus Christ as his only Saviour. He may be regarded as one of the fruits of the bazar schools, for it was while teaching in one of these schools as a heathen Lorlor, that he became acquainted with the way of salvation, and was led to accept of Christ. One of the two Christian teachers still employed is another instance of the same kind. So that the bazar schools, at this station, have not been without fruit, which, I hope, will appear to the glory of God in the great harvest of the world.

Since the early part of November brother Parsons has been from home. He first spent three weeks, or more, at Bhagulpore, and

afterwards about fourteen days in another direction. He returned home on the 14th instant. I am thankful to say that he, Mrs. Parsons, and their little boy, are quite well. Next week I hope to go out for a month itinerating in the villages to the south of Monghir. Our native preachers, Nainsukh and Sudin, have both been ill with fever. The former has been to Patna for a change, which I am happy to say has been beneficial to him. He has just returned much better, and I hope he will be able to accompany me on my intended journey. Sudin is still very weak through the fever, and unfit for work, but I am thankful to say, he is better than he was. Shujatali is still here, but he is often ill, and very infirm, so that he is unable to do much. Huridas is a very old man, and has become superannuated, so that it is but very little that he can do as a preacher among the heathen. Thus, while we have reason to be thankful that our native preachers have been spared, we have also to lament that their labours have been much hindered by sickness and infirmities of old age.

CEYLON.

At the commencement of the year, Mr. and Mrs. Davies were both suffering from indisposition arising from unhealthy weather and exhausting labour, and were about to visit some of the colder districts in the interior. Mr. Dawson, who was in Colombo, was to occupy Mr. Davies's post during his absence. Mr. Davies states that he has been much gratified by some of the converts who were baptized in the latter part of eighteen hundred and forty-seven; that in some of the districts a spirit of inquiry appears to be excited; and that a few of the children, in some of the schools, appear to be under serious impressions. He mentions two encouraging cases.

The first is that of a young boy, who attended our school at Yackadurra, a sub-station of Byamville. The people of this village had been lamentably debased by super-
 stition and ignorance; but a few years ago we began to preach the gospel to them, and opened a school for their children, and this boy was one of the scholars. He learned

to read in a short time, and from his bible and his teacher he soon acquired a knowledge of the elementary truths of Christianity; but he was particularly interested in the life of Jesus Christ, which seems to have made a deep impression upon his mind. He had felt a strong desire for some time to make a public profession of his love to the Saviour, but for some reason had never expressed it. At length he was taken ill, and all means of his recovery were tried in vain, which greatly distressed his parents. One day he said to his father, "If the Lord, who has given me to you, intends to spare my life, he will bless some means to heal my sickness; if not, he will take me to himself by washing me in the Saviour's blood." As he grew worse, he often repeated that Christ who had died on the cross, would pardon his sins, and take him, although a little heathen boy, to heaven. The missionary had once told the children in the school how the children in England collected money to send the gospel to the heathen; from that time this boy began to lay by his quarter farthings, which at the time of his illness amounted to fourpence. One day he told his parents of this money, and wished them to give it to the missionary cause, saying, although it was very little, yet it was all he had, and God would not despise it. A short time before his death, his uncle came to see him, and entreated his father to have devil ceremonies performed for his recovery—the last resource of the Buddhists; but when the boy heard of it, he firmly prohibited any thing of the kind being done, saying he was in God's hands, and if it did not please God to spare him by proper means, he had no confidence in the healing powers of the devil or his priests.

This was a noble triumph of faith in a heathen boy, for it is a common thing for men who have faith to overcome all other difficulties, to yield on occasions like this. All their early impressions suddenly gain a giant's strength; all their relatives and friends excite their fears to the highest degree, so that they eagerly perform ceremonies in sickness, that they would despise in health. A few hours before his death, he sent for all his schoolfellows, and told them he was going to heaven, and exhorted them all to believe and obey the same blessed Saviour, that they might soon follow him to glory. His death produced for a time a strong sensation in the village. The people all talked of it with wonder. They said they had never seen a person die in this manner before. Its influence has been most salutary in confirming the faith of the converts in that place. This was the first Christian's death in that village.

The other is the case of a very old man, a member of the church at Byamville. In his early days he had been a Buddhist priest,

but renounced the yellow robes while he was a young man, and became a nominal Christian and a Goot schoolmaster. In process of time he met with Mr. Chater, who explained to him the nature of Christianity, and urged upon him the necessity of a change of heart. This was the means of leading him to genuine repentance, and earnestly to seek an interest in Jesus Christ. Soon after Mr. Daniel's arrival he was baptized, and appointed teacher of a school at Byamville, which office he held for about sixteen years. In the year 1839 he was sent by the late Governor Mackenzie to ascertain the spiritual condition of the Veddas—an uncivilized and very wretched tribe in the interior—and having spent a few months among these people, amid many privations and perils, he returned to give an account of his mission. His excellency expressed himself highly satisfied with the information he communicated. He always manifested more zeal for the Redeemer than the majority of his fellow Christians in this country, and frequently went among his neighbours explaining to them the gospel, and exhorting them to believe in Christ. Having been a priest, he was well able to expose the absurdities of Buddhism, as well as the popular superstitions, and this he frequently did with good effect. His last illness continued for several months, during which time he enjoyed in a high degree the consolations of the gospel. He frequently spoke to those about him of the blessedness of being a Christian—his not being afraid of death—and of the love of Christ in saving one so unworthy as himself. He also dwelt with peculiar pleasure on the conversations which he had with Mr. Chater, Mr. Daniel, and other brethren, and experienced intense happiness in anticipating the time when he should meet them all in heaven. A short time before his death, his son said to him in the presence of a great number of friends and relatives, "Father, now tell us in your dying moments what you think of the Christian religion." To which the old man replied, in a very emphatic manner, "I cannot express the happiness I now feel. Christ is a most blessed Saviour. I shall soon be in heaven. I would not now exchange the Christian religion for a thousand worlds." While he was thus addressing them his soul departed. The Singhaese are accustomed to such solemn hypocrisy, that they place no confidence in the most sacred testimony of one another through life; but they are greatly influenced by the declaration of a dying man. They see that worldly interest cannot then have much weight, and that if any testimony can be relied upon as sincere, it is that which is given on a death bed, consequently this impressive testimony of the old teacher has not only confirmed and strengthened the faith of the believers, but led the whole village to confess the superiority of the Christian religion. It has had a very beneficial effect upon the neighbourhood generally.

A GENERAL MEETING.

In the early part of the year I proposed holding a yearly or if it should be found useful a half yearly meeting of all the native helpers and converts, for the purposes of consultation, prayer, and exhortation. The want of some means of mutual encouragement, of exciting one another to renewed zeal, of giving an opportunity for cultivating and manifesting brotherly love, and of creating a more decided devotional spirit in the churches, was much felt, and I thought a general meeting of this kind would in some measure answer the end. The first meeting was held at Byamville about the middle of the year, a short account of which you have already received. The second meeting was held at Kottighawatta, on the 15th of December. The previous days had been very rainy, and much of the country was inundated, yet the chapel, which is the largest we have, was well filled. There could not have been less than 500 persons present—the largest Singhalese

congregation I have ever seen. Several of the native preachers spoke very warmly, and several others engaged in prayer. The people were remarkably attentive, and seemed to take deep interest in the proceedings. I have often felt greatly dispirited in my labours, but on this occasion I experienced an unusual sense of the divine presence, and a confidence that God was in our midst, and that he would bless us and revive his work. Some members from all the native churches were present, and after the public meeting we partook of the Lord's supper together. Two of our European friends who went over with me from Colombo, expressed themselves highly delighted with the conduct of the people. I hope the good effects of the meeting will be permanent, and may God cause his Spirit to work amongst us. It is impossible for any candid mind to become acquainted with the scenes and characters with which we are familiar, and to expect any great change to be effected by any power less than that which is divine.

WEST INDIES.

TRINIDAD.

The following narrative, furnished by Mr. Cowen, containing the history of a negress named Maria Jones, who was formerly stolen from Africa but is now an esteemed member of the baptist church at Port of Spain, will afford pleasure to many of our readers. It is one of many cases which afford evidence that missionary labours are not in vain.

The humble individual who is the subject of the following sketch is, at present, a much esteemed member of the baptist church at Port of Spain, Trinidad, and an ardent follower of the dear Redeemer, whom she most passionately loves. For a long period of her existence she was far from righteousness, and a stranger to the grace and love of the Saviour. The greater part of a life of threescore years and ten was spent in physical and spiritual bondage. From both she was rescued about the same time, being a poor blind slave in every sense till about the date of West Indian emancipation. Very early in life Maria was stolen from her parents on the west coast of Africa, by some inhuman wretches, while playing in the bush not far from their hut. She was then about seven years old, yet she distinctly recollects the occurrence, and many other circumstances of her infantile state. From the land of her fathers she was transported to the island of St. Vincent, where she was sold from the abominable slave ship, to the captain of a small trading vessel, and with whom she commenced her career of suffering and degradation as a slave. She was sullen and self-willed for a length of time, and did not understand why she, who was free and happy in Africa, should have been so unceremoniously torn from her parents at that tender age, and deprived of the liberty she then enjoyed. During the absence of her master from home, Maria used to indulge her volatile disposition as most children of her age are wont; for which she was invariably most severely punished on his return. She possessed an indomitable spirit, which was not easily brought into subjection; and which, indeed, was never entirely tamed, till brought under the influence of the grace of Christ. All through her life of slavery she manifested a comparatively strong, independent mind, and would frequently give expression to sentiments and feelings which proved she did not tamely submit to the yoke imposed upon her. For a few years she remained the unprofitable slave of her first owner, but was afterwards sold to a Trinidad planter, by him

placed with his other negroes in the Palmiste estate, and with them driven to her daily toil in the cane piece. When she arrived on this estate, she was placed under the care of a young Scotchman, who was then manager on the property, and just commencing his career as planter. Often has Maria contrasted her condition with his, since emancipation. She, a poor worn-out negress, after a life of unrequited toil, and entirely destitute of any provision for old age—while he, in the same period, from the humblest commencement, rose to the possession of several valuable sugar plantations; but then she would add, "I more rich than he for a that; he poor blind buckra sinner, while Father make me rich for ever." This man was not over cruel to the slaves under him. Discerning in Maria a noble independence of character, not often manifested by poor, crouching, timid, and overawed slaves, he relieved her from the labour of the cane piece, and employed her in washing and other domestic duties. This may also have been an act of policy on his part, lest she should cultivate a similar spirit in the gang, as he had discovered in her. While it was confined to one, he was in no way alarmed; indeed, he often took pleasure in holding converse with her, and to him she was wont freely to express herself in a manner he would not allow in general, as being incompatible with slavery. Maria was not, however, the worse slave because she was an honest, independent, out-spoken person; but while addicted to most of the vices of the system, was nevertheless faithful and constant in the performance of the duties assigned her; on which account she could indulge frequently a greater liberty of expression than would be tolerated in others of her class, who, while they smothered or concealed their abhorrence of slavery, were at the same time often detected in low cunning and scheming, in order to deceive the overseer, and to which Maria would not often stoop. From the *Palmiste*, Maria was in the course of time transferred to the Mount Pleasant estate, in the northern part of the island. It was here she was emancipated in 1838, after a life of slavery that often proved galling to her noble spirit; and here she still lives, but in the enjoyment now of both temporal and spiritual liberty. Here, also, it was, that she first enjoyed the means of sound religious instruction, which to her were so wonderfully blessed, and which wrought such a remarkable change upon her life. At the date of emancipation a school was opened on the Mount Pleasant estate, where poor Maria resided, by the Mico Charity, for the instruction of the negroes in that neighbourhood. The teacher devoted himself during the day time to the instruction of children, and in the evenings had classes of adults. On sabbath days his pupils were of a mixed character, varying in age from six to sixty. Among the

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Curiosity brought many to witness the operations of a school for "nigger," as well as to see the "buckra gentleman who came so far for teach em." But Maria was a person of sounder and more sober understanding than many of her degraded class, and her noble mind sympathizing with the efforts being made in their behalf, at once resolved with all the energy of her character, let others do as they would, that she would, though aged, improve herself all she could. While many of those who accompanied her to the school simply looked, and laughed at what they considered "buckra's" foolish attempt "to make nigger know book," Maria manifested determination enough to present herself to the teacher, at the age of sixty years, with her head white and her eye dim, to learn the alphabet. Having taken the first step, it was not in her character to go back from her purpose, or to grow weary of learning, which many of the negroes do. There was a native energy of mind in her which secured closeness of application, and perseverance, even at her advanced age, which has been rarely witnessed in younger negroes. The teacher eyed her with surprise, as she limped forward, thinking her a most unlikely pupil on whom to operate, and one from whom little credit might be expected for the labour bestowed. He did not like to reject or discourage her, however, but thought he would gratify her for once, supposing she would shortly tire in receiving book instruction. But he did not know Maria, neither did any of her compeers, who laughed at what they considered her folly in attempting to "larn book wha for bukra no more." And what wonder? for she did not know herself. She possessed a strong, masculine, craving mind, a deep desire to know; and was now determined to gratify the promptings of her desires, and improve the opportunity she had for doing so. The more she acquired, the more she desired; the eagerness with which she sought instruction, not only from the school teacher, but on every hand, from any one she could press into her service, it is impossible to describe. As though determined to redeem, as much as possible, lost time, she made it the sole business of her days, and nights too, to make progress. Being already nearly worn out with toil, and not able to engage in regular field labour, she had more time to give to her improvement than many her juniors in years. It was, therefore, no uncommon thing to see her as constantly in the day-school among the children, as in the evening class with the adults. She was not long in outstripping her class-mates in acquiring the alphabet, and made equally rapid progress through other elementary classes, till at length her noble ambition was in a great measure gratified, by

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Her soul, therefore, became fired with an ardent desire to be herself able to read the wonderful stories and sublime truths therein contained. Almost from the commencement of her course of instruction, she aimed at this, and never did she rest, nor allow others to whom she had access, to rest, till she had the happiness with her own aged and dim eyes, to read the book of life. In order to perfect herself in this art, she would take under her arm her Testament wherever she went for miles around her home, as indeed she does still, for the purpose, if she met any persons on the way who could instruct her, that she might get them to do so,—nor was she ever backward in asking them both for books and lessons, as occasion offered,—as well as to read herself, in her way, to any she might meet, who were unable to read themselves. She would invariably press upon the latter, their duty to attend to instruction, would place before them in the strongest light the advantages afforded them since freedom for improving their minds, and to encourage them, would dwell upon her own acquirements, and the gratification it afforded her to be able to read “good book.” The teacher to whom reference has been made was from Scotland, and connected with the Presbyterian church in Trinidad. His pastor, the Rev. Mr. K——, paid him occasional visits, and

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She made known this wish to the teacher, who arranged with the worthy minister referred to, and soon after it was consummated, to the great delight of the aged bride. It had only been done a few days, when I first saw Maria at a sabbath school. She was pointed out to me by the teacher, as a most remarkable woman, quite an original character, of a strong, sound understanding. I spoke to her, and received a hearty shake of the hand, and a warm welcome as a friend “come from the queen for show poor nigger what good.” She soon informed me of the change that had recently taken place in her condition, remarking at the same time, with evident pride, that now “she called Mrs. Jones, and not Maria, as beforetime.” This she said purposely, in the hearing of several other females present, turning to them as she spoke, as though anxious to improve the occasion by provoking them to go and do likewise. She seemed to move among them like a queen, as though conscious of some superiority over them in point of character. I was greatly struck with her at this first interview; and have not ceased to admire her in an increased degree ever since, as her character became more fully developed, under the sanctifying teaching of the Spirit of God.

For several years she maintained a holy walk in connexion with the Presbyterian church, Port of Spain, into which she was received shortly after her marriage. Though living at the distance of fourteen miles from her place of worship, aged and crippled as she was, she rarely ever absented herself from communion with the church; in which seasons her joy was peculiarly great. In order to be present on such occasions, and other previous gatherings of the members for prayer, she would leave her home early in the week, spend the term of her stay in town in visiting Christian people, in whose society she now delighted; and early in the following week would return to her home, rejoicing in the Lord. To me her visits were never omitted. She would generally drop in about the time for family worship, both morning and evening, on which occasions she must have a lesson also in her Testament, which she had

ever at hand, go where she would. One morning she was with us at worship, as was also a female member of the baptist church, Port of Spain. With the latter I entered into a short conversation before leaving us, in which Maria seemed much interested. When this friend left, Maria inquired if she were a baptist? I said she was. I should like to know "what somtin about dis batist," she said, "What it mean?" adding, "how you never tell me notin about dis batist!" I said, "Maria, perhaps I should have told you something about it, but you know I have told you about something of greater importance, even about Jesus Christ, who came into the world to save sinners." "Yes," she said, "but I like for hear of batist too." "Well," I said, "you have your Testament with you, and I will make it tell you all I know about it myself." "Eh! eh!" said she, "how dat?" expressing thereby her surprise that she had never seen it in her reading. After pointing out to her several passages of scripture which she read most carefully and with deep attention, she was still more surprised, but said little. On these passages she said her eyes never before rested: "How come I no see dem 'fore dis?" she said several times to herself, "how come dem never show me dis?" referring to the Christian friends with whom she stood connected. I said but little to her, wishing rather that the truths she had read might operate upon her heart, and have all the glory. I knew, moreover, her honest, candid nature; how sincerely she was devoted to the Saviour, and attached to her excellent pastor. She loved most ardently the church with which for years she had been united; and nothing but the moral force of her Saviour's words, dealing with her conscience, could separate her from them. But I knew she would honour the truth, and therefore contented myself with simply bringing her mind into contact with the scriptures in her own Testament, read with her own eyes. And this was done, not so much with a view to proselyte, as at her own request to give her as brief and satisfactory an explanation as I could, of my views as a baptist. At the close of our conversation, or rather scripture reading, Maria left me, and I saw no more of her for two months, when she as usual came to commune with her church, and during her stay, called on me, as at other times. She said since last she saw me she "hab no rest, she read plenty time dem places I show her, and somtin seem for take her by de hand, an say, *Come, Maria, batise same fashion as blessed Saviour.*" She said, moreover, that she desired to be immersed, and asked me if I would do it. I advised her to think and pray further on the subject, and also to open her mind regarding it to her minister, that she might have the advantage of his counsel, and if, in the end, she desired immersion, I would attend to it. I said, also, that probably he

would immerse her himself, as I had heard him say on one occasion that he would so baptize adults, if requested; and I begged her to propose it to him before applying to me again. To all this she attended. She opened her mind to her minister, whom she greatly esteemed, and pressed him to immerse her "same fashion as Jesus he own self." The good man said he would do so, had he never baptized her, but that were he now to immerse her, after sprinkling her some years before, it would be baptizing her *twice*, which would be wrong. But this sort of reasoning did not satisfy Maria's honest and practical turn of mind; her heart was set on "Massa Jesus" as her bright example in *this*, as in other respects, and, much as she loved her minister, she loved the Saviour more, even as Mary of old. She, therefore, returned to me, repeating and pressing, with increased urgency, her former request. I begged her, however, to let the matter lie over for two months longer, till next she came to town, when, if she still desired it, I should baptize her. At the end of the time specified, I met Maria, firm as at first in her resolve to honour the Saviour whom she loved so much. I reminded her that I had used no sort of influence to produce this change of sentiment. She clasped her hands, raised her eyes to heaven, and said, "No, it my blessed Saviour, it Fader, it him, it him; he every ting for me. O what him do for me, what him do for me heart ebry day, no one know but myself; he do for me what nobody can do; it him I love more dan all; him I want for 'bey. Me no batize for please you, nor for vex nobody; me love me minister plenty, he teach me good ting, when me know notin tale; but me love blessed Saviour more dan all, me want for go same way he go, for do tame ting he do; me never yet go *down into de water* for batise same fashion he go, 'cause me not know it for do. Now me know it for do, me must do it; me have no rest till me *come up out of the water* same way he own self." My feelings were strongly moved by this simple and sincere expression of the motives by which she was prompted. I found the truth had had the effect anticipated, and she now was restless till she honoured it. Myself and wife walked through the town with this devoted disciple of our Lord, to the water side; where, in the presence of a crowd of spectators, she was "buried with Christ by baptism," rejoicing that she had such an opportunity to testify her affection for him who endured for her the reproach and sufferings of the cross. "There," said she, as she came from the water, "I baptise *four* times now, but only one time right! Fore dem tief me in Africa, dem priests dere do somtin for batize, when I came to buckra country, dem entholic priests"—for Maria was originally a Roman catholic—"do wha dem call bapti-m; dem put oil on my head, salt in my mout, an

A GENERAL MEETING.

In the early part of the year I proposed holding a yearly or if it should be found useful a half yearly meeting of all the native helpers and converts, for the purposes of consultation, prayer, and exhortation. The want of some means of mutual encouragement, of exciting one another to renewed zeal, of giving an opportunity for cultivating and manifesting brotherly love, and of creating a more decided devotional spirit in the churches, was much felt, and I thought a general meeting of this kind would in some measure answer the end. The first meeting was held at Byamville about the middle of the year, a short account of which you have already received. The second meeting was held at Kottighawatta, on the 15th of December. The previous days had been very rainy, and much of the country was inundated, yet the chapel, which is the largest we have, was well filled. There could not have been less than 500 persons present—the largest Singhalese

congregation I have ever seen. Several of the native preachers spoke very warmly, and several others engaged in prayer. The people were remarkably attentive, and seemed to take deep interest in the proceedings. I have often felt greatly dispirited in my labours, but on this occasion I experienced an unusual sense of the divine presence, and a confidence that God was in our midst, and that he would bless us and revive his work. Some members from all the native churches were present, and after the public meeting we partook of the Lord's supper together. Two of our European friends who went over with me from Colombo, expressed themselves highly delighted with the conduct of the people. I hope the good effects of the meeting will be permanent, and may God cause his Spirit to work amongst us. It is impossible for any candid mind to become acquainted with the scenes and characters with which we are familiar, and to expect any great change to be effected by any power less than that which is divine.

WEST INDIES.

TRINIDAD.

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She made known this wish to the teacher, who arranged with the worthy minister referred to, and soon after it was consummated, to the great delight of the aged bride. It had only been done a few days, when I first saw Maria at a sabbath school. She was pointed out to me by the teacher, as a most remarkable woman, quite an original character, of a strong, sound understanding. I spoke to her, and received a hearty shake of the hand, and a warm welcome as a friend "come from the queen for show poor nigger what good." She soon informed me of the change that had recently taken place in her condition, remarking at the same time, with evident pride, that now "she called Mrs. Jones, and not Maria, as beforetime." This she said purposely, in the hearing of several other females present, turning to them as she spoke, as though anxious to improve the occasion by provoking them to go and do likewise. She seemed to move among them like a queen, as though conscious of some superiority over them in point of character. I was greatly struck with her at this first interview; and have not ceased to admire her in an increased degree ever since, as her character became more fully developed, under the sanctifying teaching of the Spirit of God.

For several years she maintained a holy walk in connexion with the Presbyterian church, Port of Spain, into which she was received shortly after her marriage. Though living at the distance of fourteen miles from her place of worship, aged and crippled as she was, she rarely ever absented herself from communion with the church; in which seasons her joy was peculiarly great. In order to be present on such occasions, and other previous gatherings of the members for prayer, she would leave her home early in the week, spend the term of her stay in town in visiting Christian people, in whose society she now delighted; and early in the following week would return to her home, rejoicing in the Lord. To me her visits were never omitted. She would generally drop in about the time for family worship, both morning and evening, on which occasions she must have a lesson also in her Testament, which she had

ever at hand, go where she would. One morning she was with us at worship, as was also a female member of the baptist church, Port of Spain. With the latter I entered into a short conversation before leaving us, in which Maria seemed much interested. When this friend left, Maria inquired if she were a baptist? I said she was. I should like to know "sontin about dis batist," she said, "What it mean?" adding, "how you never tell me notin about dis batist!" I said, "Maria, perhaps I should have told you something about it, but you know I have told you about something of greater importance, even about Jesus Christ, who came into the world to save sinners." "Yes," she said, "but I like for hear of batist too." "Well," I said, "you have your Testament with you, and I will make it tell you all I know about it myself." "Eh! eh!" said she, "how dat?" expressing thereby her surprise that she had never seen it in her reading. After pointing out to her several passages of scripture which she read most carefully and with deep attention, she was still more surprised, but said little. On these passages she said her eyes never before rested: "How come I no see dem 'fore dis?" she said several times to herself, "how come dem never show me dis?" referring to the Christian friends with whom she stood connected. I said but little to her, wishing rather that the truths she had read might operate upon her heart, and have all the glory. I knew, moreover, her honest, candid nature; how sincerely she was devoted to the Saviour, and attached to her excellent pastor. She loved most ardently the church with which for years she had been united; and nothing but the moral force of her Saviour's words, dealing with her conscience, could separate her from them. But I knew she would honour the truth, and therefore contented myself with simply bringing her mind into contact with the scriptures in her own Testament, read with her own eyes. And this was done, not so much with a view to proselyte, as at her own request to give her as brief and satisfactory an explanation as I could, of my views as a baptist. At the close of our conversation, or rather scripture reading, Maria left me, and I saw no more of her for two months, when she as usual came to commune with her church, and during her stay, called on me, as at other times. She said since last she saw me she "hab no rest, she read plenty time dem places I show her, and somtin seem for take her by de hand, an say, *Come, Maria, batise same fashion as blessed Saviour.*" She said, moreover, that she desired to be immersed, and asked me if I would do it. I advised her to think and pray further on the subject, and also to open her mind regarding it to her minister, that she might have the advantage of his counsel, and if, in the end, she desired immersion, I would attend to it. I said, also, that probably he

would immerse her himself, as I had heard him say on one occasion that he would so baptize adults, if requested; and I begged her to propose it to him before applying to me again. To all this she attended. She opened her mind to her minister, whom she greatly esteemed, and pressed him to immerse her "same fashion as Jesus he own self." The good man said he would do so, had he never baptized her, but that were he now to immerse her, after sprinkling her some years before, it would be baptizing her *twice*, which would be wrong. But this sort of reasoning did not satisfy Maria's honest and practical turn of mind; her heart was set on "Massa Jesus" as her bright example in this, as in other respects, and, much as she loved her minister, she loved the Saviour more, even as Mary of old. She, therefore, returned to me, repeating and pressing, with increased urgency, her former request. I begged her, however, to let the matter lie over for two months longer, till next she came to town, when, if she still desired it, I should baptize her. At the end of the time specified, I met Maria, firm as at first in her resolve to honour the Saviour whom she loved so much. I reminded her that I had used no sort of influence to produce this change of sentiment. She clasped her hands, raised her eyes to heaven, and said, "No, it my blessed Saviour, it Fader, it him, it him; he every ting for me. O what him do for me, what him do for me heart ebry day, no one know but myself; he do for me what nobody can do; it him I love more dan all; him I want for 'bey. Me no batize for please you, nor for vex nobody; me love me minister plenty, he teach me good ting, when me know notin tale; but me love blessed Saviour more dan all, me want for go same way he go, for do tame ting he do; me never yet go *down into de water* for batise same fashion he go, 'cause me not know it for do. Now me know it for do, me must do it; me have no rest till me *come up out of the water* same way he own self." My feelings were strongly moved by this simple and sincere expression of the motives by which she was prompted. I found the truth had had the effect anticipated, and she now was restless till she honoured it. Myself and wife walked through the town with this devoted disciple of our Lord, to the water side; where, in the presence of a crowd of spectators, she was "buried with Christ by baptism," rejoicing that she had such an opportunity to testify her affection for him who endured for her the reproach and sufferings of the cross. "There," said she, as she came from the water, "I baptise *four* times now, but only one time right! Fore dem tief me in Africa, dem priests dere do somtin for batize, when I came to buckra country, dem catholic priests"—for Maria was originally a Roman catholic—"do wha dem call baptis-m; dem put oil on my head, salt in my mout, an

make cross on me face ; but now I read bible for my own self, I no find dis dere. When I join Cotech church, dem take me 'gain and *prinkle* water in my face for baptist, but neder dis right, when I came for know better ; no more one way, same fashion blessed Saviour he self do ; he go right down in de water, an came up 'gain same I do now. O ! tankee, tankee, Fader, for show me dis 'fore I go fra

here for good." Of Maria Jones it may in all truth be said, that after she came out of the water, she "went on her way rejoicing." She was subsequently received into fellowship by the baptist church at Port of Spain, where she is ripening for glory, honour, immortality, and eternal life, through her crucified and risen Lord.

HAITI.

Mr. Webley continues to derive encouragement from the promising state of the schools, and the determination of some of his hearers to profess allegiance to Christ. He writes thus, Jan. 7, 1848:—

In writing to you to-day, I shall commence with the examination of our school by the commissioners appointed by the government to inspect the schools of this town, and which took place on the 21st of December last. The children were principally examined by Miss Harris, in the presence of a great number of the parents, and that of the commissioners, who subsequently questioned the children themselves. These went through a process of examination in their writing, arithmetic, reading, grammar, history, geography, and English.

They excelled certainly in their writing, arithmetic, grammar, and geography, whilst in every department they conducted themselves in every way worthy of their valuable teachers—Miss Harris and Miss Clark. Indeed, so much so, that the commissioners and all present, testified their approbation, not only by the high eulogies given to teachers and children, but by the numerous presents sent to the former in the following week. I cannot but hope that this intelligence will be highly gratifying to your Committee, as tending to prove to them that a firm foundation is laid for their mission here by the existence of such a school as that which we already have. You will allow me, too, I am sure, to add, that I am firmly convinced that, if we can succeed in raising a boys' school on an equal footing, humanly speaking, their mission will be immovably established in this dark and benighted island. I trust, too, from my heart, that your Committee have not forgotten us in their researches after a schoolmaster, as a great many of the principal and more wealthy part of the inhabitants of the town have not only expressed their warmest sympathy in the establishment of another school, but have also promised every aid in their power.

The next thing which I have to apprise you of, is our recent baptism of six more Haitian converts. I have already told you that we have recently experienced some little opposition here on the part of ignorant, though in some cases, wealthy men. On account of

this we had deemed it advisable to have the ordinance administered in as private a way as possible upon a week day. We had, therefore, chosen new year's day, as being the most appropriate season, it being the Saturday prior to the first sabbath in the month. To our great annoyance, however, our opponents had got scent of our intention full a week before the appointed day, and had prepared their horses, donkeys, cows' horns, &c., &c., to have, as they expressed it, some rare fun. As soon as I heard of this, I went to all the candidates, who reside, one fifteen, and others four miles from town, and begged them to assemble at La Hate, a village nearly fifteen miles from here, and be ready to be baptized the following morning, which was the Wednesday morning before new year's day. There and then I performed the ceremony, the solemnity and beauty of which I know not how to describe to you. You will, however, form some little idea of it when I tell you that at four o'clock in the morning, after a short prayer meeting, we descended to the river side, entered the water, and in the name of the Trinity immersed the willing converts by as beautiful a moonlight as that of any harvest moon that ever shone on our own beautiful England. There was no audible voice save that, if I may be allowed the expression, of the deep stillness and calm that surrounded us. There were no chapel walls save those of a majestic mountain which towered almost perpendicularly to the heavens. There was no baptistery, save that which the waters of the gently flowing river had made in winding its course around a small bend at the foot of the mountain. There were no spectators of this solemn ceremony save the candidates, the members of our own family, those beings who in the transport of their glorified spirit watch over the advancement of the kingdom of their Lord and of ours, and that adorable Being who, whilst he fills immensity with his presence, was certainly in a peculiar way there present with us. Do not think, however, that because the ordinance

was administered thus privately, there was any shame on the part of the converts to own their Lord, as this was by no means the case. On the contrary, they were willing to brave opposition, and had determined to be baptized even in the case of their adversaries being present, and of their being an uproar. Besides which, their consistent deportment towards these very parties, and their present walk as professing Christians, gives us reason to hope that they will be bright examples of the religion we are attempting to propagate. I should like to tell the many interesting things about them, if time would permit, but as I have already told you much of their conversion and subsequent conduct, you will not deem it necessary that I should now add more. Their names are Mr. Rithere Domond and his wife, Mr. Jean de Sage and his son, Miss Josephine Charette, and De Chapelle, a young man who is yet unmarried, intelligent, and tolerably well educated, and who I trust will one day be of essential service to your mission.

There are, also, four others, who for a short time will stand over. Two of them are wives of yet unconverted men, who will not suffer them to be baptized; another is an aged man

who is yet unmarried, who proposes to be married as soon as the person with whom he lives consents, and the other is the dear child Corine, who has expressed a wish to be baptized, but who I think must wait for at least a short time.

Our congregations are still numerous, and our chapel is now altered so as to accommodate more than three hundred people, but its great inconvenience is its being almost out of the town, so that multitudes cannot attend on account of the distance.

Some accounts of the out-stations you shall have in my next.

Thus, then, you see that our heavenly Father is with us, and though we have not as much success as our fervour would lead us to wish, yet we have very much cause to be grateful. For here the work of evangelization will be arduous, and require an immense amount of time and labour. However, our confidence reposes on the assured mercy of our Redeemer, who, we feel assured, desires yet more ardently than we possibly can do, the extension of his glorious kingdom. Still we much need your prayers and sympathies, and feel confident that we share largely in them.

HONDURAS.

In the Report for 1847 it is said in mistake that Mr. Henderson, when he resolved to remain at Belize, had broken up and divided the church. It seems that this is incorrect. Of those who were members when his resignation was accepted by the Committee all went with him. The statement that gave rise to this error was to the effect that some who had been members with him had joined Mr. Kingdon. They joined Mr. Kingdon irrespective of the acceptance of Mr. Henderson's resignation.

HOME PROCEEDINGS.

THE STATE OF THE FINANCES.

The friends of the Society have probably heard that the state of its finances has been occupying the attention of the Committee for some time past. In common with all kindred Institutions, its receipts have fallen off during the last nine months to a very serious extent.

Up to the end of December the receipts available for the support of missionaries were less than those for the corresponding part of last year by about £5000. This deficiency consists of the following items:—

| | |
|--|-------|
| In legacies, which last year were unusually large, | £3400 |
| In receipts from Auxiliaries (including Scotland) | 1400 |
| And in Donations about | 300 |

In the mean time with the utmost rigidity of economy it is found impossible materially to diminish the expenditure.

The Committee trust that the receipts of this month may do something to supply this serious deficiency. They will be glad too if the generosity of a few friends, who have promptly contributed in extra donations about £700, should prompt others of their friends to render special aid in the present emergency.

Upwards of 200 agents are to be sustained, and for their support the entire amount received in nine months is under £10,000!

NOTICE TO AUXILIARY SOCIETIES AND CONTRIBUTORS.

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. All payments, therefore, intended to appear in the Appendix to the next Report, must be made in the course of this month.

It is requested that the respective accounts may be sent, properly balanced, to the Secretary, Baptist Mission House, Moorgate Street, accompanied by the list of subscribers, &c., in alphabetical order.

ANNUAL MEETINGS.

Though the arrangements for our April Meetings are at present incomplete, it may be convenient to our friends to know that they will commence (D. V.) on Thursday, April 20th, on the evening of which day a Sermon on behalf of the Society will be preached at Surrey Chapel, by the Rev. James Sherman. The 23rd of April is the Lord's day for the simultaneous sermons in the Baptist chapels in London; on Wednesday, 26th, a sermon is to be preached at the Poultry Chapel by the Rev. C. M. Birrell of Liverpool; and Thursday, April 27th, is the day for the Annual Meeting in Exeter Hall.

DEPARTURE OF MR. AND MRS. COWEN.

Mr. and Mrs. Cowen embarked for Trinidad from Bristol, on the 17th of February, in the *Pomona*, commanded by Captain Watkins, for which they had long been waiting. A valedictory meeting had been held at the Counterslip, Bristol, on the last day of January, at which Mr. Crisp delivered an encouraging address, and Messrs. Gray, Probert, and Winter commended our friends to the protection and blessing of the Almighty. Before his departure, Mr. Cowen addressed to the Secretary a letter, the perusal of part of which will doubtless excite the sympathy of many, and their hearty good wishes for his success in labour.

To the Secretary of the Baptist Missionary
Society.

MY DEAR BROTHER,

With your leave I beg to make known,

through the *Herald*, the immediate wants of our stations at Savanna Grande, Trinidad, for which the Committee are unable to provide, in the hope that assistance may be afforded by

some kind friends to this new and interesting mission. Our operations at Savanna Grande have been commenced among a very destitute and interesting people, known as American refugees. These people, to the number of 600 or 700, escaped from slavery in the States of America during our war with that country; and after serving this country as marines for about two years, were discharged at Bermuda, and from thence removed to Trinidad, where they were located in 1816, each man receiving a royal grant of sixteen acres of land. I may mention here, that this land was never regularly conveyed to them, but in consequence of efforts made by the Baptist missionaries of the island, I am happy to say the Governor, Lord Harris, is now on the eve of conveying it to them in due form.

Here we have three interesting churches, consisting of about eighty members, at the following places—Indian Walk, New Grant, and Montserrat; and besides these, two more preaching stations of some promise. But we have no convenient place of meeting at some of these stations, and the people of themselves are quite unable to provide the accommodation requisite. They are willing, however, to do *what they can*, and only need assistance. Last year we put up a small wooden building at Montserrat, they affording gratuitous labour to the value of £50, and the Committee supplying the money necessary to complete it. At all the stations they have given sites freely, in addition to the labour bestowed where buildings

have been erected. In a letter I had from Mr. Law recently, he refers to the two places where I am anxious to put up little chapels thus: "The friends at New Grant say they are about to collect the materials for their chapel;" and as to the other place, "Mr. G. has offered his *hill* for a chapel." Here, then, is our immediate want at Savanna Grande—these two little wooden chapels.

In connexion with the Savanna Grande stations, there are three coloured brethren engaged every sabbath day in making known to their fellow men the salvation there is in Christ Jesus. One of these brethren, Mr. Hamilton, was flogged in America thirty years since, for conducting a prayer meeting with his fellow slaves! Mr. Law, speaking of the Savanna Grande stations in a recent letter, states, "Proctor or Hamilton preaches every sabbath at the Mission to a good attendance." The former brother is an intelligent and valuable man, whom I baptized a little before I left Trinidad. Thus, had we erected the little places we require, they could be all supplied every sabbath, besides keeping in them sabbath and day-schools for the surrounding youth.

But I cannot close without thanking thus publicly some half-dozen friends who kindly gave me as many pounds for any purpose to which I may choose to appropriate their gifts. To the ladies of Suffolk, Devon, Hants, and other places, I am also under obligation, for their readiness to assist our educational operations by boxes of clothing, &c.

FOREIGN LETTERS RECEIVED.

| | | | |
|----------------|---------------------|--------------------|------------------|
| ASIA | CALCUTTA..... | Thomas, J..... | Dec. 8. |
| | COLOMBO | Davies, J..... | Dec. 24. |
| | KANDY | Allen, J..... | Dec. 14. |
| | MONGHIR | Lawrence, J..... | Dec. 16. |
| BRITTANY | MORLAIX | Jenkins, J..... | Jan. 20, Feb. 4. |
| HAITI | JACMEL | Webley, W. H..... | Jan. 7. |
| HONDURAS | BELIZE | Kingdon, J..... | Dec. 10. |
| JAMAICA | CALABAR | Tinson, J..... | Dec. 20. |
| | JERICHO | Bloomfield, H..... | Dec. — |
| | KINGSTON | Milbourn, T..... | Dec. 23. |
| | | Wood, J. H..... | Jan. 7. |
| | MONTEGO BAY | Payne, S. E..... | Dec. 15. |
| | | Vaughan, S. J..... | Dec. 16. |
| | MOUNT HERMON | Clarke, J..... | Jan. 4. |
| | | Hume, J..... | Jan. 4. |
| | SALTER'S HILL..... | Dendy, W..... | Jan. 1. |
| TRINIDAD | PORT OF SPAIN | Law, J..... | Dec. 21. |

ACKNOWLEDGMENTS.

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

- Mrs. Keyes, for a parcel of books, for *Rev. W. H. Denham, Serampore*;
- Friends at Stony Stratford, for a box of clothing, for *Rev. J. Merrick, Bimbia*;
- E. and G., for a parcel of clothing and useful articles, for *Trinidad*;
- Mrs. M. L. Hope, Bootle, for a box of clothing;
- Friends at Devonport, by *Rev. T. Horton*, for a package of clothing and books, for *Rev. J. May, Lucea*;
- Mrs. McAll, Tottenham, for a parcel of magazines;
- Ladies of Kent Street Chapel, Portsea, for a case of clothing, for *Rev. G. Cowen, Trinidad*;
- Friends at St. Mary's, Norwich, by *Mrs. Brock*, for a package of clothing, &c., for *Miss Knibb's school, Kettering, Jamaica*;
- Miss Jacobson, for a parcel of magazines.

Mr. Cowen returns his cordial thanks to ladies at Stoke Green Meeting House, Ipswich, for a box of useful articles;—also to the Baptist Tract Society, for a package of tracts.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of January, 1848.

| £ s. d. | | £ s. d. | | £ s. d. | |
|--------------------------------|---------|---|---------|-----------------------------|---------|
| <i>Annual Subscriptions.</i> | | Pewtress, T., Esq..... | 1 1 0 | Wilson, Mrs. Broadley | 50 0 0 |
| B., Birmingham | 1 1 0 | Powell, G., Esq..... | 2 2 0 | LONDON AND MIDDLESEX | |
| Baker, Mr. T. N..... | 0 10 6 | Priestley, Mrs., Buck- | | AUXILIARIES. | |
| Beddome, W., Esq..... | 1 1 0 | ingham | 2 2 0 | Blandford Street, on ac- | |
| Bickersteth, Rev. E..... | 1 1 0 | Prosser, E., Esq..... | 1 1 0 | count | 10 0 0 |
| Bousfield, J. R., Esq.... | 1 1 0 | Roe, Mr. F..... | 2 2 0 | Camberwell, on account | 23 0 0 |
| Burgess, Mr. J..... | 1 1 0 | Reid, Mr. T..... | 1 1 0 | Devonshire Square— | |
| Buris, C., Esq..... | 1 1 0 | Russell, Miss | 1 1 0 | Contributions, by Miss | |
| Cowell, J., Esq..... | 1 1 0 | Smith, Mr. Eusebius .. | 1 1 0 | and Master French, | |
| Danford, John, Esq..... | 1 1 0 | Vines, C., Esq..... | 5 5 0 | for <i>Dove</i> | 0 16 6 |
| Deane, Mr. E..... | 1 1 0 | Waller, Sir Wathen, | | Lambeth, Regent Street— | |
| Desbois, Mr. J..... | 1 1 0 | Bart..... | 2 0 0 | Contributions, Sunday | |
| Frances, Mr., Welling- | | Walters, S., Esq..... | 1 1 0 | School, for <i>Dove</i> ... | 3 12 0 |
| ton Street | 1 1 0 | Warmington, J., Esq... 1 1 0 | | Staines— | |
| Fuller, Mr. W. C..... | 1 1 0 | Watson, S., Esq..... | 1 1 0 | Collection | 4 0 1 |
| Gamble, Rev. H. J..... | 1 0 0 | Waymouth, H., Esq... 2 2 0 | | Contributions | 2 0 0 |
| Gardiner, B. W., Esq.... | 1 1 0 | Woolley, G., Esq..... | 2 2 0 | Do., Sunday School, | |
| Grove, Mr. T..... | 1 1 0 | <i>Donations.</i> | | for <i>Dove</i> | 0 16 3 |
| Gurney, Joseph, Esq.... | 15 15 0 | Acts xx. 35 | 2 0 0 | Vernon Chapel— | |
| Gurney, Thomas, Esq.... | 5 5 0 | 1 Corinthians xvi. 2 ... | 1 1 0 | Sunday School, for | |
| Gurney, Mrs. T..... | 1 1 0 | Angus, Rev. J., box ... | 1 0 8 | <i>Dove</i> | 1 8 0 |
| Jackson, Abraham, Esq.. | 1 1 0 | Cobb, F. W., Esq., Mar- | | West Drayton— | |
| Jacobson, Miss..... | 1 0 0 | gate | 20 0 0 | Collections | 0 18 11 |
| Jameson, W. K., Esq.... | 1 1 0 | Dyer, Miss, Collected by, | | Contributions | 0 11 1 |
| Johnson, Mr. W..... | 0 10 6 | for <i>Haiti</i> | 2 1 0 | Do., Sunday School, | |
| Johnson, Mr. G..... | 0 10 6 | Gurney, Joseph, Esq.... | 100 0 0 | Yewsey..... | 0 2 5 |
| Jones, S. M., Esq..... | 1 1 0 | Gurney, Thomas, Esq... 20 0 0 | | BEDFORDSHIRE. | |
| Kemp, G. T., Esq..... | 3 3 0 | Knott, W., Esq..... | 5 5 0 | Biggleswade— | |
| Lemaire, J., Esq..... | 1 1 0 | Marlborough, E., Esq... 20 0 0 | | Contributions, by Miss | |
| Low, James, Esq..... | 1 1 0 | Peto, S. M., Esq., M.P., | | M. E. Poster, for | |
| Maliphant, G., Esq..... | 1 1 0 | and Mrs. Peto, for | | <i>Dove</i> | 1 0 0 |
| Mann, Mr. J..... | 1 1 0 | <i>additional Missiona-</i> | | Luton, Union Chapel— | |
| Merrett, Mr. T..... | 1 1 0 | <i>ries to India</i> | 100 0 0 | Contributions, by | |
| Moore, Mrs., Humerton | 2 2 0 | Do., do., for <i>Africa</i> ... 100 0 0 | | Master J. D. Tran- | |
| Do., for <i>Colonies</i> | 1 0 0 | Peto, Miss S., Collected | | ter, for <i>Dove</i> | 1 1 0 |
| Napier, Mr. T..... | 1 1 0 | by, for <i>Dove</i> | 3 16 0 | | |
| Olney, Mr. T..... | 1 1 0 | Smith, Mrs., Brook | | | |
| Payne, Mrs., Penton | | Green, by Miss Mundy..... | 0 5 0 | | |
| Row | 2 2 0 | | | | |

| | £ | s. | d. |
|------------------------------|-----|----|----|
| BARKSHIRE. | | | |
| Newbury— | | | |
| Collections..... | 10 | 5 | 0 |
| Profits of Tea | 1 | 3 | 6 |
| Contributions | 26 | 2 | 11 |
| Do., Sunday Schools | 2 | 9 | 5 |
| Wallingford— | | | |
| Contributions, by | | | |
| Misses Hatch and | | | |
| West, for <i>Dove</i> | 2 | 6 | 6 |
| BUCKINGHAMSHIRE. | | | |
| Colnbrook— | | | |
| Collection | 4 | 0 | 0 |
| Datchet— | | | |
| Collection | 1 | 0 | 0 |
| Contributions | 1 | 0 | 0 |
| Do., Sunday School | 0 | 5 | 0 |
| Princes Risborough— | | | |
| Contributions | 10 | 14 | 9 |
| Do., Juvenile | 4 | 5 | 3 |
| Weston Turville— | | | |
| Deverell, Mr. & Mrs. | 2 | 0 | 0 |
| Deverell, Master, J. J., | | | |
| Collected by, for | | | |
| <i>Dove</i> | 0 | 10 | 0 |
| Wraybury— | | | |
| Collection | 2 | 0 | 0 |
| Contributions | 1 | 13 | 6 |
| CAMBRIDGESHIRE. | | | |
| Cambridge— | | | |
| Contributions, Special, | | | |
| by Rev. P. J. Saffery | | | |
| ..... | 188 | 7 | 6 |
| DERBYSHIRE. | | | |
| Riddings— | | | |
| Contributions, for | | | |
| <i>Dove</i> | 1 | 4 | 0 |
| DEVONSHIRE. | | | |
| Bampton— | | | |
| Contributions | 1 | 8 | 2 |
| Brixham— | | | |
| Contributions, Sunday | | | |
| School, for <i>Dove</i> ... | 0 | 15 | 0 |
| Stonehouse— | | | |
| Contributions, Sunday | | | |
| School, for <i>Dove</i> | 1 | 10 | 0 |
| DORSETSHIRE. | | | |
| Bridport— | | | |
| Contributions, by Miss | | | |
| J. E. Swain, for | | | |
| <i>Dove</i> | 0 | 15 | 0 |
| ESSEX. | | | |
| Barnham— | | | |
| Collection | 1 | 3 | 0 |
| Colchester— | | | |
| Blacklock, W., Esq., | 100 | 0 | 0 |
| Harlow— | | | |
| Contributions, by J. | | | |
| P. and H. E. Chap- | | | |
| lin, for <i>Dove</i> | 1 | 4 | 0 |
| Loughton— | | | |
| Missionary Associa- | | | |
| tion (half year) ... | 4 | 10 | 3 |
| Waltham Abbey— | | | |
| Contributions, by Master | | | |
| W. P. Saffery, | | | |
| for <i>Dove</i> | 0 | 10 | 6 |

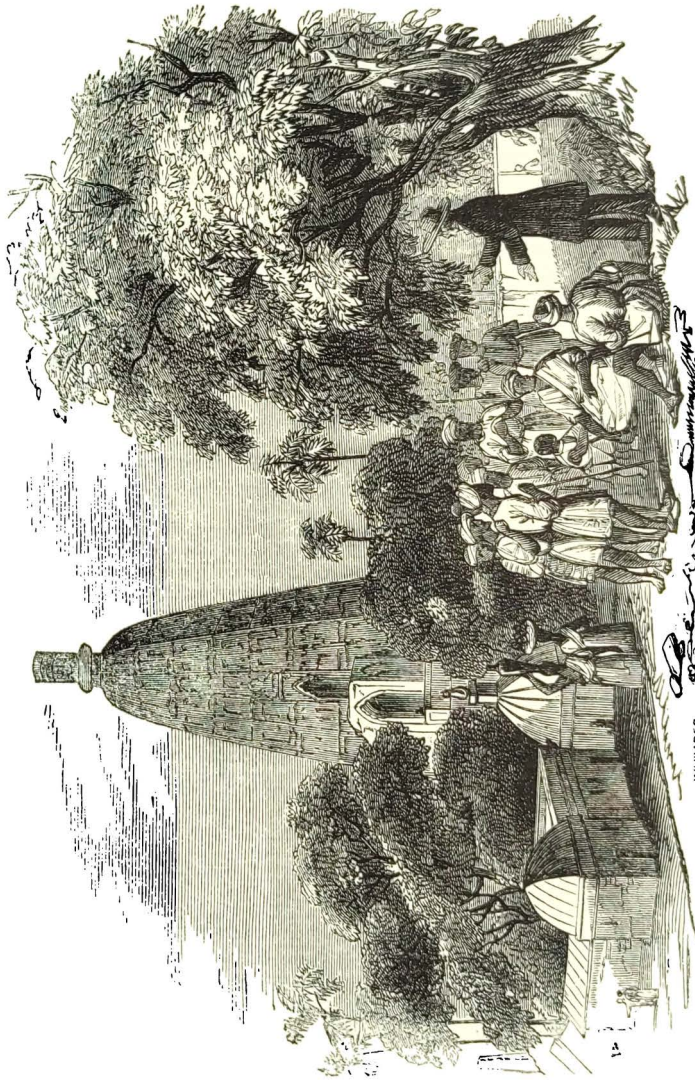
| | £ | s. | d. |
|------------------------------|----|----|----|
| GLOUCESTERSHIRE. | | | |
| Coleford— | | | |
| Sunday School, for | | | |
| <i>Dove</i> | 1 | 3 | 3 |
| Fairford— | | | |
| Collection | 1 | 6 | 9 |
| Contributions | 1 | 15 | 10 |
| Thornbury— | | | |
| Collections, &c..... | 4 | 2 | 7 |
| Contributions, for | | | |
| <i>Dove</i> | 1 | 1 | 3 |
| HAMPSHIRE. | | | |
| Andover— | | | |
| Collections..... | 4 | 4 | 6 |
| Profits of Tea Meet- | | | |
| ing | 2 | 1 | 3 |
| Contributions | 31 | 2 | 9 |
| Broughton— | | | |
| Collection | 9 | 2 | 2 |
| Contributions | 4 | 12 | 4 |
| Do., Sunday School | 0 | 11 | 2 |
| Jersey— | | | |
| Cornish, Mr. C., First | | | |
| Tower | 2 | 0 | 0 |
| Romsey— | | | |
| Collection (1846) | 4 | 3 | 1 |
| Contributions (do.) ... | 3 | 10 | 2 |
| Collection (1847) | 4 | 14 | 4 |
| Contributions (do.) ... | 7 | 9 | 5 |
| Do., for <i>Dove</i> | 0 | 10 | 2 |
| | 20 | 7 | 2 |
| Acknowledged before, | | | |
| (1846) | 10 | 0 | 0 |
| | 10 | 7 | 2 |
| Wallop— | | | |
| Collection | 2 | 12 | 7 |
| Contributions | 1 | 16 | 5 |
| HEREFORDSHIRE. | | | |
| Ross— | | | |
| Contributions, by S. | | | |
| Smith, for <i>Dove</i> | 0 | 11 | 6 |
| HERTFORDSHIRE. | | | |
| St. Albans, on account | 10 | 0 | 0 |
| Contributions, by Miss | | | |
| Young, for <i>Entally</i> | 2 | 10 | 0 |
| Tring— | | | |
| Olney, D., Esq..... | 5 | 0 | 0 |
| Ware— | | | |
| Medcalf, Mr. B..... | 1 | 0 | 0 |
| Medcalf, Miss | 0 | 10 | 0 |
| KENT. | | | |
| Chatham— | | | |
| Providence Chapel— | | | |
| Contributions | 3 | 11 | 0 |
| Do., for <i>Dove</i> | 0 | 10 | 0 |
| Zion Chapel, on ac- | | | |
| count | 15 | 6 | 0 |
| Dover, Salem Chapel— | | | |
| Collections..... | 5 | 16 | 4 |
| Contributions | 3 | 8 | 0 |
| Eythorne— | | | |
| Collections..... | 5 | 15 | 6 |
| Contributions | 7 | 13 | 0 |
| Faversham— | | | |
| Contributions, by Miss | | | |
| Packer, for <i>Khari</i> | 10 | 0 | 0 |
| Sevenoaks— | | | |
| Contributions, by Miss | | | |
| H. Baker, Tonbridge | 1 | 5 | 0 |
| Tunbridge Wells— | | | |
| Collection | 4 | 18 | 0 |
| Contributions, Sunday | | | |
| School | 0 | 12 | 6 |

| | £ | s. | d. |
|-------------------------------|----|----|----|
| Uphill, near Folkstone | 2 | 0 | 0 |
| LANCASHIRE. | | | |
| Liverpool, on account, | | | |
| by J. J. Godfrey, Esq. | 50 | 0 | 0 |
| Manchester, Union Chapel— | | | |
| Contributions, Sunday | | | |
| School, for <i>Entally</i> | 10 | 0 | 0 |
| Do., do., for <i>Dove</i> ... | 2 | 2 | 0 |
| LEICESTERSHIRE. | | | |
| Leicester— | | | |
| R..... | 2 | 0 | 0 |
| NORFOLK. | | | |
| Family gratitude for | | | |
| divine mercy to one | | | |
| of their number who | | | |
| died in faith | 3 | 3 | 0 |
| Downham Market— | | | |
| Collections..... | 9 | 3 | 0 |
| Contributions | 13 | 10 | 0 |
| Do., for <i>Schools</i> | 0 | 10 | 0 |
| Fakenham— | | | |
| Contributions, special | | | |
| effort, by Rev P. J. | | | |
| Saffery..... | 15 | 0 | 0 |
| Ingham— | | | |
| Contributions, special | | | |
| effort, by Rev. P. J. | | | |
| Saffery..... | 33 | 2 | 6 |
| Norwich— | | | |
| Gurney, J. H., Esq., | | | |
| for <i>Africa</i> | 50 | 0 | 0 |
| Swaffham— | | | |
| Contributions, for | | | |
| <i>Dove</i> | 0 | 13 | 6 |
| NORTHAMPTONSHIRE. | | | |
| Middleton Cheney— | | | |
| Contributions, for | | | |
| <i>Dove</i> | 1 | 3 | 6 |
| SOMERSETSHIRE. | | | |
| Bath, on account, by | | | |
| Mr. E. Hancock | 25 | 0 | 0 |
| Bristol— | | | |
| Contributions, by Miss | | | |
| Probyn, for <i>Debt</i> ... | 0 | 10 | 0 |
| Horsington— | | | |
| Contributions, for | | | |
| <i>Debt</i> | 1 | 4 | 0 |
| STAFFORDSHIRE. | | | |
| Burton on Trent— | | | |
| Tomlinson, Mr. W. ... | 1 | 10 | 0 |
| MINE DISTRICT— | | | |
| Proceeds of eleven | | | |
| Exhibitions of Dis- | | | |
| solving Views (less | | | |
| expenses) | 7 | 15 | 6 |
| SUFFOLK. | | | |
| Eye— | | | |
| Gissing, Mr. S. | 1 | 0 | 0 |
| WARWICKSHIRE. | | | |
| Rugby— | | | |
| Contributions | 1 | 17 | 0 |
| WILTSHIRE. | | | |
| Trowbridge— | | | |
| Salter, S., Esq..... | 50 | 0 | 0 |

| YORKSHIRE. | | £ s. d. | | | £ s. d. | GLAMORGANSHIRE— | | £ s. d. |
|---|-------|---------|--|--------|---------|------------------------|----------|---------|
| NORTH RIDING, on account, by Rev. B. Evans— | | 60 0 0 | Ebenezer— | | | Aberavon— | | |
| Ripon— | | | Collection | 2 0 1 | | Collection | 0 16 0 | |
| Earle, F., Esq., M.D. | 6 6 6 | | Do., Llanstephan | 0 11 0 | | Bridgend— | | |
| | | | Contributions | 1 16 6 | | Sunday School, for | | |
| | | | Do., for <i>Brittany</i> | 0 2 6 | | <i>Dove</i> | 0 10 0 | |
| | | | Fynnion Henry— | | | Corntown— | | |
| | | | Collection | 1 2 0 | | Collection | 1 0 0 | |
| | | | Do., Horcb Rhydar-gane | 0 6 6 | | Cowbridge— | | |
| | | | Hebron— | | | Collection | 2 0 0 | |
| | | | Collection | 0 17 1 | | Cwmafan— | | |
| | | | Do., Ebenezer | 0 5 3 | | Collection | 1 0 8 | |
| | | | Contribution | 0 2 6 | | Cwmgarw— | | |
| | | | Do., for <i>Brittany</i> | 0 2 6 | | Collection | 0 5 0 | |
| | | | Kidwelly— | | | Lantwit Major— | | |
| | | | Collection | 0 3 4 | | Collection | 0 12 0 | |
| | | | Do., Ferry Side | 0 7 4 | | Pisgab, Pyle— | | |
| | | | Contributions | 0 4 0 | | Collection | 1 0 0 | |
| | | | Do., for <i>Brittany</i> | 0 2 6 | | Tondu— | | |
| | | | Libanus, Waenelyndaf— | | | Collection | 0 6 0 | |
| | | | Collection | 0 11 0 | | PENBROKESHIRE— | | |
| | | | Contribution | 0 2 6 | | Bethabara— | | |
| | | | Llandilo— | | | Collection | 2 13 4 | |
| | | | Collection | 0 13 0 | | Contributions | 1 15 0 | |
| | | | Do., Pontpren-draeth | 0 2 6 | | Do., Sunday School | 9 1 10 | |
| | | | Contributions | 0 7 6 | | Ebenezer— | | |
| | | | Llandyssil, Penybont— | | | Collection | 1 14 6 | |
| | | | Collection | 0 8 6 | | Contributions | 3 5 0 | |
| | | | Llanely, Bethel— | | | Do., Sunday School | 3 13 2 | |
| | | | Collection | 0 12 4 | | Tabor— | | |
| | | | Contributions | 3 2 6 | | Collection | 1 1 0 | |
| | | | Llanghydeirn— | | | Contributions | 0 17 6 | |
| | | | Collection | 0 12 6 | | | | |
| | | | Do., Meintre | 0 8 0 | | | | |
| | | | Contributions, for <i>Brittany</i> | 0 7 0 | | Acknowledged before | 96 10 11 | |
| | | | Llwynhendy— | | | | 46 0 0 | |
| | | | Collection | 0 10 0 | | | 50 10 11 | |
| | | | Login— | | | SCOTLAND. | | |
| | | | Collection | 1 5 6 | | Huntley— | | |
| | | | Contributions | 0 11 6 | | Robertson, Mr. James | 1 0 0 | |
| | | | Newcastle Emlyn— | | | Lochlilthead— | | |
| | | | Collection and Contributions | 10 9 0 | | Contributions, for | | |
| | | | Contributions, by Rev. John Jones, for <i>Brittany</i> | 0 7 6 | | <i>Dove</i> | 0 6 0 | |
| | | | Rehoboth— | | | Montrose— | | |
| | | | Collection | 0 8 1 | | Sunday School, for | | |
| | | | Sardis— | | | <i>Dove</i> | 0 10 2 | |
| | | | Collection | 1 0 10 | | Perth— | | |
| | | | Contributions | 0 12 6 | | Contributions, for | | |
| | | | Sion, Rhandirwyn— | | | <i>Dove</i> | 2 11 1 | |
| | | | Collection | 1 0 6 | | IRELAND. | | |
| | | | Contributions | 0 5 0 | | Ballina— | | |
| | | | Smyrna— | | | Contributions, for | | |
| | | | Collection | 0 6 0 | | <i>Dove</i> | 1 13 9 | |
| | | | Soar, Llandyfaen— | | | Dublin— | | |
| | | | Collection | 1 0 0 | | Purser, J., Esq...A.S. | 4 0 0 | |

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, 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 CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

THE MISSIONARY HERALD.



WHIMPER.

A MISSIONARY PREFACHING IN NORTHERN INDIA.

ASIA.

CALCUTTA.

In our last number, a letter from Mr. Thomas was quoted, in which he referred to a visit which Messrs. Pearce and Wenger were about to pay to Barisal, and a journey Mr. Page was about to undertake in another direction. In a letter dated January 8th he adverts again to these facts, and gives some additional information.

Brother Page has returned from his missionary excursion, and gives a pleasing account of the labours of himself and companions, and of their reception by the people. We have not yet heard from our dear brethren Pearce and Wenger, but hope all is going on well with them.

I am contriving to go out with my family next week, and shall try to be away about ten or twelve days; but to leave only for a day or two is exceedingly difficult, but I feel it necessary to attempt it, for the sake of my health. It will, however, be only a very partial relaxation that I shall be able to secure, as I shall have much to do while out.

Still, breathing the fresh river air may prove very beneficial. Last year my trip did not do me half the good it probably would, could I have managed to leave my work at home, but I could not.

Brother Robinson is here from Dacca; he is expecting to hear from you. I have delivered your message, or rather, shown him your letter. He is not at all anxious to visit England. Just now he seems in pretty good health, but says the hot weather tries him exceedingly, and Dr. Wise wrote me a note saying we must not be deceived by his present good appearance. When shall we have more men sent to our help? Do not forget us.

HAURAH.

Mr. Morgan, who in his last communication had informed us that he was unwell, now mentions his restoration to health. He adds,—

At the close of the rains I bought a pony to enable me to visit distant villages with rapidity and without exhausting my strength. By this means I am enabled to do more work. On account of the badness of the roads, there is no alternative, but either riding or walking; the latter leaves but little strength to stand up to preach.

The native preacher and myself have made preaching to the heathen a paramount object. In the accomplishment of this work we have preached on the high roads, bazars, and villages. To this we are encouraged by the

attention of the people, and their kind reception. To those who are living in the country there is evidently a great change going on among the people; especially a growing dislike to the brahmins, and consequently a gradual diminution of gifts. Of this the brahmins have complained to me in bitter terms.

I hope that the churches will remember us in their prayers and in their contributions. We can bear expatriation, and every other trial connected with a missionary life, but to be coldly regarded and reluctantly supported, would be our greatest trial.

BENARES.

Our friends here are about to build a school-house in the military lines at a short distance from the city, for the schools there which number at present eighty or ninety boys. Mr. Small says that it will serve at certain hours for a reading room for the soldiers, and also for a place in which to hold religious and temperance meetings. The expense will, he hopes, be defrayed there, a convenient spot of ground having been granted for the purpose by the military authorities. Mr. Small observes that the forte and favourite work of his coadjutors is preaching to

the Gentiles; of their manner of doing which, Mr. Heinig has furnished a specimen, in an account of a recent tour, which we subjoin.

I am happy to say, through mercy, since my return to Benares I have enjoyed a great measure of health and strength, so that I and my native preacher have been enabled daily to go forth mornings and evenings to proclaim to the multitudes of this city the blessings the gospel imparts. I often think how gratified the friends of missions would be could they see the listening multitudes by whom we are thronged, and hear them, as they constantly do, assent to the truths of the gospel; and although at present there is not much ingathering, yet from the arguments I have held with the people recently, I am quite sure they diligently read our scriptures, and converse among themselves, and I trust the day is not far distant when the sons and daughters of this land will be brought into the fold of Christ.

I will now proceed to give you an account of an itinerant journey I have recently made with Solomon, my native preacher.

We went to the Baliya fair (mela), about forty-three cos (eighty-six miles) from Benares, and arrived there on the 14th of November last; but finding the mela had not commenced, we went forth to the surrounding villages to speak of the unsearchable riches of Christ. The people listened in these places remarkably well, and we distributed several tracts and single gospels. In a village near Balliya I engaged in a conversation with several pandits and their friends, who were all sitting a group reading something out of their shasters. After having reasoned with them, and showed them the insufficiency of their gods and idols to save them, and after putting them in mind that, according to their shasters, they can expect no salvation or any protection from their gods, especially their Autars, because they all had done their work for which they appeared in Satyug, Dwapar, and Tretas, but none of them had any commission to do any thing for them in Kalyug; besides, I told them you must feel the insufficiency of all your worship, and labour to become meet for heaven; that, after all the pains you take, not a single sin has been pardoned, but that you are in your walk and conversation just the same as before, and that after your death your children testify that you are lost, and that all your righteousness has not delivered you from the torments of hell, &c.; after which explanation I preached to them Christ, and what God had done through him for us; and what Christ had done, and how he purchased our salvation, and that God now desires us to believe and to accept his word and the justification through Christ by faith in him, and repentance of and forsaking of sin.

This conversation had a good effect upon them all, so that after several days, when

I again passed that place, they called me, and inquired further into the way and manner of the salvation of Jesus Christ and its blessed effects, and earnestly desired to have the gospel, that they might read it themselves, with which I complied.

I had also opportunity to converse with the pandits of another temple opposite the Brishy Muni temple, who appeared on the whole very civil and polite. They argued very reasonably, and were attentive to the answers they received to their various objections.

At the beginning of the fair, it appeared to me, that but very few people would visit it, but I was greatly mistaken. The second day before the bathing-day, numbers of people came together from every quarter, so that we were engaged from morning till night. Mr. Ziemann, from Chupra, had joined us. We had chosen a very convenient and suitable place, where two chief roads met together in one that leads to the Brishy Muni temple, which, after bathing, the people visit to pay their oblations. At this place we had crowds upon crowds of people, who listened exceedingly well to the convincing truths of the Saviour. All objections were satisfactorily answered, and as far as reason goes, they all were convinced that in none there is salvation but in Jesus alone; only two infidels we had to contend with, but also they could not resist the truth, but what they before denied they were obliged to acknowledge, which had a beneficial effect on the crowd, who stood and listened, and waited to see who would be the conqueror. We three, that is, myself, Solomon, and Mr. Ziemann, had spoken so much and so long, that the day after the bathing day, when the multitudes left the place, our voices entirely failed; but we were thankful to the Lord that he had enabled us to do a little among such a vast multitude of people, and we humbly trust that the Lord will bless this feeble labour to his own glory. We had distributed to all that could read—

| | |
|---|-----|
| Of the Deo, Kaithi, and Nagri, single gospels | 300 |
| Of the Hindustani, single gospels | 150 |
| Of the Sanskrit, ditto | 150 |
| Of Tracts | 200 |

After the multitudes had dispersed, as it is my general custom, I went round the mela to see if there were any of the books torn up which had been distributed, but I was much gratified to find there was not one fragment torn up; which, I think, proves the people must take more pleasure in perusing our books than they did in former days, as we frequently found many of the tracts torn up.

Wednesday morning early we started for Barkagawn, being eight miles from Balliya,

but what a sight! as far as the eye could view, nothing but people thronging the road on their way homewards. Here we had again much opportunity of speaking to them, but what astonished them most was, that I walked along with them; "why," I answered them, "how could I talk to you if I rode in a buggy? and how profitable it would be if you attended to what I tell you." After having had much conversation with the people who walked with us on the way, we left Barkagawn, and started next morning for Latudi, the distance being eight miles. Also here we conversed on the way with those that returned from the mela.

On Friday morning we left for Mohamadabad, being ten miles. On the road we passed through several villages, where we halted, and engaged in preaching. After arriving at our destination for that day, we went in the city, which is chiefly inhabited by Mohammedans. On reading John iii. 16, several of them immediately began to question about Jesus being the Son of God, but I told them to wait a little, and listen to what I had to tell them, when I showed that we all are sinners and rebels in his sight, and that not one of the whole human race had obeyed his commands written upon the tables of our hearts; that it would only be justice on God's part to throw us all into hell, and banish us to all eternity from his presence, &c. Then I showed them that no one is justified in his sight by doing good works, and that if we did good works, it is only our duty towards the poor, and that we had nothing to expect from God for them; besides, God cannot accept our good works done with the view of obtaining pardon of our sins and eternal glory, for without money and without price, we had estranged ourselves from God, and broken his law, and without money and without price we are redeemed; and that this redemption is completed through Jesus Christ, God's only Son, who became our Saviour, &c. After I had done speaking, not one objected. We gave several Hindustani gospels and tracts.

We left early on Saturday, and arrived at Mhowbagh, in Ghazipur, being thirteen miles. The Dinapur artillery division had halted there on their march to Sultanpur for their usual practice. I was much delighted in finding three brethren amongst them, who came in the evening to my tent for a prayer-meeting. They marched away on Sunday morning, but I stayed to preach in the city, where both Hindoos and Mohammedans listened remarkably well, and I distributed several books and tracts. When I returned to my tent, I found there had arrived a detachment of a Risalah going up the country. Several of them came to my tent in the evening, and

I conversed with them till a very late hour. They, being Mohammedans, were very ignorant of their own creed, and depended, concerning their faith, entirely on their Maulwi.

On Monday morning we marched to Nanganj, being twelve miles. This place is a very insignificant one, and besides our being several times engaged on the road, we had here no opportunity of speaking. We were very tired, and the next day being again such a long march, we took rest as much as possible.

On Tuesday morning early we started for Saidpur, being twelve miles. In crossing a small river I met with a rich Mahajan, who had returned from the mela. In conversing with him, he said that he had observed our union and harmony at the mela, and also heard us preaching; and that he had been thinking all along on the way that there is some excellency in Christianity, and had compared it with his worship, and found that his is only a delusion. He said that he would think more of Christianity, and pay me a visit. Having arrived at Saidpur, we preached at several places in the city, but the people appeared very indifferent. Those that heard were attentive, but showed no desire for books, and no inclination to converse.

On Wednesday early we advanced to Chanbapur, being ten miles. After we had pitched our tent and refreshed ourselves, we went to speak to the people. One brahman was very angry that the people listened to our maintaining that their gods were insufficient and incapable to save them, and that they stood in need of a more powerful Saviour. Our explanations appeared quite reasonable to them, but the brahman went away in a rage, and stood and listened afar off. Next morning early we left for Benares, a distance twelve miles and a half. We arrived in health and safety home, our hearts being full of gratitude and praise to the Lord, who thus had afforded us rich opportunities to sow the seed of eternal truth. May he now in his mercy bless it to his own glory and the inestimable benefit of immortal souls, that many may turn from their errors to seek earnestly for salvation through Jesus Christ who without him must perish for ever. Lord, have mercy! Dear Christian friends, assist us with your fervent prayers!

A few days ago we had also a large mela near my dwelling. Solomon and I went out early in the morning, and were engaged, with the exception of a hasty breakfast, till evening. There was work here for seven or eight missionaries, and very glad should I have been to have seen them on the spot, but myself and two native preachers were all who were present to address the immense multitude. We distributed about fifty books and tracts.

AGRA.

On the thirtieth of December last, Mr. Makepeace wrote as follows :—

In the early part of the year I visited Gwalior in company with Mr. Dannenberg and two native agents. Two objects were contemplated and secured by this missionary excursion. I was enabled to preach to many of the inhabitants, and also to procure a goodly amount of contribution towards the erection of the new mission house at Chitaura. During the hot and rainy seasons I have not made, with but one exception, any distant tour; but Domingo, one of the native agents under my immediate charge, has generally been absent from the station fourteen days in each month. He is a zealous and devoted man, a comfort to myself and an ornament to the mission. His labours have been abundant, as will appear from the following summary :—

| | |
|---------------------------------|------------------|
| From June 1st to December 31st, | |
| Visited, on foot..... | 140 places |
| Ditto, on horseback..... | 318 |
| | 458 in 7 months. |

During a tour which he made in April last, in company with Mr. Williams, he received a cheering token of the divine approbation. A poor Hindoo, who had long been wandering in quest of salvation, was attracted to the spot where he was preaching Jesus as the only Redeemer of men. His attention was arrested, and, after the discourse, he

visited Domingo at his lodging, that he might learn from him "the way of God more perfectly." Four or five months subsequent to this interview, the anxious inquirer visited Agra, found out Domingo, and took up his abode in the mission compound. Domingo has been to him, since the period of his arrival, as a spiritual father, frequently uniting with him in prayer and instructing him in the things "which make for his peace." He has given satisfactory evidence of a change of heart, and a few days ago publicly declared himself to be "on the Lord's side."

The second native agent under my supervision is Manuel. His labours have not been so extensive as Domingo's, owing in some measure to the circumstance that he does not draw horse-allowance from the society. His efforts are confined to the city and the villages immediately adjacent. During the cold season, which has now set in, I generally accompany Domingo to a distance. The plan we have sometimes adopted is to rise early, and travel four, five, or six miles to a remote village or villages. There we are sure to find a number of people clustering round the fire ere they sally forth to their respective occupations. At this time we obtain larger congregations than at any subsequent period of the day.

MADRAS.

A letter from Mr. Page, dated January 13th, gives a pleasing account of the work in which he is engaged, and the prospects of usefulness in this important station.

In my last letter I mentioned that we had hired a room for public worship. We opened it November 14, 1847, and had congregations of about forty in the morning and sixty in the evening. We hold two services on the Lord's day, and one in the week. Our congregations have steadily increased, and we hope the time is not far distant when the place will be too strait for us, and we must build a chapel.

A church has been formed, consisting of those baptists who reside in Madras and its immediate vicinity. The number of members present at the formation of the church, including Mrs. Page and myself, was fourteen. One has been added to us since, and next Lord's day two are to be baptized, in one of whom I see the first-fruits of my missionary labour here. I have also pleasing hopes concerning one or two others.

As to pecuniary matters, we have opened two accounts, one for the current expenses, such as rent, lights, &c., and I hope eventually the minister's support; the other, for building and furnishing a chapel, and for carrying out various plans of usefulness in connexion with the church. Towards the former, the members of the church and congregation only contribute, and I hope they will raise sufficient to meet all the expenses, except my salary, and that they will soon find a part of that. Very high expectations, however, cannot be entertained, for all the members of the church, with one or two exceptions, are very poor. I have no reason, however, to complain of any want of liberality. I believe the members of the church do all subscribe more towards their place of worship than persons of the same class and means do at home. Towards the chapel

fund, the members give according to their ability, and to it we devote all the money received from friends not immediately connected with us.

In addition to the weekly services at the room, I have two others in destitute parts of the city in which the East Indian population dwell. In one of them a room is lent to us, so that we have not one farthing expense. In the other we have hired a small house, which serves both for a weekly service and a Sunday school. For this we draw upon the chapel fund. The men who are members of the church work with me at these stations, one or two going with tracts to the

people in the neighbourhood about an hour before the service, and inviting them to attend. We get variously from ten to thirty people together.

Pray do send out one or two men to this part of India. Here I am alone, and am doing nothing for the heathen; and there is no one near me to advise with on any perplexing conjuncture, and no one to look after the church and congregation when I visit the out-stations.

I was much cheered on the last sabbath in 1847, by the presence of Mr. and Mrs. Sutton, and Mrs. and Miss Yates, who landed here while the "Wellesley" was in the roads.

The baptist church at Madras has addressed a Circular to their brethren of the same faith in Southern India, proposing, first, the formation of a baptist association, and, secondly, the formation of an Auxiliary to the English Baptist Missionary Society. The following are extracts:—

"After much anxious deliberation, and earnest prayer for divine guidance, we venture now to invite your serious attention to a few thoughts, which have deeply exercised our own minds, relative to the state of the denomination to which it is our privilege to belong, in this part of India.

"By the good hand of the Lord our God upon us, we, who are located here, have been permitted to unite into a Christian church, and are now enjoying, stately, the ministry of the word and the ordinances of religion; and, although our number is but small, we have pleasing tokens for good, and are looking, hopefully, for the blessing of Him who can make the little one become a thousand. For this we give thanks to the Great Shepherd, and we would invite you, dear brethren, in the exercise of that sympathy which rejoices with those who rejoice, as well as weeps with those who weep, to aid us in the grateful employ. 'It is a good thing to give thanks unto the Lord.'

"Our rejoicing on our own behalf is, however, mingled with much anxiety on account of the state of that section of the Christian church with which we are connected. Believing, as we do, that our sentiments as baptists are scriptural, and that the adoption of infant sprinkling, in place of believers' immersion, is not a mere harmless mistake, but a great practical error, which has destroyed the purity of the church, and, by the nominal Christianity it has created, is now the great hindrance to the conversion of the world, we cannot but think it highly important that all, who hold the sentiments of the baptists, should give a united and emphatic testimony in support of their distinguishing principles, and should especially combine their exertions in this land, to present the gospel to the heathen, free from the

error which has produced so serious evils. But, when we look to the state of the baptist brethren in Southern India, we are painfully affected with the fact, that though they exist in no inconsiderable number, they are neither united to bear testimony to their principles, nor are their exertions combined for the diffusion of the gospel among the heathen. They exist as individuals, not as a distinct and well organized section of Immanuel's army. Yet, surely, if the peculiar sentiments of any body of Christians will warrant a separate denominational existence, on their part; the peculiar sentiments of the baptists demand it on theirs. They maintain no mere theoretic dogma; but a practical principle, essential to the purity of the church.

"Baptists of Southern India! we appeal to you. Are not the principles you hold—principles, on account of which your ancestors braved fires, and tortures, and death—are not these worthy your united action, in these peaceful days? Do you not think that believers' baptism is based on the word of God? Is not infant baptism as mischievous as it is unscriptural? Has it not made the church worldly, produced the monstrosity of a Christian nation which is not a nation of Christians, and thereby formed a caricature of the church of Christ, to be the cause of mockery, and, what is worse, of deception to the heathen to this day? With your views of truth, can you rest without some effort to unmask the delusion, and to limit the Christian profession and the Christian name to believers only. Brethren, we write strongly, but we do it because we are in earnest, and have a deep and growing conviction of the importance of our principles, both to the purity of the church and the conversion of the world.

"We ask you, will you unite with us? It

is a noble work that we propose—to give the gospel to the heathen, with scriptural views of the Christian profession, and of the application of the Christian name. Let us combine for this work; and, while we carefully avoid an attitude of unnecessary hostility towards other bodies of Christians, and endeavour to act

fraternally with them, to the full extent that conscience will allow, or charity prompt, let us at the same time be faithful to our own convictions of duty, and to that truth, of which it is our privilege and our honour to be the only advocates.”

A small baptist church exists, it appears, at Bangalore, from which Mr. Page has received a letter containing the following passages:—

The announcement in the public prints of your safe arrival at Madras filled us all with joy and sincere gratitude to Almighty God for his merciful preservation of you during the voyage out, and the receipt of your truly Christian and most affectionate epistle, enhanced, if possible, the depth of those feelings.

Some among us have long yearned for the advent of a baptist mission to our coast as betokening the dawn of a better day for the true church of God in this land; and, blessed be his holy name for sparing us to see our wishes realized. May He who has directed your steps to this long neglected portion of his pasture, endue you richly with heavenly wisdom, strengthen your hands for the work before you, and enable you by sound preaching and holy example to show yourself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth. May your labours in India be crowned with many seals of your apostleship in the Lord, and may the good steward's recompence be yours in the kingdom which is to come.

It will afford us much happiness to meet your wishes by corresponding with you monthly, and our prayers shall be constantly offered at the throne of grace for the success of your ministry.

The Waldensian, or Free Baptist Church at Bangalore, dates its origin from the month of August, 1846. At that period a few adults who had been brought by the free grace of God to a saving knowledge of His truth, and by prayerful study of the holy scriptures to a happy unity of spirit in matters of faith, were immersed by brother Day, a Waldensian professor, on a public declaration of their belief in the Lord Jesus Christ.

Subsequent conversions and immersions having increased their number, the brethren felt it their duty to separate from other denominations, and unite in strict fellowship, as disciples holding “one Lord, one faith, one baptism.” Southern India being then destitute of any baptist church, or sympathizing pastor, to whom they might refer for advice, they cast themselves on the sole guidance of the Holy Spirit, and formed their church on the purely scriptural model of the ancient Waldenses, whose plain doctrines and simple discipline they profess in all things to follow, believing the same to be eminently apostolical.

Brother John William Day was called to the office of ruling elder, by the unanimous voice of the church, and solemnly set apart by “lifting up of hands” and prayer.

Brother John Fuller was chosen deacon in the same manner.

Religious worship is conducted as in other baptist churches, by sacred singing, reading the scriptures, and extempore prayer. All the brethren pray in turn, when so disposed. Any brother who possesses the gift, and has a word of exhortation to offer, is permitted to do so, with sobriety and discretion. Lectures on points of faith and practice, or on baptist principles, are delivered occasionally. Prayer meetings are held at the houses of the brethren in rotation throughout the week, and on the evening of every Lord's day the whole church assembles in some convenient place to commemorate the Redeemer's dying love. To this ordinance none are admitted but such as have been openly immersed after evident conversion, and continue to walk steadfastly in newness of life.

For the remainder of Foreign Intelligence see page 247.

HOME PROCEEDINGS.

ANNIVERSARY SERVICES.

A Meeting for SPECIAL PRAYER, in connection with the Baptist Missionary Society, will be held in the Library of the Mission House on the morning of Thursday, April 20th, at eleven o'clock.

ANNUAL SERMONS, APRIL 20th & 26th.

The Committee have much pleasure in announcing that the annual sermons on behalf of the Society will be preached by the Rev. THOMAS ARCHER, D.D., of London, and the Rev. CHARLES M. BIRRELL, of Liverpool. The former will preach at Surrey Chapel on the evening of Thursday, April 20th, and the latter at the Poultry Chapel, on the morning of Wednesday, April 26th.

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

SERMONS, LORD'S DAY, APRIL 23rd.

The following are the arrangements (so far as completed) for April 23rd.

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

| PLACES. | MORNING. | AFTERNOON. | EVENING. |
|---------------------------------|-----------------------|----------------------|-----------------------|
| Alfred Place, Kent Road | Rev. W. Young..... | ... .. | Rev. W. Young |
| Alie Street, Little | Rev. J. Rothery ... | Rev. Mr. Belgrave... | Rev. G. Isaac |
| Austin Street, Shoreditch | Rev. D. R. Stephen | Rev. W. Miall*..... | ... .. |
| Battersea | Rev. C. E. Birt, M.A. | ... .. | Rev. W. Crowe |
| Blandford Street | Rev. E. Carey ..... | ... .. | Rev. W. B. Bowes |
| Bow | Rev. G. W. Fishbourne | ... .. | Rev. G. W. Fishbourne |
| Brentford, New | Rev. T. Smith ..... | ... .. | Rev. E. Carey |
| Brixton Hill (Salem Chapel)... | Rev. C. Stovel ..... | ... .. | Rev. D. R. Stephen |
| Brompton | Rev. P. Cater ..... | ... .. | Rev. P. Cater |
| Camberwell | Rev. W. B. Bowes | Rev. W. Fraser* ... | Rev. W. M. Bunting |
| Chelsea, Paradise Chapel | Rev. J. Cubitt ..... | ... .. | Rev. J. Burton |
| Church Street, Blackfriars..... | Rev. J. Webb | Rev. S. S. Dubourg* | Rev. W. Upton, jun. |
| Deptford, Lower Road | Rev. A. Major ..... | ... .. | Rev. A. Major |
| Devonshire Square | Rev. J. Aldis..... | ... .. | Rev. W. Brock |
| Eagle Street | Rev. T. Winter..... | Rev. John Branch* \| | Rev. R. W. Overbury |
| Eldon Street (on April 9.) ... | ... .. | ... .. | Rev. J. Angus, M.A. |

| PLACES. | MORNING. | AFTERNOON. | EVENING. |
|----------------------------------|------------------------|-------------------------|-------------------------|
| Gravesend, Zion Chapel..... | Rev. E. S. Pryce, B.A. | ... .. | Rev. E. S. Pryce, B.A. |
| Greenwich, London Street..... | ... .. | ... .. | ... .. |
| Greenwich, Lewisham Road ... | Rev. J.C. Butterworth | ... .. | Rev. J. Russell |
| Hackney | Rev. Dr. Cox ..... | ... .. | Rev. J. M. Daniell |
| Hammersmith | Rev. J. Leechman, M.A. | Rev. I. M. Soule*.. | Rev. D. Katterns |
| Hampstead, First Church | Rev. J. Castleden ... | ... .. | Rev. J. Castleden |
| Harlington (In March) | Rev. G. Pritchard ... | ... .. | Rev. G. Pritchard |
| Hatcham | Rev. J. Angus, M.A. | ... .. | Rev. J.H. Hinton, M.A. |
| Henrietta Street | Rev. Dr. Hoby ..... | ... .. | Rev. J.C. Butterworth |
| Highgate | Rev. S. Evans ..... | ... .. | Rev. S. Evans |
| Homerton | Rev. D. Curtis ..... | ... .. | Rev. D. Curtis |
| Hoxton, Buttesland Street..... | Rev. G. Isaac..... | ... .. | Rev. J. Rothery |
| Islington Green | Rev. J. Smith ..... | ... .. | Rev. T. Pottenger |
| John Street, Bedford Row..... | ... .. | ... .. | ... .. |
| Kennington, Charles Street ... | Rev. C. Attwood ... | ... .. | Rev. C. Attwood |
| Kensall Green ..... | ... .. | ... .. | Rev. B. Swallow |
| Kensington | Rev. D. Katterns ... | ... .. | Rev. W. G. Lewis |
| Keppel Street | Rev. S. Davies | Rev. Jos. Burton* | Rev. T. Winter |
| Maze Pond | Rev. J.H. Hinton, M.A. | ... .. | Rev. J. Aldis |
| New Park Street..... | Rev. T. Pottenger... | ... .. | Rev. J. Smith |
| Poplar | Rev. Dr. Murch..... | ... .. | Rev. J. Sprigg, M.A. |
| Prescot Street, Little | Rev. W. Crowe ..... | ... .. | Rev. C. Stovel |
| Regent Street, Lambeth..... | Rev. W. Fraser | Rev. R.H. Marten, B.A.* | Rev. J. Leechman, M.A. |
| Romford | Rev. J. Davis..... | Rev. E. Davis..... | Rev. T. Josephs |
| Romney Street, Westminster... | Rev. H. J. Betts ... | ... .. | Rev. H. J. Betts |
| Salters' Hall..... | Rev. S. J. Davis ... | ... .. | Rev. J. J. Davies |
| Shacklewell | Rev. Dr. Godwin ... | ... .. | Rev. R. H. Marten, B.A. |
| Shakespeare's Walk (on April 30) | Rev. T. Moore | Rev. T. Moore ..... | ... .. |
| Shoreditch, Ebenezer Chapel... | Rev. W. Elliott..... | ... .. | Rev. W. Elliott |
| Shouldham Street, Paddington | Rev. J. M. Daniell | Rev. W. A. Blake... | Rev. Dr. Hoby |
| Spencer Place (April 30) | Rev. J. Peacock ... | ... .. | Rev. J. Angus, M.A. |
| Stepney College Chapel | Rev. W. Jones ..... | ... .. | Rev. Dr. Murch |
| Tottenham | Rev. J. J. Davies ... | ... .. | Rev. R. Wallace, M.A. |
| Trinity Chapel, Borough | Rev. B. Lewis ..... | ... .. | Rev. J. Webb |
| Unicorn Yard, Tooley Street... | Rev. W. H. Bonner | ... .. | Rev. W. H. Bonner |

| PLACES. | MORNING. | AFTERNOON. | EVENING. |
|--------------------------------|----------------------|-------------------|---------------------|
| Vernon Chapel | Rev. O. Clarke ..... | ... .. | Rev. T. F. Abbott |
| Walworth, Lion Street | Rev. W. Brock | Rev. John Curwen* | Rev. H. J. Gamble |
| Walworth, Horsley Street | Rev. J. George ..... | ... .. | Rev. J. Angus, M.A. |
| Waterloo Road..... | Rev. J. Branch ..... | ... .. | Rev. J. Cubitt |
| Wild Street, Little | Rev. C. Woollacott | ... .. | Rev. C. Woollacott |
| Woolwich, Queen Street ..... | ... .. | ... .. | Rev. J. Davis |

Collections will be made after these services.

ANNUAL MEETING OF JUVENILE AUXILIARIES, APRIL 24th.

The annual meeting of the young friends of the Society will be held on Monday, April 24th, (Easter Monday,) at Finsbury Chapel, Moorfields. The chair will be taken at two o'clock in the afternoon.

ANNUAL MEETING OF MEMBERS OF THE SOCIETY, APRIL 25th.

A General Meeting of the members of the Society will be held at the Mission House, Moorgate Street, on the morning of Tuesday, the 25th 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.

ANNUAL PUBLIC MEETING, APRIL 27th.

The annual public meeting of the Society will be held in EXETER HALL, STRAND, on Thursday, the 27th of April: the chair will be taken by JOHN HENDERSON, Esq., of Glasgow, 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.

The adjourned meeting will be held at FINSBURY CHAPEL, MOORFIELDS, on the evening of Friday, April 28th. The chair will be taken by ROBERT LUSH, Esq., at half-past six.

NOTICE.

Ministers 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 Missionary Society, not later than the TENTH OF APRIL. He will have much pleasure in making the necessary arrangements.

WEST INDIES.

BAHAMAS.

From Nassau we have a letter dated January 16th, written by our friend Mr. Littlewood, whose distressing state of health has caused a suspension of his labours for some months, and now impedes those active exertions in which he formerly delighted. The reader will sympathize with him in reference both to his afflictions and his desire for further usefulness.

Through the infinite mercy of our God I continue till the present moment, and in looking back upon the past I am constrained to exclaim, "Hitherto hath the Lord helped me." Goodness and mercy have followed me all the days of my life, and not one good thing hath failed of all that the Lord hath promised.

The past year has been marked with afflictive and painful providences. The severe and protracted illness of my beloved partner, the sudden removal of our new born babe to its heavenly home, and the lingering disease with which it has pleased my gracious Parent to visit me, have, I hope, had a sanctifying influence, and I desire to kiss the rod and Him who smiteth me. I would bless the Lord for affliction as well as for health, for I can truly say that it hath been good for me to be afflicted, in weaning my heart from the world, and in leading me nearer to God. Yea, I feel it good to give thanks to His holy name. In the cause of God I find great freedom and unspeakable pleasure. Nothing would grieve me more than to be an idler in his vineyard, and a burden to his church, though I hope that such is not the case. I will not conceal from you that such reflections have sometimes painfully disturbed my peace. I know that you feel a tender interest in all that concerns me, and will not forget me in your prayers.

Pray that I may abound in all the fruits of the Spirit, for this is good and profitable, without which I shall neither be a happy Christian nor an efficient missionary.

To be guided by an unerring hand is an incomparable blessing, and the more prayerfully I reflect upon this, the more convinced I am that I have been thus favoured. I wish not to choose my own calling or sphere of action, but were I left to myself after nearly seven years' experience in the missionary work—and I have had to wade through some deep waters—I should choose the life, the labour, the trials, the death, and the honours of a pious, an energetic, and useful missionary. Not because in the prosecution of his duties he has but little to do, but because in doing what is necessary he must be active himself, and apparently is amongst the most

useful on earth. It is true he must be forever poor, if he be so when he enters upon his engagements, but it is as certain that he will want no good thing. All his needful wants will be supplied, whilst through him instrumentally the hearts of thousands will be gladdened and made rich. As a family we have cause for gratitude. My beloved wife, who was last year nigh unto death, has materially recovered, and is now able to take a very active part in our operations.

She has the entire management of one of our sabbath schools, and Mrs. Capern superintends the other. They both attend to their respective classes during the week, and in various ways are very useful to our people; by their valuable aid we are relieved of an onerous duty on the sabbath, which, though always pleasant, naturally renders us unprepared for the more important exercise of the pulpit. About two months since our dear little Knibb had rather a severe attack of fever, but the Lord mercifully spared him to us, lest we should have sorrow upon sorrow. I have twice been laid aside from active labour; once for a week, and the next time for about three weeks, that is, either three or four sabbaths altogether, but you will be glad to hear that my health is improving.

Our church is a subject of deep and prayerful interest. We mourn and rejoice, weep and sing over it alternately. The want of piety, the lamentable instability and backsliding amongst us, are distressing proofs that many in the church love this present world too much; but the ardent, the simple, and unadorned piety of others is encouraging. So that we have not run in vain, neither laboured in vain. If the triumphant death of one saint through the cross of Christ is an ample remuneration for all the trials we suffer, the money you spend, and the anxiety endured, then have we been more than doubly paid during the year, leaving out every other benefit that may have accrued from our mission. Our congregations are large and interesting, the prayer, the class, the teachers', and the leaders' meetings, are often refreshing seasons from the presence of the Lord. Our day and sabbath schools are valuable auxiliaries to our mission. Though

much precious seed sown appears totally lost, we are occasionally cheered by the appearance of green blades, which we endeavour to foster and take care of. Several of our young people, some who were scholars and others who were teachers in our sabbath schools, have been introduced into the church since our last returns. May the Lord uphold them!

A part of the town of Nassau has lately been divided and subdivided into districts by us, and visitors have been appointed with a view of inducing parents to take a more lively interest in the spiritual and moral welfare of their children. By this means we hope to increase the number of our scholars and hearers.

In a letter from Mr. Capern, written about a fortnight later, he says, "Brother Littlewood's health has been better of late, and I trust that he will continue to improve. He is an amiable and valuable fellow labourer, and one with whom I can co-operate as cordially as with any man I know."

TURKS' ISLANDS.

From Grand Cay, Mr. Rycroft writes thus, January 7th, 1848:—

Spared by a kind and indulgent Providence to pass through the labours and dangers common to the navigation of these seas, we cannot otherwise than bless the Lord who hath redeemed our lives from destruction, while in the same localities travelled by us during the year others have lost their lives. We have, too, abundant cause to encourage grateful sentiments to the God of all grace, inasmuch as the people of our anxieties have, with some exceptions, generally manifested reverence for the house of God, respect to ourselves for our works' sake, and, to a happy extent, a concern for the millions still under the power of heathenism and destitute of their mercies and privileges. It also affords us pleasure to think that our people are increasing in their judgment of things that are excellent, and in their stability and uniform conformity to Zion's Head and King.

Our Sunday-school, taught by the native members of our church, affords us delight as well as no small amount of effort, the superintendence falling on us amid other sabbath duties. Here may be seen, from the child of tender years to the youth in full vigour, the hoary headed, acquiring the art of reading in order to be able to peruse the sacred volume with intelligence; and then, again, a group of African youths pursuing their inquiries under the guidance of good brother Prince, originally from the land of wrong, and sorrow, and cupidity. Some of these scholars are members of our church, and others afford us hope for the future.

As to our congregations generally, they are composed of the coloured class, but frequently the white inhabitants are amongst our hearers, and of late amongst those who aid our funds. Thus far the white inhabitants have chiefly adhered to the established church, but of late have, I am happy to say, become more favourably disposed towards those dissenting from their church. We hope, therefore, that better days are at hand in this respect. Personally we receive every kindness from them.

A bible meeting has been attended to throughout the year with advantage to our young people, and it is hoped has extended their knowledge of the things which belong to their peace.

I am cheered, and no doubt you will be, in consequence of the result of our friends' efforts in connexion with our auxiliary society; that result being £61 6s. 4d.

The day school, numerously attended, has, in the absence of any other of the kind, been a great blessing to our poor children. But for it the children in attendance throughout the year must in most cases have idled away their time, and ultimately proved a curse to the place. This department of labour has taxed our strength fully, there being but one person to assist us in teaching 150 children. What a mercy that my dear wife and self have thus long been kept free from sickness. Had it been otherwise all matters must have stood still.

DONATION FROM THE AMERICAN AND FOREIGN BIBLE SOCIETY.

To the Rev. Joseph Angus, M.A.

DEAR BROTHER,

At the regular meeting of our Board, held on the 2nd ult., a resolution was unanimously passed, appropriating "the sum of 1000 dollars to the Baptist Missionary Society, for the use of its missionaries in Calcutta, in publishing the sacred scriptures in the languages of India." The money was not sent last month, and therefore I delayed communicating upon the subject. I understand from the treasurer that it will be forwarded by the next steamer.

If the receipts of the present month will warrant it, we design at our meeting on the

5th of April, to appropriate 1500 dollars more for the same object.

The affairs of our society are still prosperous. Its finances are steadily, although slowly, increasing. Still we feel that there is much need of effort, and still more of faith and of prayer, to ensure success in our enterprises. We could employ to great advantage twice the amount of money that we raise.

Wishing your society every degree of prosperity and increased usefulness,

I remain,

Your brother in Christ,

W. H. WICKOFF, Cor. Sec.

PACKAGES FOR AFRICA.

Will our friends bear in mind that no goods for Africa are to be forwarded to our friend Mr. Neal, of Liverpool, without first writing to him, to ascertain whether he can conveniently take charge of them, and whether there is any probability of a vessel about to sail for Western Africa?

FOREIGN LETTERS RECEIVED.

| | | | |
|-----------------|--------------------|----------------------|---------------|
| AFRICA..... | CLARENCE..... | Newbegin, W. | June 9. |
| | GRAHAM'S TOWN..... | Nelson, T. | Jan. 4. |
| AMERICA | PHILADELPHIA..... | Belcher, J. | Jan. 28. |
| ASIA | AGRA | Makepeace, J. | Dec. 30. |
| | BENARES | Heinig, H. | Dec. 28. |
| | | Small, G. | Jan. 13. |
| | CALCUTTA..... | Thomas, J. | Jan. 8. |
| | COLOMBO | Davies, J. | Jan. 8 & 10. |
| | DELHI..... | Thompson, J. T. | Jan. 8. |
| | HOWRAH..... | Morgan, T. | Jan. 6. |
| | KANDY | Allen, J. | Jan. 13. |
| | MADRAS..... | Page, T. C. | Jan. 13. |
| | MATURA..... | Dawson, C. C. | Jan. 14. |
| AUSTRALIA | ANGASTON..... | Stonehouse, G. | July 18. |
| BAHAMAS..... | GRAND CAY | Ryeroft, W. K. | Jan. 6 & 7. |
| | NASSAU | Capern, H. | Jan. 27 & 29. |
| | | Littlewood, W. | Jan. 10. |
| BRITTANY | MORLAIN..... | Jenkins, J. | Feb. 21. |
| HAITI | JACMEL | Milbourn, T. | Feb. 7. |
| JAMAICA | ANNATTO BAY | Gould, T. | Feb. 5. |
| | | Jones, S. | Jan. 26. |
| | BROWN'S TOWN..... | Clark, J. | Jan. 4 & 26. |
| | KETTERING | Knibb, M. | Feb. 4. |
| | KINGSTON | Graham, R. | Jan. 20. |
| | | Milbourn, T. | Jan. 13. |
| | MOUNT CAREY | Hewett, E. | Jan. 26. |
| | MOUNT HERMON | Clarke, J. | Jan. 19. |
| | | Hume, J. | Jan. 19. |

| | | | |
|-----------------------------|----------------------|-------------|---------|
| SALTER'S HILL..... | Dendy, W..... | Feb. 3. | |
| SPANISH TOWN..... | Phillippo, J. M..... | Jan. 30. | |
| STEWART TOWN..... | Dexter, B. B..... | Jan. 19. | |
| NETHERLANDS..AMSTERDAM..... | Muller, S..... | Feb. 18. | |
| NUMANDORP..... | Byl, J..... | Feb. 25. | |
| TRINIDAD..... | PORT OF SPAIN..... | Law, J..... | Feb. 5. |

ACKNOWLEDGMENTS.

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

Mr. Hartley, for a parcel of magazines;
 Friends at Plymouth, by Miss Square, for a box of clothing, &c., for the *African Mission*;
 Friends at Kingsbridge, for a parcel of clothing, for the same;
 Mrs. Brown, Shefford, for a parcel of magazines;
 A friend, for a parcel of magazines;
 Friends at Bow, for a box of useful articles, for *Rev. H. Capern, Nassau*;
 Mrs. Watson, Walworth, for a box, for *Mrs. Merrick, Bimbia*;
 Mrs. Penney, for Dr. Carey's copy of the "*Hortus Bengalensis*."

CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, during the month of
 February, 1848.*

| Annual Subscriptions. | £ s. d. | Donations. | £ s. d. | | £ s. d. |
|--|---------|-------------------------------------|---------|------------------------|---------|
| Allen, J. H., Esq..... | 2 2 0 | Dunt, Mr. John..... | 5 0 0 | Roxton— | |
| Bartlett, Rev. T., Mar- wood..... | 1 1 0 | E. & G..... | 0 2 8 | Contributions, for | |
| Beddome, B., Esq..... | 1 1 0 | Edmenace, Mrs..... | 0 5 0 | Dove..... | 0 15 6 |
| Benham, J. L., Esq..... | 2 2 0 | Foster, E., Card by, for | | Contributions, for | |
| Benham, Mr. James..... | 1 1 0 | Dove..... | 0 9 6 | Dove..... | 1 8 6 |
| Burton, Rev. J., Apper- ley Bridge..... | 2 0 0 | Friend..... | 0 4 0 | | |
| Button, S. J., Esq..... | 1 1 0 | Hartley, Mr. J., Card by, | | BERKSHIRE. | |
| Button, Miss..... | 0 10 6 | for Dove..... | 0 4 0 | Windsor— | |
| Collins, W., Esq..... | 3 3 0 | Rackstraw, Mast., Card | | Collections..... | 6 4 0 |
| Doane, Messrs. G. and J. | 3 3 0 | by, for Dove..... | 0 6 6 | Contributions..... | 6 12 6 |
| Dunt, Mr. T..... | 1 1 0 | R. B..... | 0 4 6 | | |
| Dunt, Mr. John..... | 1 1 0 | S. G..... | 1 0 0 | BUCKINGHAMSHIRE. | |
| Edwardes, Mrs..... | 1 1 0 | Do., for <i>Theological In-</i> | | Haddenham— | |
| Gardiner, Mr. B. W..... | 1 1 0 | stitution, Jamaica..... | 2 0 0 | Collections..... | 4 2 9 |
| Gurney, W. B., Esq..... | 100 0 0 | Thompson, F., Collected | | Contributions..... | 10 8 8 |
| Gurney, Henry, Esq..... | 5 5 0 | by, for Dove..... | 1 0 0 | Long Crendon— | |
| Gurney, Miss..... | 1 1 0 | Tritton, Joseph, Esq., | | Collections..... | 1 11 10 |
| Hamilton, T., Esq..... | 1 1 0 | for <i>Brown's Town</i> | | Contributions..... | 1 7 8 |
| Hancock, Rixon, & Co., | | Schools..... | 5 0 0 | Do., for Dove..... | 0 18 5 |
| Messrs..... | 1 1 0 | | | Towerey— | |
| Hodge, J., Esq..... | 1 1 0 | LONDON AUXILIARIES. | | Collection..... | 4 9 4 |
| Howard, Luke, Esq..... | 2 2 0 | Alfred Place— | | Sunday School..... | 0 14 0 |
| Hume, Mrs..... | 1 1 0 | Sunday School, for | | | |
| Jones, C., Esq..... | 2 2 0 | Africa..... | 1 0 0 | CAMBRIDGESHIRE. | |
| Key, William, Esq..... | 1 1 0 | Islington Green— | | Soham— | |
| Low, James, Esq..... | 1 1 0 | Contributions..... | 0 6 6 | Sunday School, for | |
| Meacher, Mrs..... | 1 1 0 | Do., for Dove..... | 5 0 0 | Dove..... | 1 1 6 |
| Morrell, C., Esq..... | 2 2 0 | Regent Street, on ac- count..... | 42 11 4 | Swavesey— | |
| Pewtress, T., Esq..... | 1 1 0 | Salters' Hall— | | Contributions, for | |
| Phillips, Mr. T..... | 1 1 0 | Contributions, for | | Dove..... | 1 0 0 |
| Pudner, Mrs..... | 1 1 0 | Do..... | 0 0 6 | | |
| Ridley, S., Esq..... | 1 1 0 | Do., Sunday School, | | CORNWALL. | |
| Rippon, Mrs. T..... | 5 0 0 | for do..... | 3 6 9 | Grampound— | |
| Smith, Mrs. J. J..... | 1 1 0 | | | Contributions, by Miss | |
| Spalding, T., Esq..... | 1 1 0 | BEDFORDSHIRE. | | Ellen James, for | |
| Toswill, C. S., Esq..... | 5 5 0 | Bedford, Second Church— | | Haiti School..... | 2 3 0 |
| Walkden, John, Esq..... | 1 1 0 | Contributions, for | | Launceston— | |
| | | Dove..... | 0 17 0 | Contributions, for | |
| | | | | Dove..... | 1 7 8 |

| DEVONSHIRE. | £ s. d. |
|--|-----------------|
| Brayford— Contributions, Sunday Schools (Brayford, Bratten, and Stoke), for Dove | 0 9 0 |
| Chudleigh— Contributions, for Dove..... | 0 4 9 |
| Honiton— Contributions | 0 5 0 |
| Newton Abbott— Contributions, for Dove..... | 0 18 0 |
| NORTH DEVON Auxili- ary, by Rev. W. Aitchison | 45 10 0 |
| Yeo, Mr., the late, of Hatherleigh | 4 10 0 |
| Paignton— Contributions, for Dove..... | 1 7 0 |
| Tavistock— Contributions | 10 0 0 |
| Do., for Haiti School | 1 0 0 |
| ESSEX. | |
| Ashdon— Contributions, for Dove | 0 16 0 |
| GLOUCESTERSHIRE. | |
| Eastington— Sunday School | 0 10 0 |
| HAMPSHIRE. | |
| Beanlieu— Burt, Rev. J. B...A.S. Contributions, for Dove..... | 1 1 0 0 10 0 |
| Newport— Collection | 10 6 5 |
| Contributions | 7 4 9 |
| Ryde— Contributions | 2 0 0 |
| Wellow— Collection | 0 14 0 |
| Contributions | 2 6 4 |
| Yarmouth— Collection | 1 0 0 |
| HERTFORDSHIRE. | |
| Hemel Hempstead— Collections | 7 1 5 |
| Contributions | 7 15 1 |
| Do., Juvenile | 3 9 8 |
| Hertford— Contributions, for Dove..... | 1 5 6 |
| KENT. | |
| Ashford— Collections..... | 5 11 1 |
| Contributions, for Dove..... | 1 9 2 |
| Boro' Green— Contributions, for Dove..... | 1 0 0 |
| Crayford— Collection | 4 1 6 |
| Contributions | 2 2 0 |
| Do., Sunday School | 2 2 0 |
| Footscray | 7 10 0 |
| Greenwich, Lewisham Road— Contributions | 6 7 6 |

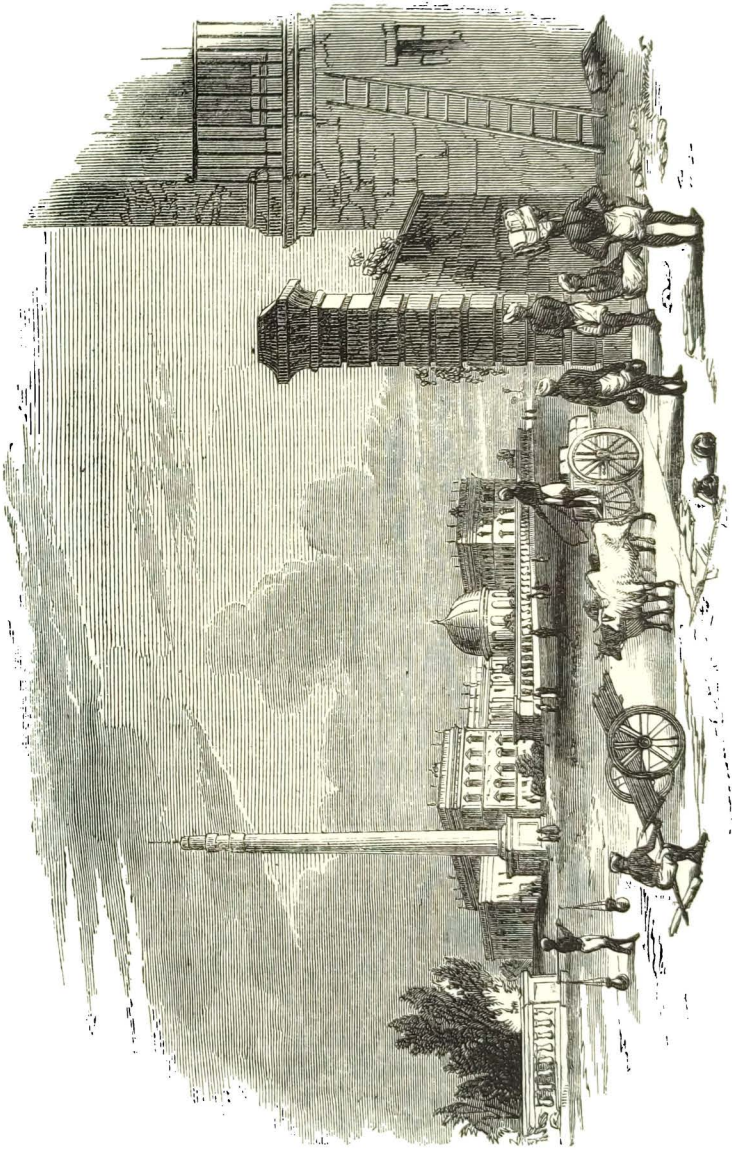
| | £ s. d. |
|---|-----------------|
| Tenterden— Contributions, for Dove | 1 8 0 |
| Woolwich, Queen Street, on account | 8 0 0 |
| LANCASHIRE. | |
| Liverpool, on account, by J. J. Godfrey, Esq. | 10 0 0 |
| Birrell, Rev. C. M., for Rev. H. Bloom- field | 5 0 0 |
| Houghton, John, Esq. Lyon, Miss J., for Patna Orphan Re- fuge | 50 0 0 4 1 0 |
| Pombroke Chapel San- day Schools..... | 1 2 0 |
| Do., for Patna Or- phan Refuge | 4 0 0 |
| Rochdale, West Street— Sunday School, for Ceylon Schools | 14 12 6 |
| Salford, Great George Street— Contributions, for Debt Do., Sunday School, for Dove | 0 5 0 1 5 1 |
| LEICESTERSHIRE. | |
| Foxton— Contributions, for Dove..... | 0 11 9 |
| NORFOLK. | |
| Dis— Contributions, for Dove..... | 2 3 6 |
| Fakenham— Cates, R., Esq... A.S. | 2 0 0 |
| NORTHAMPTONSHIRE. | |
| Burton Latimer | 6 0 0 |
| Clipstone | 4 2 0 |
| Roads— Contributions, by Miss Slade, Hanslope, for Dove..... | 0 5 0 |
| Stanwick— Contributions, for Dove..... | 1 0 0 |
| Do., Sunday School, for do..... | 0 3 0 |
| West Haddon— Collection | 1 18 8 |
| Contributions | 2 19 0 |
| Do., Sunday School | 0 4 6 |
| NOTTINGHAMSHIRE. | |
| Carlton Hall— Box, by E. Scott | 0 12 0 |
| Collingham— Nichols, Mrs., for Theological Institu- tion, Jamaica..... | 2 0 0 |
| OXFORDSHIRE. | |
| Barry, Mr. T., Chil- ton Grounds, near Thame | 0 10 0 |
| Thame— Collection | 2 0 0 |
| SHROPSHIRE. | |
| Shiffnal— Contributions, for Dove..... | 1 5 0 |

| | £ s. d. |
|---|---------|
| SOMERSETSHIRE. | |
| Frome, Sheppard's Barton— Sunday School, for Dove..... | 2 8 6 |
| Norton St. Philip— Contributions, by Mrs. Forster, for Dove ... | 0 10 0 |
| Street— Contributions, for Dove..... | 0 14 0 |
| STAFFORDSHIRE. | |
| Bilston— Contributions, for Dove..... | 2 18 1 |
| Do., Sunday School, for do..... | 0 4 9 |
| Stafford— Contributions, for Dove..... | 0 10 0 |
| SUFFOLK. | |
| Eye— Contributions, for Dove..... | 2 0 0 |
| Ipswich, Tarret Green— Collection | 5 15 0 |
| Contributions | 6 3 8 |
| Otley— Sunday School, for Dove..... | 0 17 6 |
| WARWICKSHIRE. | |
| Birmingham— Livery Street— Collection | 5 0 0 |
| Cannon Street— Contributions, for Dove..... | 0 10 0 |
| WILTSHIRE. | |
| Downton— Contributions, by Miss Mary G. K. Welch, for Dove | 1 0 0 |
| WORCESTERSHIRE. | |
| Evesham, Mill Street— Prance, C. C., Esq., A.S. | 2 2 0 |
| YORESHIRE. | |
| Lockwood— Collection | 3 3 0 |
| Contributions, for Dove..... | 2 9 10 |
| Rotherham— Sunday School, for Dove..... | 0 12 0 |
| Saladine Nook— Contributions, for Dove..... | 2 12 6 |
| Steep Lane— Contributions, for Dove..... | 1 10 0 |
| NORTH WALES. | |
| DENBIGHSHIRE. | |
| Llangollen— Contributions, for Dove..... | 1 4 0 |
| Pandy-capel, balance... | 1 7 8 |

| SOUTH WALES. | | £ | s. | d. | | | £ | s. | d. | | | £ | s. | d. |
|-------------------------|----|----|----|----|-------------------------|---|----|----|----|------------------------|---|----|----|----|
| BRECKNOCKSHIRE— | | | | | Llysvane— | | | | | Jabez— | | | | |
| Brynmawr, Sion | 2 | 5 | 0 | | Collection | 1 | 5 | 0 | | Collection | 1 | 14 | 6 | |
| Pant y Celyn | 5 | 16 | 8 | | Contributions | 0 | 18 | 1 | | Contributions | 3 | 5 | 6 | |
| Pontbrenllwyd | 0 | 10 | 6 | | Merthyr— | | | | | Llanglofan— | | | | |
| Pontestyll | 4 | 15 | 0 | | Dewlais | 5 | 17 | 9 | | Maoneivchog | 0 | 4 | 0 | |
| Ynysyfelin | 0 | 15 | 0 | | Ebenezer | 4 | 13 | 0 | | Trefdraeth (Newport) | 3 | 17 | 6 | |
| | | | | | Sion | 7 | 4 | 4 | | Trelettest | 3 | 8 | 0 | |
| CARDIGANSHIRE— | | | | | Neath— | | | | | RADNORSHIRE— | | | | |
| Aberystwith | 10 | 0 | 6 | | Bethania— | | | | | Rock | | | | |
| Penrhynocll | 0 | 14 | 1 | | Sunday School, for | | | | | | | | | |
| Talybont | 2 | 12 | 8 | | Dove | 0 | 15 | 0 | | | | | | |
| | | | | | Tabernacle— | | | | | | | | | |
| | | | | | Collection | 1 | 3 | 3 | | | | | | |
| CARNARVONSHIRE— | | | | | Salem— | | | | | Acknowledged before | | | | |
| Pwllheli— | | | | | Collection | 0 | 16 | 0 | | | | | | |
| Contributions, for | | | | | Tongwynlas— | | | | | | | | | |
| Dove | 1 | 0 | 0 | | Collection | 0 | 12 | 5 | | | | | | |
| | | | | | Contributions | 1 | 1 | 0 | | | | | | |
| CARMARTHENSHIRE— | | | | | Wautrodau— | | | | | 256 2 9 | | | | |
| Bwlchnewydd | 1 | 3 | 8 | | Collection | 1 | 16 | 6 | | | | | | |
| Finon | 0 | 8 | 7 | | Contributions | 1 | 3 | 9 | | | | | | |
| Llanelly, Sion | 5 | 16 | 0 | | MONMOUTHSHIRE— | | | | | 86 2 9 | | | | |
| Meidrim, Salem | 4 | 11 | 0 | | Argoed and Bont | | | | | SCOTLAND. | | | | |
| Rhydwylym | 4 | 1 | 10 | | Bassaieg, Bethesda | 2 | 13 | 2 | | Auchencairn— | | | | |
| Saron | 0 | 13 | 3 | | Blaenau, Gwent | 4 | 14 | 9 | | Contributions, for | | | | |
| Volin Voel | 3 | 15 | 0 | | Blaenavon, Horeb | 2 | 10 | 8 | | Dove | | | | |
| | | | | | Do., do | 2 | 10 | 8 | | 1 0 0 | | | | |
| | | | | | Llanwenarth | 9 | 2 | 0 | | Auchterader— | | | | |
| | | | | | Nantylgo, Hermon | 7 | 15 | 2 | | Sabbath School, for | | | | |
| | | | | | Penycae, Nebo | 4 | 12 | 0 | | Dove | | | | |
| | | | | | Pontheer— | | | | | Burray— | | | | |
| | | | | | Contributions, for | | | | | Laird, Mr. Andrew, | | | | |
| | | | | | Dove | | | | | for Africa | | | | |
| | | | | | Sirhowy | | | | | Do., for Asia | | | | |
| | | | | | Tredegar, Welch | | | | | Edinburgh— | | | | |
| | | | | | Twyn Gwyn— | | | | | Contributions, by Rev. | | | | |
| | | | | | Collection | | | | | James Clark, for | | | | |
| | | | | | MONTGOMERYSHIRE— | | | | | Dove | | | | |
| | | | | | Caerws— | | | | | Do., by Mr. J. A. | | | | |
| | | | | | Contributions, for | | | | | Haldane, for Dove | | | | |
| | | | | | Dove | | | | | Do., Sabbath School, | | | | |
| | | | | | Mochtrf | | | | | by Miss Haldane, | | | | |
| | | | | | Sarn | | | | | for Dove | | | | |
| | | | | | Staylittie— | | | | | Irvine— | | | | |
| | | | | | Contributions, for | | | | | Contributions, for | | | | |
| | | | | | Debt | | | | | Dove | | | | |
| | | | | | PEMBROKESHIRE— | | | | | Tiree, Island of— | | | | |
| | | | | | Blaencvnnin | | | | | Contributions, for | | | | |
| | | | | | Blaenffos | | | | | Dove | | | | |
| | | | | | Collection | | | | | Tullynet— | | | | |
| | | | | | Contributions | | | | | Contributions, for | | | | |
| | | | | | Do., Sunday School | | | | | Dove | | | | |
| | | | | | Caersalem— | | | | | FOREIGN. | | | | |
| | | | | | Collection | | | | | Bahamas— | | | | |
| | | | | | Contributions | | | | | Nassau | | | | |
| | | | | | Carmel | | | | | Netherlands Auxiliary, | | | | |
| | | | | | Elynon | | | | | by Professor S. Mul- | | | | |
| | | | | | Fishguard | | | | | ler | | | | |
| | | | | | Harmony | | | | | 125 0 0 | | | | |

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, 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 CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

THE MISSIONARY HERALD.



CALCUTTA.

REPORT.

I. IN again addressing the friends of the Baptist Missionary Society, the Committee have resolved to modify the form of their Report. They have generally contented themselves with presenting on each anniversary occasion a brief account of the labours of the year, without any formal reference to previous years. They now contemplate a more extensive survey. They deem it important, occasionally at least, to consider *all* the way which the Lord their God has led them. It is with the diffusion of the truth as with the flowing of the sea. If we look at the waves oscillating hither and thither on the shore for a few minutes, it is difficult to tell how it is going ; but if we observe it after a considerable interval, its progress is distinctly visible. The Committee wish therefore to compare the labours and position of the Society, at different periods, and they anticipate from the comparison the exercise of devouter thankfulness, and a deeper conviction in the minds of their friends of the advancement of the Mission, and of its paramount claims on their sympathy and support.¹

II. The grand object of the Society is to make known "among the Gentiles the unsearchable riches of Christ," to aid in fulfilling the parting command of our blessed Lord, to "preach the gospel to every creature." The direct result is that "as many as are ordained to everlasting life" believe, and there is gathered out of the nations a people for the Lord. Other important purposes are answered even where the gospel fails of its great end. It becomes a witness for God, and the universal diffusion of the knowledge of it is preparatory to the solemn transactions of the day of judgment.

In seeking these higher ends, like Him who was its divine author and theme, it scatters inferior blessings on the road. He sent his disciples first to cast out unclean spirits, and then to heal all manner of sickness and disease. He himself preached that gospel, of which his sacrifice was the foundation ; and at the same time raised the dead and fed the hungry : making temporal blessings the emblem and preparation of spiritual ones. "Can we hear," said Dr. Carey, "that the heathen are without the gospel, without laws, without art and science, and not exert ourselves to introduce among them the sentiments of men and of Christians?" And his question defines our aim : we first seek to make known the truth, expecting that as in the first ages of the church, some will believe and some will believe not, and then subordinately and indirectly to promote the interests of humanity and civilization, giving the nations a written language, and books, and secular knowledge, and refinement, and freedom : "the sentiments of men and of Christians."

III. Confining attention in the first instance to secondary results, it is impossible not to recognize the goodness of God in relation to our mission, and the honour conferred by Him upon our brethren. The possession of a written tongue, capable of embodying religious truth, is obviously essential to the existence of civilization, and to the preservation of Christianity. Professedly Christian nations, without Bibles, have never been known to retain the gospel ;

and professedly civilized nations without the art of writing, have never been found. The power of giving permanent utterance to spiritual and religious truth seems an element of greatness and virtue. Hence the importance of the labours of our missionaries in this department. The first *complete* Grammar in Sanscrit, the *first* Grammars of any order of the Karnata and Mahratta tongues, the earliest Grammar in *English* of the Telinga, and the *only* Grammar of the Punjaubi, the language of the Sikhs, were those written by Dr. Carey. The Grammar of the Singhalese by Mr. Chater, of the Chinese by Dr. Marshman, of the Javanese by Mr. Robinson and Mr. Bruckner, and still more recently of the Sanscrit and Bengali by Dr. Yates and Mr. Wenger, and the Bengali and Hindustani Dictionaries by sons of eminent missionaries, are among the most valuable helps in the study of those tongues.

What our elder brethren have thus effected for India, has begun to be effected in Africa by our brethren there ; and the first books ever written in the Isubu, the Fernandian, and the Dewalla languages, consisting of portions of the scriptures, school books, and parts of a Grammar and a Dictionary, have been recently printed by the missionaries of the Society. The first Grammar of the Mayu in *English* has also been printed within the last year at Belize.

Fourteen different grammars and nine dictionaries, besides a very large number of elementary treatises in different languages, several of which our missionaries raised (as a very competent authority has expressed it,*) from the position of mere dialects to the place and dignity of settled tongues, are among the contributions which they have made incidentally to the cause of humanity and religion : 'Incidentally' made, for these works, voluminous as they are, never interfered with direct missionary labour. They were undertaken to enable our brethren to acquire a language, often to form it, and as one of the most eminent of the writers himself testified,† they were written at intervals of an hour or two each day, as a relief from labours of another kind. The very relaxations of our brethren have conferred upon the heathen greater blessings than the serious thoughts of many other men.

These facts are a sample, and a sample only. In India, suttees have been abolished ; infanticide is declared illegal ; schools are very generally supported ; the authorities, who once (as Sir James Mackintosh admitted) tolerated all religions except the Christian, have ceased to prohibit the diffusion of the gospel, have withdrawn much of the support they once gave to idolatry, and have forbidden the degradation and persecution of Christian converts. Christianity, which was to have destroyed our Indian empire, now forms

* H. H. WILSON, Esq. Professor of Sanscrit at Oxford.

| <i>Grammars.</i> | | | <i>Dictionaries.</i> | |
|------------------|-------------|-------------|----------------------|-------------------|
| Sanscrit. | — | Javanese | Bengali. | } By Dr. Carey. |
| Karnata. | Sanscrit. | — | Sanscrit. | |
| Mahratta. | Bengali. | Isubu. | Mahratta. | |
| Telinga. | — | Fernandian. | Hindustani. | By W. Yates, M.D. |
| Punjaubi. | Singhalese. | — | Bengali. | By Mr. Marshman. |
| Bengali. | Chinese. | Mayu | Sanscrit. | By Dr. Yates. |
| | | | Malayan. | By Mr. Ward. |
| | | | Hindee. | By Mr. Thompson. |
| | | | Isubu. | By Mr. Merrick. |

† Dr. Carey.

the strongest of the ties that bind it to this country : every convert being, without exception, a friend to British rule. To Western Africa, within the circle visited by our brethren, garments have been sent sufficient to clothe nearly 20,000 persons ; legitimate commerce has been encouraged ; imports have very greatly multiplied ; marriage has been honoured, and very active measures have been taken by the church there to relieve the distress of their unconverted countrymen, thus showing the humanizing tendency of gospel truth. In Jamaica, the condition of the slaves was greatly ameliorated : slavery itself has been abolished ; thousands of children have been educated ; the interests and comforts of the people have been secured ; innumerable villages have been formed and schools established : results to which the labours and sufferings of our brethren have contributed in a very remarkable degree, and which may be held to be an ample recompence for all the contributions and efforts of our friends.

Cheering and important as these results are in themselves, they are doubly so in their influence on the diffusion of the gospel. They are a subordinate end of our labours, and they are a means of obtaining a higher end. The improved condition of the heathen world, in all these respects, is itself a blessing, while it facilitates the progress of truth. To give a language to a nation that is without the art of writing, to free the oppressed, to secure for the gospel a fair field, to promote everywhere civilization and humanity, is not certainly to convert the nations, but it is to prepare the way for their conversion, and it will tend to increase their influence and efficiency, when once they are converted.

IV. The directly religious results of the labours of the Society are still more encouraging. There are in connection with its different stations not less than two hundred chapels and schools, and a large number of residences for missionaries ; the whole available for the future religious and mental improvement of the people. In the work of translation 743,270 volumes of the sacred scriptures have been printed in nearly all the languages and dialects of continental and insular India ; and in addition, parts of the scriptures have been printed in three African languages, in one American-Indian, and in the Breton. There are now connected with the several missionary churches not less than 37,000 members, so that it may be safely estimated that during the last fifty years, upwards of 60,000 persons have identified themselves through the labours of the Society, with the professed people of God ; results that awaken feelings of devout humiliation and praise ;—humiliation, that we should ever have faltered in our toils ; and praise, that God has been pleased so signally to own and bless them.

V. But a clear perception of the position of our Mission, and of the duties of the churches in reference to it, can be gained only by examining these results more closely. The briefest summary of them is encouraging, but minuter investigation is essential to a just appreciation of their value and instructiveness. It will be found, for example, that the progress of the Society in visible and substantial results, has been advancing much more rapidly of late years than at first. From the commencement of the mission in 1793 to the year 1837, the volumes of scriptures printed by our brethren amounted to 240,065. Between 1837 and 1847, the volumes printed amounted to

503,205. In the last ten years, therefore, the volumes printed were more than double the number printed in the preceding forty.

These facts it will be observed, suggest no comparison of the men who prepared these works, but only of facilities of labour and of progressive success. They show merely that what the church of Christ gains in one age is gained, if her members are faithful, for all time, and that the halting-point of the labours of one race of missionaries is the starting point of the next. What was spent in reducing languages to writing and in preparing grammars and dictionaries, and rude elementary translations, is now devoted exclusively to revision and improvement. Nor let this work be underrated. Revision is, under the circumstances, re-translation, and is as necessary to make the versions intelligible and acceptable as were the original labours of our brethren. After several revised editions of various Eastern versions, especially of the Sanscrit and the Bengali, it may be safely affirmed that the editions now in use are as idiomatic and intelligible to the natives of India, as is our English version in this country. Nor is their literary value, in fixing and perpetuating the languages in which they are written, unimportant.

The progressive increase of conversions is equally cheering. From a document recently printed, under the sanction of the Calcutta Missionary Conference, it appears that if the fifty years which have elapsed since the commencement of our mission, be divided into periods of ten years each, the following will be found to represent the professed conversions that have taken place among the natives in the one province of Bengal, in connexion with the different missionary societies. The conversions among Europeans, or in other presidencies, are not included.

| | |
|--|------|
| From 1793, when Dr. Carey landed in India to 1803, the conversions announced amounted to | 26 |
| From 1803 to 1813 | 161 |
| From 1813 to 1823 | 403 |
| From 1823 to 1833 | 675 |
| From 1833 to 1843 | 1045 |
| From 1843 to 1847 (three years and three months) | 819 |

Twenty-six the first ten years, and 819 the last three; wit a considerable increase of labourers of course, but with no such increase between any two recent periods as can at all suffice to explain the result. The case is still that when the adversaries of the truth begin to fall before it, they surely fall, and each true convert becomes a double gain, a loss to the foe, and an accession of strength, an instrument of new victory, to the Christian host.

Of the numbers just given, it is not easy to say how many are in connexion with our mission. For the last three years, however, we have ascertained the exact results. In 1845 there were added to the churches at the twenty-four stations of the Society in Bengal . . . 87 members, an average of 4 to each.

| | | | | | |
|---------|-----|---|---|----|---|
| In 1846 | 162 | „ | „ | 7 | „ |
| In 1847 | 297 | „ | „ | 12 | „ |

Or, omitting from this list the Europeans baptized, the natives added within the last three years to churches in connexion with the Baptist Missionary Society, amount to about one half of all the accessions to all the evangelical churches in Bengal.

In the West Indies, the progress of the Society has received equal acceleration. The first fifteen years of the Society's labours in Jamaica, ended with 10,500 members; the second fifteen with upwards of 30,000. Instead of fourteen missionaries, there are there thirty pastors; and instead of the twenty-five chapels of 1832, we have now to report upwards of sixty. The first years of our labours in the Bahamas were comparatively unproductive, but at the end of fifteen years of labour, we reckon nearly 3000 members, a large body of faithful native teachers, and several chapels and congregations scattered over the principal islands.

When it is remembered that these achievements of the gospel are all by holy consecration, and by the condescending grace of the Divine Spirit, converted into agencies for future achievement, that the velocity (so to speak) which truth has gained at the end of the last fifty years is the velocity with which she begins the following fifty, we cannot but hope that there are greater results yet in store and at hand. If a human arm had gained them, our success might have been the precursor of self-confidence and defeat; but as it is a divine arm which has gained them, we anticipate a more extensive victory. Retrogression belongs neither to the movements of Providence nor to the dispensations of grace. "The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger."

VI. It is important, too, to notice that while the apparent results of the Society's labours have greatly augmented during the last few years, those labours themselves have been augmented in a large degree. In 1837 the Society supported, principally or entirely, in India, fourteen missionaries and fourteen native preachers, at an expense of about £2000 a year. Now we are supporting, in whole or in part, in that country, thirty-five missionaries and upwards of sixty native preachers, at a cost of about £7000 a year.

In Ceylon the European missionaries have increased from one to three, and the native teachers from ten to about sixty.

In Jamaica the number of missionaries was in 1837 fourteen; a number which was increased to thirty during the last years in which the pastors in that island were aided by the Society.

The stations in Trinidad, in Haiti, in Africa, in Canada, in France, and in Madras, have also all been undertaken within this time.

To sum up these results: there were, in 1837, dependent on the Society thirty-five European missionaries; in 1847 there were seventy:* the latter number

| * 1837. | | | | 1847. | | | |
|-----------------|----|-----------|----|----------------------------|----|-----------|-----|
| Missionaries. | | Teachers. | | Missionaries. | | Teachers. | |
| India | 14 | ... | 14 | India..... | 35 | ... | 67 |
| Asiatic Islands | 3 | ... | 6 | Asiatic Islands..... | 7 | ... | 60 |
| Jamaica..... | 14 | ... | 20 | Jamaica (not included, 30) | | | |
| Bahamas..... | 3 | ... | 5 | Bahamas..... | 3 | ... | 14 |
| Honduras..... | 1 | ... | 5 | Honduras | 2 | ... | 3 |
| | | | | Africa | 6 | ... | 7 |
| | | | | Trinidad | 2 | ... | 6 |
| | | | | Haiti | 1 | ... | 2 |
| | | | | France..... | 2 | | |
| | | | | Canada, aided..... | 12 | | |
| | 25 | | 50 | | 70 | | 159 |

not including thirty missionaries in Jamaica, who in the interval had ceased to be supported by the Society, though many of them had been sent out and partially supported during the greater part of the time. The native agents have also increased from fifty to about a hundred and fifty. The number of European missionaries, therefore, has been doubled in ten years, and the native agents have been multiplied threefold.

In another kind of agency the increase of the labours of the Society has been not less gratifying. In 1837 there was but one institution* connected with the Mission where native agents received instruction specially designed to prepare them more fully for the work of the ministry: that under the care of Mr. Pearce in Calcutta. Now, independently of his labours in this respect, and of the labours of several other brethren, Mr. Denham at Serampore, our brethren in Ceylon, Mr. Tinson at Calabar, in Jamaica, Mr. Cramp at Montreal, are either wholly or in part devoted to it. In no instance do the Committee appropriate the ordinary income of the Society to the support of students. In all, however, they support the tutors, leaving other expenses to be met by the churches or by the students themselves.

Believing that such training as these institutions give is in heathen countries essential to the preparation of young men for the work of the ministry, believing too that the general diffusion of the knowledge of the truth must depend in no small degree on the employment of an efficient native agency, the Committee regard the increase of their labours in this department as of special importance.

During the same time the number of printing presses has increased in a pleasing degree. In 1837, the only presses connected with the Mission were those at Calcutta. Now, in addition to these, there are two in Africa, one in Ceylon, one in Trinidad, and one in Honduras: all of them having been purchased by special contributions, and being supplied for the most part with paper and printing materials by the kindness of other societies or of friends.

VII. It is but just to observe that this large increase in the labours of the Society is not owing to any previous settled purpose of the Committee to increase them: but to successive and remarkable interpositions of the providence of God. The Committee believe that they have followed the indications of His will, not preceded them. The first increase in the responsibility of the Society originated in the re-union with Serampore, an event that closed unseemly divisions, and was hailed every where as an earnest of richer blessing. Then came the appeal of our brother W. H. Pearce for ten additional missionaries for India, which drew forth a prompt and generous response. Then came the appeal of our brother William Knibb for Jamaica and Africa; and then the special contributions of the Jubilee Fund, and the commencement of missions in Haiti and Trinidad. Each addition to our responsibilities, in the form of missionaries to be supported, was in answer to such appeals as these; and was undertaken only when God had provided fields white for the harvest, the missionaries to occupy and reap them, and when our churches had supplied the funds for the commencement of the work, in pledge of their willingness to maintain it. To have done more than this, might have laid the Committee

* Not including Serampore.

open to the suspicion of going where they were not sent : to have done less, would have betrayed, as they felt, the interests entrusted to them.

VIII. Thus far our inquiries have had reference to the progress of the Society abroad : and there our friends will find much to encourage their exertions. At home, while there is much that is cheering, it must be confessed that the increase of a missionary spirit, or perhaps of the sacrifice which our churches are able to place upon the altar, has not kept pace with the increase of our labours or of our success. The calls of duty abroad seem more numerous than our contributions have yet justified us in obeying. God has honoured us by increasing our opportunities of usefulness more than we have honoured Him. And yet there is much to encourage us. The feeling which Fuller so well described when speaking of Dr. Carey's project of carrying the gospel to the heathen, "We were ready to say (he used to observe), if God would open the windows of heaven, might this thing be," has passed away, and experience has dissipated the last shades of doubt of the power of the gospel, and of its adapt- edness, under the blessing of God, for its office. The resolution of some London pastors, adopted at the commencement of the mission, on behalf of their churches, not to sustain it in their church-capacity, but to leave it to the conscience and feeling of individual Christians, would find small response now among our churches at large. They feel themselves, on the contrary, specially charged and constituted both to uphold the truth and to convey it to the nations.

Th number of churches which contribute to the Society has also largely increased

| | |
|--------------------------------|----------------|
| In 1837, there were in England | 316 |
| in Wales | 94 |
| in Scotland | 46 |
| in Ireland | 3,—in all 459. |

| | |
|--|---------------------|
| On an average of the last three years there were | |
| in England | 662 |
| in Wales | 186 |
| in Scotland | 32 |
| in Ireland | 20,—or in all 900 ; |

Or nearly double of the number contributing ten years ago

On the other hand, the amount contributed has not been in proportion to the increase of the contributing churches ; still less in proportion to the increase of the Society's labours. The amount of legacies received has not materially increased during this period ; nor of donations. In 1837 the income of the Society available for the support of missionaries was £10,339 : the average of the last three years is under £19,000. The *total* income for the former year being £15,046 ; and for the latter years under £25,000. To support thirty-five European missionaries and fifty native agents, the Society had more than ten thousand pounds : to support seventy European missionaries and one hundred and fifty native teachers, the Society has not nineteen thousand. We are doing much more than double the work with less than double the means.

IX. It is obvious to remark that this greater increase in the number of agents, as compared with the increase of expense in supporting them—this fact of much more than double the agency with less than double the income,

is owing in part to the blessing of God on our labours. We have left out of this calculation Jamaica and Graham's Town, because *there* the pastors are supported by their churches. In the Bahamas, again, the expenditure has not increased with the agency. Those stations, owing to the liberality of the people, cost no more than they did in 1837, though the native agency is doubled. But it is owing, in part also, to the repeated appeals from the Committee to their brethren to practise in all their arrangements the most rigid economy; an economy not in luxuries, but in things which may be deemed essential to the comfort and efficiency of our brethren. These appeals have been made again and again during the last few years, and the replies which have been received are as touching in themselves as they are honourable to the brethren who have sent them. When it is remembered that, after deducting the expenditure in this country, and contributions for special objects, £16,000 is all that is available from the income of the Society for the support of our missionaries and teachers, and that upwards of two hundred are more or less dependent on this fund, these statements of the noble self-denial of our brethren will have all the weight which is due to self-evident truth.

But with all this effort on the part of the churches abroad and economy on the part of our brethren, the painful fact remains, that the Society is doing more work and sustaining more agents than can be sustained on the income now available for this purpose. It requires more than is regularly contributed from year to year to carry on our agency, to say nothing of increasing it; and when any source of income is less than usually productive; when our donations fail, as they did, to a great extent, in 1845, or when legacies are less numerous, as in 1846; or when all sources of income are affected, as in the last year, a serious deficiency is the result; a result that adds greatly to the anxiety of the Committee, and is a painful discouragement both to our brethren abroad and to our friends at home.

The solemn question, therefore, returns. The Society has, within the last ten years, from various providential circumstances, doubled its European missionaries and trebled its native agents. The visible results of its labours, in the number of volumes of the scriptures issued and of individuals added to our churches, have been augmented in a yet larger degree; while our income has not increased in proportion. What then must be done? The Committee are but the stewards of the bounty of the churches; and as the churches solemnly resolve, the Committee are bound to carry out their resolutions. Are some of the agents to be recalled? or will the churches raise the additional income needed to sustain them? To recall them will effect no immediate saving; for the expense of their return and of arrangements necessary to effect it, will cost as much as to support them for a year. It is hard to find the field that can spare them; tenfold easier to find fields where from our success, the fewness of the labourers—often not one (as in many districts in India) to a million, and the age and exhaustion of our brethren, they need additional aid. Their recall will sound in the camp of the enemy as the beating of a retreat. It will dispirit our friends, and will betray the suspicion that calls which we deemed from God were not from Him, or that he has deserted His cause, and that the silver and the gold are no longer His, or that we have miscalculated the ability or willingness of our churches. On the other hand, the Committee record their solemn

conviction that any material diminution of expenditure, so long as they retain their present number of agents and stations, is impossible. They feel that they are not justified in spending more even in this cause than the bounty of the churches may on an average of years place at their disposal, and that unless that bounty is increased, the only alternative is to diminish the labours and, it must be feared, the success of the mission.

Anxious that in deciding this question the churches may have before them such facts as are important, the committee respectfully call attention to the following.

Of the 900 churches that collected for the Society in 1847, upwards of 200 did not collect in 1846; and of the 900 which collected in 1846, upwards of 250 did not collect in 1847. Of about 1100 churches, therefore, which approve of the object and efforts of the Society, more than one-fifth seem to make only a biennial or even a triennial collection. Sometimes serious local embarrassments compel and justify this omission, but still oftener it is owing to the want of a fixed time for collecting, or to a readiness to set aside the distant appeal for some local and more urgent one. Again: of the 900 churches that contributed last year, the number contributing five pounds and under was 490; considerably more than one half of the whole, and of these nearly 150 had collections only, without any effort that can properly be called systematic or continuous.

The Committee are not unmindful of the distress that has prevailed so widely during the last year, nor of the numerous claims upon our churches; but if every church which now collects occasionally, would collect annually, or if every church of the 490, whose collections now average about £3 a year each, would by systematic efforts double their contributions, the funds of the Society would be materially increased, and very much would be done to meet the present annual deficiency.

When to these facts we add the following—that of all our churches, there are not more than twenty that give £100 a year, that the number of annual subscribers of 10s. and upwards to the parent Society and all its auxiliaries is under 3000, that an average of one penny a week from each member of each of the churches that now collect for us would raise an income of £6000 more than we now receive for the support of missionaries, and would free the Society from all its difficulties, and that this calculation does not include donations or legacies, or contributions from Sunday schools, or from other denominations, at present a very material item of our income;—the Committee cannot but feel that if the churches be not wanting in what seems their duty, the question must receive an affirmative reply, and our stations will be maintained.

The Committee lay these facts before their brethren with a prayerful desire to ascertain and obey the divine will. Unless there be a considerable increase in the general receipts of the Society, that is, a large increase somewhere, or a small increase every where, stations must be abandoned and missionaries must be withdrawn. They hope better things; they will prayerfully attempt better things; and may that God who has so long and so signally blessed the Society, who has all hearts in his hand, and to whom his own cause is infinitely dearer than to the most zealous of his servants, give them success. "Establish THOU the work of our hands upon us, yea the work of our hands, ESTABLISH thou it."

HOME PROCEEDINGS.

FUNDS.

The state of the funds of the Society has occupied much anxious attention during the year. For the greater portion of it the Committee have been indebted to their Treasurers and to other friends to the amount of not less than £10,000, and though they have never paid more than five per cent. as interest, and on the average not more than four, yet the charge under this head is necessarily larger than usual.

The balance against the Society, on the ordinary account, at the end of March, 1847, was £3766 4s. At the end of March, 1848, it was £4786 1s. 3d., an increase of debt, during the year, of £1019 17s. 3d., or, including a sum of £500 which the Committee have paid towards the liquidation of an amount borrowed to complete the grant to Jamaica, the increase of debt during the year is £1519 17s. 3d.; and the entire debt on the current income and expenditure, £5286 1s. 3d.

The entire income of the Society has amounted to £22,526 17s. 4d.; of which £17,520 5s. is on account of the ordinary purposes of the Mission; a diminution, as compared with the average income of the three previous years, of about £1000. Part of this diminution is under the head of donations, and part of ordinary receipts from Auxiliaries. For Translations, the receipts are less than those of last year by a sum of £1480; there not having been any contributions received this year from our brethren in America. Legacies were last year unusually large, and in this item there have been received, for the year which has just closed, £2560 less than last year.

Two conclusions are obvious from this statement. First, if the receipts from legacies and from translations had equalled those of last year, and if the Auxiliaries had yielded as much as the average receipts from this source of the last three years, the Society would have been freed from its difficulties; and, secondly, while the balance sheet will exhibit a considerably smaller income than last year's, the deficiency in the receipts for general purposes—about £1000—is not more than was to be apprehended from the general distress.

At the same time the expenditure of the Society has been considerably less than during last year, chiefly in consequence of the failure of the health of brethren in Africa, which has ended in the return to Jamaica of several of the teachers.

The deficiency in the receipts for ordinary purposes (which include donations) would have been more serious but for the generous aid afforded by several of our friends. The Committee gratefully acknowledge the following donations of £50 and upwards, several of which were given in consideration of the probable deficiency of the Society's ordinary income.

| £ | s. | d. | | £ | s. | d. |
|------|----|----|---|-----|----|----|
| 1000 | 0 | 0 | Bible Translation Society..... | 50 | 0 | 0 |
| | | | British and Foreign Bible Society, | 200 | 0 | 0 |
| | | | for <i>Morlaix</i> | 90 | 0 | 0 |
| 60 | 0 | 0 | Blacklock, W., Esq., the late | 100 | 0 | 0 |
| 100 | 0 | 0 | Cropper, John, Esq., Liverpool | 100 | 0 | 0 |
| 50 | 0 | 0 | Edmonstone, E., Esq., of India | 50 | 0 | 0 |
| 50 | 0 | 0 | Foster, Mr. and Mrs. E., Cambridge | 100 | 0 | 0 |
| | | | Friends Society, Educational Com- | 50 | 0 | 0 |
| | | | mittee of, for <i>Trinidad</i> | 50 | 0 | 0 |
| 50 | 0 | 0 | Gurney, J. H., Esq., Norwich | 100 | 0 | 0 |
| 200 | 0 | 0 | Gurney, Joseph, Esq. | 110 | 0 | 0 |
| 200 | 0 | 0 | Gurney, W. B., Esq. | | | |
| | | | Houghton, J., Esq., Liverpool..... | | | |
| | | | Kelsall, H., Esq., Rochdale..... | | | |
| | | | Lilley, W. E., Esq., Cambridge | | | |
| | | | Peto, S. M., Esq., for <i>Catagar</i> | | | |
| | | | Ditto, for additional <i>Missionary to</i> | | | |
| | | | <i>India</i> | 100 | 0 | 0 |
| | | | Ditto, ditto, for <i>Africa</i> | 100 | 0 | 0 |
| | | | Salter, S., Esq., Trowbridge..... | 50 | 0 | 0 |
| | | | Stevenson, G., Esq., London | 50 | 0 | 0 |
| | | | Tritton, Joseph, Esq. | 100 | 0 | 0 |
| | | | Wilson, Mrs. Broadley | 110 | 0 | 0 |

The following legacies have also been received during the year :—

| | £ | s. | d. | | £ | s. | d. |
|---|-----|----|----|--|-----|----|----|
| Siggers, Mrs. A., Colne Engain | 5 | 0 | 0 | Harris, Mr. E., late of Bristol..... | 19 | 10 | 0 |
| Southern, Mr. Thomas, the late, Sevenoaks..... | 10 | 0 | 0 | Thompson, J., Esq., late of Hull, part of residuo..... | 246 | 17 | 6 |
| Mills, Samuel, Esq., of Russell Sq., £100, 3¼ per cent. | | | | Dunstan, Mrs. Mary, late of Tiverton | 10 | 10 | 0 |
| Edwards, Mrs. Mary, Calcutta | 37 | 9 | 5 | Walker, Mrs. M. A., late of Peckham Ryo..... | 19 | 0 | 0 |
| Crane, Mr., Bexley, additional | 5 | 0 | 0 | Salter, D., Esq., late of Watford, by W. L. Smith, Esq. | 372 | 13 | 1 |
| Titford, Mrs. S. R., late of Walworth, by Rev. Joshua Russell | 101 | 0 | 4 | Chapman, Mr. John, late of Bristol, by Mrs. Ann Chapman | 66 | 4 | 4 |
| Mummery, Miss Mary, late of Dover, by E. Knecker..... | 10 | 0 | 0 | Caddick, Thomas, Esq., late of Tewkesbury, by James Blount Lewis, Esq., and Joshua Thomas, Esq., <i>Brazilian Bonds</i> | 531 | 0 | 0 |
| Cleeve, John, Esq., late of Tharvies Inn, by W. J. Wood, Esq., free of duty | 50 | 0 | 0 | | | | |

SUMMARY.

The total number of members added to the churches during the past year, not including Jamaica, from which we have no returns, is 500; the total number in all the churches, including Jamaica, being 35,484. The number of stations and sub-stations is 173; of missionaries 67; and of native teachers and schoolmasters 163. The number of day schools is 148, and the total receipts for all purposes £22,527 17s. 4d.

APPENDIX.

I. TRANSLATIONS.

| | | | | |
|----------------------------|---|---|---|----------------|
| Volumes printed up to 1826 | . | . | . | 195,565 |
| from 1827 to 1838 | . | . | . | 44,500 |
| from 1838 to 1847 | . | . | . | 505,205 |
| | | | | <u>743,270</u> |
| from 1847 to April, 1848 | | | | 74,852 |
| Total | . | . | . | <u>818,122</u> |

II. INDIA.

| | | | |
|--------------------|-------------------|---|--|
| Station formed. | | | |
| 1801. | CALCUTTA | . | JAMES THOMAS, C. C. ARATOON, JOHN WENGER, ANDREW LESLIE, SHUJAAT ALI, W. H. LEWIS. |
| | Circular Road. | | <i>Female Missionaries</i> —Mrs. Yates, Mrs. Thomas, Mrs. Wenger, Mrs. Leslie, Mrs. Lewis. |
| | Lal Bazar. | | |
| | Kalinga. | | |
| 1838. | INTALLY. | . | GEORGE PEARCE, RAH KRISHNA.—Mrs. Pearce. |
| | | | <i>Native Preachers</i> —Three Students. |
| 1820. | HAUBA and SALKIYA | . | THOMAS MORGAN and Mrs. Morgan.—Ganga Narayan. |
| 1824. | NURSIKACHOKE | . | J. C. PAGE, W. THOMAS and six Native Preachers. |
| 1830. | LAKHYANTIPUR | . | G. PEARCE, F. DE MONTE, and three Native Preachers. |
| 1830. | KHARI | . | G. PEARCE, JACOB MANDAL, and one Native Preacher. |
| 1845. | MALAYAPUR | . | G. PEARCE, and two Native Preachers. |

Station
formed.

BENGAL.

| | | | |
|-------|-----------|--|---|
| 1799. | SERAMPORE | | W. H. DENHAM, JOHN ROBINSON, Mrs. Denham. |
| | | | <i>Sub-stations</i> —Eight. <i>Native Teachers, &c.</i> —Six. |

1804. CUTWA W. CAREY. *Native Preachers*—Two.
 1818. SURI, BIRDHUM J. WILLIAMSON. *Sub-station*—Dubrajpur.
Native Preachers—Sonatan, Jadob, and Haradhan.
 1805. DINAJPUR H. SMYLER. *Native Preacher*—Bikal.
 1800. JESSORE J. PARRY. *Native Preachers*—Ramdhan, and nine others.
 1828. BARISAL *Sub-station*—Shagardi. *Native Preachers*—Three.
 1816. DACCA W. ROBINSON, O. LEONARD. *Native Preachers*—Four.
 1812. CHITTAGONG J. JOHANNES, J. C. FINK.
Native Preachers—Four.

STATISTICS OF CHURCHES IN INDIA CONNECTED WITH THE
 BAPTIST MISSIONARY SOCIETY.

| | Increase during the Year. | | | Decrease during the Year. | | | | No. of Natives Bap- tized. | No. of Schools. | | |
|-------------------------|---------------------------|-------------|---------------------------|---------------------------|--------------|-------------|--------------|----------------------------|-----------------|----------------------|-----|
| | Bap- tized. | Re- stored. | Receiv'd by Dis- mission. | Died. | Dis- missed. | Ex- cluded. | With- drawn. | | No. of Schools. | No. in Attend- ance. | |
| CALCUTTA | | | | | | | | | | | |
| Kalinga | 1 | ... | ... | 2 | ... | 1 | 2 | 27 | } 3 | } 600 | |
| Circular Road | 5 | ... | 5 | 1 | ... | 2 | ... | 85 | | | |
| Lal Bazar | 1 | 2 | 4 | 4 | 3 | 2 | ... | 110 | | | |
| Intally | 1 | 2 | ... | 1 | ... | 10 | ... | 38 | | | |
| Coolie Bazar, &c. | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| Haurah, &c. | ... | ... | ... | ... | ... | 2 | ... | 29 | 3 | 20 | |
| Nursikdachoke | 3 | 1 | 2 | 5 | 1 | 2 | ... | 40 | 2 | 20 | |
| Malayapur, &c. | ... | ... | 2 | ... | ... | ... | 2 | 6 | 1 | 60 | |
| Lakhyantipur | ... | ... | 2 | 1 | ... | 15 | ... | 63 | 1 | 25 | |
| Khari | 7 | 2 | 4 | 1 | ... | 3 | ... | 48 | ... | ... | |
| Dum Dum | ... | ... | ... | ... | ... | ... | ... | 17 | ... | ... | |
| BENGAL. | | | | | | | | | | | |
| Scrapore | 9 | 4 | 1 | 3 | 1 | 11 | ... | 98 | 8 | 810 | |
| Cutwa | ... | ... | ... | ... | ... | ... | ... | 34 | 1 | 15 | |
| Birbhum Suri | 3 | ... | ... | 1 | ... | 2 | ... | 32 | 2 | 90 | |
| Dinajpur | 2 | 1 | ... | 1 | 1 | ... | ... | 16 | 1 | 70 | |
| Sadamahi | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| Jessore | 16 | ... | ... | 3 | 1 | ... | ... | 175 | 6 | 300 | |
| Barisal | 110 | ... | ... | ... | ... | ... | ... | 320 | 2 | 70 | |
| Dacca | ... | 2 | ... | ... | ... | 1 | 1 | 18 | 1 | 30 | |
| Chittagong | 3 | ... | ... | ... | ... | 2 | ... | 42 | 2 | 80 | |
| UPPER INDIA. | | | | | | | | | | | |
| Monghir | ... | ... | ... | ... | ... | ... | ... | 49 | ... | ... | |
| Patna | 3 | ... | ... | ... | 1 | 1 | ... | 24 | 1 | 33 | |
| Benares | 3 | ... | 6 | ... | 1 | 3 | 1 | 20 | 6 | 280 | |
| Chunar | 5 | ... | ... | 1 | 1 | 1 | 5 | 15 | 4 | 240 | |
| Allahabad | } no re- turns. | } | ... | ... | ... | ... | ... | 7 | ... | 30 | |
| Agra | | | ... | ... | ... | ... | ... | ... | 3 | ... | 30 |
| Muttra | | | ... | ... | ... | ... | ... | ... | ... | 21 | ... | 21 |
| Delhi | 2 | ... | ... | ... | ... | ... | ... | 21 | ... | 21 | |
| MADRAS | 3 | ... | ... | ... | ... | ... | ... | 17 | ... | ... | |
| ASIATIC ISLANDS. | | | | | | | | | | | |
| Ceylon | 34 | ... | ... | 7 | ... | ... | ... | 423 | 46 | 1197 | |
| Total | 212 | 11 | 29 | 31 | 10 | 59 | 11 | 1911 | 95 | 1242 | |

NORTHERN INDIA.

1816. MONGHIR J. LAWRENCE, J. PARSONS, Mrs. LAWRENCE, Mrs. PARSONS.
Native Preachers—Nayansuckh, Haridas, Sudin.
 1820. PATNA W. BEDDY, Mrs. Beddy, Miss Beddy.
Native Preachers—Magdumbaksh.

| | | |
|-------|-------------------|---|
| 1817. | BENARES | G. SMALL, W. SMITH, Mrs. Small. <i>Native Preacher</i> —One. |
| | CHUNAR | H. HEINIG, Mrs. Heinig. |
| 1834. | AGRA | R. WILLIAMS, J. MAKEPEACE, Mrs. Makepeace, J. Smith, J. Dannenberg. <i>Sub-stations</i> —Four. <i>Native Preachers</i> —Six. |
| 1842. | MUTTRA | T. PHILLIPS, Mrs. Phillips. <i>Native Preachers</i> —Two. |
| 1818. | DELHI | J. T. THOMPSON. <i>Native Preachers</i> —Two. |
| | MADRAS | J. C. PAGE. |

III. ASIATIC ISLANDS.—CEYLON.

| Station when commenced. | Stations. | Missionaries and Assistant Missionaries. | Paid Teachers. | Baptized. | Died. | Total Number of Members. | Candidates. | Day Schools. | Attendance. |
|-------------------------|--|---|----------------|-----------|-------|--------------------------|-------------|--------------|-------------|
| 1813 | Colombo, Grand Pass, 6 stations | J. DAVIES, C. P. Ranisinghe | ... | 6 | ... | 72 | 7 | 5 | 122 |
| 1820 | Hanwella, 10 villages | A. De Alvis | ... | 4 | ... | 28 | ... | ... | ... |
| 1842 | Pittoomp, 13 villages | P. Dionysius | ... | ... | ... | ... | ... | ... | ... |
| 1836 | Khottighawatta, 25 villages | J. W. Nadan | ... | 7 | 4 | 66 | 10 | 7 | 223 |
| 1841 | Toomboovilla, 12 villages | Don Johannes | ... | ... | ... | 18 | ... | 3 | 99 |
| 1841 | Weilgama, 14 villages | David Perera | ... | ... | ... | 32 | ... | 2 | 68 |
| 1843 | Gonawelle, 12 villages | David Perera | ... | ... | ... | 25 | ... | 4 | 100 |
| 1832 | Byanville, 25 villages | J. Melder | ... | 7 | 2 | 80 | ... | 8 | 210 |
| 1841 | Matara, 10 villages | C. C. Dawson, J. Silva, and D. Andrea | ... | 5 | 1 | 24 | 5 | 9 | 217 |
| 1840 | Hendella, 15 villages | P. De Silva | ... | 5 | ... | 48 | 2 | 1 | 40 |
| 1843 | Kalingoda, 16 villages ..... | ..... | ... | ... | ... | ... | ... | ... | ... |
| 1838 | Ratnopoora, 13 villages | Don Hendrek | ... | ... | ... | 22 | ... | ... | ... |
| 1841 | Kandy | J. ALLEN, Sol. Ambrose | ... | ... | ... | 6 | ... | 2 | 17 |
| 1843 | Matelle ..... | ..... | ... | ... | ... | ... | ... | 1 | 30 |
| | Galalowa ..... | ..... | ... | ... | ... | ... | ... | 1 | 33 |
| 1842 | Ambetanne ..... | ..... | ... | ... | ... | ... | ... | 1 | 25 |
| 1842 | Gabalaya | Don David | ... | ... | ... | ... | ... | 1 | 10 |
| 1841 | Utuan Khandy | D. J. De Silva | ... | ... | ... | ... | ... | 2 | ... |
| 1843 | Plantation Mission | Thomas Garnier | ... | ... | ... | ... | ... | ... | ... |
| | Total ..... | ..... | 40 | 34 | 7 | 423 | 24 | 46 | 1197 |

SUMATRA.

PEDANG N. M. WARD.

JAVA.

SAMARANG GOTTLIED BRUCKNER.

IV. AFRICA.

| | |
|---------------------------------------|---|
| FERNANDO PO, CLARENCE, &c. | G. K. PRINCE, M.D., Mrs. PRINCE. Captain MILBOURNE.* <i>Teacher</i> —P. Nicholls. |
| BIMBIA, JUBILLE, &c. | JOHN* and Mrs. CLARKE,* JOSEPH and Mrs. MERRICK, and WILLIAM NEWBEGIN.* <i>Teachers</i> —Mr. Trusty and three others. |
| CAMEROONS, Two Stations | ALFRED and Mrs. SAKER.* <i>Teachers</i> —J. W. Christian, and H. Johnson.] |

[* Now in England.]

V. WEST INDIES.

A TABULAR VIEW OF THE STATIONS AND CHURCHES, CONNECTED WITH THE BAPTIST MISSION IN THE BAHAMAS.

| Name of Island and Station. | Ministers and Helpers. | Baptized. | Restored. | Died. | Excluded. | Removed. | No. of Members. | Sunday Scholars. | Day Scholars. |
|---|--|-----------|-----------|-------|-----------|----------|-----------------|------------------|---------------|
| NEW PROVIDENCE. | | | | | | | | | |
| Nassau..... | H. Capern..... | 50 | 17 | 10 | 37 | 31 | 822 | 460 | 160 |
| Carmichael..... | W. Littlewood..... | | | | | | | | |
| Adelaide..... | | | | | | | | | |
| Fox Hill..... | | | | | | | | | |
| Good Hope Hill..... | | | | | | | | | |
| Dunmore..... | | | | | | | | | |
| ELEUTHERA. | | | | | | | | | |
| Governor's Harbour } and two other stations } | W. Littlewood... } W. McDonald... } | | | | 4 | | 110 | 78 | 28 |
| ST. SALVADOR. | | | | | | | | | |
| Six stations..... | J. Laarda..... | 56 | 21 | 2 | 26 | 7 | 300 | 295 | 77 |
| RUM CAY. | | | | | | | | | |
| Two stations..... | S. Kerr..... | 10 | 4 | 2 | 8 | 4 | 163 | 150 | 80 |
| EXUMA. | | | | | | | | | |
| Nine stations..... | F. McDonald..... | 16 | 8 | 3 | 18 | | 183 | 137 | 40 |
| GRAND BAHAMA. | | | | | | | | | |
| Eight stations..... | | | | | | | 200 | 120 | 50 |
| CROFT ISLAND. | | | | | | | | | |
| Three stations..... | | | | | | | 60 | | 30 |
| RAGGED ISLAND, AND RACCOON Bay..... | | | | | | | | | |
| | | | | 1 | | | 71 | 50 | |
| LONG ISLAND, and six stations..... | | | | | | | | | |
| | C. W. Fowler..... | 12 | 3 | 1 | 8 | | 176 | 86 | 39 |
| ANDROS ISLAND, and Blanket Sound, (five stations)..... | | | | | | | | | |
| | S. Lightburn..... | 23 | 3 | 3 | 4 | | 130 | 130 | 48 |
| TURKS ISLAND. | | | | | | | | | |
| Grand Cay, &c..... | W. K. Rycroft..... | 8 | 21 | 4 | 7 | | 259 | 245 | 150 |
| Lorimer's..... | O. Gardiner, and } | 7 | 19 | 5 | 25 | | 150 | 76 | 39 |
| Creek, &c. | seven others. } | 5 | 11 | 2 | 22 | | 63 | 63 | 26 |
| | Total..... | 187 | 107 | 33 | 159 | 42 | 2687 | 1920 | 731 |

TRINIDAD.

PORT OF SPAIN,
CORDEAN TOWN,
GARCIA'S BARRACKS,
DRY RIVER, and COCORITE,
MONTSERRAT,
NEW GRANT,
INDIAN WALK,
SAVANNA GRANDE.

GEORGE COWEN, JOHN LAW,
Mrs. Cowen, Mrs. Law.
Four Teachers.

Mr. SILVERTHORN.
Mr. HAMILTON.

HAITI.

JACMEL Mr. and Mrs. WERLEY, Miss HARRIS.

VI. AMERICA.

HONDURAS.

BELIZE J. KINGDON, Mrs. Kingdon, and two Native Preachers.

CANADA.

| Stations. | Preachers |
|---------------------------|--------------------|
| Montreal | Rev. J. M. Cramp. |
| Quebec | Rev. D. Marsh. |
| Osnabruock | Rev. A. McLean. |
| Brockville | Rev. R. Boyd. |
| Kingston | Rev. A. Lorimer. |
| Toronto | Rev. R. A. Fyfe. |
| St. Catherine's | Rev. W. Hewson. |
| Tuscarora | Rev. W. H. Landon. |
| Chatham | Rev. J. King. |
| St. Armand's | Rev. F. N. Jersey. |
| Eaton | Rev. A. Gillies. |
| S. Potton | Rev. J. Merriman. |

VII. EUROPE.

MORLAIX, FRANCE Rev. J. JENKINS, Mrs. Jenkins.

VIII. TABLE SHOWING THE NUMBER OF STATIONS, &c., CONNECTED WITH THE BAPTIST MISSIONARY SOCIETY.

| | Stations and Sub-stations. | Missionaries. | Female Missionaries. | Native Preachers and Teachers. | Baptized. | Total No. of Members. | No. of Day Schools. | No. of Day Scholars. |
|--|----------------------------|---------------|----------------------|--------------------------------|-----------|-----------------------|---------------------|----------------------|
| INDIA. | | | | | | | | |
| Calcutta | 20 | 11 | 7 | 18 | 19 | 463 | 15 | 995 |
| Upper India | 41 | 24 | 9 | 49 | 159 | 1025 | 34 | 2240 |
| Asiatic Islands | 24 | 6 | 3 | 68 | 34 | 423 | 46 | 1197 |
| AFRICA | 4 | 6 | ... | 7 | 16 | 100 | 5 | 250 |
| WEST INDIES. | | | | | | | | |
| Jamaica, recently supported by the Society | 80 | 30 | ... | 25 | ... | 30000 | 35 | 3000 |
| Bahamas | 57 | 3 | ... | 15 | 187 | 2687 | 8 | 730 |
| Trinidad | 8 | 2 | ... | 6 | 20 | 96 | 4 | 180 |
| Haiti | 2 | 1 | 3 | ... | 10 | 20 | 1 | 76 |
| AMERICA. | | | | | | | | |
| Honduras | 2 | 1 | 1 | ... | 5 | 20 | | |
| Canada | 12 | 12 | ... | ... | 50 | 650 | | |
| EUROPE. | | | | | | | | |
| FRANCE | 3 | 1 | 1 | | | | | |
| | 253 | 97 | 24 | 188 | 500 | 35184 | 148 | 8578 |

* No returns this year.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, 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 CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

THE MISSIONARY HERALD.

ANNIVERSARY SERVICES.

On Thursday Morning, April 20th, a Prayer Meeting was held in the Library at the Mission House, when Mr. Stovel presided, and prayers were offered by Messrs. Pottenger of Islington, Hull of Watford, Davis of Arnsby, and Sutton from Orissa.

On the evening of the same day, the Rev. Dr. Archer, of Oxendon Chapel, preached on behalf of the Society, at Surrey Chapel, from Psalm lxvii. 1, 2; and the Rev. Messrs. Carey and Sherman prayed.

The Annual Juvenile Meeting was held in Finsbury Chapel on Monday, April 24th.

On Wednesday morning, April 28th, a sermon was delivered at the Poultry Chapel by the Rev. C. M. Birrell, of Liverpool, from Titus ii. 11, after prayer had been offered by the Rev. C. M. Middleditch of Frome.

GENERAL MEETING OF SUBSCRIBERS.

The General Meeting of the Subscribers to the Baptist Missionary Society was held on Tuesday, April 25th, at 10 o'clock.

John L. Phillips, Esq., of Melksham, having been called to preside, requested the Rev. John Branch, of London, to open the business of the meeting by giving out a hymn and engaging in prayer. The Secretary laid upon the table the Reports of the Committee and of the Treasurers for the year, which were received and adopted. The Minutes of the Committee for the year were then read; various questions were asked in reference to matters of business, and answers given. In an interval during the reading of the Minutes, the meeting, after prayer for the special guidance of God, proceeded to the choice of officers and Committee.

On the motion of the Rev. James Sprigg, M.A., seconded by the Rev. James Hoby, D.D., resolved unanimously, "That William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., be respectfully requested to continue their services as Treasurers of the Society for the ensuing year."

On the motion of the Rev. J. H. Hinton, M.A., seconded by the Rev. Joshua Russell, resolved unanimously, "That the Rev. Joseph Angus, M.A., be respectfully requested to continue his services as Secretary."

The gentlemen present then proceeded to nominate a Committee; after which the ballot being taken, scrutineers were appointed to examine the papers, and the following names were brought up as the Committee for the ensuing year.

| | | | |
|------------------------------------|-------------|-------------------------------------|-------------|
| REV. JAMES ACWORTH, LL.D. | Bradford. | REV. WILLIAM H. MURCH, D.D. | London. |
| JOSEPH H. ALLEN, Esq. | London. | REV. JAMES P. MURSELL | Lelcester. |
| REV. CHARLES M. BIRRELL | Liverpool. | REV. ROBERT W. OVERBURY | London. |
| REV. CALER E. BIRT, M.A. | Wantage. | THOMAS PEWTRESS, Esq. | London. |
| REV. WILLIAM B. BOWES | London. | JOHN L. PHILLIPS, Esq. | Melksham. |
| REV. SAMUEL BRAWN | Loughton. | REV. THOMAS POTTENGER | London. |
| REV. WILLIAM BROCK | Norwich. | REV. GEORGE PRITCHARD | London. |
| REV. FRANCIS A. COX, D.D., LL.D. | Hackney. | REV. ROBERT ROFF | Cambridge. |
| JOHN DANFORD, Esq. | London. | REV. JOSHUA RUSSELL | London. |
| REV. J. MORTLOCK DANIELL | Birmingham. | REV. ISRAEL M. SOULE | London. |
| REV. BENJAMIN GODWIN, D.D. | Bradford. | REV. JAMES SPRIGO, M.A. | Ipswich. |
| REV. SAMUEL GREEN | London. | REV. EDWARD STEANE, D.D. | Camberwell. |
| REV. WILLIAM GROSER | London. | GEORGE STEVENSON, Esq. | London. |
| REV. JOHN H. HINTON, M.A. | London. | REV. CHARLES STOVEL | London. |
| REV. JAMES HOBY, D.D. | London. | JOSEPH TRITTON, Esq. | London. |
| REV. WILLIAM JONES | London. | REV. FREDERICK TRISTRAIL | London. |
| GEORGE T. KEMP, Esq. | London. | REV. JAMES WEBB | Ipswich. |
| GEORGE LOWE, Esq., F.R.S. | London. | REV. THOMAS WINTER | Bristol. |

On the motion of the Rev. Joseph Angus, seconded by the Rev. I. M. Soule, resolved "That George Gould, Esq., Charles Jones, Esq., and Thomas Hawkins, Esq., be auditors for the year ensuing."

Referring to the proceedings of the Annual Meeting of Members held April, 1845, resolved, on the recommendation of the Committee, "That the Committee of the Baptist Missionary Society be empowered to place missionaries sent out by the Society to Jamaica, between May, 1840, and May, 1846, in the same relation to the Society as missionaries sent out previous to that date, as that relation is defined in the resolutions of the Annual Meeting of 1845.—Resolution iii. 2."

PUBLIC ANNUAL MEETING.

This meeting was held in Exeter Hall on the 27th of April. At its commencement, the 149th Psalm was sung, and prayer was offered by the Rev. J. H. Hinton, M.A. Dr. Steane then rose and said, "I claim your indulgence for a moment, while I take upon myself the office of introducing the chairman. Mr. Henderson is very little known perhaps to the majority of the assembly. It is due to him, therefore, that, in a few words, I should acquaint you that our friend is an elder of the United Presbyterian Church of Scotland. While he deems himself honoured in holding that office in the church of the living God, he deems himself more honoured still that the grace of God has inspired his heart with the desire of becoming the promoter of union and Christian love among all departments of his one church—for one it is in reality, though it presents itself under so many diversified forms before the Christian world. On the part of the Committee of the Baptist Missionary Society, by whom Mr. Henderson has been invited to the post he now occupies,

and on the part of 'Mr. Henderson himself, his presidency is an act of practical homage to our Lord's new commandment, that his disciples should love one another. While, therefore, he appears before us in Christian temper and spirit, manifesting his love to our denomination and our mission, I am sure the cordial reception he will have from you this day will be a response to that sentiment, and will show that though we are baptists, and earnestly adhere to our denominational distinctions, we are, nevertheless, Christians in the catholic sense of that term, and love you, sir, and all good men who in common love our Lord Jesus Christ."

The chairman, John Henderson, Esq., then rose and said, "When I received the letter of your Committee inviting me to preside at your anniversary, two feelings were awakened in my mind—a sense of my own unfitness to occupy so honourable a position, and of your exceeding kindness and liberality in inviting me to do so. I felt so strongly my inability

efficiently to discharge the duties which devolve upon one placed in so responsible a position, that it would have been a great relief could I have declined the honour. But I said to myself, What are the sentiments which the invitation of the Committee is intended to express? Not merely a partial kindness for me individually, but love for the brotherhood of other evangelical communions—the recognition of the great principles of Christian unity, and their determination to take the most public opportunity that could be found in the circle of the year of expressing, not in words only, but in a significant action, their sincere and cordial attachment to the divine rule of walking together as we are agreed. When the matter presented itself to me in this light, I said, I cannot decline an invitation intended to express such noble and Christian sentiments. If they hold out the right hand of fellowship to a brother of another denomination, shall not that brother stretch forth his to grasp it? I shall go, and the charity that dictated such an invitation will have a mantle broad enough to cover all my deficiencies. I feel the honour you have conferred upon me yet the more, when I look back upon your missionary history. It is illustrious by no common achievements—it is glorious by being associated with no common names. I believe your churches were amongst the first to enter the mission field, and that the Moravian brethren alone can dispute with you the palm of seniority. The blessings which have crowned your efforts in India, in Africa, and in the West Indies, are matter of thanksgiving to all the Christian world. When I mention India, how can I forget that to you and your predecessors it belonged to be the first to sow extensively the seed of divine truth which is fast germinating, and promises a hundred fold: to be the pioneers in the holy warfare which is destined to subdue the millions of that land—not to the rule of an earthly sovereign, but to the authority and the grace of Him who is the King of righteousness and the King of peace? Permit me to say that I do not envy the individual, to whatever Christian community he may belong, who can trace your course, and think of such men as Pearce, Fuller, Ryland, Carey, Marshman, Ward, Hall, Foster, and many more such kindred spirits who have formed the ornament and defence of your denomination, and been blessings to the universal church; I say, I envy not the individual who can think of such men without having his spirit stirred with grateful emotion towards Him who made them what they were, and strengthened them for what they accomplished. You have a noble ancestry—noble in the highest sense of that term; and what a responsibility has it laid upon you! They have passed away from the scene of conflict, and are now enjoying their reward, but they are not unconcerned in the

advancement of Messiah's kingdom throughout our fallen world. They are around you as a great cloud of witnesses, and are looking down with intense interest on your exertions. They rejoice in every instance of your success, whether at home or in the field of foreign labour. Oh! then, how should we seek to add to the measure of their holy joy, by increasing efforts—by extending liberality, and by abounding prayer in the great and benignant enterprise to which you stand pledged. At no period was there such a call to missionary work as there is at the present time. It seems to me that by the recent events of his providence, God is specially summoning his church in all its departments to renewed and increased activity, prayerfulness, and liberality in the extension of his cause. He is shaking the nations and removing in many lands obstacles to the introduction of the gospel of truth, as well as granting facilities for its spread in heathen climes, unknown before. What an encouragement it is to us when the events of divine providence are evidently seen co-operating with the calls of the divine word! And if the church shall prove faithful to her trust, the indications will soon be greatly multiplied that the day is not far distant when the kingdoms of this world shall become the kingdoms of our Lord and Saviour Jesus Christ."

The Report, a copy of which appeared in our last, was then read by the Rev J. Angus, after which a hymn was sung, and the Rev. J. Campbell, of Edinaburgh, prayed.

The Rev. JOHN JORDAN DAVIES, of Bootle, then moved the first resolution:—

That this meeting, deeply impressed with a sense of the dependence of all evangelical missionary institutions, for their existence and prosperity, on the Head of the church, devoutly acknowledge His grace in sustaining the Society during another year.

"I conceive," said Mr. Davies, "that there is not one enlightened and sincere friend of the Baptist Missionary Society in this assembly, who does not cherish feelings of devout thankfulness to God for the success with which he has been pleased to crown its varied labours. The early friends of this institution, and there are a few such amongst us now as connecting links between the present generation and that which has passed away, are deeply sensible of the progress which has been made amidst circumstances of great difficulty, and they devoutly recognize the hand of God in the preservation and success of the institution. Recollecting the weakness and feebleness of the infancy of the Society, recollecting the varied and heavy trials which, at various times, it has had to sustain, and witnessing the present comparative magnitude of its operations—the increasing results of its labours, you should devoutly, though humbly exclaim, "This is the Lord's

doing, and it is marvellous in our eyes." As in the present day—the age emphatically of missions—there is not one body of evangelical Christians which has not its organization, more or less extensive, for direct missionary purposes, so we are thankful to say that there is not one of these institutions the friends of which cannot point to some scene of its labours which affords clear indications, not only of the divine approbation in general, but of the especial blessing of the great Head of the church. And I trust that the day never will, never can come, when on such an occasion as the present we shall be afraid or ashamed to avow ourselves as citizens of the world, and friends of human kind, as members of the glorified family of God, the household of faith, and the community of redeemed and regenerated souls. The more we rise above the mists of prejudice and the fogs which surround us, the more we enter into the true spirit of Christianity, which is the spirit of light and of love, the deeper must be our convictions of the complete brotherhood of all who love the Lord Jesus Christ in sincerity; and of the essential union of all institutions which have for their object the proclamation of the gospel of the grace of God to a world perishing in sin and ignorance. All these institutions have had their trials, and they have all had their successes; they have all had to encounter difficulties which would have deterred any but men whose hearts are sustained by faith in the sure promises of God; almost all of them have had, amongst their agents and friends, men of the highest character, and of the greatest worth,—men who have not counted their lives dear to themselves, but have presented them on the altar of our common Christianity,—spiritual heroes, and the best benefactors of the world; and they have all had manifest tokens and proof that God has been amongst them of a truth. We do not regard these as rival societies, or, in any degree, as opposers to each other; we regard them all as fellow-workers in the one great cause, we sympathize with them all in their tears, we rejoice with them all in their successes; we consider the success of one to be the success of every one, the success of each to be the success of our common Christianity. Allow me to remark that I conceive the success with which it has pleased God to bless our missionary labours, is, comparatively speaking, far greater than we are generally apt to suppose. Our imagination is often filled with the grand idea of the success of the apostolic age—and indeed the successes of the apostles and their fellow-labourers were great, very great, which has clearly proved not only the truth of Christianity, but which has also proved that the gospel is the power of God to the salvation of every one that believeth. No cause can be assigned for the success of the apostles, but that to which the sacred writers attribute it—

the devotional, the gracious power of the animating Spirit. "The hand of the Lord was with his servants, and therefore great multitudes believed, and turned unto the Lord." But have we always a correct idea of the nature of the soil on which the apostles and their brethren laboured? have we rightly interpreted our Lord's words to his apostles, that others had sown, and they were called to reap; that they were sent forth to enjoy the advantages of other men's labours? In all the towns and cities of the Roman empire where the apostles preached there were Jews, and Jewish synagogues, and in these the scriptures of the Old Testament were read week by week, and, in part at least, interpreted. To these places not only did the Jews, but many also of the most intelligent of the Gentiles resort. Amongst those who attended there from sabbath to sabbath, there were men fearing God and working righteousness, men who enjoyed, compared with the world around them, a large measure of religious light, and men prepared to welcome still larger communications of divine truth. To those places the apostles always first went; to those persons the apostles always first preached; amongst those assemblies they not unfrequently found willing and prepared minds who welcomed the truth as the grace of God rested upon their spirit; and these devout Jews and devout Gentiles constituted the first elements of the church of Christ. In one city and in another, they laboured for two or three weeks only; in one place and another the apostles would leave behind them truly Christian and devoted men. It has not been so with our missionaries. Many of these have been sent forth to fields utterly waste and desolate, which no hand of man hath touched for good; others have been sent forth to fields already pre-occupied, covered with weeds as noxious and destructive as they are rank and luxuriant. Hence a great part of their labour must be, in this character, strictly preparatory, and they must be content to labour on for years, and have no visible result. Such men must be content to labour perseveringly and prayerfully, and perhaps to die in the field, seeing no fruit of their labour. But, as our Report this morning has clearly proved, these labours are not in vain; the seed sown in the earth is not lost, but destined to spring up again. Labouring patiently, devotedly, prayerfully, deterred by no difficulties and no discouragements, having confidence in God, out of weakness, therefore, growing strong, taking the "irresistible might of weakness," as Milton expresses it, these men, in their successors, have witnessed the result of their labours. Will you permit me to remark once more, that, as the labour of our early mission was, in a great degree, of a preparatory kind; so is also, in a measure, our own labour, and so it must continue to be for some time to come. Our mis-

sion will be somewhat like that of John the Baptist, sent to prepare the way of the Lord. It will be ours to establish schools, to educate the people; it will be ours to print and publish religious tracts, and form religious literature; it will be ours to translate and circulate the inspired volume, and to preach the everlasting gospel of the grace of God; it will be ours, as God shall grant his blessing, to form little Christian churches, verdant spots in the desert, creating centres of good in the moral waste of the world. Is the influence of Christianity never to be universal? Are the triumphs of the cross of Christ alone to be partial, incomplete, and uncertain? Is Jesus never to have the heathen for his inheritance, and the uttermost parts of the earth for his possession? God has said he shall, and He is not a man that he should lie, or the son of man that he should repent. Oh, yes; the book of God, the New Testament, is yet to become the statute-book of the nations of the earth; the law of life will be the law of the universal family of man; the Spirit of Jesus is yet to animate the great heart of the human family, all men are to be blessed in Him, and all nations shall call Him blessed. How then? Are we to look for a new dispensation, and a new order of means? I humbly trow not; we have the instruments of this world's regeneration in our own hands; it is the gracious gospel of the blessed God. The law of truth is the instrument: there may be a vast improvement in the mode in which that truth is presented. There may be more adaptation; there may be more power; there may be more holiness and zeal in men; more of the influence of the ever blessed Spirit of our God. God can, and he may raise up men as eminently adapted to meet the wants of the age, as were Luther or Whitefield to meet the wants of their day. But more than this, the subject is a practical, and also a personal one. There is something for every one of us to do; not so much on the platform, as in the retirement of the closet, and the deep recesses of our own souls. Until the Spirit be poured upon all from on high, the world will yet be, unconverted, and the church will be comparatively desolate and barren; but when the whole Christian family shall realize its position, its high estimate, when the whole Christian family shall feel the burden of its responsibility, when we shall feel our entire dependence on the great Head of the church, and shall be ever sighing and crying,

"Come, Spirit of the living God,"

our Father in heaven will not disregard our prayers, or disappoint our hopes.

The Rev. J. CLARKE, from Africa, said: I second this resolution with much pleasure, and rejoice with you in what God has done for the Baptist Missionary Society during the past year. But I cannot help on this occasion

taking a retrospective view of the five years which have gone by since I last met Christian friends in this hall. It arises before my mind as a dream, but a dream which has in it many interesting realities. I reflect on those who were fellow labourers with us in the missionary field at that time who have gone to heaven. I think of Daniel, of Yates, of Burchell, and Knibb, and Dutton, and Francis, and Thompson, and Sturgeon, and Fuller. They are no longer with us as fellow labourers here, but are with God; and they are looking down upon us from heaven, and wondering for a moment how they could feel so little, as they find now they did feel, for Christ and for souls while they were upon the earth; wondering, too, how it is possible that we, who have seen the glory of our God and Saviour Jesus Christ, and have been saved by his grace, can feel so little, and do so little as we do in the cause of God. We have heard that, at the present rate in which the work of God is going forward, we cannot expect that the world will be converted. But conversion is the work of the Spirit of God, and it is as easy for the Holy, the Almighty Spirit, to create anew a soul, as it is for God, by his power, to cause the flowers to bud forth and blossom in the spring. He has given to us his gospel. This is the almighty instrument appointed for the conversion of the world to God. He has commanded us to go into all the world and preach the gospel to those who dwell upon the earth. This is our duty; and if every Christian in the world were to make it a part of his work to pray to God that he would pour out his Spirit on the attempts to make known the blessed gospel to their fellow men from day to day, the world might soon be converted. But I must proceed to take a view of that land from which I have come—the land of Africa. Although more recently from Jamaica, I must speak first of Africa, lying in her darkness and in her blood. We do rejoice, that God has visited Africa by the light of the blessed gospel; and though we cannot speak at present of those beloved brethren belonging to other missionary societies who labour in the western coast of Africa yet we rejoice in glancing at our brethren of the Wesleyan connexion, who are labouring at the Gambia River, at Sierra Leone, at the Gold Coast, at Ashantee, and at Badagry. We rejoice in the labours of the Church Missionary Society at Sierra Leone and at Abukuta, in the kingdom of Yoruba. We rejoice, also, in the labours of our continental brethren in the mountains of Aguapim. We rejoice in the labours of our American brethren at Liberia, Cape Palma, and the Gaboon River. We rejoice, also, in the labours of our beloved brethren connected with the Presbyterian Church who have more recently come to Western Africa, to labour there. We do feel with those brethren, and we pray for them as brethren, belonging to the same one church

of Christ with which we ourselves are connected. Africa, as you know, although thus enlightened in different parts with the light of the gospel, is still the land of darkness. There is a missionary station here, and another at some hundreds of miles distant. These missionary stations are but as little stars twinkling amidst the gloom of surrounding night. The labourers have been called to suffer. Many of them have been called away by death; still the work of God goes on. God has smiled upon his servants labouring in that land. He has given them souls for their hire. Many have received the truth in the love of it, have died and have gone to heaven. Several works have been translated, and have been printed in the different languages by those missionaries of whom I have spoken. There are now some books in the Mandingo, Jolof Fula, Susu Bullom, Sherbro, Timmini, Yoruba, and Housa, and in the Bassa and Grebo languages, spoken on the Kru coast. There are other books in the Fanti and in the Inkanr tongues: in the Ibo, and in the Efik some small books have appeared. Some specimens have been printed in the languages spoken by the inland tribes, and others have been prepared of those spoken on the grain, and ivory, and gold coasts of Africa. We have done what we could. During the first thirteen months of our residence in Africa, thirty were, as we believe, converted to God, and formed into a little church on the island of Fernando Po. Since that period upwards of sixty have been converted to God; and a church, while we were there, including some of those who had proceeded to that island from Jamaica, consisting of eighty members, sat down from sabbath to sabbath to commemorate the dying love of Jesus. A small church has also been formed on the continent. We have there twenty-three members, but they were from those who have been converted to God at Clarence, or from those who have gone to labour in Africa from Jamaica. I have, however, since my arrival in this land, had pleasing accounts from Africa. There has been an addition to the church in Clarence of nine persons, who were baptized on the first of January this year. One of them was in his native dress when I first saw him on the island of Fernando Po. His name, or his title rather, was Bokatali—a gentleman who can make gentlemen. This was his office in the town to which he belonged, and I saw him covered over with his paint, his palm oil, and his clay. I saw him in all his naked deformity when Dr. Prince and myself first visited Fernando Po. He, however, drew nigh to us, and was among us for a little time. We instructed him; and Dr. Prince, with the utmost kindness, sought to impart information to his mind. He has been now for seven years receiving instruction. The first change that took place was, that he left his town—he left the customs of

his country. He was married to one wife, and brought her to live with him in the town of Clarence. He learned to read, and seemed to delight in those things which were mentioned in his hearing, from time to time, by the missionaries of the cross; and now my heart is rejoiced to hear that he is among those who were baptized on the 1st of January. He has acted as Dr. Prince's interpreter, and afforded me much assistance during my sojourn and labours on that island. Oh! when we reflect on the condition of the African—when we think of the barriers that are in the way that he must break through before he can leave his country and the customs of his country—when we reflect on the fearful idolatry to which he has been accustomed from his youth up—when we reflect that superstitious are practised before the child is born, at the birth of the child, and onward through life on every occasion, we need not wonder that it requires a power no less than that which is almighty to break these chains of brass asunder. Africa is in the greatest temporal misery. It is, indeed, a dark part of the earth, full of the habitations of cruelty. We feel completely at a loss to be able to give you any idea of the sufferings of our fellow men, our fellow creatures in that land. We dare not describe them. Those things which we have seen, and which we know to be true, are too horrifying and too distressing to be mentioned in this place. Infanticide fearfully prevails in many lands, and not only are the infant twins put to death by the mother who has borne them, in one of the districts of Africa, in another, the children are destroyed, and the mother is driven from her home to the yam farm, to be the companion of the slaves of her former husband. At Bimbia—and we did not find it out until the beginning of last year—when the mother dies, and the child is too young to be supported, in that savage land, without nourishment from the breast, the grave is made—the corpse of the mother is put into it, the infant is placed in her arms, and the living child is interred with the dead parent. This may suffice to give you an idea of the state of millions of our fellow creatures in Africa. We have been able to travel almost around the island of Fernando Po. We have made ourselves acquainted with the inhabitants in almost every part. By means of our sabbath-schools, which have been attended by youths from most of the native towns, we have become known to the natives, and may go to instruct them in any part with comparative safety and comfort. On the continent many districts are prepared to receive the "Bantulaba," or Godmen, when they like to come among them. Many have sent to invite us, and to many of those districts we have gone. Sometimes danger has appeared, but God has always protected us on going among them, with nothing to excite their cupidity on the

one hand, or their fears on the other; with nothing but what we absolutely needed as change of apparel or as food to eat by the way—with no instrument, offensive or defensive, in our hands. With nothing but the staff to help us onward, as we climb the hills and go along the difficult roads, we are comparatively safe. We have gone about ninety miles inland up one river, and about fifty miles up another. We have been among a people who are reported to be cannibals—who not only destroy with savage delight, but are said also to eat the bodies of their slaughtered enemies. In one house I have counted more than 300 human skulls! On one tree, fixed in the middle of a house, and rising up towards the roof, there were four rows of skulls, thirty-three in each row. At one end an altar was built with human skulls, clay, and a fetish of the place, which was a sort of guano. Before this altar their sacrifices were offered, and oh! how frequently those sacrifices, on the death of their chiefs, or on other occasions, are human! Sometimes they satisfy themselves with sacrificing goats and fowls, but at Calabar, and at many other places, hundreds are sacrificed when a chief or a great man dies. I have gone past the place of sacrifice, I have seen the headless trunk of a female who had been sent, as they supposed, after her husband into the other world, because some communication had come to intimate that he required more of his women and his slaves there. I rejoice, on this occasion, to acknowledge the kind aid we have had from so many ladies and Christian friends who have employed themselves in procuring and sending garments to clothe the naked. I rejoice in being able to say that, with my own hands, I have been privileged to clothe many hundreds, I might say thousands, with those garments which were made in England, Scotland, and Jamaica, and were sent to Africa for this purpose. We distributed upwards of 400 of these on board one slave ship to cover the wretched slaves who had been taken by one of the cruisers, and brought into the harbour of Fernando Po. Such has been the effect of the kindness manifested, that a great change appears at Fernando Po, and also on other parts of the continent. Those who refused them when they were first offered, now receive them with gratitude. They wonder how it is that we can supply them with so much clothing, oftentimes without money, without return, although we have had many returns for that which we have thus supplied. There is a principle of gratitude, of wonder, and astonishment excited in their minds, which leads them to see that we are different from those white men with whom they had been acquainted in former days. We have no cause to be discouraged. God has given us the first fruits. Some of these have gone already to glory; some of them are acting now as

native teachers, as instructors of their brethren, and many of them are walking in the way which leads to God—doing what they can for their fellow men yet in darkness around them. We have no reason to be discouraged, even because of the climate. We have suffered, and we are willing to suffer. We count it an honour to suffer in the service of such a Master, and in such a work of mercy, as that in which we are engaged. But has not God with us, as a mission, dealt graciously? Only five deaths of adults have taken place in Africa. Out of all the number who had gone there, there have been but thirteen deaths, including children; and three deaths have occurred among those who returned to Jamaica, and in a sickly state reached that land, making only sixteen, out of about eighty missionary teachers, settlers, their wives and children, who have been engaged in some way in this work for Africa. Suppose you do not take the whole seven years, but four years, which is all that have elapsed since the principal part of this number went to that country, it is not a large proportion of deaths, for such a number of persons, in such a land. We are not to be discouraged by these things. We know that we have had the prayers of thousands and tens of thousands, and we beseech you to pray for us still. We are willing to suffer; we are willing to die in this work for the good of Africa, and for the glory of our God. I came to this country by way of Jamaica. I came with the sick, not because I was very sick myself, from that land. I bless God that they were preserved to reach the island from which they had been taken. I was able to travel in that land from one station to another; in all, nearly one thousand miles. I had an opportunity of seeing the state of the churches there, and you must believe that I was deeply interested in their welfare. That was the land in which I first laboured as a missionary. There I laboured for about ten years; there I saw the blessing of God resting upon the feeble efforts of myself and others. You have heard that a change has taken place in the minds of the people in Jamaica. We need not wonder at that. We could not expect any thing else. There has been a great change in their temporal condition. Did not their friends urge them to procure land; and, was it not necessary, that on this land they should erect houses in which to live, and at the last census taken, does it not appear that there are 23,000 of such landholders now in Jamaica? But, when they had obtained land and paid for it, obtained houses and paid for them, they needed furniture to put in them, and fences to be placed around their land. They needed, as they supposed, better clothing than that to which they had been accustomed before, and better food, and they laboured diligently to obtain all these things. When they had

gratified one want, another appeared, and they desired and sought to gratify it. When so many had procured land and cultivated provisions, you must not wonder that the provisions became much more cheap, and brought less in the market. It was found that a head load would not pay them for a journey of twenty miles, and they must have mules or horses to carry their produce. This required their diligence and their economy. They were taught in this way to be careful, and, perhaps, many of them have been rather parsimonious. We need not be surprised at this. This is the root of the matter, and the evil I hope will not be long in being cured. I have no disposition to despair in reference to Jamaica. I believe there are many thousands of devoted Christians in that island who are sighing and crying to God, from day to day, because of the lukewarmness and worldliness which they see in those who once had a name among them as Christians. I believe that the great want is pastors—devoted men of God—who will go amongst the people, from house to house, teaching them from day to day, and from week to week. And many such pastors there are in Jamaica. I could mention the names of some who have travelled from fifty to seventy miles in a week in thus visiting the aged and the young, and encouraging in every little district the establishment of local self-supporting schools, and thus a new class of men is being raised up for schoolmasters, who have been taught in the schools of Jamaica, and who are now acting as instructors to others. We have only to encourage such endeavours and Jamaica will, I believe, in a very little time, appear as a field which God has blessed abundantly with the blessings of his grace.

The resolution was then put and carried unanimously.

The cash account was then read by the Secretary; after which S. M. Peto, Esq., M.P., rose to explain the financial position of the Society. "The year which has just terminated has been one of severe trial to the Committee, and we are delighted," said Mr. Peto, "to appear before you having but £1000 added to our debt. I am sorry to tell you that at one period we were more than £10,000 behind, and we were indeed severely perplexed, 'but the Lord has done great things for us, whereof we are glad.' It is, however, my duty to place before you our real position. We have more work to do than the funds placed in our hands, administered with the utmost care, looked after by the officers of the Society with the utmost diligence—and I assure you that on every occasion the utmost economy is practised in every department—can possibly accomplish. We have had but two courses of action open to us in this respect. One has been by writing, and pressing on our dear missionary

brethren a reduction in every possible way of their expenses. The next has been by considering whether it was not our duty to lessen the sphere of our labour. The first has been carried to an extent almost beyond that which we conceive we ought to have done; and I desire to record it here as the deep conviction of your Committee and officers, that our missionary brethren have, in the spirit of self-sacrifice and in devotion to the cause of God, really sacrificed their comforts, and thereby almost lessened the efficiency of their labours, to an extent that has been deplorable. This has occasioned unmixed regret in all our minds. This cannot be carried further. It is my duty to tell you to-day, that it is perfectly impossible for us to continue the efficiency of your missions, if we are in any of those departments to make the slightest reduction. Day after day has the Committee sat with the utmost anxiety, and looked around them in every way to see if it were possible to reduce expenditure. The churches of the country have more than once said, 'You must keep your expenditure within your income.' We feel that we have done all we could to effect it. One dear member of our Committee, whose largeness of heart, whose missionary character, whose devotion to the cause of Christ is known in all our churches, brought before us the consideration of the propriety of doing the second thing, namely, that of reducing the field of labour. It was proposed in Committee that we should altogether withdraw our missionaries in one place, where our expenditure exceeds £2000 per annum. The Committee, after earnest prayer, felt that this was a responsibility that the churches must take upon themselves, for that, as servants of the Most High God administering the funds placed in their hands, they could not and would not incur that responsibility. It is for you to-day, and for the churches throughout the country, to determine this point. If it must be so, it shall not be the act of the officers and Committee. We felt at our last meeting that it was our duty to bring this fact fully, plainly, and unmistakably before you; but before we did this we felt that we were bound, as in the sight of God, to endeavour as far as in us lay to meet a portion of these deficiencies, and do what we could with reference to the sustentation of the funds. At our last meeting our dear ministerial brethren, the Committee, officers, and honorary members of the Committee, subscribed, in the aggregate, £1200 towards this deficiency. We have not, during the period that I have had the pleasure of acting as one of your treasurers, entered on any fresh sphere of action. We have simply sustained those efforts which the churches throughout the country first of all adopted. Therefore, the responsibility in this respect is with the churches, and not on the Committee. I earnestly press upon you all, as in the sight

of God, to consider whether this deep depression of commercial affairs, great as it is, does not call upon the members of the church of God for a larger amount of self-denial. I believe there will be a response throughout the country. I trust we shall have more earnest and constant prayer, and throughout our churches a more systematic course of action. It is that which we need. We want our pastors to get their people into the habit of giving annually, and I trust that if my life is spared, and I have the pleasure of meeting you next year, we shall have the balance on the right side, and an amount of annual receipts which will justify our continued expenditure."

The Rev. J. ALDIS rose to move:—

That this meeting contemplate with unfeigned pleasure, the blessing which God has been pleased to grant to the efforts of the Society since its commencement, and would gather from fields which have been most favoured, encouragement to sustain its labours in others, where the blessing of immediate success has been apparently withheld.

In adverting to the success of the Society with which we are connected, and whose interest we have this day to promote, I cannot help remembering that as we view the history of our Society, it appears to us on different occasions in different lights. Sometimes we seem to stand in the midst of graves. There are those of Carey, and Marshman, and Ward, and Chamberlain, and Lawson, and Pearce, and Yates. Again, there are those of Coultart, and Mann, and Burchell, and Knibb, and there are on the right and on the left the graves of the wives and the children of many of these who have been their honoured and successful fellow-labourers, and it seems to us like a place of sepulchres—a scene for reflection and for tears. Yet it is not altogether so—at least not exclusively so. These departed brethren were the honour of our cause. They were in the Society, and for the Society, nearly all they were of loveliness, and truth, and virtue. Being dead they yet speak to us. They are incentives to those who follow, that they may cherish the same spirit and rush to the same goal. They are pledges of our final triumph. God would never have allowed his servants to die on the battle-field intending to deny them ultimate success. By our dead we have taken possession of our inheritance, as the dying patriarch in Egypt could only say, "There they buried Abraham and Sarah his wife—there they buried Isaac and Rebecca his wife—and there I buried Leah:" but God is not the God of the dead but of the living, and our brethren live in Him who is immortal. But viewing that history in another light, it seems to us little else than a triumph, the gathering of spoils, the waving of trophies. We look, for example, at our printing-press and books, our translations, revised versions, and multiplied

copies of the scriptures; at our school-houses and scholars, chapels and congregations, colleges and students, churches and pastors. We look at youths snatched from the jaws of infanticide, and widows delivered from the funeral pile; upon the outcast Soorja, the subtle Buddhist, the proud Brahim, the fatalist Mahomedan, reclaimed savages, emancipated slaves, all subjects of Jesus, and all united to further the great interests of his kingdom. We see missionaries baptized for the dead in greater numbers, with ampler experience, with better adapted instrumentality, with a firmer footing, animated with the same spirit of hope and firm resolution. And while we thus number up our successes, our words cannot utter them, our hearts are crushed by them; we can only retire and say, "This is the Lord's doing, and it is marvellous in our eyes." It makes us strangers on earth—it shall add to our gladness in heaven. The resolution speaks of spheres of labour comparatively unsuccessful, but we cannot help feeling that we are altogether inadequate judges in such a case as that. We sometimes think ourselves most successful when we are least so. The fact is, we are misled by our senses and our love of fruition; we like to taste the ripened fruit. Our understanding must master our senses. One man, when autumn's last leaves have fallen, with frost-bitten hands, and on an unsightly soil, scatters the seed, and dies before a single blade of wheat has sprung up. And another, under bright skies, binds the golden sheaves to his bosom, and brings them home with gladness. Which was the most successful? One warrior rushes to the field, and dies, covered with a thousand wounds. Another snatches the colours, returns to his country, and enters the city amidst loud acclamations. Which was the most successful? Carey will appear to be, he will not in reality be, more successful when surrounded with the reclaimed heathen who shall constitute the theme of his rejoicing when Christ appears, than he was when he sank to the grave, exclaiming,

"A guilty, weak, and helpless worm,
On thy kind arms I fall?"

Yet our successes are worth meditating upon. Why, the Acts of the Apostles was in fact the first missionary report, received, adopted, printed, and, blessed be God, read by the churches. There is an evident tone of exultation in the heart of the evangelist when he tells of the "many," the "great multitude," the "three thousand," the "five thousand" converted to God, and added to the churches. The large heart of the apostle Paul expanded more fully when he said, "Thanks be to God who always causeth us to triumph in every place." Christ might have left us with nothing but a command, but he knew our nature, provided for it, and

has promised us success. We are to be "stedfast, immovable, always abounding in the work of the Lord," for this reason, that we know that our labour cannot be in vain in the Lord. He fulfils the promises he makes. There never was a right-hearted effort for the promotion of His glory upon which his blessing did not fall. It has fallen on all societies—on none so largely as to warrant boasting—on none so slight as to warrant despair. If I am disposed to say, "I am of Jamaica," and you should be disposed to say, "I am of India," God says, "I am the highest, and the benefactor of them all." Here we may have our mistakes. Let us guard against them. Our only warrant for touching this work, and our everlasting obligation to it, is God's command. Till that is revoked, we cannot, without guilt, retreat. With nothing but it, we meet foes, and defy the assembled universe against us. If God be on our side, who can successfully be against us? Let us recollect, however, that sometimes we think we are successful, as I have already observed, when in reality we are not so. Sometimes we think we are unsuccessful when we are most successful. We hear the applause of our fellow-creatures, and mistake it for God's approbation. When was it best with us—when the college at Serampore challenged the admiration of all men, or when the entire premises were laid in ashes? Was it better for Knibb when he was carried on the shoulders of the multitude through the streets, or when he was led or dragged as a felon? Brother Fuller died last year in Africa, another remains to labour there. One is crowned in heaven—the other still labours, but he is at a distance from his crown. Were our brethren better off when they were wafted on the wings of the Dove that went to the shores of Africa, or now that they have been smitten by the hand of disease? We must answer these questions by another. Was our Master most victorious when he entered Jerusalem amidst hosannas, or when he expired on the cross amidst ignominy and blood?

"He conquered when he fell!"

Let me beseech you not to forget, that in your estimates of success, and in your endeavours to undertake what God has given you to do, we are all extremely exposed to these illusions. We set a high price on our efforts, and sufferings, and benefactions—a low price on God's mercy and blessing conferred upon us in return. We feel the one—we are not apt to feel, and therefore not so apt rightly to appreciate, the other. Have we not talked to-day of the 37,000 members of our churches—do we not name them as converted to the faith, and on the way to heaven? Do we understand it? Let us take each one of these. Is it not a soul immortal, to die no more? Alight it not exist in the ecstasy of heaven, or the anguish of hell? View that

soul in relation to God. Is it not the object of his eternal love, to be pressed to his eternal heart with an exultation which God's heart only can know? "My son was dead and is alive again, was lost and is found." Add to this one, the thousands now on earth, the thousands who have already gone to heaven, and the thousands more whom this Society shall be the instrument of bringing to God, and then we shall be so oppressed with a sense of God's goodness and mercy, that we shall rush to his footstool and say, "Not unto us, not unto us, but unto thy name be the glory."

Dr. MORISON, deputation from the London Missionary Society: "I rise on this occasion, not, I assure you, with the vain conceit that I shall confer any patronage, which I feel it is not with me to give, but to thank my kind friends of this Society for giving me the privilege of taking part with them, as I may be able to do, in the pleasures, in the sincere Christian joys of their great missionary festival. I am grateful to be deputed from the Board of another kindred institution, to tender to you, sir, to this meeting, and to this Society, their cordial greetings and sympathies—their greetings for all the blessed successes which God has been pleased to cause to rest upon your labours, and their sympathies in all the trials and conflicts with which you have been exercised in discharging the trusts of another year. Among all the friends of vital Christianity there ought to be a glorious and living sympathy in reference to that work of faith and labour of love in which they are severally engaged, and between baptists and pædobaptist congregationalists, who are one, not only in all the great and essential points of Christian doctrine and experience, but in the views which they entertain, particularly in reference to the form and constitution of Christ's kingdom upon earth, there ought to be perfect harmony one with another; they ought to feel towards each other a common, gracious, and Christian sympathy. The men—I can say it truly and from the heart—whom I have the happiness to represent this day, are in harmony with you; they do feel most kindly in reference to your time-honoured institution, and to you, its friends and supporters who are engaged in carrying forward its blessed designs; and I am here this day with more pleasure than I have words to express, to testify this sympathy, and to pour forth the warmest wish of my heart to Heaven that you may be prospered and succeeded more than you have hitherto been in carrying out these plans of mercy for the illumination and salvation of a benighted world. I have been—as an evangelical disseminator, if you will allow that phrase, I do think that word will not be unacceptable here—always accustomed to look upon this Society as the origin of nonconforming movements for the conversion of the heathen world. You

took the lead of us all, and I am thankful to God for a pregnant example upon which he has been pleased to shed his benign blessing. The fathers and founders of the Baptist Missionary Society were a noble band; while there were monuments in our world of great Christian verities, the names of Ryland, Fuller, and Sulcliff, and many others that I might add, will be had in everlasting remembrance. They lived and laboured, indeed, for their own generation, but they lived and laboured also for posterity, and we are this day enjoying the benefits of their consecrated efforts, the results of their devoted attachment to the cause and service of our divine Master. Nor less can we feel that our love and our admiration are due to the early and later missionaries that have been employed in your service, your Marshmans, your Careys, your Wards, your Yateses, your Pearces, and a host of hallowed names that I dare not venture to repeat, because it would not be well to lose the time of the meeting by a repetition of mere names—these honoured men who have been gathered to their fathers, were the ornament—I scruple not to say—of their generation; and they were the just boast of any society who might have employed them in their service, and I may truly say on the part of myself and brethren of the denomination to which I belong, as well as on behalf of other Christians, they were the common property of the Christian church. The resolution that I have been called to second led me to look at your Reports, and so far as I was able to gather an opinion from the perusal in which I indulged, I found it somewhat difficult to make out what it would be proper to say in reference to the specific form of the resolution; for I do confess that in looking on all the spheres of your labour, even those which perhaps some might be disposed to consider as the least productive, I saw so much of encouragement, so much to call for thanksgiving to God, and to animate my faith and hope in this work, that I could scarcely make out the argument which the Secretary intended should be made out by the speaker to this resolution. Perhaps we shall best meet the case by looking at those parts of your missionary field in which there may be the greatest struggle at the present moment, and the smallest number of encouraging points. You have only to look back a few years, with reference to some of your missionary fields, now the most hopeful, and the most full of encouragement, to find that they were, at that period, less hopeful than any of your stations at the present moment. The missionary work is a gradual and progressive one in most of the spheres in which we are called to labour. If directors and members of missionary societies are so faithless and restive that they will not continue for a season energetically to employ the necessary means of cultivation on a particular missionary sphere, they deserve any

visitation that God may bring upon them for their faithless labour. I have lived long enough to find that the most discouraging points will become the most encouraging, and we have found how good it was that we did not follow that short-sightedness which, years before, might have led us to relinquish the post. It was stated in the Report that you had four hundred churches making contributions to your Society under the amount of £5 a year. This opened a vista to me, acquainted as I am, a little, with the workings of our own and other societies. It impressed me with a conviction that has often very painfully been forced upon my mind, that with all the intelligence we have afloat about Christian missions, all the sermons that have been preached about them, the speeches that have been made on their behalf, and the books we read on the subject, yet there is a great lack of that missionary organization in our congregations, without which I believe we shall never get the sums of the poor and the humble classes as they ought to be collected. I do not know what these four hundred congregations are, but I will venture to say that there is next to no missionary organization amongst them. In visiting different parts of the country, I have found that where churches send under this amount, almost every thing is made to depend on the anniversary sermons, and the public meetings, with a few generous friends just to keep the thing floating. I believe that where they do the work in this unworkmanlike style—for such it is—there is even greater pressure in getting the small sum, than would be felt if there were a more general and well adapted organization for drawing on the resources of the congregation. I have a comparatively poor congregation—there are a few rich people among them, and they are disposed to do their duty—a thing which I am always glad to say of the rich. I wish I could say that that was the case throughout the country, but no man will make me say it. Our church, however, is so organized, that there is no person—seat-holder or member—who is not a subscriber. To my dear brethren present—I will not speak to fathers—I say, Go home, take the word organization, and then I am sure that, at the end of another year, the Society will not have to report that there are four hundred churches with contributions under £5 per annum.”

The resolution was then put and carried.

The Rev. J. POTTEGER, of Islington, rose to move :—

That the loud calls for more labourers from India and Africa, the comparatively small accession to the missionary churches during the year, and the state of the funds, should impress upon the minds of all the friends of the Society, a more lively sense of their dependence on God; and lead to fervent prayer for the promised blessing of the Holy Spirit, to more constant watchfulness over the motives which in-

fluence our services, and to more self-denying liberality to promote this sacred cause.

Whatever this mission may have lost in novelty since the days of Fuller, and Carey, and Pearce, it has not, and never can, lose any of its importance in the estimation of those who give to Christ pre-eminence for the salvation of the world. However young and ardent minds may have invested it at the beginning with poetry and romance, that has passed away in history and experience of the trials and triumphs of more than fifty years, in the grandeur of its designs and in the glory of its results, it never can cease to have a strong hold on the affections and the sympathies of those who have been bought by the precious blood of Christ. We have now reached a period in the history of this mission when we are thrown back upon our principles for its support, extension, and ultimate triumphs, and it would seem by the movements of Providence and by the march of events, as though those principles were to be tried as by fire, and that God will bring to a final issue the question whether our support of the mission is to rest upon principle or custom—whether it is to spring from sincere and intense love to the Saviour, or from the praise of men. We are told that the passion for missionary work no longer exists in our churches, and that few men offer themselves for the highest department of Christian enterprise and benevolence. Be that as it may, the great principles which gave rise to this mission more than fifty-six years ago, and on which it must still rest, have the power of an endless life, and remain without the shadow of change amid all the decays of our mental and physical power, and amid the passing away of this transient world. It is upon the command of the Master we love and serve, upon the mighty debt we owe to him, upon our faith, our love, our benevolence, and self-denial, that we are now thrown back in this advanced period of the grand enterprise which is to secure for the Prince of the kings of the earth the crown of universal dominion. Our vocation is not to endure years of oppression and injustice in a jail, or to pass through the flames of Smithfield to the Master's crown. But Providence summons Christians in their closets, pastors in their pulpits, and missionaries among the heathen, to realize more than they have yet done, the essential goodness of the cause to which they have consecrated their lives. Every Christian must decide the great question, "How much owest thou unto thy Lord?" and having decided it in the prospect of the final judgment, let him give himself, his time, his talents, his property to the great work of mercy. Let this be done by the whole church of Christ, and we shall soon find ourselves on the eve of the millennium, and amid the bright and peaceful scenes of the last days. We have lived long enough upon

excitement, upon the applause of platforms and public meetings; we have tried machinery of one kind and another, and I am now anxious to see whether our principles will abide the test. In the commencement of this mission the name of Serampore had a magnetic influence upon the churches. Fuller and Pearce travelled through the land receiving the contributions of the brethren. At a later period the name of Yates was connected with the most perfect translations of the New Testament ever yet made, and at a still more recent period, the names of Knibb and Burchell have been associated with the great struggle for the abolition of negro slavery. These facts, however, belong to the past, and we must now take our stand upon the wants of the world and our obligations to Him who though rich, for our sakes became poor, that we through his poverty might become rich. We have never yet formed a right estimate of the power which prayer has upon Him who sits upon the circle of the earth, and who reigns in the kingdom of grace. Communion with God will give us power with men; having wrestled and prevailed in prayer, we shall be in a better position to appeal to the latter, and the church will never be so near the repetition of the Pentecostal day as when it is most devotional. The devotional spirit is the best preparation for the greatest success. The greatest success in the history of the church was in the first age, for that was the age of prayer. Christians were men of prayer—churches were imbued with the spirit of prayer—ministers, deacons, and members prayed without ceasing, and while in the act of prayer the Spirit descended upon them like a mighty rushing wind, bringing every thing down in the shape of opposition, and in a single sermon winning 3000 converts to Christ. An earnest ministry is the demand of the age. Books have been published, pamphlets have been written, sermons have been preached on that point. Earnestness in the churches, the closet, the pew, the pulpit, in our prayers and in our contributions, is the want of the day. Money is wanted—men are wanted. We have reached that point in the history of our missions that we must recall our missionaries, and circumscribe the sphere of our efforts, or you must increase the funds of the Society. As to giving up your stations, that is out of the question. If the period should ever come when you cease to sustain most vigorously the enterprises of such men as Carey and Marshman, the glory is departed, and Ichabod should be written on your mission-house, and pulpits, and pews. But what is to be done? You must increase the funds, or you cannot maintain your past conquests. Will you call home any missionary from Africa, or your translators, printers, and schoolmasters from India, or any labourers from the west? How many are there for

the vast population of those countries? If a proposition were now submitted to the meeting that we should recall some of the missionaries, not a hand would be lifted up in its favour. But what is the alternative? You must supply the Committee with large funds, acting under the influence of principle. Providence summons us to this great conflict—a conflict for everlasting principles, and one that will smite to pieces the great fabric of antichrist. Our fathers fell in this great conflict. They were faithful to death. They never put down the weapons of their holy warfare until death summoned them from the great battle-field to receive the crown of life that fadeth not away. We have taken up these weapons, and never with hearts to beat, or arms to wield with strength obtained from him who is mighty to save, will we put them down.

The Rev. William Arthur (late of Mysore and now of Paris) rose as a representative of the Wesleyan Missionary Society to second the resolution. "Every friend," he said, "of the progress of the gospel has been thinking with much interest upon the position of the baptist brethren in France for some time past. Though the constitution under the monarchy gave to every French citizen not only equal liberty and equal protection, yet it so happens that under certain arrangements adopted no doubt to thwart it, the local authorities have had the right of denying the opening of places of worship wherever they pleased. The consequence was that in some parts of France the baptists were opposed, and finally persecuted. The highest courts decided against their rights; but a day of change has come. The restrictions that lay upon you are gone, and now throughout the length and breadth of that land, religious liberty is in the ascendant. Dr. Devon told me that in one of the provinces a French baptist had built a chapel. During ten years he had tried to obtain permission to open it, but had failed—that he had been looking forward to the day when it might be opened, and that day has come at last. I believe that since the Revolution no disrespect has been shown to the priests as ministers of Christianity. If it has been shown to them, it is as the emissaries of Rome. At the present moment the French mind is more favourable to the gospel of the Son of God than it has been at any time since the Reformation. Infidelity is hardly bold enough now to raise its head any where. I have never met with a French atheist, and to meet with a deist is rare. The bulk of the people say, 'You are not to expect us to believe all that the priests tell us,' but they have added, 'we believe what Jesus Christ and the apostles have said.' When I have remarked to them, 'You are protestants,' they have denied it. However, one intelligent man said to me the other day, 'I will tell you precisely where the difference lies

between the present state of mind of a thoughtful Frenchman and the protestant religion. It is not in faith, for most of us believe Christianity, and if you were to go into our churches, you would find men where they were never found a few years ago; but do not think that we believe in all the mummeries that are practised there. No, we go from a necessity that we feel to worship God, and we know no where else to worship him. The difference between our state of mind and the protestant religion is this, a Frenchman likes something that speaks to the eye—something scenic. The protestant form is too stern for us.' I believe he was perfectly correct, and that in a vast number of the French population that is the difficulty with regard to protestantism; but I do not believe that in order to make Christianity captivating to the French nation, we ought to dress her up in French clothes. Let her stand in her own grand majesty before all opposition whatever. I believe the day is very nigh when we shall see in various parts an upspringing of Christianity such as we have never witnessed, and such as will make us all glad. Looking at it in that light, I have felt pained at the position of your Society. That most dangerous position in which you are brought to sit down and consider whether you must not give up some of your stations. Out of all the black records in the history of England, I believe there are none so black before God as these records of our churches. They are not confined to one church. These resolutions, absolutely necessary on the part of the brethren who wrote them, appear to me as if they were written in the blood of souls. I am afraid of their consequences in another world. Some years ago, when we were brought to that position, we gave up a station that seemed a hopeless one. It had been formed with the hope that some day the gospel might, through it, find its way into Italy. We gave it up because we had no success. But Italy is now opening its arms, and it would be a most important position for us to occupy. Take care of abandoning any stations which you have once taken up. Let them all be maintained—all be more and more cultivated, and the cultivation will assuredly bring its harvest. But although it is impossible to refuse a great amount of interest to the continent of Europe, I acknowledge that by far the greater part of my heart's sympathies are in a country with which your Society is more conspicuously identified than with other countries, Jamaica alone excepted. I mean continental India. I believe that the feeling with regard to India will not die in you, more particularly as the fruit of that work is beginning to be reaped, for it is only beginning. We have in British India at least one sixth of the entire human race, and in that immense multitude God gives the churches of England

a sphere of action such as till our days they have never had. We ought, then, to use redoubled energy in the great work of evangelizing all over the earth. Is it possible that notwithstanding these commercial difficulties we have to encounter, that the churches of England are prepared really to let Christian societies be embarrassed as to whether they should abandon or prosecute their labours? The resolution calls upon us to feel a more lively sense of our dependence on God. I trust that throughout the whole of the baptist connexion there will go out a feeling to-day that we are in God's work—that what we are undertaking is not in any sense to raise a name or give to the world illustrious men, but that we are sent by the God of heaven to do a work that by God's help alone we can accomplish. We go forth to make new men, but new men we never can make except by the power of God. On that power we must depend. It alone can do the work. Depending upon that power we are called to present fervent prayer for the promised outpouring of the Holy Spirit. I believe that if men pray, they will do every thing else; they will labour and give. We are also called to watch over our motives. Here is the spring of our failure or our success. I have little faith in those reasons which, if they go to prove any thing, prove that it is a great deal better not to have success than to realize it. It is said that we are more likely to be humble, but I never can believe it. If, however, we would be urged to greater labour, we must go to the work with right motives. Every sectarian and subordinate motive must be relinquished. The resolution calls for self-denying gifts, and I believe if we adopt all the resolution in our hearts, this meeting will do its duty. Let us delight to give. Man never comes up so near to the act of God as when he is giving. I can conceive of nothing so unlike that glorious Being that I adore alone, as a spirit that has delight in getting and holding, but to whom it is a great effort to give. Such a thing is the most direct opposite to the God of heaven that I can possibly imagine. From all eternity, he has given light, life, immortality, and all things. Heaven and earth are one vast gift, and all time one act of giving; and God has never condescended to receive ought, except it may be the satisfaction of seeing those happy whom he has made happy by his own gifts."

The Rev. J. WEEB, of Ipswich, rose to move:—

That the thanks of this meeting are due, and are hereby presented to JOHN HENDERSON, Esq., for presiding on the present occasion, and to the various friends connected with our own and other bodies, who have generously aided the Society by their contributions and services on its behalf.

This Society, he observed, has been graciously helped by members of other deno-

minations, and on one occasion they stood nobly forth in snatching the fire-brand from the flame. We cannot think of the kindness they have manifested towards us without feeling that there is here a recognition of our common Christianity. But while we thank these brethren, we would not forget our own. We wish that a large number would put themselves in the way of having these thanks returned to them. We have to remember that however thankful we ought to be for the special assistance we have received, and however serviceable it has been, this Society cannot depend on benefactions of this kind for a fixed and permanent income. It is not so much the rapidly descending showers as the steady rains that sustain and nourish the great processes of vegetation and fruitfulness; and I would remind this assembly that it is by the united exertions of our body that our missionary enterprise is to be sustained. Christians connected with other communities have calls for their liberality in the departments of sacred enterprise in which they are embarked. We cannot, therefore, in the nature of things, calculate upon receiving largely from them. We are engaged, however, in proclaiming the glorious gospel of the blessed God. We were the first in the field, and assuredly we will not be the first to quit it. Call agents back! No; we will try to send more out. We are pledged by every principle, by the engagements into which we have entered, to persevere. We have raised and equipped our forces—we have assailed the fortresses of superstition and sin, and God forbid that we should weaken our ranks, disband our troops, and sink into a state of inglorious ease. Why, the moral universe would be ashamed of us, if we were not ashamed of ourselves. But we will take care that we will never occasion their countenances to be crimsoned with such a blush. No; I trust we are prepared, whether or not we wave the victorious palm, to go on—to have our armour girded on, and to die with our face to the enemy, expecting that crown of life which the Lord the righteous Judge will give to every faithful soldier of the cross. I do view with the deepest regret, the fact that the entire denomination furnishes scarcely 3000 annual subscribers of ten shillings and upwards. I feel that this is a dishonour. This metropolis should furnish 1000, and the provinces should supply 8000 or 9000 more, and then we should have an additional income to the Society. I do think that that can be raised, and I hope it will.

JOSEPH TRITTON, Esq., in seconding the resolution, said, "You are all judges how much depends on the chairman at a meeting like this, and you have all been witnesses this morning of the tone—the deep tone of devout and ardent feeling—the tone of brotherly love and affection which, by the opening remarks

of our chairman, was thrown over this meeting. I trust that he who came to us with expressions of kindness will convey to those with whom he is associated, and also our brethren from other denominations who have favoured us with their presence to-day, our reciprocal feelings of love; tell them that we rejoice to meet them upon a common platform in our Saviour's common cause, that we hope that feeling will grow year by year and day by day. I hope there are thousands in this assembly whose bosoms are beating, and panting, and longing for the time when the watchmen and the citizens of Zion shall see eye to eye. We are sending messengers of love, but shall they be the bearers of a message of another kind? Shall they tell them we are thinking of giving up our stations, of recalling our missionaries, of summoning back the troops we have sent to the field of conflict. Let it not be so. There have been suggested various reasons to-day for the falling

off of the contributions which the Society has realized. Undoubtedly commercial pressure has rested more or less upon all, but I have endeavoured myself to look at the subject in this light, and I would affectionately invite all persons to do the same, namely, that all those who have been permitted by the gracious providence of God to override the storm should make a thank-offering to God, and thus replenish the funds of this Society."

The resolution was then put and carried.

The CHAIRMAN, in acknowledging the resolution, said, "I have been honoured to-day with the highest place I could hold in this world, and I receive with thanks your kind expression of approval. I have only to say that there is no one who can serve the Society with more willingness, so far as my capacity goes, than I will do."

The benediction was then pronounced, and the meeting separated.

ADJOURNED MEETING, FRIDAY EVENING, APRIL 29.

This meeting was held in Finsbury Chapel. Robert Lush, Esq., presided, and, after prayer had been offered by Mr. Rothery, delivered an address, for which, and for the speeches which followed, we regret that we cannot find room. Appropriate resolutions were moved and seconded by the Rev. W. Crowe of Worcester, the Rev. Dr. Burns of Paddington, J. George, Esq. of Romsey, the Rev. J. Clarke and the Rev. W. Newbegin from Africa, and the Rev. E. Noyes, M.A. from the United States.

REPORTS.

The Committee have arranged to strike off a number of copies of the Report for the year 1847—8, without the Appendix, so that Auxiliaries may stitch them up with their own contribution lists. Two sizes are printed,—one octavo, the size of the Missionary Herald, and the other, the size of the Church or the Baptist Penny Magazine.

Orders for either of these must be sent to 33, Moorgate Street, by the end of June. They cannot be supplied unless the orders are received in June.

These Reports, and a small handbill entitled "Brief Facts," are adapted for circulation by friends seeking to extend an interest in the Mission, to obtain new subscribers, and to promote more efficient arrangement throughout the church.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, 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 CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

The Committee of the Baptist Missionary Society respectfully solicit the aid of the Friends of Missions, in supplying the deficiency in the income of last year, and the liquidation of the present debt of the Society.

| | |
|---|-------|
| Deficiency at the end of March, 1846 | £5003 |
| Surplus of Income over expenditure in 1847 | 1292 |
| | <hr/> |
| Deficiency in April, 1847 | 3711 |
| Diminution of income from ordinary sources, in 1848 | £2480 |
| Ditto ditto in legacies | 2500 |
| | <hr/> |
| Ditto of expenditure | 4980 |
| | <hr/> |
| Addition to Debt in the year | 1523 |
| Present deficiency | 5234 |
| | <hr/> |
| Agents supported in 1837 | 85 |
| Ditto ditto in 1847 | 225 |

The following donations are thankfully acknowledged:—

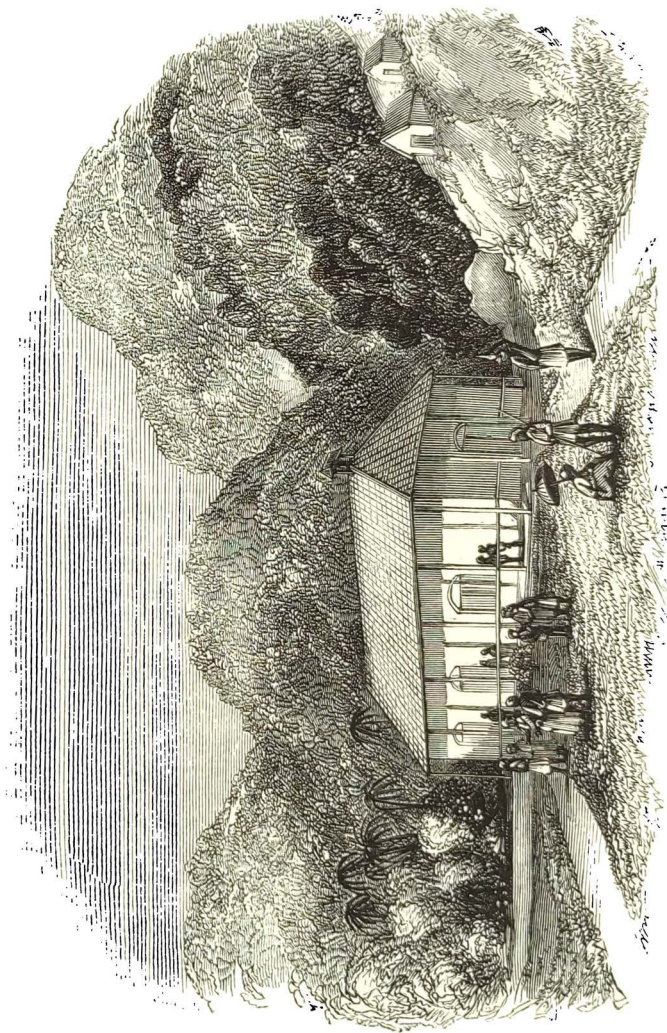
| | £ | s. | d. | | £ | s. | d. |
|---|-----|----|----|--|-------|----|----|
| S. M. Peto, Esq. | 250 | 0 | 0 | Thomas Hepburn, Esq. | 10 | 0 | 0 |
| W. B. Gurney, Esq. | 250 | 0 | 0 | Rev. Dr. Steane | 10 | 0 | 0 |
| A Friend, by J. A. | 250 | 0 | 0 | Rev. F. A. Cox | 10 | 0 | 0 |
| Henry Kelsall, Esq. | 250 | 0 | 0 | George Lowe, Esq. | 10 | 0 | 0 |
| Rev. Joshua Russell | 100 | 0 | 0 | A Friend, by J. H. Allen, Esq. | 10 | 0 | 0 |
| W. L. Smith, Esq. | 100 | 0 | 0 | J. Lomax, Esq., Nottingham | 10 | 0 | 0 |
| Joseph Tritton, Esq. | 100 | 0 | 0 | Messrs. G. and J. Deane | 10 | 0 | 0 |
| John Henderson, Esq. | 100 | 0 | 0 | Miss Brunier | 10 | 0 | 0 |
| J. H. Allen, Esq. | 50 | 0 | 0 | John Wood, Esq. | 10 | 0 | 0 |
| W. W. Nash, Esq. and Mrs. Nash | 50 | 0 | 0 | Thomas Young, Esq. | 5 | 5 | 0 |
| G. T. Kemp, Esq. | 50 | 0 | 0 | John Hepburn, Esq. | 5 | 5 | 0 |
| Mrs. Bartlemore Castleden | 50 | 0 | 0 | J. J. Smith, Esq. | 5 | 5 | 0 |
| Robert Leonard, Esq., Bristol | 50 | 0 | 0 | R. P. Daniell, Esq. | 5 | 5 | 0 |
| R. B. Sherring, Esq., Bristol | 50 | 0 | 0 | Rev. Dr. Acworth | 5 | 5 | 0 |
| Alderman Neald, Manchester, by Rev. F. Tucker | 50 | 0 | 0 | Rev. J. H. Hinton | 5 | 0 | 0 |
| Mrs. Gouldsmith | 50 | 0 | 0 | Rev. T. Swan | 5 | 0 | 0 |
| Thomas Nelson, Esq. | 50 | 0 | 0 | Rev. F. Trestrail | 5 | 0 | 0 |
| Mrs. Nichols | 30 | 0 | 0 | Rev. C. Stovel | 5 | 0 | 0 |
| Friends at Camberwell, by W. L. Smith, Esq., additional | 27 | 16 | 6 | Rev. Dr. Murch | 5 | 0 | 0 |
| Rev. Dr. Hoby | 25 | 0 | 0 | Mrs. Heath | 5 | 0 | 0 |
| W. Collins, Esq. | 25 | 0 | 0 | Mr. G. Freeman | 5 | 0 | 0 |
| Joseph Hanson, Esq. | 25 | 0 | 0 | Mrs. Hepburn | 5 | 0 | 0 |
| Thomas Bignold, Esq. | 21 | 0 | 0 | Mr. F. Hills | 5 | 0 | 0 |
| Robert Lush, Esq. | 21 | 0 | 0 | George Moore, Esq. | 5 | 0 | 0 |
| Thomas Pewtreas | 20 | 0 | 0 | Mrs. Cox | 5 | 0 | 0 |
| J. L. Benham, Esq. | 20 | 0 | 0 | Stephen Green, Esq. | 5 | 0 | 0 |
| Freeman Roe, Esq. | 20 | 0 | 0 | James Benham, Esq. | 5 | 0 | 0 |
| C. B. Robinson, Esq. | 20 | 0 | 0 | Mr. Josb. Warmington | 5 | 0 | 0 |
| J. R. Bousfield, Esq. | 20 | 0 | 0 | Rev. W. Brock | 5 | 0 | 0 |
| W. H. Millar, Esq. | 15 | 15 | 0 | Frederick Benham, Esq. | 5 | 0 | 0 |
| Henry Roberts, Esq. | 10 | 10 | 0 | Mrs. Whitchurch | 5 | 0 | 0 |
| J. W. Hoby, Esq. | 10 | 10 | 0 | James Low, Esq. | 5 | 0 | 0 |
| Rev. J. Angus | 10 | 0 | 0 | Thomas Olney, Esq. | 5 | 0 | 0 |
| J. Danford, Esq. | 10 | 0 | 0 | Mrs. Beeby | 5 | 0 | 0 |
| J. L. Phillips, Esq. | 10 | 0 | 0 | B. B., Bristol | 5 | 0 | 0 |
| C. S. To swill, Esq. | 10 | 0 | 0 | W. W. | 1 | 0 | 0 |
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| | | | | | 2423 | 16 | 6 |

Further donations will be thankfully received by the Treasurers, W. B. Gurney, Esq., S. M. Peto, Esq., M.P.; or by the Secretary, Rev. J. Angus, M.A., 33, Moorgate Street.

W. B. GURNEY, }
S. M. PETO, } Treasurers.
JOSEPH ANGUS, Secretary.

May 18, 1848.

THE MISSIONARY HERALD.



MATELLE, CEYLON.

ASIA.

CALCUTTA.

Mr. Pearce says, "My own health is good, but Mrs. Pearce is very feeble, especially now that it is the hot season. The mission circle is all well." This is dated April 6, 1848. Mr. Lewis is about to take charge of the village stations at and near Bishnapore, of which Mr. Page has had the oversight, who has removed to Barisal. Mr. Lewis preaches also at Dum Dum, and on alternate Wednesday evenings at Bow Bazar.

HAURAH.

Mr. Morgan was expecting when he wrote, March 5th, to baptize four natives. It had been necessary to exclude from the church a native preacher who had been his assistant the last five years. In consequence, he had himself to conduct four services every sabbath, besides other work in the week. His health and spirits continued good.

At some distance from Haurah, Mr. Morgan met with a brahmin who told him that a brahmin recently deceased had possessed part of the scriptures; and that when dying he said, "Perform no funeral rite for me; I have taken refuge in another: let my daughter be brought up a Christian." The girl's mother, however, said that she would rather throw her into the tank.

BARISAL.

Mr. Thomas says, "I have heard from brother Page, who with his family have safely arrived at Barisal. No house of any kind can be obtained; so that he and his family must occupy their boat until he can manage to put up a building to live in. Brother Parry is in that district, and proposes to remain there labouring among the people for a month or so. I hope we shall ere long have to report favourably of the station."

DELHI.

The church under Mr. Thompson's care has suffered the loss of a member by death, Mrs. Miller, a native of Wales, who for thirty years maintained a consistent profession. One has been recently added by baptism, and the present number residing in the district is twenty-one. Mr. Thompson goes among the people of the city daily, reading to them portions of scripture and tracts. Much attention is paid by the hearers, who generally number from forty to sixty, and sometimes amount to a hundred. Sometimes objections are offered; sometimes admiration is expressed, and frequently a deep feeling of interest is shown throughout the whole course of reading. On some occasions the profound seriousness of the people has led him to conclude with prayer. Mr. Thompson says:—

The tracts distributed within the year amount to 6045, and the scriptures, including volumes and single gospels or other small portions, to 2400; and both in seven languages, viz., Arabic, Persian, Urdu, Sanscrit, Hindi, Bengali, and Punjabi; which have served to carry the divine message, the tidings of a Saviour, far north, north-west, and west

and south-west, and partly to the higher provinces east and north-east, and south-east of Delhi.

Our church has suffered the loss of one member by death this day—Mrs. Miller, native of Wales, who for thirty years maintained a consistent profession, and has this morning fallen asleep in Jesus, and it is to be hoped, entered into the joy of her Lord. Another of our members from a distant part of the country having come in, and one added by baptism, our number in town and in the district is twenty-one; and may the divine Head of the church graciously watch over us, and walk in the midst of us, for the glory of his name and our safety and comfort, is my humble prayer.

APPLICANTS FROM CABUL.

People from Cabul also have been glad to take the Injil in Persian, a blessing which the Saviour, who commanded the gospel to be preached to every creature, designed they should have, but the political jealousy of man forbade; and he who gave them the Arabian Nights' Entertainments, interdicted the word of the Most High, and forbade its approaching the capital. The very tracts that had been distributed among voluntary recipients were ordered to be recalled, and the Christian men who had ventured to disseminate them from love to their Redeemer and the souls of their fellow men, were warned not to do so again. Now the very people of Cabul carry the New Testament of the Lord Jesus into their capital, and no jealousy is excited among themselves.

IDOLS BEGGING.

I saw at this fair, what is sometimes seen at Hurdwar, idols a-begging. They were two in number, of brass, two feet high, and placed in a boat that floated up and down the stream, their hands extended out in a begging

posture, as if asking alms of the bathers and worshippers of the Ganges, who, having turned their backs on the temples two miles in shore, where those idols are wont to be seen enshrined, were at the shrine of another of the Hindu gods, implored with out-stretched hands by the dumb gods. But, after all the humiliation of having to leave their temples where their votaries needed them not, and occupying the beggar's place at the shrine of another god or goddess, and the labour and humiliation of going or being carried up and down the stream some miles, these supplicating gods earned but little; not ten annas in a day from as many thousand people. Is this any indication that the idols of the heathen are about to be famished? They leave their temples in search of sustenance at the shrine of a kindred idol (whose days its votaries themselves have numbered), and there, amidst thousands of worshippers, they meet with but sorry fare. Lord, graciously hasten the time foretold in thy word, when the idols shall not only be famished, but utterly abolished!

While at the fair I crossed the Ganges, and made known the glad tidings of salvation to a portion of the multitudes who had come from Moradabad, Bareilly, and the country around; and I met with a good hearing; some gospels and tracts were also well received by the few able to read. During the whole continuance of the fair but few scriptures and tracts were distributed; but I desire, in faith, to commend them to Him who has said, my word shall not return to me void, but shall accomplish that whereto I send it. Former ministrations of the word have not been altogether unfruitful, as, to our joy, some glorified souls now before the throne can testify, as also some on earth in a state of probation; and our hope is, that the labours now detailed will produce some fruit to the glory of God.

CEYLON.

MATELLE.

Matelle, a bazar, seventeen miles and a half north-west of Kandy, affords opportunities for preaching occasionally to vast multitudes of Tamil Coolies, from the estates, and passing to and from the continent, being in the direct route thither. Mr. Allen visits it; and the regular congregation consists of about twenty.

COLOMBO.

Mr. Davies, of Colombo, has furnished a compendious account of the stations in his part of the island, the churches, the schools, and the general prospects of the mission, which it affords us pleasure to present to our readers.

From the enclosed statement it will appear that we have in Colombo nine principal stations, in each of which about three public services have been held weekly; eight sub-stations, in each of which about one public service has been held weekly; and 124 vil-

lages, which have been regularly visited about twice a month. During these visits tracts have been distributed, the scriptures have been read, and religious instruction imparted to the people in their houses, fields, or bazars: also the gospel has been more publicly preached whenever a congregation could be collected in our schools, or elsewhere. Many more villages have been occasionally visited, and several thousands of persons have been addressed on the roads and in the bazars, as we have travelled from place to place. During the year there have been some changes in the stations, which I ought to mention. In consequence of your curtailing our funds, we were obliged to discontinue the following labours:—the Portuguese Mission in Colombo, in which Mr. F. Oudatje laboured; the Tamil Mission in Colombo, in which Mr. Malliappa laboured; and the Pittoompy station. The Portuguese and Tamil departments were of considerable expense, and not very productive, as the labours were for the most part of a desultory character. The other station was in a very remote and unpromising situation. Matura, which was in connexion with Colombo in the last Report, is now of course an independent station. Many other minor changes have taken place, with a view of economizing money and labour. The general result is that, notwithstanding the reduction, our labours are more extensive than they were last year. Then we visited 103 villages, now we visit 124. The Hon. Mr. Gibson, Government Agent for the western province, has kindly lent me the map prepared for his department, by the aid of which I hope to be able to make out a pretty accurate plan of all our stations, and to forward it to you either with this, or the next mail.

THE STATE OF THE CHURCHES.

During the year thirty-one have been baptized, two restored, and one received from another station; seven have died, five have been excluded, and three have removed: so that the clear increase is nineteen. Only in seven stations have there been any additions; the rest have remained stationary. The total number of members at present is 378, which, notwithstanding the increase, is less than what was reported last year by twenty-nine, which is explained thus: twenty-four are transferred to Matura, the remaining twenty-four were found to be persons reckoned at two places, or persons who had long relapsed into heathenism. In some of the stations the church-books were very imperfectly kept, in others there never had been any written accounts of the members. During the year I have examined and corrected the former, and supplied the deficiency of the latter. We have now a total number of fifty candidates, some of whom are very hopeful characters. It has been urged upon the native preachers

as a subject of first importance, to pay special attention to the instruction of their churches in the doctrines and duties of Christianity; and for this purpose weekly meetings have been held during the year at all the stations, with very good effect.

THE SCHOOLS.

We have thirty schools, with about 865 children. Owing to the reduction of our funds, we were obliged to abolish some of our more expensive schools, and we also discontinued some other unpromising ones. While these changes were being made, we commenced some new schools in more favourable situations, and at a less expense, so that at present, after deducting seven schools, with 214 children, for Matura, contained in the last Report for Colombo, we have an increase of two schools, containing about eighty-nine children. These schools are visited and examined about once a month. I am happy to testify to a decided improvement in most of them; while in some it has been in a very high degree. I ought perhaps to mention a new difficulty which we are beginning to feel in this department, arising from the increase of government schools, in which the teachers are paid about double what we have been accustomed to give to the same class of men. This evil will probably be felt more about Colombo than in any other place in the colony. I am sure we shall not be able to keep up our schools for the ensuing year without increased expenses.

GENERAL IMPRESSIONS OF THE STATE AND PROSPECTS OF THE CAUSE.

While there is a very deplorable indifference to eternal things prevailing among the community generally, and especially in Colombo itself, and while there is much that I ardently wish to see improved among our converts, yet upon the whole I think our cause among the natives is in a more encouraging condition than I have seen it for the last three years. I have remarked several indications of earnestness and devotion among our native helpers that is quite refreshing, and I trust they have more at heart the great object of saving men. Although the year does not show a very great numerical increase, yet I believe I am not deceived in thinking the tone of piety among the native churches greatly improved. The members have recently manifested more interest and zeal in divine things than I have hitherto witnessed. Many of them have had to endure much opposition and annoyance from the catechists of the Propagation Society, who first endeavour by various promises to induce them to leave us, but finding that in vain, they threaten them with the loss of various temporal advantages, or instigate their neighbours to quarrel with them, or open schools in the villages in opposition to ours. Some months

ngo I addressed the bishop on the subject, and he assured me that all this was contrary to his desire, and promised to rectify the evils of which I complained.

I have been highly gratified with some of the candidates who were baptized during the

latter part of the year. I hope there are a few of the children in some of the schools under serious impressions. In some districts also the spirit of inquiry seems to be awaking among the people. Oh, that these indications may not prove as the early clouds.

AFRICA.

Mr. Clarke's health not being good enough to allow him to engage in public speaking at present, he is employing himself in preparing for the press his Introduction to Fernandian Grammar. The following letter from him respecting Mr. Merrick's translation of the scripture into the Isubu language is very gratifying.

In reply to yours of the 23rd inst., I would say, first, that the population able to understand the Isubu tongue is very great; though it is spoken in comparative purity only in the Isubu district, comprising Bimbia, Dikulu, and Ganggi. In this district there are about fifteen towns, which may contain in all, but without including slave-towns on their outskirts, from 6000 to 8000 people. The Bayung and Bakumkum slave-villages are numerous; and most of the people who reside in them understand Isubu, along with their own tongue. In the whole of the Baquiri, or the bush country around Bimbia, the Isubu is understood, and trade is carried on with the people northward as far as the Romby Mountains; and the language spoken in these districts is radically the same as the Isubu; but to the north of Romby the Moko, or Efik tongue, which is different in structure, and in words, prevails. From Romby to the Cameroon Mountains, and all around their bases, the Isubu, with slight dialectic differences, is spoken. The following names of the districts and towns, from Rio Del Key to Bimbia, will give you an idea of the importance of the language into which Mr. Merrick is translating the words of eternal life. The list is not complete, as the names of many villages and towns have not yet been obtained.

Here follow the names of 125 towns and districts in which the Isubu, or a dialect of the Isubu, is spoken.

- | | |
|----------------|----------------|
| 1. Babengga. | 16. Biasa. |
| 2. Bafonu. | 17. Boandu. |
| 3. Baggogko. | 18. Boana. |
| 4. Bakoka. | 19. Boba. |
| 5. Banum. | 20. Bobi. |
| 6. Baribo. | 21. Bokuku. |
| 7. Barumbi. | 22. Bokiri. |
| 8. Batoke. | 23. Bokum. |
| 9. Bakinggiri. | 24. Bolu. |
| 10. Bayari. | 25. Boksulu. |
| 11. Bekiri. | 26. Bonana. |
| 12. Beseli. | 27. Bomura. |
| 13. Besonggo. | 28. Bouja. |
| 14. Betika. | 29. Bonjonggo. |
| 15. Biandu. | 30. Bombanggi. |

- | | |
|--------------------|------------------|
| 31. Bonggomba. | 79. Maunggu. |
| 32. Bonyнду. | 80. 'Mbouma. |
| 33. Bonyabatangga. | 81. Matanggo. |
| 34. Borunggu. | 82. Mokunda. |
| 35. Boru. | 83. Moandu. |
| 36. Borangga. | 84. Mokundu. |
| 37. Bora. | 85. Momanggi. |
| 38. Bosama. | 86. Mouko. |
| 39. Basbori. | 87. Mekanda. |
| 40. Botoko. | 88. Mesamba. |
| 41. Boyoke. | 89. Mondonggo. |
| 42. Bowiri. | 90. Masoko. |
| 43. Bubia. | 91. Monggonggi. |
| 44. Buripamba. | 92. Morunda. |
| 45. Bwea. | 93. Marumba. |
| 46. Bwengga. | 94. Manga. |
| 47. Bwiko. | 95. Manjake. |
| 48. Dibanda. | 96. Mambanda. |
| 49. Dibunye. | 97. Mokona. |
| 50. Dibanye. | 98. Monggosi. |
| 51. Dikonggi. | 99. Monjangge. |
| 52. Dikoko. | 100. Moso. |
| 53. Dilali. | 101. Mobanggi. |
| 54. Dimbinde. | 102. Mokundangi. |
| 55. Diebo. | 103. Mondiri. |
| 56. Dinyabo. | 104. 'Mboye. |
| 57. Dinuye. | 105. Miongggi. |
| 58. Dipenda. | 106. Metangga. |
| 59. Diyoke. | 107. Menangga. |
| 60. Ebonggo. | 108. Munggo. |
| 61. Ebonji. | 109. Nane. |
| 62. Ekona. | 110. 'Ndeme. |
| 63. Ekumbi. | 111. 'Ndiba. |
| 64. Efolobu. | 112. 'Ngonggu. |
| 65. Ebie. | 113. 'Njonji. |
| 66. Epote. | 114. 'Ndama. |
| 67. Fonggu. | 115. 'Nguri. |
| 68. Isobe. | 116. 'Ntita. |
| 69. Isonggo. | 117. Owe. |
| 70. Komba. | 118. Onggo. |
| 71. Kangge. | 119. Sofu. |
| 72. Koso. | 120. Yenda. |
| 73. Koto. | 121. Ikatu. |
| 74. Lokandu. | 122. 'Nyengga. |
| 75. Lambu. | 123. Mobeta. |
| 76. Lome. | 124. Mosuma. |
| 77. Mabase. | 125. Sambe. |
| 78. Manum. | |

In the Balung, Bavi, Abo, Wuri, Yab-yang, Bussa, Bomono, Bambari, Ekong, and Diwalla, and in all the districts near to Bimbia and to Cameroons, there are many people who understand Isubu well; and at Balimba and Batangga, towards the Gaboon River, the language continues similar to the Isubu in construction, and in many of the principal words. At the Gaboon, among the 'Alpongwe, Kamma, Brama, Loango, Kongo, Angola, Benguela, Matamba, Damara, and onward to Bechuana, Kaffraria, Amazula, Makooa, and Mombas, by the coast of Zanzibar, to the outskirts of the Samanli, Galla, and Shoa countries, the same class of language prevails, though in most of the words the difference is complete.

Over this stretch of country, from Romby to Bechuana and to Zella, a distance of 3000 miles, the language agrees in the formation of the plural, by the changing or adding of initial letters; in the way of forming the gender of nouns, in suffixing possessive pronouns, in using a noun and a pronoun as nominative to the same verb, and especially in the euphonic or alliterary concord, the affinity of the languages appears.

In the Moko, Ibo, Aku, and other tongues there is no plural, and no regard is paid to euphony. The Bayung, and other languages spoken in the interior, to the east of Cameroons, are harsh in sound, and similar to the Moko or Efik in the rudeness of their construction. The dialects spoken by the Namaquas, Bushmen, Koranas, and Hottentots, are also evidently different in construction, as well as in words, from the Seckuana, Kongo, and Isubu; and again at Adel and Zendero, the Semitic language, from Arabia and Abyssinnia, begins to appear. The importance to Africa of the study of her languages is certainly great, and that to which the Isubu belongs is among the most interesting and widely extended with which we meet. Probably far above 50,000 people understand the Isubu alone.

2. Very few can read the Isubu—those only who have been taught by us since we first went among them in 1843. Mr. Merrick's report of the schools at Bimbia will give you the most correct view of the case. There are schools at Jubilee, Hamby's Town, and Dikulu; and some have been taught while residing at Clarence, in Fernando Po.

3. Mr. Merrick went to Cameroons and Bimbia in 1843, and for two months attended closely to the study of the Diwalla, which differs very little from the Isubu. He next resided at Bimbia, and lodged in the house of his interpreter for a considerable part of 1844. In 1845 he went to reside permanently with his family at the mission station called *Jubilee*. To the present he continues at the work with the greatest diligence. He has been favoured by having men for interpreters who understood the Isubu well, and seems now to know the

language as well as the best speakers do themselves. For a long period he has read portions of the word of God, in the Isubu, to the people; he has used hymns in the native tongue; has regularly prayed in Isubu; preached two or three times in Isubu on the sabbath, and frequently during the week. He converses with the people with ease and much energy, and has great pleasure in thus teaching the natives daily in their own tongue. When the acting commodore came with three war vessels to destroy the towns if he found the treaty regarding the slave trade had been broken, Mr. Merrick was his interpreter to King William in Isubu, and again interpreted King William's very long speech, in Isubu, to the acting commodore. He did this in each case with great ease, and gave high satisfaction to both. He was fluent in speech, and King William appeared to understand him as well as if one of his own native gentlemen had been speaking to him on an ordinary matter. He appeared to me to give the simple sentiments of long sentences and addresses with great exactness.

4. The natives are pleased to boast that their language must be better than those around, for a white man has been able to learn to speak it correctly; a thing which they do not think was ever done in their country, or around them, by any white man before.

5. There is no person, except Mr. Merrick, who is able to form a judgment of the idiomatic correctness of the translation. On this Mr. Merrick will freely inform you of his plans, and the reason he has to believe and to be satisfied that he is well understood by the Isubu.

As a first translation, I believe that which Mr. Merrick prepares will be found to be wonderfully correct. His talent for language is of a high order; his habits of diligent research and of patient perseverance in investigation are what the work requires. He carefully compares with the originals, and with other translations, and he can, I know, give you abundant proof that what he has translated is well understood by every attentive Isubu. I hope every encouragement will be given to him in his great and important work, and though I shall be glad to print the few chapters of Matthew which I have prepared in Fernandian, yet I hesitate not to say that these cannot be compared in correctness of translation with any thing in Isubu which comes from the hands of Mr. Merrick. This you will believe I write from conviction of the fact as it is, and not from any desire to give to Mr. Merrick more credit than his successful diligence, talents, and devotedness to Africa, and to the cause of God, deserve. His grammar, dictionary, and translations are of vast value to the church of Christ, if she will persevere in sending forth her teachers to impart light to that land which has not, as far as we know, enjoyed the knowledge of

God from the time it became inhabited until now. Mr. Merrick occupies ground, from his knowledge of the science of language and successful acquisition of a perfect knowledge of Isubu, which places him where few men will, in Western Africa, be able to reach in the knowledge of any one of her unwritten tongues.

In conclusion, I may say that in reference to the Isubu and Kongo tongues, I speak from personal examination of them, as spoken by natives. Of Southern Africa my information is chiefly from Messrs. Boyce and Archbell, Wesleyan missionaries, whose excellent grammars have been of immense service to us in our work; and from the Galla, Danakil, and Amharic vocabularies of Krapf and Isenberg I have been able to trace the line of demarcation between the African and the Semitic classes. The Gonaguas scattered in Kaffirland, Mr. Boyce informs us, still speak the Hottentot dialect, and the Kaffirs and the Siilokwe adopt the Hottentot Click, and a few of their words, since they came to occupy their land.

The natives of Delagoa Bay, the Makooa tribes, the Sowani, beyond the Makooa, as far as second degree north latitude, the Monjou, who dwell at the distance of a three months' journey from Mozambique, speak languages differing but slightly from the

Sechnana; and an Arab from Mombas gave Mr. Boyce specimens of the languages of the tribes through which he had passed, in which Kaffir and Sechnana words were easily recognized. From second degree north latitude the dialects of the Samauli, Galla, &c., are distinct from the Sechnana, and show an intimate connexion with the Coptic, Ethiopic, and Arabic languages. *Boyce.*

About five degrees north, in the country of Biafra, the peculiar class of language to which the Isubu belongs is first found, including the language of Fernando Po; it goes along the sea coast, entering inland from 100 to 300 or 400 miles. It stretches round by the north of the Cape of Good Hope, and extends to second degree north on the borders of Ajan and Adel. How much of the unknown interior is occupied by people speaking a different class of language cannot yet be known. I have many specimens from the far distant interior, from natives who have been brought to Biafra as slaves, and from these I should suppose the interior tongues to be more akin to the Efik, Iakaba, Begharmi, and the Donga, than to the Kongo or the Isubu.

Much of this letter may be aside from the object you had in view, but if it interest at all, and can be turned to some good account, I shall feel amply rewarded for the labour I have had in preparing it.

HONDURAS.

BELIZE:

Twenty-four years ago it was announced in the *Missionary Herald* that a plot of ground for the erection of a chapel and dwelling-house had been purchased at Belize, and that the framework of a suitable building had been procured in the United States and transported to the spot. The missionary under whose superintendence this was done continued there more than ten years, but the history of the station during his residence was fraught with disappointment; and in the thirteen years that have elapsed since his removal, though good has been done, doubts have frequently arisen whether it was sufficient to justify so large an annual expenditure as the mission here occasioned. The station has been maintained, not so much for its own sake—the population amounting to but about 4000, and being supplied with evangelical instruction by other denominations—as under the hope that it might afford facilities for operations in Central America. With this view, at the request of our late missionary there, Mr. Henderson, others were sent to co-operate with him; but this measure has not been productive of the good that was anticipated. Dissensions arose; a voluminous correspondence was transmitted to the Committee; and eventually Mr. Henderson resigned his connexion with the Society, proposing to remove to the United States. He has subsequently returned, and has conducted worship in a different part of the town from that in which the chapel occupied by our agents was situated. Under these circumstances, the Committee have thought it best to withdraw Mr. Kingdon and Mr. Buttfild, believing that the Society's funds

might be employed elsewhere better than at Belize. The arrangements which have been made respecting the Society's property will appear from the following extracts from the minute-book.

At a meeting of the Committee of the Baptist Missionary Society, held at the Mission House, 33, Moorgate Street, November 11, 1847, J. H. Allen, Esq., in the Chair:—

A letter was read from the Rev. John Kingdon, stating that he had sold part of the Society's property at Belize, marked No. 5 in the plan, for £240; stating also that he had an offer from Colonel Fancourt of £1000 sterling for the whole of the remainder; and that the value was estimated at £1200. The secretary stated that he had examined Mr. Henderson's accounts, and found that he had spent on the premises since 1834, the sum of £1446 19s. 3d., which he had drawn for; and that the church did not appear to have contributed any part of the amount expended on the purchase of the premises:—Resolved, That Mr. Kingdon be authorized to dispose of the remainder of the property at Belize for £1200 sterling, without the materials or furniture in the school-room and chapel; and that the whole be offered to Colonel Fancourt, the Governor, for this sum—in the event of the baptist church at Belize declining to purchase it on these terms, or to purchase the chapel and mission-house at such a price for cash as will enable the Society, in the opinion of Mr. Kingdon and other friends on the spot, to sell the remainder without loss. In the event of this sale, it is understood that the Society will be liable to any claim which the baptist church may have in equity for contributions which it may be shown that they have given towards the erection of the buildings.

At a meeting of the Committee of the Baptist Missionary Society, held at the Mission House, 33, Moorgate Street, May 26, 1848, the Rev. Joshua Russell in the Chair:—

A letter was read from Mr. Braddick and others, of Belize, in answer to the resolution of the Committee of November last—offering the premises at Belize to the church there at a fixed price—declining the offer.

A letter was also read from the Rev. John Kingdon, stating that the church having declined to purchase the premises, he had offered them to the Governor, who had engaged to give £1100 for them,—enclosing also advice of bills for the amount.

A letter was also read from Mr. Braddick and others, of Belize, asking whether the premises are finally disposed of;—also a letter from the Rev. John Kingdon, enclosing duplicate of bills and copies of correspondence between himself and Mr. Henderson. The secretary also laid on the table a statement of the items of expenditure and income at Belize since Mr. Henderson's arrival there.

Resolved, That a letter be written to the baptist church at Belize, stating that the sale of the premises at Belize recently belonging to this Society, was completed shortly after the receipt by Mr. Kingdon of their letter declining to entertain the question of purchasing them, and informing them that if any sums have been contributed by them towards the purchase of the property or the erection of the buildings at Belize, the Committee will be happy to receive the particulars of such contributions, with the view to repay any proportion of the proceeds of the sale to which the church may be equitably entitled;—that they be informed that the Committee have already given up all claim to the house in Dean Street, Belize, and that they will be very willing to allow the church to occupy at a nominal rental, from year to year, the lot of ground at Freetown, with the house erected upon it—the lot of ground at Bakers', with the house erected there at the expense of the Society and of the church—the lot of ground at Tilleton, with the house erected there at the expense of the Society and of the church, and the lot of ground at the Mosquito Shore.

Resolved also, That the lamps and furniture of the school and chapel, amounting in value to about £50, be handed over to the church at Belize for their use.

Should any subscriber wish for further information on the subject, it may be obtained by application at the Mission House, Moorgate Street, either personally or by letter.

QUARTERLY PAPERS WANTED.

Nos. 1, 4, 5, 7, 9, 19, 23, 28, 54, 62, 80. Any of our friends who can supply the above Quarterly Papers, to complete sets, will confer a kindness by sending them to the Mission House.

ACKNOWLEDGMENTS.

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

- John Danford, Esq., for a parcel of magazines and pamphlets ;
- Rev. J. Gipps, Potter Street, for a parcel of Evangelical Magazines ;
- The Anti-Slavery Society, for a parcel of Reports ;
- Friends at Keppel Street, for a parcel of clothing, for *Africa* ;
- The Religious Tract Society, for a parcel of Portuguese Tracts, for *Trinidad*, and a bale of printing paper, for *Africa* ;
- Juvenile Missionary Working Society, Hampstead, for a package of clothing and slates, for *Dr. Prince, Fernando Po* ;
- The Benevolent Society, Regent Street, Lambeth, for a package of clothing, for *Rev. H. H. Webley, Haiti* ;
- Miss Philpot, for a parcel of clothing, for *the same* ;
- Ladies' Missionary Working Society, East Dereham, for a box of clothing, for *Rev. W. Teall* ;
- Mr. John Roberts, Llansillin, for a quantity of magazines ;
- The Religious Tract Society, for a parcel of tracts, for *Rev. J. Law, Trinidad* ;
- Ladies' Working Society, Oxford, by Miss Hinton, for a parcel of clothing, for *Africa* ;
- Mrs. Mary Bayley, for a parcel of magazines ;
- Mrs. W. W. Nash, for a parcel of magazines.
- Mrs. Watson and friends, Waiworth, for a parcel of clothing, &c., for *Rev. J. Merrick, Bimbia* ;
- Friends at Shacklewell, for a parcel of clothing and books, for *Trinidad* ;
- Young friends at Park Street, by Miss M. A. Olney, for a box of clothing, &c., for *Rev. J. Allen, Kandy* ;
- Miss Hatch, for a parcel of magazines ;
- Mr. F. Nicholson, for a parcel of the "Patriot."

The thanks of the Committee are presented to the Rev. A. Sutton, for a copy of the Sacred Scriptures in Oriya, and various other publications of the Cuttack Mission Press, all prepared by him.

Also to the Committee of the Netherlands Bible Society, the Rev. S. Müller, Vice President, for a copy of the New Testament in Javanese, by Mr. Gerické.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of March, 1848.

| £ s. d. | | Friend, Produce of Silver Mug | £ s. d. | £ s. d. | |
|--|---------|---|-----------|--------------------------------------|----------|
| <i>Annual Subscriptions.</i> | | Gurney, W. B., Esq., for <i>Rev. John Clark's "Moriah" Missionary</i> | 3 6 3 | LONDON AND MIDDLESEX | |
| Amount received (Particulars in Annual Report) | | Kemp, G. T., Esq. | 10 0 0 | AUXILIARIES. | |
| 184 18 0 | | Lush, R., Esq. | 25 0 0 | Battersea | 48 3 10 |
| <i>Donations.</i> | | Moore, Mrs. | 5 5 0 | Contributions, for <i>Dove</i> | 0 16 5 |
| Baddeley, Mr. P. | 0 10 0 | Rippon, Mrs. | 1 0 0 | Acknowledged before | 10 8 5 |
| Bible Translation Society, for <i>Translations</i> | 500 0 0 | Smith, Margaret | 10 0 0 | | 49 0 3 |
| Burks, Mrs. | 10 0 0 | Stevens-on, George, Esq. | 0 6 0 | | 10 8 5 |
| E. T. | 1 0 0 | Theobald, J. K., box by | 50 0 0 | | 38 11 10 |
| Friend | 40 0 0 | | 0 5 1 | <i>Blandford Street—</i> | |
| Do., for <i>Theological Institution, Jamaica</i> .. | 20 0 0 | <i>Legacies.</i> | | Sunday School | 1 10 0 |
| Friend, by Rev. S. J. Davis | 4 0 0 | Amount received (Particulars in Annual Report) | 1005 16 5 | Do., for <i>Dove</i> | 1 2 3 |
| | | | | Bow | 10 12 10 |
| | | | | Contributions, for <i>Dove</i> | 0 8 4 |

| £ s. d. | | | £ s. d. | | | £ s. d. | | |
|--------------------------------------|-----|----|---------|-----------------------------------|-----|---------|----|---------------------------------|
| Brentford, New..... | 20 | 0 | 10 | Peckham, Contributions, | | | | |
| Contributions, for <i>Dove</i> | 2 | 1 | 3 | by Rev. E. Adey, for | | | | |
| Camberwell | 116 | 10 | 3 | Schools | 1 | 10 | 0 | Berkshire. |
| Contributions, for | | | | Poplar | 9 | 0 | 0 | Abingdon |
| <i>Entally</i> | 1 | 6 | 0 | Regent Street, Lambeth | 10 | 0 | 0 | Contributions, for |
| Do., for <i>Colonies</i> | 0 | 10 | 6 | Contributions, for | | | | <i>Africa</i> |
| Do., for <i>Dove</i> | 5 | 5 | 9 | <i>Haiti School</i> | 2 | 6 | 10 | Do., for <i>Schools in</i> |
| | 123 | 12 | 6 | Do., for <i>China</i> | 16 | 10 | 6 | <i>India</i> |
| Acknowledged before | 46 | 0 | 0 | Do., Sunday School, | | | | Do., for <i>Native</i> |
| | 77 | 12 | 6 | for <i>Dove</i> | 3 | 12 | 0 | Teacher in <i>India</i> |
| Chelsea, Paradise Chapel | | | | | | | | Do., for <i>Dove</i> |
| Sunday School, for | | | | Acknowledged before | 132 | 9 | 4 | 42 |
| <i>Dove</i> | 0 | 12 | 9 | | 67 | 13 | 4 | Less by Bank Failure |
| Devonshire Square | 34 | 2 | 4 | Salters' Hall | 64 | 16 | 0 | 37 |
| Contributions, for | | | | | 12 | 15 | 2 | 14 |
| <i>Female Education</i> | 4 | 10 | 0 | Shacklewell | 46 | 0 | 2 | 0 |
| Do., for <i>Dove</i> | 3 | 6 | 11 | Contributions, for <i>Out-</i> | | | | Farringdon |
| | 41 | 19 | 3 | <i>fits</i> | 0 | 10 | 0 | Reading, King's Road— |
| Acknowledged before | 12 | 0 | 2 | Do., for <i>Africa</i> | 4 | 11 | 6 | Sunday School, for |
| | 29 | 19 | 1 | Do., for <i>Dove</i> | 2 | 5 | 1 | <i>Dove</i> |
| Eagle Street | 16 | 7 | 9 | | | | | <i>Dove</i> |
| Hackney | 41 | 15 | 0 | Acknowledged before | 53 | 6 | 9 | Sunninghill |
| Contributions, for | | | | | 35 | 5 | 9 | Contributions, for |
| <i>Dove</i> | 0 | 15 | 6 | Shoreditch, Providence | 18 | 1 | 0 | <i>Dove</i> |
| Hammersmith | 35 | 16 | 2 | Chapel | 3 | 5 | 2 | 1 |
| To Baptist Irish So- | | | | Shouldham Street | 4 | 10 | 0 | 0 |
| ciety and expenses | 10 | 9 | 1 | Southwark, by Rev. E. | | | | Amerham, for <i>Dove</i> ... |
| | 25 | 7 | 1 | Adey, for <i>Schools</i> | 4 | 10 | 6 | Aston Clinton & Weston |
| Hatcham— | | | | Staines, by Rev. E. Adey, | | | | Turville |
| Contributions, for | | | | for <i>Schools</i> | 3 | 10 | 0 | Brickhill, Great |
| <i>Dove</i> | 0 | 8 | 4 | Tottenham | 45 | 10 | 6 | Sunday School, for |
| Jones, Captain John, | 1 | 1 | 0 | Contributions, by Rev. | | | | <i>Dove</i> |
| R. N. | 1 | 1 | 0 | E. Adey, for <i>Schools</i> | 3 | 0 | 0 | Buckingham, for <i>Dove</i> ... |
| Henrietta Street— | | | | Trinity Chapel, Southwark— | | | | Cheesham |
| Proceeds of Lecture... | 4 | 8 | 7 | Ladies' Association, | | | | Contributions, for |
| Contributions, for | | | | by Mrs. Gover | 11 | 7 | 1 | <i>Dove</i> |
| <i>Dove</i> | 0 | 1 | 6 | Contributions, for | | | | Olney— |
| Highgate | 0 | 9 | 6 | <i>Dove</i> | 0 | 13 | 8 | Contributions, by Mas- |
| Sunday School | 4 | 17 | 6 | Vernon Chapel, Pentonville— | | | | ter James |
| Islington | 0 | 10 | 0 | Sunday School, for | | | | Do., by Miss Bass, |
| John Street— | | | | <i>Dove</i> | 0 | 4 | 0 | for <i>Dove</i> |
| Sunday School, for | | | | Walworth, Horsley Street— | | | | Waddesdon, for <i>Dove</i> ... |
| <i>Schools in India</i> | 0 | 10 | 0 | Sunday School, for | | | | Wycombe, High |
| Do., for <i>do. in Africa</i> | 0 | 10 | 0 | <i>Dove</i> | 1 | 10 | 3 | |
| Do., for <i>Dove</i> | 0 | 12 | 6 | Walworth, Lion Street— | | | | |
| Bible Class, for <i>Theo-</i> | | | | Contributions, by Miss | | | | |
| <i>logical Institution,</i> | | | | R. Watson | 6 | 2 | 6 | |
| <i>Jamaica</i> | 0 | 11 | 6 | Walworth, South Street— | | | | |
| Keppel Street | 15 | 14 | 5 | Sunday School | 1 | 14 | 5 | |
| Contributions, Juve- | | | | | | | | |
| <i>nilie, for Dove</i> | 2 | 6 | 10 | | | | | |
| | 18 | 1 | 3 | | | | | |
| Less overpaid in 1847 | 6 | 10 | 5 | | | | | |
| | 11 | 10 | 10 | | | | | |
| Maze Pond | 59 | 3 | 0 | | | | | |
| Contributions, Juve- | | | | | | | | |
| <i>nilie, for Muttra</i> | 20 | 0 | 0 | | | | | |
| Do., Female Assoc- | | | | | | | | |
| <i>iation, for Female</i> | | | | | | | | |
| <i>Education</i> | 9 | 9 | 0 | | | | | |
| Acknowledged before | 88 | 12 | 0 | | | | | |
| | 21 | 18 | 0 | | | | | |
| | 63 | 14 | 0 | | | | | |
| New Park Street | 11 | 3 | 4 | | | | | |
| Contributions, Juve- | | | | | | | | |
| <i>nilie, for Ceylon</i> | | | | | | | | |
| <i>Schools</i> | 32 | 0 | 0 | | | | | |
| Do., do., for <i>Chit-</i> | | | | | | | | |
| <i>pure</i> | 0 | 11 | 6 | | | | | |
| Do., do., for <i>Dove</i> ... | 6 | 11 | 0 | | | | | |

| | £ | s. | d. |
|--|----|----|----|
| CUMBERLAND. | | | |
| Carlisle | 2 | 11 | 0 |
| Cookermouth | 2 | 0 | 0 |
| Contributions, for Dove | 0 | 14 | 0 |
| Maryport | 14 | 11 | 0 |
| Contributions, for Dove | 1 | 5 | 0 |
| Less expenses | 15 | 16 | 6 |
| | 0 | 7 | 6 |
| Whitehaven | 15 | 9 | 0 |
| | 9 | 13 | 8 |
| DERBYSHIRE. | | | |
| Chesterfield | 2 | 0 | 0 |
| Derby, Agard Street | 7 | 0 | 0 |
| Swanwick | 5 | 2 | 6 |
| DEVONSHIRE. | | | |
| Devonport | 33 | 9 | 8 |
| Contributions, for Dove | 2 | 4 | 2 |
| Do., for African Printing Press | 25 | 0 | 0 |
| Acknowledged before | 60 | 13 | 10 |
| | 45 | 0 | 0 |
| | 15 | 13 | 10 |
| Kingsbridge | 8 | 7 | 5 |
| Sunday School, for Dove | 1 | 4 | 2 |
| | 9 | 11 | 7 |
| Acknowledged before | 5 | 0 | 0 |
| | 4 | 11 | 7 |
| Plymouth | 81 | 5 | 3 |
| Contributions, for Haiti | 7 | 17 | 0 |
| Do., Sunday School, for Dove | 2 | 1 | 0 |
| Acknowledged before | 91 | 3 | 3 |
| | 56 | 10 | 0 |
| | 34 | 13 | 3 |
| Shaldon | 6 | 2 | 6 |
| Contributions, for Dove | 0 | 17 | 6 |
| DORSETSHIRE. | | | |
| Dorchester, for Dove ... | 1 | 14 | 0 |
| Poole | 4 | 10 | 0 |
| DURHAM. | | | |
| Darlington | 2 | 18 | 0 |
| Contributions, for Dove | 1 | 12 | 11 |
| Less expenses | 4 | 10 | 11 |
| | 0 | 18 | 0 |
| | 3 | 12 | 11 |
| Durham | 2 | 17 | 0 |
| Contributions, for Africa | 1 | 0 | 0 |
| South Shields— Mc Kay, Mrs. | 5 | 0 | 0 |

| | £ | s. | d. |
|---|-------------|----|----|
| Stookton on Tees | 1 | 8 | 0 |
| Contributions, for Dove | 0 | 8 | 0 |
| Less expenses | 1 | 16 | 0 |
| | 0 | 3 | 0 |
| | 1 | 13 | 0 |
| ESSEX. | | | |
| Ashdon | 2 | 12 | 6 |
| Braintree | 6 | 12 | 0 |
| Contributions, for Dove | 1 | 0 | 0 |
| Colchester | 16 | 9 | 0 |
| Contributions, for Dove | 4 | 0 | 0 |
| Harlow | 28 | 17 | 6 |
| Contributions, for Dove | 2 | 0 | 0 |
| Ilford, Turret Place | 6 | 10 | 0 |
| Contributions, for Dove | 0 | 14 | 0 |
| Langham | 15 | 7 | 0 |
| Langley | 1 | 11 | 4 |
| Loughton | 9 | 2 | 2 |
| Contributions, for Dove | 2 | 0 | 4 |
| Potter Street | 6 | 12 | 0 |
| Contributions, for Dove | 0 | 12 | 6 |
| Saffron Walden | 25 | 17 | 2 |
| Contributions, for Dove | 1 | 17 | 6 |
| Do., for Schools | 1 | 0 | 0 |
| Walthamstow, Mission School | 1 | 0 | 0 |
| GLOUCESTERSHIRE. | | | |
| Arlington | 7 | 3 | 0 |
| Blakeney, Sunday School, for Dove | 5 | 5 | 1 |
| Bourton on the Water | 15 | 6 | 7 |
| Contributions, for Dove | 2 | 0 | 0 |
| Burford (Oxon) | 1 | 17 | 3 |
| Cheltenham | 69 | 12 | 5 |
| Cutsdean | 3 | 4 | 0 |
| Kingstanley and Wood- chester, Proceeds of Lectures | 1 | 10 | 0 |
| Maisey Hampton | 3 | 17 | 0 |
| Milton (Oxon) | 6 | 7 | 1 |
| Nannton and Guiting | 5 | 6 | 8 |
| Sodbury, Sunday School, for Dove | 1 | 17 | 8 |
| Stow on the Wold | 2 | 1 | 6 |
| Contributions, for Dove | 1 | 5 | 6 |
| Winchcomb | 5 | 1 | 10 |
| Wotton under Edge | 6 | 0 | 0 |
| HAMPSHIRE. | | | |
| Blackwater | 3 | 8 | 0 |
| Broughton, for Dove | 0 | 13 | 0 |
| Guernsey— Currency. | Wesley Road | 13 | 5 |
| Contributions, for Dove | 0 | 17 | 7 |
| St. Saviour's | 3 | 6 | 11 |
| St. Martin's | 0 | 17 | 3 |
| | 18 | 7 | 3 |
| Deduct ex- change & expenses | 2 | 7 | 3 |
| | 16 | 0 | 0 |

| | £ | s. | d. |
|---|----|----|----|
| Jersey, St. Helier's | 5 | 0 | 0 |
| Long Parish | 1 | 0 | 0 |
| Contributions, for Dove | 0 | 10 | 0 |
| Lymington | 3 | 18 | 6 |
| Portsmouth, Portsea, & Gosport | 20 | 7 | 0 |
| Ebenezer | 6 | 17 | 6 |
| Forton | 3 | 2 | 6 |
| Kent Street | 35 | 2 | 9 |
| Landport | 7 | 18 | 4 |
| White's Row | 10 | 6 | 9 |
| Contributions, for Dove | 1 | 0 | 0 |
| Southampton, by Mr. Mayoss | 19 | 14 | 2 |
| Portland Chapel | 9 | 10 | 0 |
| Sunday School, for Dove | 1 | 10 | 0 |
| Sway | 0 | 11 | 6 |
| Wallop, Lower, for Dove | 0 | 10 | 0 |
| HERTFORDSHIRE. | | | |
| Berkhampstead, for Schools | 1 | 5 | 0 |
| Bishops Stortford | 2 | 6 | 0 |
| Boxmoor | 9 | 2 | 7 |
| Contributions, for Dove | 0 | 6 | 0 |
| Hertford, for Schools ... | 3 | 10 | 0 |
| Hitchin, for do. | 3 | 5 | 0 |
| Markyate Street, for Dove | 0 | 17 | 6 |
| Royston | 6 | 14 | 0 |
| St. Albans | 7 | 13 | 3 |
| Contributions, for Entally | 2 | 10 | 0 |
| Do., for Ceylon Schools | 1 | 14 | 4 |
| Do., for Dove | 2 | 13 | 0 |
| Tring | 9 | 4 | 5 |
| Ware, for Schools | 1 | 1 | 0 |
| Watford | 38 | 13 | 5 |
| Contributions, for Dove | 3 | 2 | 3 |
| HUNTINGDONSHIRE. | | | |
| Ramsey | 14 | 2 | 0 |
| Spaldwick, for Dove | 1 | 0 | 0 |
| KENT. | | | |
| Ashford | 1 | 10 | 9 |
| Contributions, for African Schools | 1 | 1 | 0 |
| Brabourne | 2 | 3 | 0 |
| Broadstairs | 6 | 3 | 0 |
| Canterbury | 75 | 6 | 9 |
| Contributions, for Dove | 3 | 10 | 6 |
| Chatham | 4 | 13 | 10 |
| Zion Chapel | 1 | 17 | 3 |
| Contributions, for Dove | 0 | 2 | 6 |
| Providence Chapel, additional, for Dove | 1 | 10 | 6 |
| Dover, Salem Chapel, for Dove | 0 | 13 | 0 |
| Gravesend, Zion Chapel, Sunday School, for Dove | 29 | 12 | 0 |
| Contributions, for Dove | 0 | 8 | 0 |
| Maidstone | 34 | 6 | 7 |
| Margate | 1 | 0 | 0 |
| Sunday School, for Dove | 1 | 0 | 0 |

| | £ | s. | d. | | £ | s. | d. | | £ | s. | d. |
|-------------------------|-----|----|----|---------------------------|----|----|----|--------------------------|----|----|----|
| Meopham | 3 | 11 | 0 | Cooknoe | 0 | 18 | 0 | Cheddar | 13 | 0 | 0 |
| Sunday School, for | | | | Guildsborough, | | | | Paulton, for Dove | 1 | 0 | 0 |
| Dove | 0 | 10 | 0 | School, for Dove | 1 | 0 | 0 | | | | |
| Ramsgate | 40 | 13 | 3 | Kettering | 14 | 8 | 4 | STAFFORDSHIRE. | | | |
| Sunday School, for | | | | Contributions, for | | | | Burton on Trent | 1 | 10 | 0 |
| Dove | 1 | 4 | 6 | Dove | 2 | 3 | 6 | Contributions, for | | | |
| Staplehurst | 6 | 10 | 0 | Do., for Africa | 0 | 4 | 4 | Dove | 1 | 0 | 0 |
| Contributions, for | | | | Milton, A Friend | 10 | 0 | 0 | Hanley | 9 | 0 | 0 |
| Outfits | 2 | 19 | 0 | | | | | Leek | 7 | 0 | 0 |
| Woolwich | 4 | 19 | 10 | NORTHUMBERLAND. | | | | | | | |
| LANCASHIRE. | | | | Broomley | 12 | 0 | 0 | SUFFOLK. | | | |
| Ashton under Lyne | 12 | 15 | 11 | Ford Forge, for Africa | 4 | 0 | 0 | Bury St. Edmund's, for | | | |
| Blackburn, for Dove | 1 | 7 | 0 | Do., for Dove | 1 | 4 | 6 | Dove | 1 | 3 | 6 |
| Dover Sunday School, | | | | Hamsterley | 2 | 2 | 0 | SURREY. | | | |
| for Dove | 0 | 11 | 6 | Contributions, for | | | | Croydon, for Schools | 1 | 0 | 0 |
| Haydock | 3 | 0 | 0 | Dove | 0 | 7 | 0 | Mitcham | 1 | 2 | 9 |
| Kendal | 1 | 0 | 0 | Hexham, for Dove | 1 | 0 | 0 | Contributions, for | | | |
| Liverpool | 188 | 2 | 6 | Middleton Teesdale | 6 | 10 | 6 | Dove | 0 | 11 | 0 |
| Ladies' Negroes' Friend | | | | Newcastle on Tyne, | | | | SUSSEX. | | | |
| Society, Theological | | | | Tutthill Stairs | 52 | 19 | 0 | Battle, for Dove | 0 | 13 | 2 |
| Institution, Jamaica | 20 | 0 | 0 | Contributions, for | | | | Burwash, Mr. Noakes | 1 | 0 | 0 |
| Manchester | 62 | 16 | 8 | Translations | 1 | 10 | 6 | Hastings, for Dove | 0 | 9 | 0 |
| Union Chapel, for | | | | Do., for Dove | 0 | 14 | 2 | Midhurst, for do. | 0 | 12 | 6 |
| Dove | 4 | 6 | 6 | | | | | WARWICKSHIRE. | | | |
| Preston | 3 | 0 | 0 | Shields, North | 11 | 14 | 1 | Birmingham Auxiliary | 24 | 1 | 4 |
| Contributions, for | | | | Contributions, for | | | | Contributions, Cannon | | | |
| Dove | 1 | 1 | 0 | Schools | 1 | 10 | 0 | Street, for Schools | 5 | 10 | 0 |
| Rochdale | 25 | 16 | 3 | Less expenses | 13 | 4 | 1 | Do., do., for China | 5 | 0 | 0 |
| Contributions, for | | | | | 0 | 13 | 0 | Do., do., for Africa | 23 | 13 | 8 |
| Dove | 2 | 6 | 6 | | | | | Do., do., for Dove | 2 | 9 | 9 |
| Sabden, for Dove | 1 | 1 | 6 | Shields, South | 8 | 7 | 3 | Do., do., for Debt | 1 | 3 | 0 |
| Tottlebank | 7 | 5 | 6 | Less expenses | 0 | 18 | 0 | Do., Bond Street, | | | |
| Contributions, for | | | | | | | | Schools, for Schools | | | |
| Dove | 2 | 8 | 6 | | | | | at Agra | 8 | 15 | 9 |
| Wigan— | | | | | | | | Do., do., for Africa | 1 | 0 | 0 |
| Lord Street | 13 | 19 | 9 | | | | | Do., do., for Debt | 1 | 9 | 4 |
| Sunday School, for | | | | | | | | Do., Graham Street, | | | |
| Dove | 3 | 9 | 3 | | | | | for Africa | 1 | 2 | 6 |
| Commercial Hall | 6 | 0 | 0 | | | | | Do., Heneago Street, | | | |
| Sunday School, for | | | | | | | | for Dove | 6 | 0 | 1 |
| Dove | 1 | 0 | 0 | | | | | Coventry Sunday School, | | | |
| LINCOLNSHIRE. | | | | | | | | for Dove | 2 | 14 | 6 |
| Burgh, for Dove | 1 | 0 | 0 | | | | | Leamington | 38 | 0 | 0 |
| NORFOLK. | | | | | | | | Contributions, for | | | |
| Buxton, School | 0 | 18 | 8 | | | | | Dove | 0 | 10 | 0 |
| Dereham, East | 23 | 5 | 4 | | | | | Rugby, for Dove | 1 | 2 | 0 |
| Diss | 19 | 5 | 10 | | | | | WESTMORELAND. | | | |
| Fakenham | 23 | 4 | 9 | | | | | Crosby Garrett, for Dove | 1 | 0 | 4 |
| Ingham | 29 | 11 | 8 | | | | | Raisbeck, for do. | 0 | 6 | 0 |
| Contributions ... F.E. | 0 | 10 | 0 | | | | | Ravenstonedale, for do. | 0 | 10 | 0 |
| Kenninghall | 14 | 9 | 0 | | | | | Winton, for do. | 0 | 10 | 4 |
| Lynn | 15 | 5 | 7 | | | | | Wygillhead, for do. | 0 | 3 | 4 |
| Contributions, for | | | | | | | | WILTSHIRE. | | | |
| Dove | 2 | 4 | 3 | | | | | Damerham and Rock- | | | |
| Necton | 17 | 8 | 3 | | | | | bourn | 5 | 0 | 0 |
| Norwich— | | | | | | | | Contributions, for | | | |
| St. Mary's | 86 | 3 | 7 | | | | | Dove | 1 | 10 | 0 |
| Contributions, for | | | | | | | | Salisbury, Brown Street, | | | |
| Dove | 1 | 7 | 6 | | | | | Sunday School, for | | | |
| St. Clement's | 17 | 17 | 7 | | | | | Dove | 3 | 4 | 6 |
| Orford Hill | 6 | 12 | 3 | | | | | Trowbridge, Miss Page | 2 | 2 | 0 |
| Stoke Holy Cross | 4 | 2 | 0 | | | | | WORCESTERSHIRE. | | | |
| Swaffham | 12 | 3 | 2 | | | | | Bromsgrove | 7 | 17 | 6 |
| Contributions, for | | | | | | | | Cradley, for Dove | 0 | 3 | 4 |
| Dove | 0 | 10 | 0 | | | | | Fersham, for do. | 0 | 13 | 0 |
| Tittleshall | 1 | 16 | 4 | | | | | Shipeton on Stour | 1 | 2 | 0 |
| Worstead | 16 | 0 | 0 | | | | | Contributions, for | | | |
| | | | | | | | | Dove | 2 | 2 | 0 |
| | 292 | 15 | 9 | | | | | Stourbridge, Sunday | | | |
| Acknowledged before | 205 | 0 | 0 | | | | | School, for Dove | 0 | 12 | 6 |
| | 87 | 15 | 9 | | | | | SOMERSETSHIRE. | | | |
| NORTHAMPTONSHIRE. | | | | Bath | 32 | 7 | 2 | | | | |
| Aldwinkle | 3 | 3 | 2 | Contributions, for | | | | | | | |
| Brayfield | 1 | 12 | 0 | Africa | 2 | 0 | 8 | | | | |
| | | | | Bristol, Counterslip, for | | | | | | | |
| | | | | Native Teacher, Be- | | | | | | | |
| | | | | navas | 10 | 0 | 0 | | | | |

| YORKSHIRE. | £ | s. | d. |
|-------------------------------------|-----|----|----|
| Apperley Bridge, for Dove | 0 | 5 | 0 |
| Armley | 0 | 10 | 0 |
| Beverley | 7 | 10 | 0 |
| Bishop Burton | 7 | 13 | 2 |
| Contributions, for Dove | 0 | 10 | 0 |
| Boroughbridge, for do... | 0 | 17 | 3 |
| Bradford— | | | |
| First Church | 26 | 14 | 0 |
| Second Church | 37 | 18 | 0 |
| Contributions, for Schools | 1 | 10 | 0 |
| Brocklesby, for Dove | 0 | 6 | 0 |
| Burlington | 13 | 13 | 9 |
| Driffield | 13 | 10 | 3 |
| Gildersome | 1 | 10 | 0 |
| Halifax, Mr. S. Whiteley, for India | 1 | 0 | 0 |
| Hull | 24 | 0 | 0 |
| George Street | 19 | 3 | 2 |
| Salthouse Lane | 12 | 16 | 8 |
| South Street | 3 | 11 | 10 |
| Hunmanby | 8 | 11 | 7 |
| Kendal | 1 | 0 | 0 |
| Leeds | 14 | 4 | 0 |
| Contributions, for Dove | 3 | 19 | 8 |
| Do, F. E. | 1 | 1 | 0 |
| Malton | 7 | 5 | 8 |
| Masham | 3 | 6 | 0 |
| Scarborough | 60 | 17 | 4 |
| Sheffield | 50 | 5 | 1 |
| Slack Lane, Sunday School, for Dove | 0 | 15 | 3 |
| | 324 | 4 | 8 |
| Acknowledged before | 60 | 0 | 0 |
| | 264 | 4 | 8 |
| NORTH WALES. | | | |
| North Wales, by Rev. J. Prichard | 18 | 18 | 4 |
| ANGLESEA— | | | |
| Bellan | 0 | 17 | 2 |
| Bodedern | 0 | 5 | 7 |
| Bryslencyu | 0 | 18 | 8 |
| Capel Gwyn | 0 | 16 | 6 |
| Gærwen, Moriah | 1 | 5 | 6 |
| Garregfawr | 0 | 6 | 1 |
| Holyhead | 13 | 14 | 0 |
| Llandensant | 0 | 12 | 4 |
| Llanfachreth | 1 | 13 | 6 |
| Llanfair | 0 | 15 | 8 |
| Llangefni | 3 | 17 | 11 |
| Pencarneddi | 0 | 12 | 0 |
| Rhydwyu | 1 | 15 | 4 |
| Soar | 1 | 4 | 4 |
| Traethcoch | 0 | 8 | 6 |
| CARNARVONSHIRE— | | | |
| Bangor | 13 | 3 | 0 |
| Capel-y-Beirdd | 2 | 0 | 6 |
| Carnarvon | 10 | 2 | 6 |
| Less expenses | 3 | 2 | 3 |
| | 7 | 0 | 3 |
| Garn | 3 | 1 | 2 |
| Llanaelhafn | 1 | 10 | 0 |
| Llandudno | 4 | 2 | 0 |
| Llanllŷfi | 1 | 0 | 5 |
| Pontycwm | 2 | 8 | 0 |
| Pwllheli | 29 | 4 | 5 |
| Tyddynsion | 2 | 11 | 8 |
| DENBIGHSHIRE— | | | |
| Denbigh | 3 | 1 | 0 |
| Llanellian | 0 | 10 | 0 |
| Llangollen, Proceeds of Lecture | 2 | 2 | 8 |

| | £ | s. | d. |
|-------------------------------------|----|----|----|
| Llanseilin | 0 | 10 | 0 |
| Wrexham, Proceeds of Lecture | 2 | 10 | 0 |
| MONTGOMERYSHIRE— | | | |
| Newtown | 32 | 16 | 3 |
| Contributions, for Dove | 2 | 12 | 6 |
| Do, for Haiti Schools | 5 | 0 | 0 |
| Welsphool, Proceeds of Lecture | 0 | 11 | 6 |
| SOUTH WALES. | | | |
| BRECKNOCKSHIRE— | | | |
| Berthlwyd | 0 | 17 | 3 |
| Brecon— | | | |
| Kensington | 3 | 10 | 0 |
| Watergate | 3 | 0 | 0 |
| Soar | 1 | 8 | 2 |
| GLAMORGANSHIRE— | | | |
| Aberdare | 3 | 17 | 6 |
| Contributions, for Dove | 1 | 0 | 0 |
| Hengoed | 3 | 12 | 7 |
| Hirwain | 9 | 2 | 3 |
| Sunday School, for Dove | 0 | 12 | 0 |
| Mertlhy Tydvil, High Street | 10 | 8 | 0 |
| Swansea— | | | |
| Bethesda | 14 | 11 | 0 |
| York Place | 10 | 3 | 6 |
| Contributions, for Dove | 0 | 10 | 0 |
| MONMOUTHSHIRE— | | | |
| Abercarnae | 2 | 8 | 8 |
| Abergavenny, for Dove | 0 | 15 | 0 |
| Bassaleg, Bethel | 3 | 0 | 3 |
| Castletown | 9 | 5 | 9 |
| Pontypool, for Dove | 0 | 11 | 8 |
| Risca | 3 | 6 | 1 |
| St. Dride's | 2 | 15 | 0 |
| St. Mellon's | 2 | 11 | 6 |
| PENBROKESHIRE— | | | |
| Blaenynwaun | 9 | 17 | 10 |
| Cilywyr | 6 | 6 | 10 |
| Haverfordwest | 30 | 12 | 6 |
| Middlemill | 34 | 4 | 3 |
| Collection, St. David's and Tretio | 1 | 6 | 6 |
| Penuel | 2 | 13 | 0 |
| Salem | 1 | 5 | 6 |
| Soan | 3 | 17 | 0 |
| Trehale, for Dove | 0 | 10 | 0 |
| RADNORSHIRE— | | | |
| Dolou and Rhyader | 3 | 14 | 6 |
| Rock and Franksbridge | 2 | 15 | 11 |
| SCOTLAND. | | | |
| Aberdeen | 14 | 17 | 3 |
| Contributions, for African Press | 10 | 0 | 0 |
| Blackfriars Street | 2 | 6 | 0 |
| Correction Wynd, for Africa | 16 | 1 | 2 |
| John Street | 17 | 5 | 6 |
| Contribution, for African Press | 5 | 0 | 0 |
| Silver Street | 5 | 0 | 0 |
| Stewartfield, Congregational Church | 2 | 0 | 0 |
| Tough | 2 | 0 | 0 |
| | 74 | 9 | 11 |
| Less expenses | 0 | 13 | 6 |
| | 73 | 16 | 5 |

| | £ | s. | d. |
|--------------------------------------|-----|----|----|
| Anstruther | 10 | 15 | 0 |
| Contributions, for Dove | 0 | 12 | 6 |
| Arbroath | 2 | 4 | 0 |
| Berwick on Tweed | 17 | 10 | 0 |
| Blair Athol | 2 | 4 | 7 |
| Cupar | 9 | 5 | 0 |
| Contributions, for Africa | 2 | 0 | 0 |
| Do, for Dove | 2 | 4 | 3 |
| Dundee | 10 | 9 | 6 |
| Lindsay Street | 1 | 1 | 0 |
| Meadow Side | 3 | 0 | 0 |
| Do, for Translations | 6 | 0 | 0 |
| Seagate | 6 | 0 | 0 |
| Dunfermline | 3 | 12 | 0 |
| Contribution, for African Press | 2 | 0 | 0 |
| Do, for Dove | 1 | 15 | 6 |
| First Church | 11 | 10 | 0 |
| Second Church | 17 | 3 | 1 |
| Edinburgh | 19 | 6 | 5 |
| Adam Square | 2 | 13 | 5 |
| Contributions, for Dove | 1 | 6 | 7 |
| Elder Street | 68 | 5 | 3 |
| Contributions, for Trinidad School | 4 | 17 | 9 |
| Do, for Dove | 4 | 3 | 6 |
| Minto House | 7 | 5 | 4 |
| Tabernacle | 20 | 9 | 0 |
| Falkirk | 0 | 10 | 0 |
| Glasgow | 156 | 12 | 0 |
| Contributions, for Africa | 3 | 10 | 0 |
| Do, for Dove | 3 | 8 | 0 |
| Do, for Jamaica | 1 | 10 | 0 |
| Do, for Translations | 30 | 0 | 0 |
| Inverness | 3 | 4 | 0 |
| Kirkaldy | 10 | 16 | 6 |
| Contributions, for Translations | 3 | 6 | 6 |
| Montrose | 5 | 1 | 0 |
| Less expenses | 0 | 6 | 0 |
| | 4 | 15 | 0 |
| Perth | 14 | 9 | 2 |
| Contributions, F. E. | 2 | 6 | 0 |
| St. Andrew's | 9 | 19 | 6 |
| Contributions, for Dove | 1 | 16 | 0 |
| Stirling | 12 | 4 | 6 |
| Contributions, for Translations | 1 | 17 | 6 |
| Tobermory, for Dove | 1 | 2 | 3 |
| Westray, Sunday School, for Dove | 1 | 3 | 3 |
| IRELAND. | | | |
| Cionnuel | 0 | 5 | 6 |
| Dublin | 1 | 11 | 0 |
| Easky | 1 | 0 | 0 |
| FOREIGN. | | | |
| ASIA. | | | |
| Agra | 108 | 5 | 0 |
| Ceylon— | | | |
| Colombo | 131 | 14 | 7 |
| Kandy | 106 | 18 | 2 |
| Matura | 30 | 5 | 11 |
| Howrah | 26 | 16 | 0 |
| WEST INDIES. | | | |
| Bahamas— | | | |
| Grand Cay | 61 | 6 | 4 |
| Jamaica— | | | |
| Brown's Town and Bethany, for Africa | 16 | 2 | 6 |
| Do, for Jamaica | 27 | 0 | 0 |
| Trinidad | 31 | 13 | 10 |

Received during the months of April and May, 1848.

| ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY. | | £ s. d. | American and Foreign Bible Society, for <i>Translations</i> | £ s. d. | 204 10 11 | Jackson, Mr. E. S., for <i>Debt</i> | £ s. d. | 1 1 0 |
|--|---------|---------|---|---------|-----------|--|---------|-------|
| Annual Meeting at Exeter Hall..... | 113 1 4 | | Bankhart, F., Esq., for <i>Debt</i> | 3 0 0 | | Jackson, Miss, for <i>do.</i> | 1 0 0 | |
| Do., at Finsbury Chapel..... | 15 16 0 | | Barber, Mrs., and the Misses, for <i>do.</i> | 1 0 0 | | Jones, Mr., for <i>do.</i> | 1 1 0 | |
| Do., Juvenile Associations, at Finsbury Chapel..... | 1 1 3 | | Bartlenore, Mrs., Castleton Hall, for <i>do.</i> | 50 0 0 | | Low, James, Esq., for <i>do.</i> | 5 0 0 | |
| Annual Sermon at Surrey Chapel..... | 17 6 6 | | Basnett, Mr., for <i>do.</i> | 2 0 0 | | Lowe, George, Esq., for <i>do.</i> | 10 0 0 | |
| Do., at Poultry Chapel..... | 36 15 1 | | Beeby, Mrs., for <i>do.</i> | 5 0 0 | | Lush, Robert, Esq., for <i>do.</i> | 21 0 0 | |
| Alie Street, Little..... | 6 5 0 | | Bloss, Mrs..... | 10 0 0 | | M. N..... | 2 0 0 | |
| Bow..... | 5 4 8 | | Boysfield, J. R., Esq., for <i>Debt</i> | 20 0 0 | | Marten, Mrs., R. G., for <i>Theological Institution, Jamaica</i> | 0 10 0 | |
| Brentford, New..... | 10 3 2 | | Boyce, Executors of the late Mr., by John Penny, Esq..... | 100 0 0 | | Do., for <i>Patna Orphan Refuge</i> | 0 10 0 | |
| Buttesland Street, Hoxton..... | 4 3 6 | | Brown, Mr., for <i>Debt</i> | 0 10 0 | | Marten, Mr. H., Collected by..... | 0 5 0 | |
| Camberwell..... | 41 2 2 | | Brunier, Miss, for <i>do.</i> | 10 0 0 | | Do., do., for <i>Dove</i> | 0 5 0 | |
| Charles Street, Kensington..... | 2 7 6 | | Carey, Mrs., box by..... | 1 0 0 | | Millar, W. H., Esq., for <i>Debt</i> | 15 15 0 | |
| Chelsea, Paradise Chapel..... | 2 6 6 | | Carter, Mrs., for <i>Debt</i> | 1 0 0 | | Moore, George, Esq., for <i>do.</i> | 5 0 0 | |
| Church Street, Blackfriars (moiety)..... | 3 5 6 | | Collins, W., Esq., for <i>do.</i> | 25 0 0 | | Mullins, Mrs., for <i>do.</i> | 2 2 0 | |
| Deptford, Lower Road..... | 4 1 6 | | Colls, Mr., for <i>do.</i> | 1 1 0 | | Nash, W. W., Esq., for <i>do.</i> | 25 0 0 | |
| Devonshire Square..... | 38 7 6 | | Cox, Rev. F. A., D.D., for <i>do.</i> | 10 0 0 | | Nash, Mrs., for <i>do.</i> | 25 0 0 | |
| Eagle Street..... | 9 16 0 | | Cox, Mrs. F. A., for <i>do.</i> | 5 0 0 | | Nelson, Thomas, Esq., Graham's Town, for <i>do.</i> | 50 0 0 | |
| Eldon Street..... | 6 0 0 | | Danford, John, Esq., for <i>do.</i> | 10 0 0 | | Olney, Mr. Thomas, for <i>do.</i> | 5 0 9 | |
| Gravesend..... | 7 14 8 | | Daniell, R. P., Esq., for <i>do.</i> | 5 5 0 | | Pontifex, Mrs., for <i>do.</i> | 0 10 0 | |
| Greenwich, Lewisham Road..... | 5 10 0 | | Deane, Messrs. G. and J., for <i>do.</i> | 10 0 0 | | Robarts, H., Esq., for <i>do.</i> | 10 10 0 | |
| Hampstead, Hollybush Hill..... | 1 12 5 | | Freeman, Mr. G. S., for <i>do.</i> | 5 0 0 | | Roe, F., Esq., for <i>do.</i> | 20 0 0 | |
| Hatcham..... | 6 0 0 | | Friend..... | 1 0 0 | | Russell, Rev. Joshua, in part of £100, for <i>do.</i> | 50 0 0 | |
| Henrietta Street..... | 8 17 4 | | Friend, by Rev. Joseph Angus, for <i>Debt</i> | 250 0 0 | | Scars, Mr. Thomas..... | 5 0 0 | |
| Hilgate..... | 3 14 6 | | Friend..... | 0 17 0 | | Friend, by Rev. Dr. Cox..... | 7 0 0 | |
| Islington Green..... | 14 16 6 | | Friend, by Rev. Dr. Cox..... | 7 0 0 | | Friend..... | 100 0 0 | |
| New Park Street..... | 17 8 6 | | Friend..... | 1 0 0 | | Smith, Mr. J. J., for <i>do.</i> | 5 5 0 | |
| Prescot Street, Little..... | 9 17 2 | | Friend, Camberwell, for <i>Debt</i> | 2 0 0 | | Stearne, Rev. Dr., for <i>do.</i> | 10 0 0 | |
| Regent Street, Lambeth..... | 18 3 0 | | Friend, do., for <i>do.</i> | 2 0 0 | | Tatnall, Mrs., Children, for <i>Dove</i> | 0 13 3 | |
| Romford..... | 2 10 7 | | Friends' Educational Society, for <i>Haiti Schools</i> | 45 0 0 | | Tosswill, C. S., Esq., for <i>Debt</i> | 10 0 0 | |
| Romney Street..... | 3 11 0 | | Gouldsmith, Mrs., for <i>Debt</i> | 50 0 0 | | W. W., for <i>do.</i> | 1 0 0 | |
| Salters' Hall..... | 11 0 0 | | Green, S., Esq., for <i>do.</i> | 5 0 0 | | Warmington, Mr. Joseph, for <i>do.</i> | 5 0 0 | |
| Shoreditch, Austin St., Do., Ebenezer (and box)..... | 1 3 4 | | Griffiths, J., Esq., for <i>do.</i> | 1 1 0 | | Ivellwisher..... | 5 0 0 | |
| Spencer Place..... | 5 7 2 | | Gurney, W. B., Esq., for <i>do.</i> | 250 0 0 | | Westley, Mr., for <i>Debt</i> | 1 1 0 | |
| Tottenham..... | 20 0 0 | | H..... | 5 0 0 | | Whitchurch, Mrs., for <i>do.</i> | 5 0 0 | |
| Unicorn Yard..... | 7 4 7 | | H., Mrs., by Rev. Joseph Angus..... | 5 0 0 | | Wilkin, Miss, Collected by..... | 1 16 3 | |
| Vernon Chapel, Pentonville..... | 4 14 0 | | Haldane, A., Esq., for <i>Debt</i> | 10 0 0 | | Young, T., Esq., for <i>Debt</i> | 5 5 0 | |
| <i>Annual Subscriptions.</i> | | | Hamlin, Capt., Greenock..... | 1 0 0 | | Young, Mrs., for <i>do.</i> | 1 1 0 | |
| Clarke, Rev. O..... | 1 1 0 | | Hanson, Joseph, Esq., for <i>Debt</i> | 25 0 0 | | Young, Miss, and Miss Ryder, for <i>do.</i> | 0 10 0 | |
| Dallas, Mrs..... | 2 2 0 | | Harwood, J. U., Esq., for <i>do.</i> | 2 2 0 | | Sums under 10s. (Camberwell), for <i>do.</i> | 0 15 0 | |
| Giles, Edward, Esq..... | 1 1 0 | | Heath, Mr., for <i>do.</i> | 5 0 0 | | <i>Legacy.</i> | | |
| Halford, J. F., Esq..... | 1 10 0 | | Heath, Mr. H., for <i>do.</i> | 1 0 0 | | Le Mare, Mr., by Mr. J. R. Le Mare..... | 10 0 0 | |
| Hassall, Mrs..... | 1 1 0 | | Heath, Mr. W. F., for <i>do.</i> | 1 1 0 | | <i>LONDON AND MIDDLESEX AUXILIARIES.</i> | | |
| Huntley, Miss..... | 1 1 0 | | Hepburn, Thomas, Esq., for <i>do.</i> | 10 0 0 | | Alle Street, Little, Sunday School..... | 1 4 4 | |
| Maclaren, D., Esq..... | 1 0 0 | | Hepburn, Mrs., for <i>do.</i> | 5 0 0 | | Do., do., for <i>Dove</i> | 0 0 0 | |
| Marten, Mrs. R. G..... | 1 0 0 | | Hepburn, John, Esq., for <i>do.</i> | 5 5 0 | | | | |
| Marten, Mr. H..... | 0 10 0 | | Hills, Mrs. F., for <i>do.</i> | 5 0 0 | | | | |
| Newton, Mrs..... | 1 0 0 | | Hoby, Rev. Dr., for <i>do.</i> | 25 0 0 | | | | |
| Newton, Miss..... | 0 10 0 | | Howard, Mrs., for <i>do.</i> | 0 10 0 | | | | |
| Taylor, Mrs., Whetstone..... | 1 0 0 | | Ivatts, Mr., for <i>do.</i> | 0 10 0 | | | | |
| Thomson, Rev. Dr..... | 1 1 0 | | | | | | | |
| Wheeler, Mr. D. D..... | 1 1 0 | | | | | | | |
| <i>Donations.</i> | | | | | | | | |
| Allen, J. H., Esq., for <i>Debt</i> | 50 0 0 | | | | | | | |

| | £ | s. | d. |
|---|----|----|----|
| Church Street, Blackfriars | 5 | 9 | 4 |
| Harlington— | | | |
| Collections | 7 | 0 | 0 |
| Contributions | 1 | 0 | 0 |
| Ielington— | | | |
| Contributions | 3 | 10 | 0 |
| Do., Sunday School | 1 | 3 | 0 |
| John Street | 42 | 0 | 0 |
| Contributions, for African School | 1 | 10 | 2 |
| Maze Pond | 13 | 11 | 0 |
| Prescot Street, Little, Sunday School, for Dove | 0 | 10 | 0 |
| Regent Street, Lambeth— | | | |
| Friend, for Debt | 5 | 0 | 0 |
| Spencer Place, Juvenile Association | 4 | 5 | 10 |
| Totteridge & Whetstone Wood, J. Esq. | 10 | 0 | 0 |
| Trinity Chapel, Sunday School, for Dove | 0 | 10 | 8 |
| Walworth, Horsley St., Sunday School | 2 | 5 | 7 |
| Walworth, Lion Street | 24 | 0 | 0 |
| BEDFORDSHIRE. | | | |
| Bedford, Old Meeting (moiety) | 28 | 12 | 4 |
| Luton, Wellington St., Contributions, for Ceylon School | 2 | 15 | 0 |
| BUCKINGHAMSHIRE. | | | |
| Chesham— | | | |
| Collection | 7 | 2 | 4 |
| Kingshill, Little— | | | |
| Collection | 1 | 9 | 0 |
| Contributions | 3 | 14 | 6 |
| Do., Sunday School | 0 | 11 | 6 |
| Stony Stratford— | | | |
| Contributions, for Dove | 1 | 7 | 3 |
| CAMBRIDGESHIRE. | | | |
| Cambridge— | | | |
| Contributions, for Female Schools in India | 14 | 3 | 0 |
| Do., for Dove | 4 | 6 | 0 |
| Wisbeach— | | | |
| Dawbarn, Thos., Esq., A. S. | 1 | 0 | 0 |
| DEVONSHIRE. | | | |
| Bradninch— | | | |
| Collection | 1 | 11 | 0 |
| Contributions | 2 | 15 | 7 |
| Culmstock— | | | |
| Collection | 1 | 4 | 0 |
| Contributions | 0 | 4 | 6 |
| Exeter— | | | |
| Bartholomew Chapel— | | | |
| Collections | 4 | 18 | 4 |
| Contributions | 1 | 14 | 0 |
| South Street— | | | |
| Collections | 5 | 16 | 9 |
| Paignton— | | | |
| Friend to Missions ... | 5 | 0 | 0 |
| Torrington— | | | |
| Contributions, for Dove | 0 | 10 | 0 |
| DONSETSHIRE. | | | |
| Bourton— | | | |
| Collection | 1 | 10 | 6 |
| Contributions | 1 | 17 | 9 |
| Do., for Dove | 0 | 7 | 0 |
| Do., Sunday School | 0 | 9 | 4 |

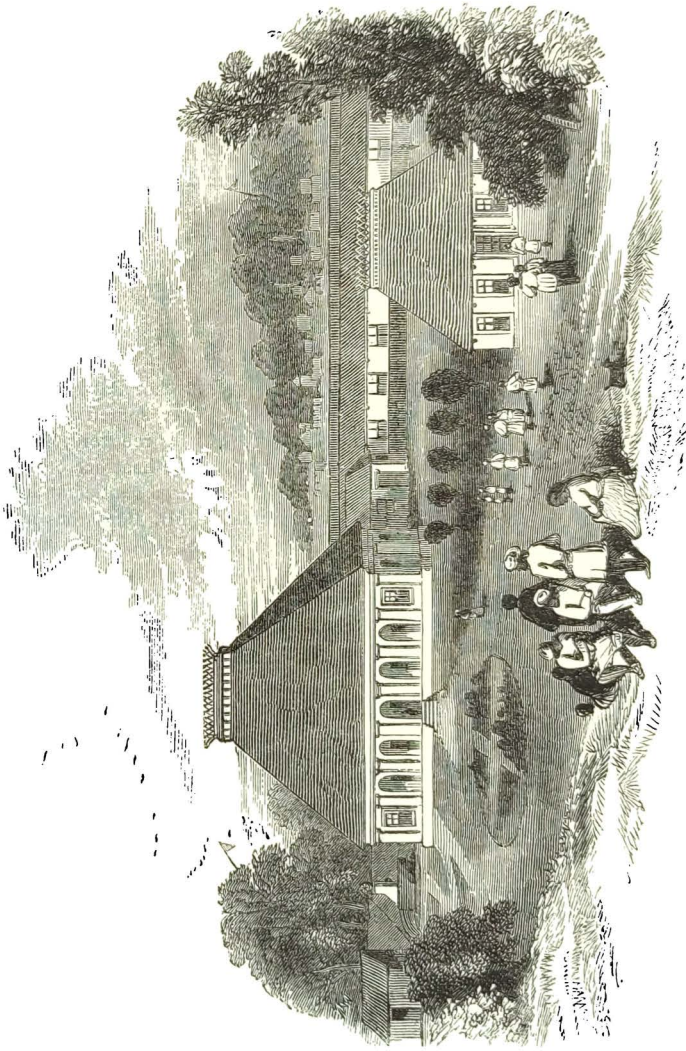
| | £ | s. | d. |
|---|-----|----|----|
| Bridport— | | | |
| Collection | 2 | 3 | 10 |
| Gillingham— | | | |
| Collection | 1 | 14 | 3 |
| Contributions | 2 | 6 | 3 |
| Do., for Dove | 0 | 19 | 6 |
| Weymouth— | | | |
| Collections | 11 | 4 | 0 |
| Contributions | 8 | 15 | 6 |
| Do., Sunday School | 10 | 0 | 6 |
| DURHAM. | | | |
| Hartlepool— | | | |
| Hunter, Mr. William | 1 | 1 | 0 |
| ESSEX. | | | |
| Braintree— | | | |
| Collections | 14 | 9 | 2 |
| Contributions | 1 | 16 | 6 |
| Earl's Colne— | | | |
| Collections | 3 | 10 | 11 |
| Contributions | 3 | 0 | 0 |
| Maldon | 8 | 10 | 8 |
| Romford— | | | |
| Sunday School | 0 | 10 | 11 |
| Terling— | | | |
| Kemp, Mrs., A.S. two years | 2 | 2 | 0 |
| GLOUCESTERSHIRE. | | | |
| A Gloucestershire Teetotaler | 5 | 0 | 0 |
| HAMPSHIRE. | | | |
| Southsea— | | | |
| Edminson, Mr. John ... | 2 | 0 | 0 |
| HERTFORDSHIRE. | | | |
| Berkhamstead— | | | |
| Baldwin, Mr. | 1 | 10 | 0 |
| KENT. | | | |
| Biddenden— | | | |
| Sunday School, for Dove | 1 | 8 | 7 |
| Edenbridge— | | | |
| Contributions, for do. | 0 | 13 | 0 |
| Gravesend— | | | |
| Sunday School, Proceeds of Lecture ... | 1 | 0 | 0 |
| Greenwich— | | | |
| Lewisham Road— | | | |
| Collection | 4 | 2 | 4 |
| Contributions | 13 | 18 | 6 |
| Do., Sun. Schools | 3 | 0 | 0 |
| Ramsgate— | | | |
| Kitson, George, Esq., for Debt | 5 | 0 | 0 |
| Sandhurst— | | | |
| Collection | 9 | 2 | 0 |
| Sunday School | 0 | 8 | 0 |
| Smarden— | | | |
| Collection | 3 | 0 | 0 |
| Contributions | 1 | 11 | 0 |
| Woolwich, on account, by Rev. John Cox | 8 | 0 | 0 |
| LANCASHIRE. | | | |
| Liverpool— | | | |
| Negros' Friend Society, for Jamaica Theological Institution | 10 | 0 | 0 |
| Do., for Brown's Town Schools | 10 | 0 | 0 |
| Rochdale— | | | |
| Kelsall, H., Esq., for Debt | 250 | 0 | 0 |

| | £ | s. | d. |
|--|-----|----|----|
| Spark Bridge— | | | |
| Feil, John, Esq., A.S. | 5 | 0 | 0 |
| Do., for Debt | 20 | 0 | 0 |
| LEICESTERSHIRE. | | | |
| Leicester— | | | |
| Robinson, C. B., Esq., for Debt | 20 | 0 | 0 |
| NORTHAMPTONSHIRE. | | | |
| Northampton, College Street, balance of 1847—8 | 9 | 10 | 1 |
| Do., 1848—9, on account, by Rev. Dr. Cox | 25 | 0 | 0 |
| Wollaston— | | | |
| Ward, Mr. | 10 | 0 | 0 |
| NOTTINGHAMSHIRE. | | | |
| Collingham— | | | |
| Nichols, Mrs., for Debt | 30 | 0 | 0 |
| Nottingham— | | | |
| Heard, John, Esq., for Debt | 10 | 0 | 0 |
| Lomax, E., Esq., for do. | 10 | 0 | 0 |
| Juvenile Auxiliary, additional | 2 | 12 | 0 |
| SOMERSETSHIRE. | | | |
| Beckington— | | | |
| Collection | 3 | 8 | 2 |
| Sunday School, for Dove | 0 | 9 | 0 |
| Bristol, 1847-8, balance Do., 1848-9, on account | 29 | 15 | 5 |
| B. B., for Debt | 374 | 17 | 2 |
| Cross, Rev. W. J. | 5 | 0 | 0 |
| Leonard, R., Esq., for Debt | 3 | 3 | 0 |
| Sherring, R. B., Esq., for Africa | 50 | 0 | 0 |
| Frome, on account | 5 | 0 | 0 |
| Horsington— | | | |
| Collection | 60 | 0 | 0 |
| Keynsham— | | | |
| Sunday School, for Dove | 1 | 10 | 0 |
| Laverton— | | | |
| Collection, &c. | 1 | 12 | 0 |
| Paulton— | | | |
| Sunday School, for Dove | 5 | 11 | 6 |
| Wincanton— | | | |
| Collection | 2 | 15 | 10 |
| Contributions | 5 | 18 | 5 |
| Do., Sunday School | 5 | 14 | 4 |
| Do., do., for Dove | 0 | 6 | 9 |
| Do., do., for Dove | 0 | 5 | 6 |
| STAFFORDSHIRE. | | | |
| Walsall, Goodall Street— | | | |
| Sunday School, for Dove | 1 | 10 | 0 |
| SUFFOLK. | | | |
| Framsden— | | | |
| Sunday School, for Dove | 0 | 11 | 5 |
| Ipswich— | | | |
| Contributions, by Miss S. Goodchild | 1 | 16 | 6 |
| Do., by S. Sherman | 2 | 4 | 4 |
| "Principle," for Debt | 5 | 0 | 0 |
| Otley— | | | |
| Collection | 2 | 19 | 10 |
| Contributions | 2 | 10 | 0 |

| | | £ s. d. | | | £ s. d. | | | £ s. d. |
|------------------------|----|---------|----------------------------|----------------------------|---------|----------------|---|-----------------------------|
| SURREY. | | | Westbury, Penknapp— | | | Irvine— | | |
| Kingston | 4 | 10 | 0 | Collection | 1 | 12 | 6 | Cunninghame, W., |
| | | | | Contributions | 7 | 0 | 4 | Esq., Lainshaw..... |
| | | | | Do., for <i>Dove</i> | 1 | 0 | 0 | Pittsigo, New— |
| SUSSEX. | | | | Westbury Leigh— | | | | Contributions, by Mr. |
| Hailsham— | | | | Collections | 6 | 5 | 8 | James Leslie..... |
| Collection, &c., for | | | | Sunday School | 0 | 14 | 4 | |
| 1847-8..... | 5 | 12 | 0 | Wotton Bassett— | | | | |
| | | | | Contributions | 1 | 10 | 0 | |
| WARWICKSHIRE. | | | | WORCESTERSHIRE. | | | | FOREIGN. |
| Birmingham— | | | | Bewdley, on account ... | 1 | 7 | 9 | AFRICA. |
| Hobr, J. W., Esq., for | | | | Stourbridge— | | | | Clarence..... |
| <i>Debt</i> | 10 | 10 | 0 | Dorrieutt, Mrs., for | | | | |
| Leamington | | | | <i>India</i> | 1 | 1 | 0 | AMERICA. |
| Williamson, Mrs., for | | | | Upton on Severn— | | | | Montreal— |
| <i>do.</i> | 50 | 0 | 0 | Barnard, Mr. W. | 0 | 10 | 6 | Cramp, Rev. J. M., |
| | | | | | | | | A. S. |
| | | | | YORKSHIRE. | | | | St. Helen's Street..... |
| | | | | Hull— | | | | St. Morris' Street |
| | | | | Toft, Mrs., by Mr. T. | | | | |
| | | | | Sykes | 50 | 0 | 0 | |
| | | | | Kilham | 7 | 0 | 0 | JAMAICA. |
| | | | | | | | | Annotto Bay— |
| | | | | | | | | Collection |
| | | | | | | | | Boyce's Mount— |
| | | | | | | | | Collection (additional) |
| | | | | | | | | Jericho— |
| | | | | | | | | Collection |
| | | | | | | | | Contribution |
| | | | | | | | | Kingston— |
| | | | | | | | | East Queen Street, for |
| | | | | | | | | <i>Africa</i> |
| | | | | | | | | Do., for <i>Haiti</i> |
| | | | | | | | | Hanover Street, Mavis |
| | | | | | | | | Bank, and Mount |
| | | | | | | | | Charles |
| | | | | | | | | Mount Hermon— |
| | | | | | | | | Collection |
| | | | | | | | | Contributions |
| | | | | | | | | Mount Nebo— |
| | | | | | | | | Collection |
| | | | | | | | | Peaceful Retreat— |
| | | | | | | | | Collection |
| | | | | | | | | St. Ann's Bay— |
| | | | | | | | | Collection (additional) |
| | | | | | | | | Contributions |
| | | | | | | | | Smyrna— |
| | | | | | | | | Collection |
| | | | | | | | | Stacey Ville— |
| | | | | | | | | Contribution |
| | | | | | | | | Yallahs— |
| | | | | | | | | Collection |
| | | | | | | | | |
| | | | | | | | | VAN DIEMAN'S LAND. |
| | | | | | | | | Lauceston, by Rev. H. |
| | | | | | | | | Dowling..... |
| | | | | | | | | |

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, 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 CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

THE MISSIONARY HERALD.



CHITAU RAH, HINDOSTHAN.

ASIA.

CALCUTTA.

In a letter dated May 2nd, Mr. Thomas says, "I have not much to write about in reference to the mission just now, nor time to write. You will be pleased to hear that two believers were baptized at Bow Bazar last sabbath, one of them a Hindu female, the wife of one of the members of the church, the other a young East Indian, also nearly related to several of our members. We have several interesting cases, and I hope to baptize again at the end of this month, and shall probably experience a repetition of that pleasure after the lapse of another month or so. A good work appears to have commenced. Oh, that it may go on and increase!"

Mr. Wenger says, under the same date, "There has been a rumour here that after the annual meeting you will pay us a visit at Calcutta. I believe if this rumour be true, your visit will be both very acceptable and very useful; but as I can hardly bring myself to believe that you will choose this season of the year for it, I confidently forward this to your address. We are all pretty well, which at this season of the year is a great privilege."

BARISAL.

Mr. Thomas says, "We have heard from our esteemed brother Page at Barisal, He has been very ill, dangerously so, but God has mercifully spared him. Our last letters, received a day or two ago, spoke favourably of his recovery, though I am by no means without apprehension concerning him. The heat has been very trying, but for the present he and his family are under cover, a gentleman having consented to let them share a portion of his residence. Mr. Page has at last succeeded, with very great difficulty, in securing a plot of ground in which to build himself a house. The execution of this work will prove tedious, and probably much more expensive than was expected. I hope his life will be preserved and his health restored, for he is a very valuable and devoted missionary."

CHITAURAH.

The engraving on the first page of this number gives a view of the Mission House, Chapel, and Schoolroom at Chitaurah, a village near Agra, all of which have been raised principally by the exertions of Christian friends in that city. To the right are seen native Christian dwellings, which were built that they might afford an asylum to converts who were driven from their homes, or deprived of their land on account of their reception of the gospel; and part of the native village appears in the distance. Mr. Smith, who labours here, writes as follows:—

Since my last, our mission here has, I trust, advanced in the right way, although its course has been a most chequered one. Sometimes appearances have cheered us and made us hope that God's set time to favour us had come; we have been filled with pleasing expectations of sinners turning to the Saviour; strong convictions of the truth have been manifested by many, and the resolves of others have appeared so strong that we thought them prepared to leave all for Christ: but alas! in the hour of trial and persecution, our hopes and expectations have been dashed to the ground; we have had the pain of see-

ing those of whose conversion and piety we entertained no doubt, giving way in the hour of trial, and indirectly by their conduct denying the Lord that bought them. Thus our faith has been tried, and we have had to proceed with trembling, in the midst of doubts, hopes, and fears, which can only be known by being experienced. At this time we have much need of the united prayers of all who love Zion, that God would strengthen our native brethren who are called upon to suffer persecutions of no ordinary kind; their wives and children are enticed away from them, a nai has not ventured to shave them for the last month, and the dhoobi also refuses to wash for them; they are indeed subjected to every species of annoyance that can be invented. And when we consider that they are mostly unlettered and Christians of but a short date, it is not surprising that some amongst them should have been found whose faith and principles were not sufficiently established to enable them to bear up under the loss of all things, and still retain their integrity. One most trying case has occurred;—a man on joining us was forsaken by his wife and three children; he persisted in remaining with us, and his wife and two children, a boy and girl, shortly after came and lived with him. They resided in the mission village here for upwards of six months in peace and comfort: the man was consistent in his life, and appeared to be growing in grace; he frequently engaged in our prayer-meetings, and his language was such as might be expected from a humble Christian, whose dependence is on another and not on himself. His wife attended chapel regularly, and at last requested to be baptized; the two children had however been married subsequently to their coming to live with us, and the time having come for them to join their respective partners, the girl was sent away with her husband, amidst many professions of friendship on the part of his family. The mother was reconciled to the parting with her daughter by the expectation that, according to usage, her place would be filled by her son's wife, who was to come in a few days. Instead of this, however, some of her relations came and asked the boy to spend a few days with them previous to bringing her home. The father, not suspecting foul play, permitted him to go, and persuasions, threats, and promises succeeded in retaining him, so that he returned no more; added to this the daughter's husband would not permit her to visit her parents again; thus they were deprived of all their children. The mother became sad, and meeting with some of her former friends, was soon made dissatisfied; she then commenced using all the art she possessed to get our brother to leave us and join his caste again; she annoyed him daily, and at last managed to convey all his things away. I was present when she had accomplished this, and the poor man said,

"Take all I have, and I will support you as far as I am able, only leave me in peace, for you have almost taken my life." This, however, would not satisfy her, and she sat by his door three days without eating any thing openly, and said she would perish there unless he accompanied her. I promised to get her a house in her old village, and that she should have a little to support herself with if she would go away—but no, she said she would throw herself into my well. I then said, if her husband wished to go with her, I would not hinder him; but he refused. She threw herself on the ground like a maniac, with such force that I really feared she would kill herself. I remained with the poor man until eleven o'clock, P.M., on the third day, and seeing there was no hope of success, she departed, saying that she would throw herself into the well in the morning. Before I left, two men came from the village to see what was the matter, and stated that the woman had raised all the village by her screams for help. Distracted and worn out by fasting and anxiety, our poor brother at last yielded to his infatuated wife; he went away and remained with her for three days, during which time I am told he scarcely left his bed, but upbraided his wife as being the destroyer of his peace, and said he would not stop with her, but that go where he might, he was a Christian. I fully anticipate his return in a day or two. You will perceive from this case how much we need help from above. The women are a great hindrance; I do not know an instance of relapse but what may be traced to their influence; they are so fond of weddings, pujas, and melas, which as Christians they cannot attend, that it makes them our most inveterate enemies; they are bad enough in the towns, but in the villages they are much more ignorant and superstitious, and their prejudices are such as almost to preclude the possibility of improvement. Our schools get on very indifferently. The children can almost work as soon as talk, and there are no incentives, such as the hope of government employ, to make the people anxious that their children should be educated; in short the rural population about us cannot appreciate education. We continue to preach regularly in the surrounding villages, and in many instances are encouraged by the reception we meet with. Whilst in others we are pained to hear the name of our blessed Redeemer made the subject of the rudest mockery. Truly "they know not what they do." Oh, for the converting power of the Spirit! this is what we most want. It is not the want of conviction, neither is it opposition, that hinders the progress of truth—hundreds about us have had their judgment convinced repeatedly—but there is generally the most disheartening indifference exhibited as to eternal things—a religion of the heart is neither understood nor desired, and every

thing spiritual is laughed at, so accustomed are they to see the god they worship, that their general request is, "show us God, and we will believe him." Here idolatry and superstition exist in their rudest forms. Our Christian village is on the whole going on well; we are building more houses. I married a couple of our people last week, the first Christian marriage celebrated in this place. It drew a large number of spectators

from the village, and various were the eulogiums in its favour; the people appeared struck at the simplicity of the service. Our daily worship and Sunday services are tolerably well attended; indeed I think on the whole, after comparing the state of our mission with what it was a year ago, we have reason to take courage and go forwards. May the Lord by his grace make us faithful and persevering in spite of the opposition of man.

BENARES.

Some success has recently cheered our brethren at this station. Mr. Small writes thus, May 9th:—

Since I last wrote you we have been privileged to administer the ordinance of baptism to four individuals, on a credible profession of repentance and faith, and to receive again into full communion one who on account of a sad fall (into intemperance) had about a year ago been excluded from fellowship with the church at Chunar, at that time under the pastoral charge of brother Heinig.

On the evening of Monday, April 17th, immediately before our regular week-evening native service, the baptism of Jahurun and Bundhoo (alias Sarah) took place. The baptismal service was held in the open air, the font being in the garden, between brother Smith's house and the chapel. As some were present who did not well understand the native language, among others a young Presbyterian missionary from America, the preparatory address by myself and one hymn were in English, another hymn and prayer, as well as the subsequent services, in-doors, being in the vernacular tongue. About forty or fifty persons were present, and among them two or three Roman catholic drummers who had never witnessed such a spectacle before, and who seemed much interested in the whole service. It happened to be brother Smith's turn to conduct the prayer-meeting, and he gave a very suitable and impressive exhortation on the occasion. Of the two native females thus received into the visible church of Christ, one had been brought up from early childhood in the family of Mr. Smith's daughter and son-in-law—members of our church—and so had long enjoyed the privileges of Christian instruction and example. She had offered herself as a candidate for the ordinance about six months before, but at that time we were not satisfied that a work of grace had been commenced in her heart. Latterly, however, we had good ground to trust that this was the case. The other native sister is considerably senior to the above mentioned—apparently about forty. She had been formerly a follower of the false prophet, but about two years ago, on the

death of her husband, she was taken into the family of one of our most aged sisters, widow Piebat, who furnished her with food and clothes in return for her services as a domestic. Here she first heard the fundamental truths of the gospel, and latterly attending regularly the means of grace at brother Smith's, and being further instructed in private by sister Smith and others, she appears to have grown in knowledge and grace very satisfactorily. Although unable to read, she had committed to memory the "Lord's Prayer," "Apostles' Creed," and several passages of scripture; and in prayer she pours forth her heart with much intelligence and fervour. She now attends Mrs. Small's little female school, where she even already makes herself useful as an assistant (she is a good sempstress), and when she has herself acquired the power to read and write, her services will be available for that department too.

We had another baptismal service last Lord's day evening, the 7th inst., at sunset. On this occasion brother Heinig conducted the preparatory service, and gave an address from Rom. vi. 3, 4, in Hindustani. I then (as on the former occasion) immersed the two professing disciples in the name of the triune God; and on the congregation re-assembling, by candlelight, I conducted, as usual, the English service, endeavouring to make a practical improvement of the solemnity by an exhortation founded on Col. iii. 1, &c. Afterwards, it being the first sabbath of the month, the ordinance of the Lord's supper was administered by brother Smith. Thus we each of us took a leading part in the sacred and refreshing services of the evening.

The two individuals who were then baptized were the European serjeant-major and bandmaster of a native corps lately arrived in the station, and the daughter of Solomon, one of our catechists. The former has been a pious professor for many years past, I believe, and for some time has been convinced of the scripturalness of our views of the sacraments, but has never till now met with a baptist

minister willing to administer the initiatory ordinance to him simply as a believer, and apart from all considerations as to what particular church he meant to become a member of, or as to his views on church government, and other minor matters. I was glad to welcome one whose views on this point so fully coincided with my own. He communed with us that evening after baptism, and I have no doubt (though I have not yet asked him) will become a member "in full communion" with us during his residence here.

The young disciple, who was also immersed on this occasion, had some time ago fallen into gross sin on being forsaken by her (nominally so) husband. But she has been received back into her father's family, and employed for many months as a servant in brother Heinig's family, where she has given much satisfaction, and her profession of deep repentance seems sincere, and we hope her to be a subject of grace.

Last evening, Monday the 8th, we held the monthly missionary prayer-meeting at our house. In this the missionaries of the London Society unite with us, the meetings being held every third month here (at Rajhaut), and the two other months at the London Mission new chapel at Sicrolos. Our hall, which is large (planned purposely to be used as a chapel till our proposed mission chapel is built), was quite full, consisting mostly of natives. The Rev. J. Kennedy, of the London Missionary Society, gave a most lively and impressive address in Hindustani, and brethren Smith and Jacob engaged in prayer.

I think I have not mentioned to you that the Thursday evening English service, which was for some months given up, for several reasons, was recommenced in the middle of March, and is conducted as formerly, Messrs. Kennedy, and Watt of the London Missionary Society and myself preaching alternately. During last cold season Mrs. Small

and I used frequently to attend the English services on Wednesday evenings at the Church Mission chapel, three or four miles off, and generally took tea with the missionaries after. From all this you will perceive that we are on the best of terms with our brother labourers here of all denominations; and we find it good to commune and dwell together in unity.

Last Friday evening we had a sweet little private prayer-meeting at our house, with special reference to these critical and disastrous times. Our party consisted of brother Kennedy and our pious and liberal military friend, Capt. F., the paymaster here, a staunch episcopalian, along with female members of our families. Thus the three denominations were represented. We have resolved to continue these meetings, or rather renew them, for two years ago we followed somewhat the same plan, and to meet at each other's houses alternately on the first Friday of each month.

May the Lord pour out more of his Spirit upon us all, grant a revival in our own souls and in the churches with which we are connected, and unite us all more and more to himself and to one another!

Brother Heinig tells me he has once more written to you about an increase of salary. In the present state of the Society's finances it is really painful to have to moot such a subject, but as Mr. Heinig has done so, I would only here back his request by saying, it is greatly needed, and that he is a labourer well worthy of his hire. I might say more, on other scores, but as I have already so often urged the point, and I feel for you (as well as him) who have to obtain the money, and yet cannot, I shall leave it entirely to your own tender mercies and discretion.

I have just heard, through Mr. Dannenberg, that you are expected in India soon! At that rate this will probably not be received by you, but by your substitute, whoever he be.

Our German brother, Mr. Heinig, gives the following account of a tour to Allahabad.

Myself and my native preacher, Solomon, left on the 25th of January to visit the large fair at Allahabad, held in celebration of the conflux of the Ganges and Jamna. On the road we frequently met those that carry water from the said conflux to Baijanath, a distance of about six weeks' march. We often engaged in conversation with them, which proved so convincing that many of them felt quite ashamed of their deed, and were on the point of returning home without having accomplished the wearisome and useless journey, but not having sufficient resolution, went with the multitude to do evil, and to wrong their own souls. I sincerely trust the time will soon arrive when they will receive that living water which will spring up into everlasting life.

I experienced a great deal of trouble and difficulty at the outset of my journey. We walked about eight cos (sixteen miles), which we had fixed for the first halting-place. Tired and exhausted, and my feet full of blisters, I waited anxiously for the bullock gary, in order to pitch the tent and take some refreshments. We waited till two o'clock in the afternoon, when one of my servants came, informing me that the gary was lying in the road about two cos (four miles) from the place we were sitting, and that the driver had returned to Benares to fetch stronger bullocks, as the former would not go on. There was no alternative, but we were obliged to return, and when coming on the spot where our gary was standing, we had to push it a considerable distance, under a grove of trees, and

after all the toil, about six o'clock in the evening we obtained our first meal, which we were very thankful for. Next day we went on to a place called Tamachabad, a short distance, about four cos (eight miles), as I still felt the effects of the last march. The people of this place listened tolerably well, and had much conversation with the passengers on the road. The next morning early we proceeded to Madhoganj, being five and a half cos (eleven miles). Here a shopkeeper invited us, and soon a great number of people were gathered together, who listened exceedingly well, and acknowledged their errors; but, poor people, being like sheep without a shepherd, and surrounded by soul-destroying wolves, the impression of the truth which they heard, I fear, will soon wear off. We then left for Ooj, six cos (twelve miles). On the road we met several belonging to Umritsir, in the Panjab, who returned from Gaya, where they had performed their devotions for their ancestors. These people listened remarkably well, and inquired much into the truth. One of them was their teacher and leader, a brahmin, who, after many questions, was at last silent; another of them was truly thankful for all he heard, and greatly delighted in hearing of Christ, who had come to save sinners, to purify them, and make them meet for heaven. I asked the brahmin why he was so quiet? I said, "Perhaps you count the cost of believing in Jesus, and of forsaking all idols and deotas hitherto worshipped?" He frankly said, "Yes, I fear I shall lose my rank." The other seemed determined to throw away his idols, and never make them an object of adoration again. I hope he may remain firm in his resolutions. Next day we arrived at Saidabad, being six cos (twelve miles); on the road we were much engaged in talking to the people that carry water from Allahabad to Baijanath, for there was an immense number of these people at this time; but, poor people, great will be their disappointment at the judgment-day, when they will find all their labour and toil has been in vain.

For the first time I had a thief in my tent, notwithstanding the watchman watching, or sleeping, before the tent. He stole a few of those most necessary articles which I took with me; and when he attempted to make off with my provision-box, I awoke, but he escaped. Next day we started for Allahabad, being nine cos (eighteen miles). On the road I met a man returning from Baijanath very lame. I asked the reason of his lameness; he said that it is the punishment which Mahadeo (the stone worshipped at Baijanath and throughout the country) had given him. I said, "No, but it is the fruit of your folly in acting so positively against your reason and against your slanders, for you see nothing but a stone there, and you pour only water upon it; you have spent your money, and for all

your trouble your legs are swollen, your whole body aches, none sympathizes with you, and the load of all your sins lies still heavy upon your conscience, and a great wonder it is that you still live; but it is the mercy of God that has hitherto supported you, in order that you may repent and turn from your dumb idols to serve the living God." When I told him what God had done for us through Christ Jesus, &c, a leader of the sect of Ramanand who was sitting aside, heard all I said. He, on my departure, came behind us, and as he also was bound for Allahabad, we entered into conversation with him. I was much surprised to hear his most minute acquaintance with the whole New Testament and many parts of the Old. He frequently quoted scripture passages, and in his whole conversation appeared decidedly for the truth as it is in Jesus. I showed him the necessity of acknowledging Christ by an open and decided confession and an entire forsaking of all those resources to which he had hitherto cleaved, which he promised to do; but oh, the heart is deceitful and desperately wicked, for at the fair he visited me several times in his full attire as a disciple of Ramanand, and although the truth of the word of God came powerfully home to his heart, so that he publicly declared that "Jesus is the only Saviour," yet he could not be prevailed upon to become a true disciple. However, still there is hope respecting such people, for what cannot be done by one missionary in one place, may yet be obtained by another missionary in another place.

I remained at the fair nine days. Myself and Solomon were daily engaged in proclaiming the blessed gospel to large crowds, which listened exceedingly well, and conversed in a very reasonable manner. The number of visitors was computed to be about 50,000, which it was said was far less than what it used to be. The people were not so eager after books as they generally are at other melas which I have visited, yet I distributed about 620 scriptures, including tracts.

On our return from the fair we conversed and preached to the people all the way, and called on the brethren at Mizzapor, where we were much pleased and refreshed with all we saw and heard. I preached in the bazar on Saturday, and on Sunday in the chapel. On Monday, early in the morning, we left for home, which we reached in the evening, and were thankful to find all well.

I had almost forgotten to mention that during the nine days I was at Allahabad, I had every night, except one, a thief come into my tent. Three times my tent was cut, but fortunately nothing was taken but my umbrella, the want of which I felt very much in the hot sun.

I have much reason to be thankful that my health has been preserved, so that I have been enabled regularly to pursue my missionary labours without the least interruption. I

and Solomon daily go forth among the people, and we generally secure a large number of hearers. I am at a loss for words to express the joy I feel with the way in which the people listen, and the approbation they manifest to the truths brought before them, and we often leave them loudly exclaiming, "Oh, how good and correct these truths are."

I am also very much cheered with many who come for religious conversation, who are evidently inquiring after the truth, and are not only convinced of the inefficiency of their idols, but assure me that they have for some time entirely given up worshipping them. Some have recently entreated me to read with them and explain regularly through the New Testament, and although they come a considerable distance from the interior of the city, yet they continue to attend daily, and appear quite in earnest in searching after the truth. The few hours I have to spare in the day I devote to translations. I have several works quite ready for the press. Mr. Thomas

has applied, through the "Oriental," for subscribers, but at present none have come forward, though many of the brethren have expressed a wish that these works should appear in print. Cannot you assist me from the "Translation Fund," as they have cost me much time and labour, and I have spent many a night over them? I have now in hand the revision of the New Testament.

A few months ago I was rather cast down in regard to Solomon's support, as G. Edmonstone, Esq., who had responded to our call, and provided for him during six months, left for England. This source having failed, I made application to several of the gentlemen of the station, but, with the exception of one, they refused to subscribe because he was a baptist. Just in this anxiety some friends wrote to Mr. Small from Bristol, stating that they were willing to support a native preacher. I plainly saw the hand of the Lord in this matter, and feel quite sure that he raised up these friends in this emergency.

MADRAS.

A very short letter has been received from Mr. T. C. Page, the steamer having sailed four days earlier than usual: the date is May 9th. He says, "I am in tolerable health. Mrs. Page is weakly."

AFRICA.

FERNANDO PO.

A letter dated March 22nd has been received from Dr. Prince, but so much damaged in its passage that many parts of it are illegible. It appears that the number of members in the church at Clarence, Dec. 31, 1847, was sixty-eight; and the number of persons baptized from the time of Mr. Sturgeon's death in August, 1846, to the end of 1847, fifteen. Of Mr. Saker, Dr. Prince says, "He lives and does much, but at great expense to his poor frame." He regrets to add of Miss Vitou, that "her health is very, very much impaired, which of course much affects the regularity of her day school."

BIMBIA.

From Jubilee, on the 28th of February, Mr. Merrick wrote as follows:—

I have just been delivered from a heavy affliction in the restoration of my dear wife from one of the most severe fits of illness she has had since her arrival in Africa, or indeed within her recollection. Our position for a whole week was truly distressing, in conse-

quence of the absence of medical aid; but our good God appeared in our behalf, and we at last obtained help from a surgeon of one of the palm-oil ships in the Cameroons River. By a letter which I have written to brother Newbegin, and which I have requested him

to forward to you after perusal, you will find that Dr. Prince did all he could to come to our assistance, but without success.

The whole district has lately been put into ferment in consequence of a young man having been killed by a shark. The poor fellow went to bathe, and was seized by the back, and in a few minutes the greater part of his spine was torn out. This is the second event of the sort that has taken place since my residence here. The first happened a few days after my arrival; and on the death of the young man you will remember that brother Duckett's life was threatened. On this occasion three poor men, two of them slaves, were accused of having bewitched the young man; and on last Lord's day morning they were seized, and carried to King William's town, where they were put in chains. After the morning service brother Saker and I went to the town where the young man killed by the shark resided, and met there a large number of King William's slaves assembled in council. Our appearance was of course highly unacceptable; but after a little persuasion silence was obtained while I addressed them about twenty minutes on the folly of their superstitions, and the necessity of seeking happiness and peace in Christ. We then proceeded to King William's house, and made inquiries about the men who had been accused of witchcraft, when I heard that they were in chains, but that they were not to be murdered, as used to be done in former days, but to be transported to Rummy. I requested King William to let me take one of the men to our village to live, to which he readily assented; sent and released him, and delivered him to me. Brother Saker and I brought the poor fellow to our village, but fearing lest the other man whom we had left in chains might be secretly destroyed, I returned to King William's house to ask for him also. One of the men accused of witchcraft having gone to market early in the morning, was not yet apprehended. During my second visit to King William's house the man returned from market, but on hearing that he had been accused of witchcraft, jumped out of his canoe, and running to our

village, got into Mr. Christian's house. A large body of King William's slaves immediately entered the village, surrounded Christian's house, and would have forced their way in had not brother Saker, Joseph Fuller, and others, guarded the door. They even attempted to drag away Joseph Fuller from the door, but as soon as they laid hands on him, brother Newbegin's dog seized the man, and bit him on the foot, which alarmed them a little. One man was for firing his musket into the house. Just as I was leaving King William's house with the second man I had rescued, a slave ran up with the information that the slaves had entered our village, and were going to break into Christian's house to seize Moembe, who had secreted himself there. King William immediately sent off his hat, and as soon as his slaves saw it, they were pacified, and left the village. "Moembe" remained with us till Monday evening, when I sent him and another man called Ewan, on board Mr. Lynslager's galliot to be taken to Clarence. The other man, Ndi, is now in the village, and is quite happy. But King William is being persecuted for having delivered the men to us, instead of killing them. His canoe, which was sent to market last Monday, has been detained by the Bush people, with all his men; and they have sent him word that instead of giving us the men to send to Clarence, he should have sent them on to the bush to be killed, and that unless he pay 200 bars (forty double pieces of cloth), his men shan't return. How the matter will end I cannot say. May the great Head of the church cause it to work together for the glory of his great name.

Our inquirer, "Moinda," gets on well. She attends regularly for instruction. She and her husband were with me yesterday morning. King William told me on sabbath last that he purposes making a law to prevent sabbath breaking; and that he is determined now to come to chapel himself every Lord's day, and to fetch as many of his people as are willing to accompany him. I take his promises for what they are worth, yet I do not imagine that any thing is too hard for God.

The following particulars were added on the 16th of March:—

Since writing the sheet which encloses this, King William's troubles have increased on account of having put into our hands the men who were accused of witchcraft. This act has of course run counter with the superstitious ideas of the whole district, and they have in consequence been loud in their complaints against him. The "Bobia" people in their phrenzy have even talked of killing me; but I don't think they mean what they say.

On Saturday morning last, King William sent to tell me of his troubles, and to ask my advice. I went to his house in the afternoon,

and advised him to act just as I myself would do if placed in similar circumstances, viz., not to pay either the Bobia or Bush people any thing for having delivered the men into our hands, for in doing so he had performed a praiseworthy action, and nothing worthy of punishment; to continue to send his canoe to market, but not to allow his men to take arms of any sort, nor to say any thing to the Bush people, should they attempt to disturb them; to pray earnestly to the Lord to deliver him from the power of those who sought to oppress him for having interposed to pre-

serve the lives of four of his fellow creatures. Before leaving his house I prayed with him, and commended him to the divine keeping. He promises to abide by my advice, but I fear that he has neither principle nor courage enough to do so. He told me of the provoking conduct of the Bobia people since my residence at Bimbia, because they knew I would not allow him to fight; and inquired whether if they continued to annoy him, he should not go out with a number of canoes and seize some of them when they went to fish. I replied, certainly not. It is indeed hard that poor William should suffer for well-doing; but so it ever has been since the entrance of sin, and so it will continue to be till Christ shall rule among the nations.

Early yesterday morning Peter Nicholl's wife came to our house weeping, to tell us that Mr. Clarke's house had been struck by lightning on the past night. There had been a terrific thunder-storm, and at one time I thought that my own house had been struck. On entering brother Clarke's bedroom I perceived that the electric fluid had passed

through a broken glass-window, shattering in its passage every pane of glass. Making its way to the top of the house just over the bedstead, it splintered the greater part of the principal rafter of the roof, and tore a piece off another; several pieces of the rafter falling on the bedstead, tore the tester, while the smaller splinters were deposited in the thatch. The fluid then passed to the floor of the bedroom, tore out a piece of it, and making its way to the store underneath, tore off a few splinters from the principal plate of the building, rent the door-post of the store, tore off a part of the partition, and nearly half of a mangrove post; passing out of the store, and coming in contact with a nail on the back door of the store, it tore a small piece out of the door, and carried away a piece of the door-facing; after which it seems to have reached the earth just by the store door, where it turned up a little of the soil. Had our dear brother Clarke been in Africa he would probably have been killed, as well as dear Mrs. Clarke, so that we have not only to sing of judgment but also of mercy.

WEST INDIES.

TRINIDAD.

At Port of Spain, Mr. Law's public services are well attended, the place of worship being generally filled; but he is much discouraged by the apparent want of success in his labour, and the low moral state of the people around him. His spirit had been refreshed, however, when he wrote, March 7th, by a visit to Savannah Grande, of which he speaks thus:—

About fourteen days since I spent a few days at our stations in Savannah Grande. The first place I visited was Indian Walk. I arrived here late in the evening. Next morning I met with a number of candidates for Christian baptism, who have been before the church for a long time. With each and all of them I was fully satisfied, indeed greatly delighted. In beholding the operations of the grace of God I was refreshed in no ordinary degree. Nothing so cheers the Christian minister as seeing sinners repenting of their sins, believing the gospel, and coming forward to profess the name of Jesus by being baptized in the name of the Father, the Son, and the Holy Spirit. We had a large congregation at the river. Twelve disciples of Christ were buried with their Lord in baptism. After the baptism we met in the chapel, when the newly baptized were received into the church, after

which we commemorated the Lord's death. We had truly a season of refreshing from the Lord. May these solemn services be abundantly blessed.

The same day I travelled to New Grant, and in the evening we had an excellent meeting. Early next morning I baptized an aged disciple. The friends here are preparing for the building of their new chapel. The same day I went to Montserrat. Here the cause of Christ continues to make progress. There are some who seem to be under deep religious impressions. By the grace of God a rich harvest will soon be reaped in this place.

Though my visit to these churches has been attended with much weariness to the body, I have been gladdened in spirit, and greatly encouraged to go on in the work of the Lord Jesus Christ.

ARRIVAL OF MR. AND MRS. COWEN.

On the 20th of April, Mr. and Mrs. Cowen were welcomed at Port of Spain, where they had been eagerly expected. Mr. Cowen writes thus:—

It affords me very great pleasure once more to address you from this place, which we reached in good health on the 20th inst., after a passage of thirty-nine days from Lundy Island. We suffered much in the channel for three weeks from contrary wind and awfully rough weather, but experienced, amid the whole, the blessedness of fleeing to Him who is a refuge from the tempest and the storm, a hiding place and a covert in seasons of trial and danger. After leaving the channel we had a fair wind nearly the whole of the way, as if our gracious God would more than make up to us in answer to prayer for the trials of the past. For months before we sailed, I greatly longed to depart, but the delays I then experienced are now associated in my mind with many pleasing recollections, and I am not without hope of some good resulting from what was to me at the time most distressing. I feel that my visit home, though not rendered absolutely necessary for my own individual health, has nevertheless been beneficial to body and mind, so that I am now much more fresh and vigorous for the work before me than when I left here a year since. Besides, I trust that some little interest in favour of dark Trinidad, which did not exist before, has been created, and will appear in the future to aid and encourage us in our labours here. During my stay at Bristol several friends there showed no little kindness, among whom R. B. Sherring, Esq., deserves my special thanks for his manifold acts of kindness, which of course, I being to him a perfect stranger, could only proceed from the deep and hearty interest he takes in the missionary work. This gentleman seemed as though he were watching for opportunities to confer some favour, so that we bore away with us not only many grateful recollections of his kind attention, but several tokens of his unwearied generosity. During our delay in the channel we went on shore at Pile, and there also met with several very kind friends, by whose Christian sympathy and kindness we were greatly comforted. Some excellent baptist friends were the foremost in giving proof of their concern for our trying situation, but there were others also, with whom we were in no way connected by denominational ties, who, in the kindest manner possible, sought us out, and loaded us with numerous acts of kindness. George Waring, Esq., of Shirehampton, a gentleman of a large and liberal heart, with his sisters, the Misses Waring, deserve special notice and thanks for the measure of respectful attention we received at their hands on several occa-

sions. Nor can I omit to mention, as deserving of my highest gratitude and esteem, the family of the Rev. Dr. Ashley, of the "Bristol Channel Mission," to whom we are greatly indebted for their unbounded kindness. The delightful Christian intercourse I enjoyed under his roof refreshed and cheered me exceedingly. I met there kindred spirits, who, though of a different communion, drink of the same river of the water of life. The night before we left Kingroad I spent with the Dr. on board his yacht. In the afternoon we visited several wind-bound vessels, and alternately addressed the crews on the things that make for their peace, and on the morning that we embarked for the last time he kindly took myself and family on board the "Pomona" in his boat, feeling, as he said, that he was doing "missionary work," to which he seems, in his own sphere, wholly devoted.

Well, dear brother, it is cause of great thankfulness to us to be safely and comfortably here once more. We were delighted beyond measure to meet our beloved friends, Mr. and Mrs. Law, in tolerable health, and the town congregation encouragingly increased since I last saw them. But many changes have taken place in the community during one short year. One universal complaint prevails regarding the dulness of the times. Several stores have been closed, some merchants of standing have failed, the West India Bank has stopped payment, ruining thousands, and the planters complain on every hand. The government is insolvent, not a dollar in the treasury. It is said the governor has received no salary for the last year, and how the other officials are to be paid in the present state of the revenue, is a perplexing question. I hope it will end in severing from our treasury the expensive and ruinous ecclesiastical establishments hitherto sustained; and tend to bring to a close the ruinous and immoral scheme of immigration which has up to the present proved such a fearful source of misery to so many thousands, without one redeeming feature in its character. We are now apparently on the eve of general bankruptcy, all confidence is destroyed, and a gloom hangs over our island affairs. Money is scarce and prices exorbitantly high, and yet it is feared after the present crop is removed matters will get worse instead of better. Happy for us we can look through the gloom by faith to Him who governs the universe at his pleasure, carrying out his wise and gracious designs, and developing by transpiring events the mysteries of his government.

FRANCE.

At the present time, when every thing respecting the religious state and prospects of France is more than usually interesting, it affords us peculiar pleasure to lay before the reader two letters recently received from Mr. Jenkins relating to his itinerant labours. The first is dated Morlaix, June 20.

On sabbath morning, the 20th of last month, I preached at a small village five miles from Morlaix. Though the notice given of that meeting was very short, we had a congregation of about sixty persons, who heard with attention the word of life. A miller, who had bought a New Testament of me some time before, had been active in making known my intention of preaching. This was a truly interesting occasion. The people appeared glad to hear the gospel. A Testament was sold, and a good number of tracts given away. Some thought there would be no inconyeniency in my preaching in the church! The same idea has been expressed in another parish.

Since, I have visited other places with the Breton colporteur, to sell Testaments, &c. Once on a holiday I addressed a great number of people as they had come out of church after vespers, principally to explain the nature of the New Testament. We sold a Testament, and gave away a good number of tracts, the people pushing upon us to receive them.

The week before last I was called to assist at the funeral of a Swiss protestant in the parish of Grace, near Guingamp. As the deceased was a stranger, there were but few people present. I spoke in Breton in the burying-ground, and the Bretons present were attentive. We gave them tracts, and they appeared friendly. One man gave me his hand, saying, "breudeur," that is, "brothers;" and a venerable old man said that when he died he should like for me to bury him. The priest was in the steeple, in a place to see and hear me, and as I and three friends from the town passed his residence in returning, he spoke to us, and invited us to his house, and offered us some refreshments. He told me he had the Breton New Testament, and asked whether we had printed the Old Testament; that he should be glad to have it in Breton. He remarked that he thought what I had said in the burying-ground was good; yet I had declared why we had no holy water and wax-candles, but he said nothing about that. After giving some account of his having been to see our chapel, &c., we left. I saw a brother of this priest, who told me he thought we were doing a good thing in distributing so many of the holy scriptures in the country.

On the following Saturday I called on the mayor of Belle-Isle-en-Terre, as I intended preaching there on the sabbath. He said there was no difficulty in the way, and upon my

asking it, he immediately granted the marketplace for the purpose of holding the meeting there. He was kind, and received some tracts. Sabbath morning, at seven o'clock, I addressed the people at Louargat after they had come out of church from early mass. After that I went to Belle-Isle, which is a place of from 1500 to 2000 inhabitants. No notice of the meeting had been given until this morning. Our Breton colporteur went somewhat early to inform the people of my intention. I myself published the meeting just as the mayor had finished addressing the people respecting civil affairs, when mass was over. The mayor himself said a few words to encourage them to come to hear. At half-past one I preached from Matt. xvii. 5, to a congregation of about 200 persons. The attention was very good, and I may say that the presence of the Lord was with us. About 150 tracts were given away to a people most desirous of obtaining them. There appeared to be a general approbation of what was preached.

At six in the evening I preached again, from Matt. xxviii. 18—20, to a numerous congregation. I can say that in this meeting also the Lord gave strength and blessing. Several surrounded me at the close of the meeting, expressing the pleasure it gave them to hear the word preached, and one person asked whether I could not preach there once a month. I answered that I would think of them, and do all I could. The mayor and some other respectable persons were present at both meetings. A few persons came to me to my lodging, among whom was one advanced in years, whose conversation was interesting. He had seen the bible and read some of it, which had given him an insight into truth. He remarked, among other things, that the priests mix spiritual and temporal things, which leads to great darkness. He proposed himself to us to labour as a colporteur in the distribution of the scriptures. In case he is a consistent, good man, having the fear of God and the love of our Lord Jesus Christ, I think he would make a useful agent among his countrymen. He appeared very desirous of taking a part in this good work, though he has a cousin a priest in a convent in Morlaix. There was with us one of the labourers employed with many others on the road. This man had heard in silence our conversation, but appeared to take interest in it. At last he spoke, and it was to ask me to pray with them. This was certainly an interesting invitation to prayer, which probably I shall never forget. We bent our knees

together before the throne of grace, and addressed our united praise and supplications to Him who heareth prayer, and after that we separated. This was a blessed day, and I trust it has left after it lasting impressions on the hearts of men.

Such, dear brother, are the efforts I made lately to preach the gospel in country places, and the success attending them. I always thought the distribution of the scriptures and tracts would be very beneficial, but things surpass my expectations. Our tracts are gone far and wide, our chapel having been kept open every Saturday from the beginning to give tracts to the people, and we have sold several Testaments in it. This has prepared the people to hear the gospel, and the revolution has brought with it liberty to do so. It is remarkable that the people offer no resistance to our labours. But the fact is, that they never did so; the opposition and difficul-

ties came only from the priests and those in power. I never saw the public feeling so strong against the priests as it is now. The people are indignant at their oppression. Their interference in the late elections has made them still more disliked. The bishop of Quemper's going to the National Assembly has lowered him in the estimation of many catholics. Nevertheless the Bretons are attached to religion, and I trust the time is fast approaching when they will make rapid progress in the knowledge of it according to divine truth, and in all that which appertains to real and solid piety.

To-day, when my letter was nearly finished, arrived here an excellent French colporteur, sent by the Bible Society. He is to remain for some time in this department. He is a man of piety and experience, and we trust the Lord will make him useful here.

The second letter is dated Morlaix, July 13th.

Having made an excursion these last few days for the purpose of preaching the gospel in the country, I now write to you to communicate the result, which is interesting and encouraging, and calls for thanksgiving and prayer.

On Thursday the 6th inst., I left for Belle-Isle-en-Terre, a small town eight leagues from Morlaix, where I preached twice on the Lord's day about a month ago. I preached in the evening in the market-place, from Heb. i. 1, to an attentive auditory, among whom were two of the principal men in the place. One of them was quite taken up with views of social and religious improvement. He was of opinion that nothing is more wretched than a man whose belief is not in God. He looked with derision on the outward ceremonies of the church of Rome, and he was quite convinced she must fall or be reformed. "We shall finish," said he, "by protestantizing her." There is much superstition among the Bretons, though it is certainly on the decline. Not long ago in this neighbourhood a pig was presented as an offering to the Virgin Mary.

Friday I went to the village of St. Eloy, where I had never been before. The Breton colporteur had visited this place, and he accompanied me on this excursion. This village is remarkable on account of the superstitious customs practised on the holiday of St. Eloy, the patron saint of the chapel. St. Eloy was a blacksmith before he became a bishop, and to the water of a well bearing his name is attributed much virtue for the benefit of horses. On the saint's anniversary an immense number of horses are brought to have of the fountain's water poured into their cars and on the breast. On the occasion offerings are made to the saint, which in general

amount to about £60. Many bring as offerings new horse-shoes and the hair of the tail. There were brought this year above 300 lbs. of horse-shoes, and 120 lbs. of horsehair, which were sold off by auction on the spot. The saint's anniversary was the Sunday previous to my visiting the village, and a horse fair was held on the Monday following. The total receipt was about £10 less this year than usual. These are the senseless and superstitious customs fostered by the Romish clergy for their own benefit.

In this village I preached in the evening in the open air, to about thirty persons. At the close tracts were given away, and thankfully received. While about the middle of my discourse, an old man with grey hair spoke out to tell me that what I was saying was well, but that he wished to know what I had to say about the church. I told him that when I had finished preaching I would be ready to give him and others the explanations they desired. Consequently as soon as my discourse was over, he and several others surrounded me, and I had to give them explanation respecting the confession, mass, baptism, saints, the Virgin Mary, &c., until past ten o'clock. No angry feeling was manifested, and we every where met with a kind reception. Previous to the meeting I had had a long and interesting religious conversation with two intelligent weavers, who had some knowledge of scripture, having perused the New Testament, &c.

Saturday.—At some distance from the village we called upon a blind man, who was desirous of seeing me, and who, we were told, had been desired by the priest of his parish to put questions to me. I conversed with him a full hour and a half. He possessed a good understanding and much more religious know-

ledge than the people in general. From what he had heard of it, he believed the Testament was perfectly good, and could not believe the priest opposed the reading of it. He added great importance to the sacraments of the church of Rome. But at the close of our conversation he said both religions were good, the great point being a right sentiment in serving God according to one's convictions. We gave him two tracts, which he said he would show to the priest.

We had to cross the country to call upon a Breton gentleman, with whose name I had lately become acquainted. He was a candidate for the Cotes-du-Nord at the late election, and his declaration of principles was a most remarkable one for being evangelical and good. Probably not such another was seen in all France. This declaration was the first knowledge I had of him. Our Breton colporteur had visited the neighbourhood of this gentleman a few days before I went, and he had been told he was a protestant and a good man. He bought of him three Breton Testaments. We found him at home, and met with a cordial reception. Mr. Le Tyec had become acquainted with gospel truth while at Paris some years ago. He told us he had brought with him from Paris about one hundred French Testaments for distribution, and that the priests preached far and wide against the divine volume which he was thus giving away. He is zealous for the spread of the gospel, and said he would take steps to have a *local* preach in as often as we would, but at stated times, in the parish where he resides. He is for a bold attack on the errors of Rome, and though he appears to be a mild man, 'no compromise with Rome' is quite his language. He said that at the time of the election he proposed to the priest to declare before him and the people why he did not go to mass, but the priest did not accept his offer. He bought of us two large bibles and eight Testaments, and also "Lucy, or the Reading of the Bible," and took several Breton and French tracts for distribution. As we were going away, he gave me one of the Breton Testaments, desiring me to present it to the priest of the place from him, with a request, in case he would have any observations to make upon it, to communicate them to him. We parted, with joy in our hearts, and soon arrived at the priest's residence. Having perceived him entering the church, I followed him, and found him in the vestry. I presented him the Testament. He appeared somewhat surprised at the present made him, especially as Mr. Le Tyec, as he remarked, did not join with them in religious worship; and not finding the bishop's approbation in the book, he hesitated whether he could ac-

cept of it. I remarked to him there could be no inconyeniency in accepting of a New Testament. He then said he accepted of it, desiring me to thank Mr. Le Tyec for it. He desired me to go to his house to take something to eat, but having no time I declined, acknowledging his kindness, and left. This is a good step, and a very proper one. We trust the Lord has prepared this man to be an instrument of much good among his countrymen.

We returned to St. Eloy, and Lord's day morning, about seven o'clock, after mass, I addressed a large number of people in the open air, from Acts ii. 37—40, and gave away a good number of tracts. The old man of whom I have already spoken, was among the crowd. He and others came again to ask me many questions. A little after nine we left for Louargat, whither several were going to high mass, with some of whom and our aged friend we walked and conversed a good part of the way. I preached again at this place, soon after mass, about mid-day, from 1 Tim. i. 15, to a great number of people, the great majority of whom heard with much attention. At the close a considerable number came forward to receive tracts. Three persons applied to me, wishing to be employed in selling the New Testament.

In the afternoon we left for Belle-Isle, where I preached again in the market-place, explaining the parable of the sower according to Matt. xiii. The people applied with as much desire as ever for tracts, and we gave away all we had. We have given away some of the letter I wrote to the priest of Tremel on his opposition to the New Testament. Its good effects were evident here; we were told that the priestly opposition to the divine volume is generally disapproved of in the place. A very devotional woman had been to hear me the first time I preached here. The priest called her to account for it, but she told him that whatever he would do to her for being present, what she had heard was nothing but the truth. Monday I returned home.

You see, dear brother, the state of our labours. The Lord seems to open the way before us. I must tell you I was not without fearing the effect on public feeling of the great insurrection and ravages in Paris, but I am glad to say that we suffered no inconyeniency on that account, though the country suffers not a little in present circumstances. We are quiet here. Judging from our present prospects, our labours are in the way to extend and multiply by divine blessing, and we must do our best to be up to the exigencies of the situation.

FOREIGN LETTERS RECEIVED.

| | | | |
|-----------------|----------------------|--------------------------|---|
| AFRICA..... | BIMBIA | Merrick, J..... | Nov. 22, Dec. 16, Jan. 14, Feb. —, 12 and 18, March 16. |
| | CAMEROONS | Saker, A..... | Jan. 14. |
| | CLARENCE..... | Merrick, J..... | Jan. 3 and 5. |
| | | Prince, G. K..... | Jan. 30, March 22, April 8. |
| | | Saker, A..... | Jan. 4. |
| AMERICA | MONTREAL | Cramp, J. M..... | March 27. |
| | NEW YORK | Colgate, W..... | March 24, May 23. |
| | | Middleditch, R. T..... | March 13. |
| | | Wyckoff, W. H..... | March 3. |
| ASIA | AGRA..... | Makepeace, J..... | March 20. |
| | | Phillips, T..... | Jan. 29. |
| | | Williams, R..... | No date (received April 1), Feb. 18. |
| | BENARES | Heinig, H..... | April 28. |
| | | Small, G..... | March 22, May 9. |
| | CALCUTTA..... | Leslie, A..... | Jan. 29. |
| | | Lewis, C. B..... | April 7. |
| | | Thomas, J..... | Feb. 8, March 8, April 7, May 2 and 11. |
| | | Wenger, J..... | Feb. 15 and 18, May 2. |
| | COLOMBO | Davies, J..... | March 15, April 14. |
| | | Dawson, C. C..... | March 15. |
| | DACCA | Robinson, W..... | Dec. 16, Feb. 23. |
| | DINAPOUR | Smylie, H..... | March 23. |
| | GALLE | Dawson, C. C..... | April 14. |
| | HOWRAH | Morgan, T..... | March 5. |
| | INTALLY..... | Pearce, G..... | April 6. |
| | JESSORE..... | Parry, J..... | Feb. 9. |
| | KANDY | Allen, J..... | March 10, April 13. |
| | MADRAS..... | Page, T. C..... | Feb. 4, April 13, May 9. |
| | MONGHIR | Parsons, J..... | Jan. 3, March 10. |
| | PATNA..... | Beddy, H..... | Feb. 12. |
| | SHANGHAI..... | Shuck, J. L..... | April 13. |
| AUSTRALIA | SYDNEY | Ham, J..... | June 5. |
| BELGIUM | LOUVAIN | Jehl, — | March 24. |
| BRITTANY..... | LANDERNAU | Carré, J..... | July 5. |
| | MORLAIX..... | Jenkins, J..... | March 30, April 21, May 15, June 20, July 13. |
| BAHAMAS | LONG ISLAND | Fowler, C. W..... | April 8. |
| | NASSAU..... | Capern, H..... | March 29, April 26, May 27. |
| | | Littlewood, W..... | Feb. 28, March 25, April 27. |
| HAITI..... | JACMEL | Harris, M..... | Jan. 8, April 8. |
| | | Webley, W. H..... | April 5, June 8. |
| HONDURAS | BELIZE..... | Braddick, G., & ora..... | Feb. 9, March 11. |
| | | Haly, S. T..... | Feb. 19. |
| | | Kingdon, J..... | Feb. 10, March 10, Apr 6 and 10, May 11. |
| JAMAICA | ANNATTO BAY | Jones, S..... | April 5. |
| | BROWN'S TOWN | Clark, J..... | Feb. 15, March 6, May 21. |
| | CALABAR | Tinson, J..... | Feb. 14, March 9, May 5 and 19. |
| | FALMOUTH | Gay, R..... | March 21. |
| | | Dendy, W..... | Feb. 19. |
| | | Milbourne, T..... | March 20, April 19. |
| | GURNEY'S MOUNT | Armstrong, C..... | March 6. |

| | | | |
|-------------------------------------|------------------------|--|---------|
| HOBY TOWN | Henderson, J. E. | April 24. | |
| JERICO..... | Clarke, J. | Feb. 4. | |
| | Cornford, P. H. | March 7. | |
| KETTERING | Dendy, W., & ors. | Feb. 22. | |
| | Knibb, M. | May 19, June 6. | |
| | Milbourne, T. | Feb. 17, April 4. | |
| KINGSTON | Clarke, J. | March 8. | |
| | Milbourne, T. | March 7. | |
| | Oughton, S. | March 1 and 9, April 4 & 6, one letter, no date, received July 4. | |
| | Wood, J. H. | May 4. | |
| LUCEA | May, J. | March 17. | |
| MONTEGO BAY | Vaughan, S. J. | Feb. 16 & 18, April 4. | |
| MOUNT CAREY | Burchell, H. C. | Jan. 19, June 5. | |
| | Hewett, E. | April 6. | |
| PORT MARIA..... | Phillippo, J. M. | Feb. 7. | |
| PROVIDENCE..... | Henderson, G. R. | March 7. | |
| SALTER'S HILL..... | Dendy, W. | March 6, April 18, May 4. | |
| SPANISH TOWN | Harvey, C. | Feb. 14. | |
| | Phillippo, J. M. | May 20. | |
| SPRINGFIELD..... | Tunley, J. | Feb. 19, May 10. | |
| STEWART TOWN | Dexter, B. B. | March 8, May 4. | |
| NETHERLANDS...AMSTERDAM | Muller, S. | April 28. | |
| | Rotterdam | Hiebink, H. | June 6. |
| TRINIDAD.....PORT OF SPAIN | Cowen, G. | April 28, May 1 & 20, June 5, | |
| | Law, J. | Feb. 21, March 7, April 20, May 20, June 6. | |
| VAN DIEMAN'S LAND...LAUNCESTON..... | Dowling, H. | Nov. 16 & 30, Dec. 6 & 9. | |

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of June, 1848.

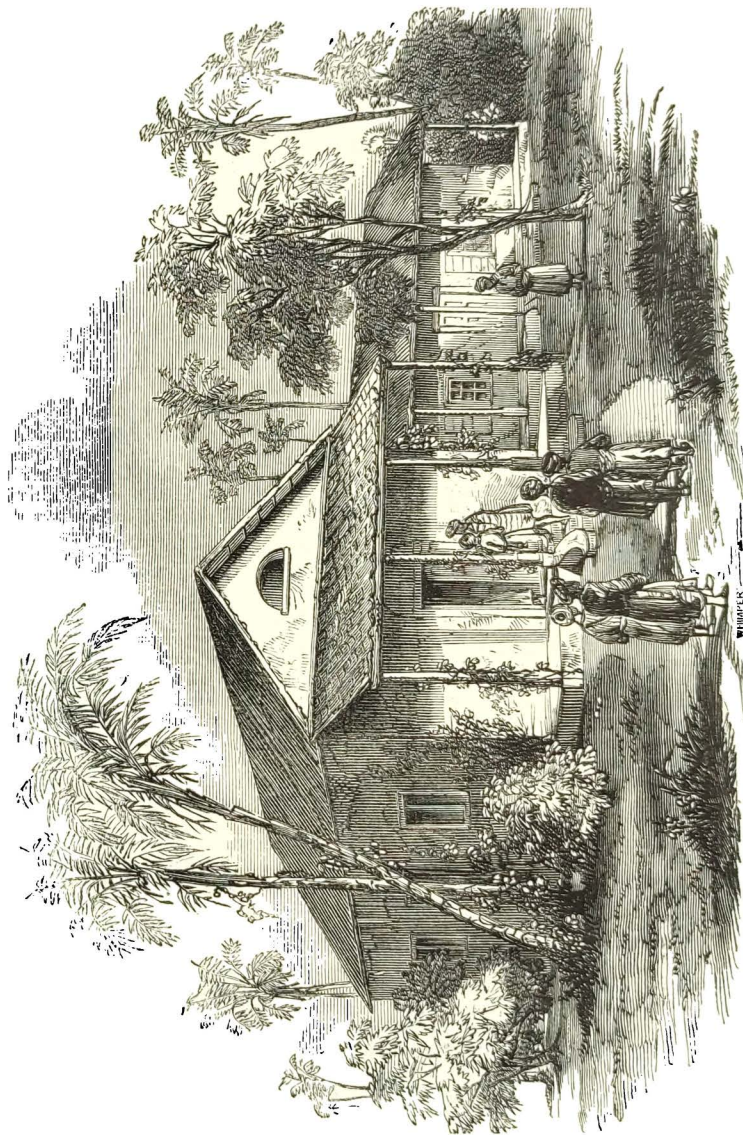
| Donations. | £ s. d. | LONDON AUXILIARIES. | £ s. d. | HEREFORDSHIRE. | £ s. d. |
|--|---------|--|---------|---|---------|
| Benham, J. L., Esq., for Debt | 20 0 0 | Chelsea — | | Hereford— | |
| Benham, Mr. F., for do..... | 5 0 0 | Contributions, by Miss Vines, for African Schools..... | 1 0 0 | Sunday School, for Dove..... | 0 14 0 |
| Benham, Mr. James, for do..... | 5 0 0 | Church Street, Blackfriars— | | | |
| Bousfield, Mrs. W. | 5 5 0 | Sunday School | 4 5 0 | HERTFORDSHIRE. | |
| Elliott, J. S., Esq., for Debt | 5 5 0 | Do., for Dove..... | 0 10 0 | A. B., for Debt | 1 0 0 |
| Haddon, Mr. John, for do..... | 10 0 0 | Henrietta Street— | | Hertford— | |
| Hall, Misses, Walthamstow..... | 5 0 0 | Contributions, for Dove..... | 3 2 8 | Collection | 3 7 6 |
| Henderson, John, Esq., for Debt | 100 0 0 | Koppel Street | 4 16 2 | Contributions | 3 6 2 |
| J. T., H. | 5 0 0 | | | Hitchin, on account..... | 40 0 0 |
| Kemp, G. T., Esq., for Debt | 50 0 0 | BEDFORDSHIRE. | | KENT. | |
| Murch, Rev. Dr., for do..... | 5 0 0 | A. S..... | 10 0 0 | Maldstone— | |
| Shaw, Mrs., for do..... | 10 0 0 | Luton, Union Chapel— | | Waghorne, Mr. C., for Africa | 3 0 0 |
| Tritton, Joseph, Esq., for do..... | 100 0 0 | Collection and Subscriptions (moiety) | 30 0 0 | Ramsgate— | |
| Walkden, John, Esq., for do..... | 10 0 0 | | | Hall, Mr. E. | 1 0 0 |
| | | DEVONSHIRE. | | Tenterden— | |
| | | Torquay— | | Collection | 2 8 7 |
| | | Contributions, for Debt | 15 0 0 | Contributions | 4 11 5 |
| | | | | LANCASHIRE. | |
| | | DURHAM. | | Liverpool, on account, by J. J. Godfrey, Esq..... | 200 0 0 |
| | | Norham— | | Contributions, Myrtle Street, for Dove..... | 4 4 0 |
| | | Paxon, Dr..... | 0 10 0 | | |
| Legacies. | | | | | |
| Caddick, Thomas, Esq., late of Tewksbury, additional | 50 0 0 | | | | |
| Hunter, William, Esq., late of Dundee, for Oriental Translations | 25 0 0 | | | | |

| | £ s. d. | | £ s. d. | | £ s. d. |
|--|---------|---|---------|--|---------|
| Do., Pembroke St., Sunday School | | Weston by Weedon— | | Pisgah..... | 2 0 0 |
| Teacher, for Africa | 0 10 0 | Collection | 6 6 7 | Pontypool, Tabernacle... | 4 0 0 |
| Do., for Debt | 7 10 0 | Contributions | 0 7 5 | Rhymney, Penuel..... | 1 13 10 |
| Do., Mrs. Water- house | 5 0 0 | | | Tredegar, English..... | 3 4 3 |
| Preston— | | SOMERSETSHIRE. | | Trosnant..... | 1 0 0 |
| Contributions .. | 4 10 0 | Bath, on account, by Mr. E. Hancock | 20 0 0 | Victoria | 0 9 0 |
| | | Contributions, by Rev. P. J. Saffery | 1 0 0 | RADNORSHIRE— | |
| LEICESTERSHIRE. | | Do., by do., for Debt | 6 0 0 | Moriah | 0 17 0 |
| Leicester— | | | | Newbridge..... | 2 5 1 |
| Harris, R., Esq., for Debt | 50 0 0 | WESTMORELAND. | | SCOTLAND. | |
| | | Kendal, by Rev. P. J. Saffery | 29 0 0 | Haynes, Dr., Braemar... | 2 0 0 |
| LINCOLNSHIRE. | | Do., by do., for Schools | 1 0 0 | Dumbarton— | |
| Lincoln— | | WILTSHIRE. | | Collection, for Trans- lations | 3 0 0 |
| Contributions, for Debt | 30 0 0 | Corsham— | | Edinburgh— | |
| | | Collection | 3 16 9 | Contributions, by Rev. P. J. Saffery .. | 23 5 2 |
| NORFOLK. | | Contributions | 6 17 0 | Do., for Oriental Translations | 21 17 2 |
| Downham— | | Devizes— | | Do., for Trinidad Schools..... | 0 15 0 |
| Sunday School, for Dove..... | 1 1 0 | Contributions, by Rev. P. J. Saffery | 10 10 0 | Do., for Muttra Schools..... | 0 9 3 |
| Norwich, on account, by Mr. J. D. Smith | 150 0 0 | Melksham— | | Do., for Dove..... | 0 7 6 |
| | | Contributions, by do., for Debt | 16 0 0 | Elgin— | |
| NORTHAMPTONSHIRE. | | Trowbridge— | | Collection | 9 4 9 |
| Blisworth— | | Salter, S., Esq. ...A.S. | 50 0 0 | Glasgow— | |
| Collection | 4 2 9 | WORCESTERSHIRE. | | Contributions, by Rev. P. J. Saffery, for Printing Press, Western Africa..... | 20 10 0 |
| Contributions | 0 8 0 | Bewdley, additional..... | 1 12 3 | Irvine— | |
| Brighton..... | 2 13 0 | SOUTH WALES. | | Collection | 6 1 6 |
| Bngbrook— | | BRECKNOCKSHIRE— | | Do., United Seces- sion Church | 3 4 6 |
| Collection | 6 7 1 | Builth | 1 10 2 | Contributions | 10 1 0 |
| Contributions | 6 11 6 | Erryd | 0 16 7 | Kelso— | |
| Proceeds of Tea Meet- ing | 3 16 6 | Llanfrynach | 0 8 6 | Collection | 3 1 4 |
| Grendon Hall— | | Llangorse | 1 11 2 | Kilmarnock— | |
| Collection | 10 1 8 | Llangyuidr | 2 12 5 | Contribution | 3 0 0 |
| Hackleton— | | Maesbyrian | 2 2 8 | Paisley— | |
| Collections, &c..... | 26 7 6 | Talgarth | 0 6 0 | Collection, George St. | 6 13 0 |
| Hanslope | 4 6 10 | CARDIGANSHIRE— | | Stirling— | |
| Harlestone | 1 10 0 | Penypark— | | Contributions | 3 18 6 |
| Harpole | 6 10 10 | Collection | 3 2 4 | | 117 9 8 |
| Kislingbury | 11 6 0 | GLAMORGANSHIRE— | | Acknowledged before | 90 0 0 |
| Long Buckby— | | Rhymney, Soar..... | 2 9 0 | | 27 9 8 |
| Collection | 9 1 4 | MONMOUTHSHIRE— | | FOREIGN. | |
| Contributions | 2 0 0 | Beulah..... | 3 9 2 | American and Foreign Bible Society, for | |
| Milton | 16 14 3 | Blaenau, Salem..... | 2 1 10 | Translations | 304 1 0 |
| Pattishall | 3 10 0 | Blaenavon, Ebenezer .. | 0 17 1 | Jamaica, Salter's Hill ... | 1 0 0 |
| Rade— | | Daran-velen | 6 1 1 | | |
| Collection | 7 7 0 | Llanelly, Bethlehem..... | 2 0 0 | | |
| Contributions | 1 18 6 | Noddfa | 1 0 1 | | |
| Salgrave | 2 10 0 | Penycae | 1 0 0 | | |
| Towcester— | | | | | |
| Collections | 4 16 11 | | | | |
| Contributions | 12 18 1 | | | | |

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, 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 CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

THE MISSIONARY HERALD.

The Missionary Herald (Sept. 1848).



CHAPEL AT BYAMVILLE, CEYLON.

ASIA.

CALCUTTA.

Our most recent intelligence from Calcutta bears the date of June 2nd. Mr. Thomas says, "We now want to hear how the Society stands with regard to its finances. I have had no little anxiety on this head. I have done all in my power to keep down the expenditure here, but it cannot be reduced without discharging agents, and this is terrible to think of when many stations are languishing for want of men. The intelligence from the stations is on the whole encouraging, but I cannot enter into particulars."

MONGHIR.

Accounts have been laid before our readers of visits paid by Mr. Lawrence to a mela, or fair, annually held at a place called Peerpointy, or Karagola, below Colgong. This year Mr. Parsons has been to scatter the precious seed among the thousands assembling there; accompanied by Mrs. Parsons and their child, whose health it was hoped would be benefited by the excursion. The following is our brother's narrative:—

We left Monghir on Tuesday, the 8th of February, accompanied by our junior native preacher, Soodeen, and as there was some time to spare before the expected time of the fair, we spent a few days at Bhagulpore, during which Soodeen and myself enjoyed various opportunities of preaching in the bazars. In doing this in Bhagulpore, we have, at least, this encouragement, that there are usually a good number of persons to hear, and fewer of them are disposed to interrupt and oppose us in our discourse than is commonly the case in Monghir. I regret exceedingly that I can say no more than this; but though there are a few in Bhagulpore, with whom our intercourse has exceeded the limits of a mere occasional meeting in the bazar, yet I do not know that any one of them exhibits the signs of a true penitent, or of one who is seeking for relief from the burden of a distressed conscience. How refreshing would it be to witness in the heathen any such apprehension of their state as offenders against a just and holy God! On this occasion I had a long conversation with a pundit, whom I believe I have mentioned to you before, whose mind appears to be in a measure convinced of the truth of Christianity. My object was especially to ascertain his real state of heart and feeling in regard to the gospel; and I was grieved to find that, though he manifests great friendship for Christians, he is very far from comprehending or appreciating the end and intention of the gospel. Our native brethren had formed the same judgment in regard to him, and natives are

often very acute in understanding each other. He was, as usual, very voluble in quoting and explaining heathen writings, particularly a book containing the substance of the Vedantic philosophy; and he wished to convince me that it contained the same truths virtually as the bible, only in another language and under other similitudes. And when I referred to the sacrifice of Christ as being entirely wanting in the books of his religion, instead of immediately acknowledging what a superiority that gave to the Christian above every other religion, he only began to compare the sufferings and self-denials said to have been endured by Hindoo sages and ascetics of olden days with those of the apostles—a plain proof how far he is from knowing or valuing that precious propitiation which constitutes the gist and core of the glorious gospel of the blessed God.

On the 14th we left Bhagulpore. On the morning of the following day we embraced the opportunity of preaching in the village of Colgong, and in the evening of the same day, arrived within sound of the instrument, a kind of drum, the perpetual noise of which intimated that that was to be the scene of the fair. At that time, however, but few, comparatively, had arrived, and those few were shopkeepers, who were too busy in erecting their booths to listen to the discourse of a missionary. Indeed, most of the men of business who attend this fair come from large stations, like Patna and Bhagulpore, and so are familiar with the sound of the gospel, and I should suppose are less at leisure and less

inclined to listen to it in the fair than at their own homes, so that I should not consider it expedient to visit such a place for their sakes. We had therefore little to do on the two days following our arrival, hut on the second day, viz., Thursday, we pitched our tent in the midst of the temporary bazar, in a situation which proved to be very suitable. On Thursday evening the stream of poor deluded souls, who were vainly hoping to wash away their sins by bathing in the stream they consider sacred, began to pour in from the surrounding country. Friday and Saturday were the bathing days, during which the vast assembly stretched for about three miles along the shore, comprising perhaps not less than one hundred thousand human beings, on the road to perdition, oh, heart-rending thought! with a lie in their right hand, while no more than two feeble, unworthy voices were lifted up to warn them of their delusion and point them to the Lamb of God! During those two days, from morning to sunset, except a short interval for a hasty meal, we were engaged in our honourable work, with no lack of hearers; and for two days afterwards also we continued our work, having fewer hearers, but still a great many. During these days we distributed also about 250 gospels and 100 tracts.

By Monday evening the attendance at our tent failed; on Thursday morning Soodeen and I traversed the long line of booths to try what opportunities we might find there of preaching, but seeing that the heat and dust, and want of a suitable place to stand, and earnestness of the people in hastening to complete their purchases, in order to return to their homes, shut up our opportunities of speaking with advantage, we left the fair about noon. Most of our hearers exhibited no more than the usual amount of interest, but there were some villagers who came again and again to our tent, and appeared very desirous of ascertaining the drift of what we preached, asked several questions, and seemed to set a high value on the books they received. They were disciples in one of the numerous sects which have been set up among the Hindoos, pretending to some superior knowledge in religious matters. These sectarians (that is, the disciples) seem to me objects of especial pity. I have met with several of them, who appeared to be simple and sincere men, wearing on their very countenances the traces of anxiety and concern. The doctrines they have embraced have unsettled their minds, and set them thinking, and yet supply them with no ground of satisfaction; because, instead of pointing out their real condition and wants, as sinners, and the method by which those wants may be supplied, they only deal in a confused jumble of metaphysical notions, which neither teachers nor disciples really understand. In the anxiety of their minds, they come and sit to hear our discourses and discussions with mute attention,

which might, at first, prompt us to cherish hope respecting them, and yet I have not seen reason to consider them more hopeful than others, for instead of hearing with the docility of children, they hold fast their preconceived notions, and when, after hearing us for a long time, they find our doctrines different from those of the leader of their sect, they at once reject them.

We left the fair on Tuesday the 22nd Feb., but the prevalence of the west wind rendered our homeward progress very tardy. We reached Bhagulpore on Saturday morning, and stayed over the Lord's day. Brother Hurter is building a bungalow there, with the purpose, *d.v.*, of settling to missionary work among the hill-men and Hindoos.

On our way home from Bhagulpore, we met with an incident which strongly illustrates the merciless character of Hindooism. We stopped one day about noon, at a sandbank, opposite the village of Sultangunge, for the boatmen to cook and eat their noonday meal; and were just going to proceed after they had done so, when Soodeen came to tell me there was a poor man lying on the bank in a very sick and wretched condition. I went to see him. He did not appear to me to have been prostrated so much by the violence of disease as by want and fatigue, and probably bowel-complaint brought on by eating crude, indigestible food while on pilgrimage. He had been, or was going, to Buyjnaut, and the baskets he had been carrying, according to custom, were lying near him. From what was told us by the persons near, we suppose that when he was too weak and exhausted to keep pace with his companions, they took every thing valuable that he had, and went on their way, leaving him to perish, without a friend to aid him, or any food or shelter from the dews of the night or the heat of the day. Such are the tender mercies of heathenism. But what could we do? We were travellers. I concluded it would be altogether out of the question to suppose that our boatmen would consent to his being put on our boat. All I could think of was to take him over to the village and inform the police authorities, who, I thought, would be obliged to provide some asylum for him. I went to the ferry-boat, but none of the ferrymen would touch him, lest their caste should be lost. After a consultation, my boatmen consented to take him across in a little boat they had with them, provided Soodeen and a Christian servant of mine would lift him in; so I got him taken across, and went to the police-station, but found there was no superior officer stationed at the village, and those who were there seemed very loath to have any thing to do with the poor man; so, after having administered a dose of medicine, I was obliged to leave him, so weak as to be scarcely able to utter a word, yet with hardly the least prospect that any attention would be paid to him. On the

evening of the day after, my boatmen were saying that some of their number had fallen ill, and conjecturing that an evil spirit must have seized them, on account of the sick man having been placed in their boat, or else their having sat near a dead man's bones.

The following letter from Mr. Parsons to the Rev. James Peggs, giving information on subjects connected collaterally with the progress of truth in India, may be introduced advantageously in this place:—

On the ninth of this month (May, 1848) my esteemed brother Lawrence and myself received a parcel from Calcutta containing, with other things, your very kind presents of pamphlets regarding *Opium* and *Government Connexion with Idolatry*, as well as your volume containing *The History of the Orissa Mission*, all comprised in parcels done up at different times, and enclosing letters dated May 28 and July 15, 1847. This circumstance will serve to explain to you why "our kindness to our friend" has not been more evinced.

These are, I think, the first favours I have received directly from you, and I will lose no time in returning my most cordial thanks to you for thus remembering me, though personally unknown, and specially for your valuable present of the *History of the Orissa Mission*. I am able to secure but very little time for reading English, and I have not therefore been able to go through your pamphlets regularly, but only to glance through their contents, with the earnest hope that the facts and opinions you have so industriously collected may be more than ever useful in awakening attention to the evils against which you contend. But in both cases we have to push on worldly men to the abandonment of that which very well suits the predilections of corrupt human nature, and especially in the matter of opium, to the relinquishment of that mammon, which is the worldling's god. No wonder, then, that the task should prove a heavy drag—like the progress of an Indian hackery through the sandy bed of a dry nullah. However, we must push forward. Yet I do not know that I am justified in saying *we*; for it is very, very little that we or our people can hope to accomplish in aid of the objects in view. Were

the case otherwise than appears in the replies of the missionaries to Mr. Groser's queries—were the pressure of the evil on the people by whom, or the land in which, opium is cultivated, then no one would have, perhaps, more right or reason in mooted the subject than the missionaries in *Monghir* and *Patina*; but as it is, the pressure of the evil is on China, whence you have wisely drawn illustrative facts. The centre of the iniquity of it lies, I suppose, in Leadenhall Street, in that while the British government profess to unite with the Chinese in suppressing smugglers, the chartered East India Company is growing an *immense*—and, I believe, *increasing*—quantity of the drug, for which no market could be found if the illicit sale in China were suppressed. So I think that if any measures in the way of petition or memorial be taken by Christians in India, they should be originated in Calcutta, and then let them send up paper for signatures to the Mofussil stations, as was done in the case of the marriage petitions. I was truly rejoiced to see in the last *Friend of India* that the East India Board had consented, by so large a majority, to the withdrawal of the grant to Juggernaut. This is encouraging, and may it have its due effect on the Court of Directors! The Lord, dear brother, prosper you and all who combine with you to seek the good of India!

We are plodding on in our missionary labours, sowing the seed in much weakness, and amidst much jesting, indifference, and opposition, and looking and longing earnestly for the early and the latter rain. I need not, I am assured, entreat your prayers, for I know your very soul longs for the spiritual welfare of India's numerous race, and that cannot but find expression in prayer.

CEYLON.

Mr. Davies of Colombo is sojourning at Kandy, whence he writes thus:—

Three weeks ago I thought I should have to tell you that all my cherished plans of usefulness among this people were abandoned, and my missionary labours about to end. For some time after my return from the interior, at the beginning of the year, I was exceedingly well, but the hot season came on

with great intensity, and while Mr. Dawson was in Colombo I wished to avail myself of the opportunity of visiting the villages in the jungle as much as possible, and in these excursions I was for several days obliged to walk considerable distances exposed to a fiercely hot sun, which brought on a very

severe affection of the chest. This continued to increase in spite of all remedies, and was of course a matter of very great anxiety. At last, after a very thorough examination, our friend Dr. Elliott gave it as his deliberate opinion that in all probability I should be compelled to return to England, but at the same time recommended a change for a few months as an experiment. I therefore proposed an exchange for a short time with Mr. Allen, who kindly consented to the plan, so that a week ago he went to Colombo and I came here.

For some days before I left Colombo I experienced a great improvement, so that on the day of our departure I felt tolerably well, and I continued improving until two days ago, when I had a relapse; but I am again much better, and have strong hopes that it is the will of our heavenly Father soon to re-establish my health. I naturally felt very much discouraged at the prospect of relinquishing so soon the plans and prospects of usefulness upon which my heart was set, but I was resigned to the sovereign will of Him whose thoughts are not as our thoughts, and whose ways are not as our ways. The season has been well fitted for self-scrutiny and humiliation; for serious reflection upon motives, actions, diligence, the value of time, and the final account of our stewardship; and I trust it will not pass away without some sanctified fruits.

The south-west monsoon had set in before we left Colombo, and with great fury. The thunder and lightning were most awful. On one occasion our house was literally wrapped on all sides in sheets of the most vivid lightning, which was instantly followed by such a tremendous crash as we can never forget. For a moment we were all completely stunned, the house shook, the doors swung, and the tiles rattled for several seconds as if an earthquake had passed beneath us. At a short distance a tree was struck and shattered to pieces, and a bullock that was near it was killed. On another, scarcely less terrible occasion, a cocoa-nut tree was struck in our own garden, close to the house. Not very far from us a house was struck, and a poor woman had one side completely burnt by the lightning. Near to one of our village stations a boy had his clothes set on fire by the same cause. At another of our stations two men and eleven bullocks were killed by one stroke. Since then we have had torrents of rain, which caused a great inundation. For several days the bridge of boats was impassible, and a great part of the country for many miles around Colombo completely under water. We were afraid for several days that in consequence of this inundation, we should not be able to proceed to Kandy at the appointed time. On the day of our departure, when the water had greatly subsided, it was discovered that on the Kandy

road, a few miles from Colombo, two embankments had been swept away, so as to render it impossible for a carriage to pass. When we arrived at the place we were obliged to have a raft constructed of canoes and boards, on which we and our bandy were floated a considerable distance over the paddy-fields, which were then like a vast lake. Our horse swam over, and so we managed to pass without any great difficulty or danger, as the day was calm.

The distress of the villagers was very great, for in addition to the destruction of their paddy-fields, their houses, which are built of mud and stick, were partially or totally destroyed. Their poultry and pigs, too, which form a considerable part of their small property, were carried away by the flood, with the exception of a few fowls which had taken refuge in the trees, but where they too must perish for want of food unless the waters should abate very speedily.

Before I left Colombo we had two baptisms. The first was at Kotigahawata, about the end of April, when seventeen persons, all Singhalese, were immersed. The service was altogether a very interesting one. Some of the candidates had been under instruction for two years; some of them were old men and women tottering on the brink of the grave, others of them were quite young. Some of them had been Budhists, some Roman catholics, others what are here called of the government religion, that is, persons who have been baptized in their infancy by the government catechists, and are registered as Christians, but who differ in no other respect from the Budhists. They were baptized in the chapel, and the congregation on the occasion was large. Before they were taken down into the water, I interrogated them publicly on the nature and import of the ordinance, and on all the leading doctrines and duties of Christianity. Their answers were ready and satisfactory. After brother Nadan, the pastor, had baptized them, I first preached to the congregation, and then administered the Lord's supper to the church. I was very ill at the time, and should not have ventured from home but from the fear that the people would be discouraged by my absence. I have since learned that some of the new members have suffered considerable annoyance from the Catholics on the one hand, and from the bishop's catechists on the other. The second baptism was in connexion with the native church at Grand Pass, in Colombo. On this occasion seven persons were baptized in the canal, a short distance from the chapel. The service was at six, A.M. The candidates and congregation first assembled in the chapel, where they were addressed. Then we all proceeded down to the water. We had been told that the relatives of some of the candidates intended to disturb us, but nothing of the kind occurred.

Mr. Allen writes from Colombo, June the 8th:—

You will probably learn from Mr. Davies the reason of my being here. Again this year he has been compelled by failure of health and strength to seek the higher country. The only available way was to exchange with me; but I fear the state of his health will for the present, at least, keep him from doing any thing. If he should be able to preach the English sermon on the sabbath evening, it will be as much as he ought to attempt. We hope, however, the change will prove beneficial. May the Father of mercies so order it. We made the journey in our own conveyances, for economy's sake, and met at the halfway rest-house. Mr. Davies looked very ill, debilitated, prostrate, but he says in his note to me that he felt better on his arrival, preached on the sabbath evening, and felt worse again on Monday. He should, I think, go yet higher, for Kandy itself is not a good locality. May he have wisdom given him to do that which shall prove for the best, and may the grace of the Most High rest upon him.

There has been a little encouragement of late in my district. A few weeks ago I baptized three persons, who I trust will be enabled to follow Christ, and to persevere in his ways even to the end. Their knowledge

was satisfactory, and their experience of a pleasing character. There are a few anxious souls at Kandy waiting to put on Christ by baptism, and they must continue to do so till I return. May the grace of Christ Jesus be given to them, and prove sufficient for them.

The great coffee bubble has burst at length. The colony is little better than bankrupt. Estates are being abandoned fast, and all who can are leaving the island for other places more promising. Failures are daily taking place, young men are wandering about without employment, and the prospect is melancholy indeed. It appears to me that Kandy is sinking down into a mere military station.

Our monsoon is nearly settled; we have had some terrific storms and weather, but at present it is fair. Roads and bridges have been swept away, and districts of paddy flooded and destroyed. On our journey we were obliged in one part of the main road, where the embankments were broken and washed away by the powerful element, to pass over on rafts, and swim our horses, but all is fair and calm again. We, as a family, are in excellent health, thanks to the Preserver of men. Health here is a blessing that should be specially prized.

WEST INDIES.

JAMAICA.

The Report of the Churches in connexion with the Baptist Western Union, for the year 1848, has just reached us, and on account of the condensed view which it gives of their state, will be interesting to many of our readers. Our brethren remark that it "is presented to the churches with mingled feelings of sorrow and joy,—of sorrow, inasmuch as it shows a large decrease in our numbers; of joy because it indicates the fact that the churches in connexion with the Union are faithful to their Great Head in separating from those whose conduct accords not with the word of God."

They add, "It is not at all surprising that in connexion with the large numbers that were received into our churches soon after freedom, there should have been some—many—who were deceivers or self-deceived; where there is gold there will be dross; where there is wheat there will be chaff; and in many cases a separation will not take place until the all-searching eye of the Great Judge shall sever the precious from the vile. While the Report shows that which should produce humility before God and engender a spirit of earnest importunate prayer, there is in it nothing to produce despondency, or lead to the supposition that God hath forgotten to be gracious. The prosperity of the churches is not always to be judged from their numbers; nor is their strength to oppose the prince of this

world always in proportion to their size. Purity and devotedness in any church must, sooner or later, tell powerfully against superstition, ignorance, and sin."

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| Annotta Bay, Metcalf, No. of Members . . . | 350 | Inquirers | 109 |
| Buff Bay, St. George's, ditto . . . | 180 | Ditto | 19 |

THE REV. S. JONES, PASTOR.

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| Of these churches we have to report that during the greater portion of the past year they have been destitute of regular superintendence, but are now provided with a minister, who, whilst he cannot supply any | encouraging statement in reference to the churches generally, has the comfort of knowing that not a few persons appear to be diligently seeking the salvation of their souls. |
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| Port Maria, St. Mary's, No. of Members . . . | 476 | Inquirers | 80 |
| Oracabessa ditto . . . | 383 | Ditto | 64 |

THE REV. DAVID DAY, PASTOR.

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| In these churches the reports contain much of a discouraging character. Many who once appeared to be in the way to the kingdom of heaven, have now become indifferent to the claims of the gospel, and a general | backsliding is but too apparent. No additions by baptism have been made to the church at Port Maria, but at Oracabessa seventy have been baptized and received into Christian fellowship. |
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| Mount Angus, St. Mary's, No. of Members . . . | 383 | Inquirers | 70 |
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THE REV. W. TEALL, PASTOR.

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| The attendance on the means of grace here has continued good. Five only have | been baptized, while nineteen have been excluded. |
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| Mount Nebo, St. Thomas in the Vale, No. of Members | 401 | Inquirers | 12 |
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THE REV. JAMES HUME, PASTOR.

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| The attendance at this station has also been encouraging, having somewhat improved. | Thirteen have been added to the church by baptism. |
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| Point Hill, St. John's, No. of Members . . . | 353 | Inquirers | 26 |
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THE REV. JABEZ TUNLEY, PASTOR.

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| Here the attendance on the means of grace has been good, with an increased desire for the word of God. Many, however, evince but little continuous regard to the things which make for their peace. Nine individuals | have been baptized, ten restored, and eighty-five received: but no less than seventy-two have been excluded, fifty-three of them for their neglect of Christian obligation and the means of grace. |
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| Stacey Ville, Clarendon, No. of Members . . . | 273 | Inquirers | 68 |
| Coultart Grove, St. Ann's, ditto . . . | 276 | Ditto | 57 |

THE REV. THOMAS GOULD, PASTOR.

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| At Stacey Ville the attendance has not declined, whilst at Coultart Grove it has been improving. In connexion with the two churches twenty-four have been baptized and | fifteen have been excluded. From the increasing zeal of many of the deacons and leaders of these stations, much satisfaction is felt, and happy results are expected. |
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| St. Ann's Bay, St. Ann's, No. of Members | . . . 356 | Inquirers |
| Ocho Rios, ditto | . . . 455 | Ditto 58 |

THE REV. B. MILLARD, PASTOR.

The congregations at both these stations continue good, and peace and harmony prevail in the churches. Whilst however at St. Ann's Bay fifty-three have publicly put on Christ, the exclusions and deaths have been more numerous than in any previous year. No fewer than thirty-three members have died, and seventy-three have been excluded. At Ocho-Rios twelve have been excluded, and thirty have been baptized, many of whom promise to be useful and active members of the church.

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| Sturge Town, St. Ann's, No. of Members | . . . 354 | Inquirers 28 |
| Salem, ditto | . . . 240 | Ditto 4 |

THE REV. S. HODGES, PASTOR.

The numbers attending the house of God have been uniformly good, but whilst there are no particular indications of decline, there is yet much to lament in the apparent fruitlessness of the word preached. There have been no additions by baptism, but a clear decrease of twenty-seven in the two churches.

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| Brown's Town, St. Ann's, No. of Members | . . . 1053 | Inquirers 80 |
| Bethany ditto | . . . 510 | Ditto 58 |

THE REV. J. CLARK, PASTOR.

In these churches there is much to lament in the want of religious energy, but the baptisms and restorations which have taken place, show that the work of the Lord has not ceased. The congregations have been large. A spirit of prayer and deep solicitude for the extension of the kingdom of Christ prevails in the hearts of many of the people. In the two churches twenty-nine have been baptized, while sixty-nine have been excluded.

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| Jericho, St. Thomas in the Vale, No. of Members | . 1443 | Inquirers 163 |
| Moneague, St. Ann's ditto | . . . 234 | Ditto 12 |

THE REV. P. H. CORNFORD, PASTOR.

These churches have, during the greater part of the past year, been without a stated pastor, but the church at Jericho has been favoured with the occasional labours and oversight of the Rev. J. M. Phillippo of Spanish Town. Though there is a considerable diminution in the numbers of the church, yet the attendance on the means of grace has continued cheering. The former pastor of the church at Montego Bay has recently accepted the invitation of the united churches, with favourable prospects of usefulness. In the two churches there has been a nett decrease of forty-one members.

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| Stewart Town, Trelawny, No. of Members | . . . 739 | Inquirers 50 |
| New Birmingham ditto | . . . 217 | |

THE REV. B. B. DEXTER, PASTOR.

The expectations formerly cherished in reference to these churches have not been realized. Still, whilst there are occasions for mourning, there are none for despair. "The word is still preached to as large numbers as ever, while the attention paid to it is equal to that of any former period, and the hope is cherished that at these stations the prayer of the righteous will avail much." There have been no additions by baptism, but thirteen have been restored to the two churches.

Rio Bueno, Trelawny, No. of Members 319 Inquirers 31

THE REV. J. TINSON, PASTOR.

At this station there has been a net de- | missions to other churches. The attendance
crease of fifty, arising principally from dis- | has continued good.

Refuge, Trelawny, No. of Members 641 Inquirers 47
Kettering ditto 170 Ditto 12

THE REV. R. GAY, PASTOR.

The attendance has continued large and steady throughout the year.

Waldensia, Trelawny, No. of Members 753 Inquirers
Unity ditto 330

THE REV. J. E. HENDERSON, PASTOR.

The church at Waldensia has enjoyed | At Unity things are not so pleasing, though
peace and prosperity. There has been a | a spirit of prayer for a revival of religion is
decided increase in the congregation; and | manifesting itself. At Waldensia there has
the attendance has been more regular, so that | been a clear increase of nineteen members,
the prospects of usefulness are encouraging. | and at Unity of four.

Bethtphil, St. James', No. of Members 555 Inquirers 25
Hastings, Trelawny ditto 200 Ditto 27

THE REV. THOMAS B. PICKTON, PASTOR.

Here the congregations have also continued | to maintain their purity. There has been
good, and the churches are evidently anxious | a small decrease in the number of members.

Salter's Hill, St. James', No. of Members 1329 Inquirers 147

THE REV. W. DENDY, PASTOR.

In this church there is not much to report | required to continue building. At John's
of a cheering nature, and in the surrounding | Hall the corner stone of a small place of
district the spirit of hearing seems to have | worship was laid on the 29th of October.
declined, but at one of the stations the attend- | The church here has faithfully maintained
ance continues good. The chapel in course | its consistency, and at various times protested
of erection at Maldon gradually progresses. | against the union of church and state; and
The walls are levelled off, and the materials | has thus set an example worthy of the imita-
are ready for the roof. The sum of £660 | tion of dissenters generally.

has been expended, but additional funds are

Montego Bay, St. James', No. of Members 1108 Inquirers 45

VACANT.

In the earlier part of the past year the | has peculiar claims on the sympathies and
attendance on the means of grace was con- | prayers of the people of God. Eighteen have
siderably augmented. But unhappy divisions | been baptized, eighteen restored, but thirty-
afterwards occasioned the removal of the | eight had been excluded, and a clear decrease
pastor, and the church is now left destitute. | of twelve had taken place up to the period
From the fact that it is torn by dissensions, it | when church discipline ceased.

| | | | |
|---|-----------|-----------|-----|
| Mount Carey, St. James', No. of Members | . . . 673 | Inquirers | 160 |
| Shortwood ditto | . . . 469 | Ditto | 70 |
| Bethel Town, Westmorland ditto | . . . 445 | Ditto | 79 |
| Watford Hill, Hanover ditto | . . . 167 | Ditto | 33 |

THE REV. E. HEWETT, PASTOR.

At these stations the attendance has been usually good, and a small increase has taken place in the churches. There is a spirit of hearing which argues well. The chapel building has not been carried on; but the debts have been considerably diminished.

| | | | |
|---|-----------|-----------|----|
| Gurney's Mount, Hanover, No. of Members | . . . 724 | Inquirers | 25 |
| Fletcher's Grove ditto | . . . 173 | Ditto | 20 |

THE REV. C. ARMSTRONG, PASTOR.

These churches have enjoyed some measure of prosperity during the year. The chapel at each place is approaching completion. At these stations forty-six have been baptized and 127 excluded.

| | | | |
|--------------------------------|-----------|-----------|----|
| Lucea, Hanover, No. of Members | . . . 740 | Inquirers | 12 |
| Green Island ditto | . . . 203 | Ditto | 5 |

THE REV. J. MAY, PASTOR.

At Lucea and its sub-station, Mount Moriah, there has been an improved attendance, and in the church a small increase of eight members; whilst in the church at Green Island there has been a small decrease in members, and also a somewhat diminished attendance on the means of grace.

| | | | |
|---|-----------|-----------|----|
| Providence, St. Elizabeth's, No. of Members | . . . 167 | Inquirers | 37 |
| Bethsalem ditto | . . . 170 | Ditto | 11 |

THE REV. G. R. HENDERSON, PASTOR.

The attendance on the means of grace at these stations is very promising; and strong hopes are cherished that the gospel of Christ will continue to prove the power of God unto the salvation of many. Though the cause here is weak, there is daily an evidence of its increasing in strength and extent. The report shows a clear increase of thirty-five at Providence, but a decrease at Bethsalem.

The preceding Report having been read at the Annual Meeting, the following resolutions were passed unanimously:—

I. That having prayerfully reviewed the state of the churches connected with the "Baptist Western Union," this board would record its solemn conviction that, inasmuch as there is manifestly prevalent a spirit of increasing ungodliness throughout the island, accompanied by fearful backsliding in the churches, an urgent necessity calls us to unite in humbling ourselves before the Lord, and entreating him to revive his work, and renew unto us the seasons of refreshing from his presence, by pouring out his Holy Spirit upon us.

II. That in connexion with the distressing facts furnished us in the several reports we have received, there yet remains a strong encouragement to believe that the Lord has not cast off his people, in the fact that there prevails almost every where amongst us a spirit of hearing the divine word, and that in several instances the abounding iniquity is met by holy diligence in the officers, members, and sabbath school teachers, who labour with us.

III. That whilst the ministers composing this Board would urge the people under their care to more active and prayerful devotedness, and would encourage a steadfast faith in the divine promises, they would affectionately request that the first sabbath in April be observed throughout the churches as a day for humiliation and united prayer that the Lord would graciously revive and extend his work.

HAITI.

The accounts which have recently appeared in the public papers of insurrectionary movements in this island have naturally excited a prevalent anxiety respecting our friends there who are engaged in the work of Christ. The events which have rendered information desirable, have at the same time prevented its transmission; and it is not till now that we have been in a position to satisfy the inquiries of our readers. We will now present them, first, with extracts of a private letter from Miss Harris to a friend in Liverpool, the publication of which under the circumstances, the writer will excuse, it is hoped, as her correspondent suggests, "for the sake of many anxious friends, and for the sake especially of the intercessory supplications which such details must awaken."

If you could know what a harrassing life we have led, you would be assured that it was almost impossible for me to write. Bustle, sickness, sorrow, and alarm, have come over us like wave upon wave, and sometimes all together. My heart is almost broken, and my spirit as it were crushed, by these repeated trials. No doubt they are all necessary, and I am sure they are all deserved; but I cannot help fearing some of them are sent in anger. It seems as if God were frowning on the mission; the congregations from various causes have dwindled almost to nothing: our prospects are, at present, very gloomy. Mr. Webley is much depressed; I try to keep up before him, but often feel ready to ask, "are the Lord's mercies withdrawn for ever from this unhappy land; will he be favourable to Haiti no more?"

You will probably see by the papers that serious disturbances have again taken place at Port au Prince and other parts of the republic; perhaps they will give you more information on the subject than it is in our power to do. Many alarming reports have been spread, but we can place no dependence on the truth of them. One thing is clear, that much blood has been shed, and though there seems to be a little calm for the present, God only knows what will be the end of these things: it is his almighty power alone which can restore peace and prosperity to Haiti. Hitherto no outbreak has taken place at Jacmel, although great agitation has prevailed. Several times the danger has appeared to be imminent. Most distressing reports have been spread, and our feelings have been harrowed up for weeks by recitals of what had happened in other places, and fears that the same scenes of horror would be repeated here. It was not for ourselves that we greatly feared; I believe no harm would be intentionally done to us, but it was dreadful to think of many around being hurried into eternity unprepared. In the height of the consternation several people brought their children to our house to sleep; we were determined to receive all who might come, let what would be the consequence to ourselves. It was a fearful time I assure you,

Poor Madam R. was almost out of her senses; she was nearly a month without any tidings of her eldest son, then at Port au Prince; she feared he was amongst the slain, but happily he had escaped to the United States. We still know not what a day may bring forth, but as our heavenly Father has preserved us hitherto, we venture to hope he will still hear our prayers, and avert the horrors of bloodshed, at least from this part of the country. Oh, that the gospel of peace could be published through all the length and breadth of this lovely land, that the inhabitants might heat their swords into ploughshares, and learn the art of war no more!

On Sunday last we had the pleasure of receiving a letter from Miss Lake, one of the American missionaries at Port au Prince. A note of mine written nearly a month ago had not reached her until two days before she wrote. We had been very anxious about them, as well as for Mr. Bird, not having heard of or from any one of them for many weeks. They are all pretty well, but give no account of the late events, nor would it have been prudent to have done so. Miss Lake only says with reference to a girls' school established a short time since, "The dreadful calamity which has fallen upon us, or rather upon Port au Prince and upon all Haiti, has broken up our school for the present. The father of two of our scholars is among the slain." Our school at Jacmel was interrupted only one week, and that partly on account of its being Easter, though the attendance, since then, has not been so good as usual.

Mr. Webley enjoys very good health, but is apt to over exert himself. Poor Mrs. Webley has not been well since she came here. Miss Clark is seldom well many days together. Dear Miss Young* has been obliged to go home with no hope of ever returning to the missionary field—that must be the heaviest of all trials. I have unspeakable cause for thankfulness for the privilege of being still

* Of the American Baptist Mission, Port au Prince.

engaged in missionary work, and for the health with which I am favoured, besides many other undeserved mercies. There are

some happy moments when I can say, "It is the Lord, let him do as seemeth to him good; he hath done all things well."

A letter from Mr. Webley, written at Port au Prince, June 2nd, contains the following particulars:—

Port au Prince, June 2nd, contains the

By the date of my letter you perceive that I am not at Jacmel. I left it a few days ago to visit our beloved brethren here, who are in great distress, as well as to transact a little business. To-day I return home, but before doing so I wish to forward a letter to you by way of America, especially as I know from tolerably good authority that most of my letters are opened at Jacmel, and I am anxious to communicate things that I would not have known that I had stated to you. I said our brethren were in distress here. Yes, dear brother, we have just passed through one of the greatest trials here that could possibly have befallen us. You have possibly seen accounts of the late calamity that has transpired here, and perhaps know all; but lest you do not I will give you as short an account as possible. About two months ago the president and his ministers were assembled in the palace, as usual, upon the sabbath, for the transaction of their business. The president having called for one of them, charged him with having concerted a plan for the taking of his life, and ordered him to prison. In leaving the palace he was shot at, and the guards from without supposing that some one had fired upon the president, immediately commenced an awful attack upon the ministry assembled. Some escaped, but a dreadful slaughter ensued.

exists on the part of the blacks towards the coloured people. But that which throws such a gloom over our minds is, that our little mission stations, that such a short time before assumed such an encouraging aspect, are now almost broken up without, humanly speaking, any prospect of brighter days. The brethren here in the midst of such scenes have suffered extremely. For six weeks Mr. Judd held no public service, and up till now Mr. Bird has held no evening services; whilst their congregations are dwindled down to a comparative few. At Jacmel we are in the same position, and toiling on almost in the depth of despair. Had it not been for the few baptized that I have joined together into church communion, your mission must have fallen to the ground, as no one would leave their houses, such has been the fear and the prospect of an outbreak.

In the afternoon another dreadful outbreak took place near the sea shore, between the men of colour and the blacks. The number of slain on these occasions is unknown, as well as of the poor coloured people that were murdered in different parts of the city during the whole of the night. The awful scenes that our dear brethren witnessed are too inhuman and barbarous to be committed to paper, and show the great animosity that

What will be the end of these things our heavenly Father only knows. Out of these dreadful calamities good may come, and with him we leave all, wishing by simple faith to rely upon him as the sovereign Disposer of all events.

We are greatly afflicted too in our family, as my dear wife has been in doctors' hands for months past without any symptoms of recovery. Miss Clark's health, too, is still in a precarious state. For my own part I am tolerably well generally, though for a day or two past I have not been so well and strong as usual. You will excuse my writing such a hurried scrawl, as I am just about to journey nearly eighty miles on horseback to return for Sunday's services, and have only a day and a half for doing it. I am positively ashamed to send this letter, but know that, considering the few moments I have on hand, you will overlook all imperfections.

Miss Harris gives a few notices of the last days of Mrs. Francies, which cannot but be read, by many, with interest.

Poor dear Mrs. Francies! does it not seem very strange, very mournful, that she should not have been able at least to take her little ones home, and see her friends for a little while—or that, dying so very soon, she could not have remained here, to be laid, as was her earnest desire, beside her beloved husband? But God's ways are not our ways, and what he does must be best. I accompanied her on her last visit to his grave on the sabbath evening before she left Jacmel. The "Dove" had arrived the day before with Captain Millbourne and Mr. Oughton on board, and was

to leave on Tuesday. She was in an agony of grief, little thinking how soon they would be reunited never more to part. I could scarcely prevail on her to leave the spot; no doubt you have it before your mind's eye. She said, "Oh, if it were not for my poor children I would have a little but here, and never leave the place." When that sad scene was over, the bitterness of leaving appeared to be past, and she surprised us all by her energy. Captain Millbourne's great kindness, my having decided upon accompanying her to Jamaica, and the prospect of seeing

dear Mrs. Knibb, also, helped to reconcile her to going away. Many of the children of the schools, and several of our friends, went with us to the wharf, and we remarked at the time it was just like a funeral procession. We set sail as soon as the land breeze would permit, and after a fine passage arrived off Kingston on Thursday morning. Mr. Oughton went on shore in a pilot boat, and we proceeded round the western shore of the island to Falmouth, where we arrived on Sunday evening, Feb. 13. . . . We spent a delightful sabbath at Brown's Town—a well attended sabbath school and a large congregation. In the afternoon the ordinance was administered, when dear Mrs. Francies and I sat down together; for her it was the last time on earth.

On Tuesday, 29th, we were at last obliged to separate. No tongue can tell what we then suffered; she had clung to me so long, it seemed as if we could not live separately. I felt thankful, however, that I had been permitted to come with her thus far, and could leave her with kind friends, and now I

feel doubly so. That morning she said to me, "Life seems a long and dreary way, but we do not know: it may not be so long as we think."

Before leaving I received a very affectionate note from her, the last she ever wrote me. She did not then appear to be unwell. I went on board the steamer on Thursday afternoon, the 9th, grateful for the kind reception I had met with from the friends in Jamaica, but glad to find myself on my way to Jaemel. . . . I was anxiously expecting the packet from Jamaica, hoping to receive a letter from dear Mrs. Francies. There were two notes, one from Mrs. Oughton, which I opened first. It contained an incidental notice of Mrs. Francies' death, as if I had known it already. Judge, my dear sir, what a shock it was to us all, especially to me. It was then only that I knew how dear she was to me! The other note, from Miss Lavinia, confirmed the intelligence; she could give me no details except that Mrs. Francies had died at Falmouth, of fever, on the 17th, eleven days after the date of her last note to me.

TRINIDAD.

A letter from Mr. Cowen, dated May 20th, contains the following particulars:—

Since my last I have visited the stations at Savannah Grande, where I had some delightful meetings with the brethren after our long separation. But the weather was very wet, just such as we had during your visit, which made it very unpleasant travelling. Since my return I have had a slight attack of fever, brought on by getting wet on two or three occasions, but am now well again. You will be glad to hear that the people have all had their lands surveyed, and many of them have received their titles. But by far the greater number of them have not yet applied for their title through their inability to pay the expense—about £3 sterling to each—demanded by the government. Those of them who labour on the sugar plantations are not paid. Just as the West India Bank failed, the estates paid off old debts of this description with its worthless notes, which was a direct fraud practised on the poor labourers, for which they have no redress. Thus, between what they lost in this way, and what they are now losing through the non-payment of their wages, the labourers of the island generally are greatly impoverished. Many of the estates are dispensing with the emancipated and negro labourers generally, so far as they can, and supplying their place with the unfortunate Coolies, who, for a season at least, are more easily duped than those whom they have succeeded. Did the government open the crown land to the public at a

moderate price, the emancipated and other labourers could fall back upon it, and with their families settle down, instead of leading a vagrant and vicious life; but from this they are shut out most unjustly to gratify the planters. Were the people thus supplied with land at a moderate price, they could employ themselves in raising provisions, and thus benefit the public and themselves at the same time. Such is the gloom at present hanging over the affairs of the colony, that little is doing in a commercial way. Few merchants have the heart to import even provisions sufficient for the current consumption of the island, so that prices are exorbitantly high, while the articles sold are of the very worst description. What adds to our distress in this particular is the war now raging on the Spanish Main, from which our markets have been chiefly supplied hitherto, but since the commencement of these hostilities few vessels come in from that quarter. All things seem to conspire to thicken the gloom, but we can look through it, believing that all shall work together for good in God's own good time. He has a quarrel with many in this land who strengthened and hardened themselves in wickedness against him and his cause, and is visiting them for these things. Their haughty spirits are greatly humbled, and their power to persecute and annoy those who would instruct and elevate their down-trodden labourers greatly limited.

HOME PROCEEDINGS.

The Committee of the Baptist Missionary Society respectfully solicit the aid of the Friends of Missions, in supplying the deficiency in the income of last year, and the liquidation of the present debt of the Society.

| | |
|---|-------|
| Deficiency at the end of March, 1846 | £5003 |
| Surplus of income over expenditure in 1847 | 1292 |
| | <hr/> |
| Deficiency in April, 1847 | 3711 |
| Diminution of income from ordinary sources, in 1848 | £2480 |
| Diminution of income from legacies | 2500 |
| | <hr/> |
| | 4980 |
| Diminution of expenditure | 3457 |
| | <hr/> |
| Addition to Debt in the year | 1523 |
| | <hr/> |
| Present deficiency | 5234 |
| | <hr/> |
| Agents supported in 1837 | 85 |
| Ditto ditto in 1847 | 225 |

The sum contributed, or promised, up to the present time is £3087 5s. 6d.

Further donations will be thankfully received by the Treasurers, W. B. Gurney, Esq., S. M. Peto, Esq., M.P.; or by the Secretary, Rev. J. Angus, M.A., 33, Moorgate Street.

August 18, 1848.

DESIGNATION OF A MISSIONARY.

On Wednesday, July 26th, Mr. John Sale was publicly set apart, at Wokingham, for missionary labour in India.

In the afternoon a large company assembled for tea in the British School Rooms, when the Rev. C. H. Harcourt presented Mr. Sale with a copy of Bagster's Hebrew and English Lexicon, Horne's Introduction to the Study of the Sacred Scriptures, and Dr. Pye Smith's Scripture Testimony to the Messiah, as a testimonial of the high esteem and sincere affection of his Christian friends. Mr. Sale briefly returned thanks for this expression of

his friends' kindness, and the meeting was addressed by the Revs. E. Carey, Dr. Acworth, and J. J. Brown.

In the evening the designation service was held in the baptist chapel. The Rev. J. J. Brown, of Reading, commenced it by reading the scriptures and prayer, the Rev. E. Carey described the nature and sphere of the missionary's labours, the Rev. C. H. Harcourt asked the usual questions, and offered the designation prayer; and the Rev. Dr. Acworth (Mr. Sale's tutor) delivered the charge to the missionary, founded on Galatians i. 15, 16.

FOREIGN LETTERS RECEIVED.

| | | | |
|---------------|---------------------|--------------------|-------------|
| AFRICA..... | CLARENCE..... | Prince, G. K..... | May 19. |
| | | GRAHAM'S TOWN..... | Hay, A..... |
| | | | May 19. |
| AMERICA | DRUMMONDVILLE | Cleghorn, A..... | July 22. |

| | | | |
|----------------|---------------------|---------------------------------------|------------------|
| ASIA..... | AGRA | Dannenberg, J. C. | April 15. |
| | CALCUTTA | Lewis, C. B. | June 2. |
| | | Thomas, J. | June 2. |
| | COLOMBO | Allen, J. | June 8. |
| | KANDY | Davies, J. | June 9. |
| | MONCHIR | Lawrence, J. | April 14. |
| | SEWRY | Williamson, J. | April 29. |
| BAHAMAS..... | GRAND CAY | Rycroft, W. K. | June 24. |
| | NASSAU | Capern, H., and } Littlewood, W. } | June 27. |
| | | Capern, H. | June 28 and 29. |
| | | Littlewood, W. | June 27. |
| FRANCE..... | PARIS | Monod, F. | August 14. |
| HAITI..... | PORT AU PRINCE..... | Webley, W. H. | June 2. |
| HONDURAS | BELIZÉ..... | Kingdon, J. | June 10 and 11. |
| JAMAICA | BROWN'S TOWN | Clark, J. | June 19, July 6. |
| | FULLER'S FIELD..... | Hutchins, J. | July 6. |
| | KINGSTON..... | Oughton, S. | July 8. |
| | ST. ANN'S BAY .. | Millard, B. | June 19. |
| | SALTER'S HILL | Dendy, W. | July 1 and 3. |
| TRINIDAD..... | PORT OF SPAIN..... | Law, J. | June 20. |
| | | Cowen, G. | July 4. |

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

Friends at Paradise Chapel, Chelsea, by Mrs. Archer and Miss Vines, for a parcel of clothing, for *Rev. J. Clarke, Western Africa* ;
 Mrs. Hassall, Clapham, for a parcel of magazines, reports, &c. ;
 Mr. Strong, for a parcel of nails, &c., for *Africa* ;
 Rev. J. Peggs, for parcels of books, for *India* ;
 The Religious Tract Society, for copies of the Annual Report, for *the Mission Stations* ;
 Mrs. Jolly, Hastings, for a box of useful articles, for *Mrs. Lawrence, Monghir* ;
 S. E. W., for a parcel of magazines, for *Haiti* ;
 Mr. J. Cox, for a parcel of magazines ;
 Miss Rose, Ilford, for a parcel of magazines ;
 Friends at Counterslip, Bristol, for a box of medicines, for *Muttra* ;
 British and Foreign School Society, for a case of school materials, for *Miss Harris's school, Haiti* ;
 Friends at Amersham, for a box of useful articles, for *Rev. J. Law, Trinidad*.

The thanks of the Committee are respectfully presented to George Ransom, Esq., of Leamington, for forty-three volumes and nine numbers of the *Edinburgh Review*. The following numbers are wanting to complete the set:—Nos. 113 and 114, 117 to 141 inclusive, and 162 to the present time.

Rev. W. H. Elliot, for his "Friends of the Spirit" and "Vital Christianity," for the Library.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of July, 1848.

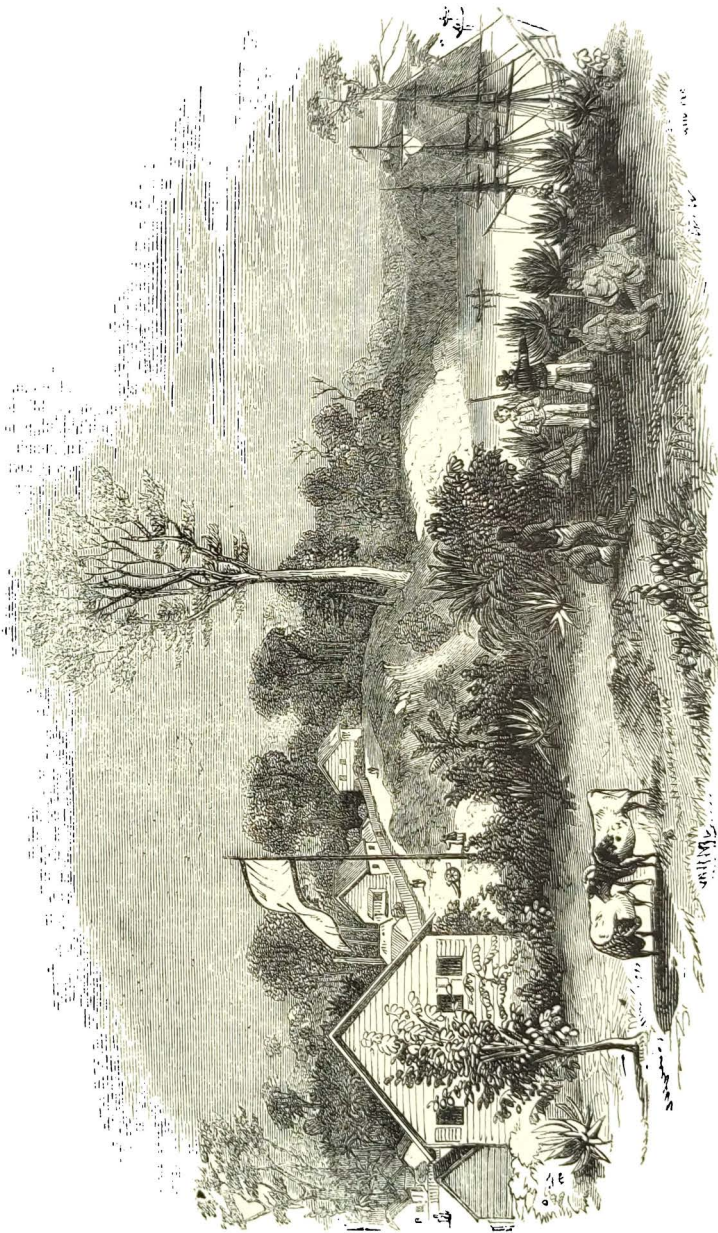
| | £ s. d. | | £ s. d. | | £ s. d. |
|------------------------------|---------|----------------------|---------|-------------------------|---------|
| <i>Annual Subscriptions.</i> | | Farrington, Rev. B., | | Pritchard, Rev. G. | 1 1 0 |
| Brewer, Rev. R., Leeds | 1 0 0 | Dumpton Hall | 1 1 0 | Weymouth, Mr. R. F., | |
| Darkin, Rev. C., Ciron- | | Katterns, Rev. D., | | Leatherhead | 1 0 0 |
| cester | 2 0 0 | Hackney | 1 1 0 | Wyatt, Mr. J. | 0 10 6 |

| Donations. | | £ | s. | d. | BUCKINGHAMSHIRE. | | £ | s. | d. | SOMERSETSHIRE. | | £ | s. | d. | | | |
|---|----|----|----|------------------------------------|------------------|----|----|--|----|----------------|---|---|----|--------------|--|--|--|
| B. B., from a fund at his disposal for Religious Societies, &c..... | 20 | 0 | 0 | Amersham, on account | 50 | 0 | 0 | Bristol, on account | 18 | 8 | 3 | | | | | | |
| Birrell, Rev. C. M., for <i>Haiti</i> | 5 | 0 | 0 | Do., do., for <i>Debt</i> | 5 | 0 | 0 | | | | | | | | | | |
| Carey, Rev. E., and Mrs. C. | 2 | 0 | 0 | Gold Hill | 1 | 11 | 6 | SUFFOLK. | | | | | | | | | |
| Cox, Mr. J. | 5 | 0 | 0 | Olney— | | | | SUFFOLK Society in aid of Missions, by S. Ray, Esq. | | | | | | | | | |
| Drer, Miss, collected by Elworthy, Messrs. W. & T., Wellington, for <i>Debt</i> | 5 | 0 | 0 | Collections | 9 | 4 | 4 | | | | | | | | | | |
| Friends' Educational Society, for <i>Trinidad Schools</i> | 40 | 0 | 0 | Contributions | 9 | 7 | 7 | | | | | | | | | | |
| Harris, Miss, Camden Town, collected by ... | 0 | 10 | 6 | Do., Sunday School | 0 | 8 | 5 | | | | | | | | | | |
| Hill, Mr. John | 10 | 0 | 0 | Princes Risborough— | | | | | | | | | | | | | |
| Houghton, J., Esq., Liverpool, for <i>Debt</i> | 25 | 0 | 0 | Collection | 3 | 9 | 6 | | | | | | | | | | |
| Irish, Mr. F. | 3 | 0 | 0 | Contributions | 7 | 5 | 6 | | | | | | | | | | |
| Neild, Mr. Alderman, Manchester, for <i>Debt</i> | 50 | 0 | 0 | Speen | 2 | 15 | 7 | | | | | | | | | | |
| Page, Mrs., Trowbridge, for <i>do.</i> | 50 | 0 | 0 | CAMBRIDGESHIRE. | | | | | | | | | | | | | |
| Piassent, Thomas, Esq., Newton, for <i>do.</i> | 5 | 0 | 0 | Cambridge, on account | 120 | 0 | 0 | DEVONSHIRE. | | | | | | | | | |
| Shelton, Mr. John, Nymphsfield, near Nailsworth, for <i>do.</i> ... | 10 | 0 | 0 | | | | | DURHAM. | | | | | | | | | |
| Simpson, J. A., Esq., Manchester, for <i>do.</i> ... | 10 | 0 | 0 | Gateshead— | | | | ESSEX. | | | | | | | | | |
| Stovel, Rev. C., for <i>do.</i> ... | 5 | 0 | 0 | Sunday School, Garden Street | 0 | 5 | 6 | HERTFORDSHIRE. | | | | | | | | | |
| Sundries, by Rev. Dr. Hoby, for <i>do.</i> | 5 | 10 | 0 | | | | | KENT. | | | | | | | | | |
| W. B., for <i>do.</i> | 5 | 0 | 0 | Colchester | 13 | 0 | 10 | LONDON AND MIDDLESEX AUXILIARIES. | | | | | | | | | |
| | | | | Thorp— | | | | Kensington, Silver Street— | | | | | | | | | |
| | | | | Collection | 2 | 7 | 6 | Collection | | | | | | | | | |
| | | | | Contributions | 2 | 2 | 8 | Contributions | | | | | | | | | |
| | | | | Do., for <i>Dove</i> | 0 | 10 | 0 | Shakspeare's Walk— | | | | | | | | | |
| | | | | | | | | Collection | | | | | | | | | |
| | | | | HERTFORDSHIRE. | | | | | | | | | | SOUTH WALES. | | | |
| | | | | Markyate Street— | | | | Pembrokeshire— | | | | | | | | | |
| | | | | Collection | 2 | 12 | 3 | Blaenfos— | | | | | | | | | |
| | | | | Contributions | 4 | 13 | 1 | Collection | | | | | | | | | |
| | | | | Do., Sunday School | 0 | 2 | 7 | SCOTLAND. | | | | | | | | | |
| | | | | Mill End— | | | | Elgin, Missionary Society | | | | | | | | | |
| | | | | Collection | 1 | 7 | 7 | Irvine, additional | | | | | | | | | |
| | | | | Watford, on account ... | 20 | 0 | 0 | | | | | | | | | | |
| | | | | KENT. | | | | | | | | | | | | | |
| | | | | Canterbury— | | | | | | | | | | | | | |
| | | | | Collections, King St. ... | 13 | 10 | 0 | | | | | | | | | | |

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, 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 CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

THE MISSIONARY HERALD.

The Missionary Herald (Oct. 1848).



CLARENCE, FERNANDO PO.

ASIA.

SERAMPORE.

Specimens of the labours of native preachers possess peculiar claims to attention. Some connected with the church at Serampore in a recent tour recorded facts respecting the reception they met with in a diary, from which the following are extracts.

In the morning we arrived at a village inhabited by Muhammadans. We entered the house of one individual, and preached the gospel to all in his house. They heard us with attention, and some of them took the books we offered them. Having a strong wind against us, and rain, we put to in a khal belonging to the village, where a great many people came through the rain to hear us. They were highly pleased, and took many tracts.

In the morning we came to a village called Nebubunea, where we preached the gospel in two houses, where both men and women heard the word of God attentively. Some of them offered us a fowl, which we refused to accept of. At noon we arrived at a village on the river Panguchi, called Bolabunea, where there was a market, into which we entered, and preached the gospel till evening. Here we saw only five or six Hindus; the rest were Muhammadans, and we saw no women amongst them. They heard us very attentively, and as only a few of them had heard the gospel before, they put many questions to us, and we were obliged to enter very fully into its doctrines. When we began to distribute tracts, they were so eager to get them that they began to quarrel amongst themselves for them. After distributing the tracts we had with us, we returned to our boat, and large numbers followed us there, and manifested so much eagerness to get tracts, that we were obliged to put out from shore, and then several people came to us on their *dingis* to get them.

In the morning we arrived at a market in a village called Soyena. We first entered a blacksmith's shop, where we preached the gospel to several who heard us attentively; they also asked a few questions, which we answered to their satisfaction, and they received tracts with pleasure. When we returned to the boat, several Hindus and Muhammadans followed us, to whom we expounded the fifth chapter of Matthew, and gave them tracts. At noon we arrived at Kaukhali Bazar, and preached the gospel on both sides of the river. On the north bank

of the river we met many Muhammadans, who heard us very attentively, and received our tracts with much pleasure. On the south bank of the river, when we began our work, the shop-keepers left their shops, and came out to hear us. They heard us with attention, and received the books we offered them. We then went to a market called Mohehani. There were about a thousand people there, and we went out in two companies. All heard us attentively, but when we began to distribute tracts, they came round us in large numbers, and pressed upon us. When we got back to our boat we saw that the people in the market were coming in such large numbers that we were obliged to put out from shore; and many came to us in their boats for tracts.

We came to Jalakati Bandar. This village has been lately established, and is a very large one. The attention with which we were heard, and the general conduct of the people towards us, led us to hope that many from this village will shortly embrace Christianity. They left their occupations to hear the gospel; they gave us seats in their shops, and asked us to expound portions of the scripture to them, and several of them remarked that if some of us could remain amongst them for a few days, and explain the doctrines of scripture to them, many might turn to the Lord. One man said, "From the time I read your shastras, I have forsaken Hinduism, and take the scriptures for my guide as far as I understand them, so that my neighbours call me a Christian." In this village we preached the gospel in several places.

Yesterday evening we arrived at Munshi Bazar. There is a fair held here at the new moon in the month Kartik. The traders here build large houses, to deposit their goods, and every thing may be had here. Large numbers of people from all the surrounding districts, from Chittagong, Tipperah, Mymensing, Barisal, and Jessore, visit this fair, which is much larger than that held at Ganga Sagar. This morning we went into the fair, and preached in four different places. The people heard us attentively, and many of the

shop-keepers left their shops to hear us. Seeing that the number of people in the fair continued to increase, we went out again the afternoon. While preaching, a man came to us from the Zemindar's *kachari*, and said that the *Naib* had invited us thither. Supposing that he was desirous of making some inquiries regarding Christianity, we went to him, but as soon as he saw us, he mocked and bade us be gone. The people around him appeared anxious to hear the gospel, but he would not allow them. We therefore returned with a heavy heart, and preached again in the fair; the people heard us as before with much attention.

On the next day we went out again, and were heard with as much attention as yesterday. While we preached, an aged Vaishnabi came to us, begging for some books. She was accompanied by some of her disciples, and finding that she read well, we gave her a copy of the New Testament and the Psalms of David. Shortly after a young man who had listened attentively to the preached word, burst into tears, and falling at our feet, cried out, "This is the truth." We raised him up, and bade him go to Jesus, and in the exercise of faith, to fall at his feet and weep there, and he would obtain forgiveness. In the afternoon we were again out, and when we were just about to leave off preaching, we found a man who secretly professed Christianity, and invited us to his boat. He came with a man named R., of the village of Sanchra, Pargannah Ranchandrapur, in Comillah. There were several men and women with him; and when he heard of us, he came out and sat with us, and we praised the Lord together. This man had read and was able to repeat several tracts; he had also read portions of the New Testament. He believed that Jesus Christ is the Saviour, and had spoken of him to his friends and neighbours, some of whom also believed. When we heard this we rejoiced, and having spoken and prayed with them, we returned to our boat.

On the next morning we were again amongst the people. This was the bathing day, and the crowd was so great, and the people made so much noise, that we could not preach long at a time; we only spoke a few words, and distributed tracts, which also we found much difficulty in doing. At noon we found it more easy to preach, as many of the people were preparing food for themselves, and the day being cloudy, we were able to labour with comfort. Towards evening the people came out in larger numbers to hear us. When we returned to our boat, R., with some of his disciples, came to pay us a visit, and for some hours we conversed together, praising the

Lord. He also asked us what his duty was regarding the ordinances of Christ. We advised him to go to some one of the missionaries to be instructed in divine things, and to be baptized. We then showed him from the scriptures the meaning and intent of this ordinance. He also said that having seen the name of Serampore in several tracts, he had been anxious for the last two years to go thither, but had not been able, but he hoped to go this year. There were two obstacles, he said, to his being baptized now; the first was that he hoped in his present state to be able to draw a few others, shortly, to the profession of the gospel; another was, that were he to be baptized, the Zemindars would persecute him, plunder all his property, and not allow a washerman or a barber to serve him. We then spoke to them of the temptations to which young Christians are exposed, and showed the encouraging promises of the Lord Jesus, which tend to strengthen our faith in him. They read them, and were much delighted, and wished that we would live amongst them, and instruct them. We advised them to go to Dacca. They then asked us in what way we performed divine service. We sung a hymn, in which they joined with much pleasure; we then read a chapter and expounded it, and two of us prayed. In prayer we commended R. and his companions to God, beseeching him to protect them in all their ways, and to own them for his children. R. also prayed, and we found that he and his disciples pray as the sect called *Karta Bhaj* do; and we think much that they do is according to the mode adopted by that sect; and what wonder? It must be expected that they do not know how they should act in all things, for they have had no instruction. We showed them how the Lord commanded us to pray, and how David and others mentioned in the scriptures prayed; and we gave R. a copy of the whole bible, and to his disciples different portions of it; they were with us till very late that night.

We arrived at Chattuck. Of all the villages we visited in the Sylhet district, we met with most encouragement here. They heard the word attentively, and apparently with affection. We met some to whom one of us, on a visit here about four years ago, had given some tracts, and we were glad to find from their conversation, that they had read those tracts with attention.

In the afternoon we went to a market called Kolura Khan, where we met with much abuse, but no injury.

We arrived at Sylhet. In the afternoon we went into the bazar, and preached in three or four places; but the people were not attentive; many mocked and others abused

us. With one Muhammadan who had read something of the scriptures, we had much pleasant conversation; and in the evening a Hindu youth came to our boat to receive instruction.

On the next day we preached at the ghat, and had an attentive congregation, who received tracts gladly. In the afternoon we

stood in the boat and preached to several people and distributed tracts, and then went across the river, and preached in the bazar. Here, as in many other places, the Muhammadans were more attentive than the Hindus. In the evening we met a young man who had been baptized at Dacca. He invited us to his house, where, after dinner, we had worship with his family, and spent the evening in praising God and in profitable conversation.

JESSORE.

Mr. Parry has baptized two persons, who have been added to the church at Kain-mari.

One of them, he says, has been called to make a painful sacrifice. Five days after he had embraced Christianity his wife clandestinely left him. All his and my own personal endeavours to persuade her to return to her husband, have hitherto proved unsuccessful. She has lost caste, and the parents and friends of the girl will eventually cast her off, although they at present have given her an asylum. The parents, I believe, hoped by persuading their daughter to leave her husband, that he would thereby be induced to return to Hinduism. If such was the case, I suppose they must have felt sadly disappointed when they

heard of his baptism. The father of the young man whose case I have alluded to, embraced Christianity about eight or nine years ago, and has great cause for gratitude and praise to God, for his rich grace bestowed on his poor son, who has been brought from darkness to the glorious light of the gospel.

The other member is a female who has been in the habit of attending on the public means of grace for nearly two years, amidst many trials and difficulties, owing to the opposition offered to her by her husband. I hope ere long he will also seek the Saviour.

CHITAURAH.

The native church here as met with renewed difficulties arising from the opposition of their unbelieving countrymen, respecting which Mr. Smith speaks thus:—

The last two months have brought many trials, and much persecution to our native church, which I am thankful to say is now past, and we are again enjoying peace after the storm. Two of our members have separated themselves from us, having loved this present world more than their Lord and Master. With this exception all our affairs are prospering. Several inquirers have been received, and others have expressed a desire to join us. Our services in the chapel are well attended, and our people, I trust, are improving both in a temporal and spiritual point of view. Preaching in the villages has

been carried on with some degree of regularity. Last month we addressed about sixty congregations; nor are our labours without the appearance of profit. During the month several individuals have promised to join our village. Yesterday we were visited by a person who wishes to come and live with us; to-day also I have had two on the same errand: thus the word of God is evidently gaining ground in this vicinity. May he bless it abundantly to the conversion of many souls. We beg an interest in the prayers of our brethren, that we may not labour in vain, or spend our strength for naught.

Mr. Williams, having accompanied Mr. Smith and a native brother in a preaching tour of three days' duration, says:—

The people, in nearly every place, listened attentively. There is a great change for the better in this respect, comparing things as they are now, to what they were four years ago, when I preached in that neighbourhood first. In a large place called Shamshabad, the people used to be very noisy, indeed I have been hooted out and even pelted at with

clods of earth, but now they hear us very well. At our meeting last night the diaries of the native agents were read, and much that is encouraging was brought out. We have taken on another agent to labour with brother Smith at Chitaurah; though, indeed, we can ill afford it—for our funds are very low—but we believe that the Lord will provide.

MONGHIR.

A letter from Mr. Lawrence, dated April 14th, 1848, contains some pleasant tidings:—

The season for itinerating has again closed for the present, as the hot weather has set in with more than usual severity; and owing to the prevalence of easterly winds, the season is not healthy. The cholera has begun to rage among the natives in our neighbourhood. We are daily hearing of the death of some of them. At present no cholera case has occurred among the Europeans, and I am thankful to say that all in our mission circle are as well as usual.

You will hear from brother Parsons some account of his journeys. He was from home nearly the whole of November, and through a part of December. He also visited the Caragola mela in February, when he was accompanied by Mrs. Parsons. They were from home about a month. During the month of January, accompanied by our beloved Nainsukh, I had the pleasure of visiting a district called Bisbazara, to the south of Monghir. Here we found much interesting work. As far as we could learn no missionary had visited those villages before; but the villagers were not wholly ignorant of the name of the Saviour. Some had heard the gospel in Monghir, and many hundreds had heard our native brethren preach at Surajgarah, where some thousands come, about this time every year, to deliver to the government agent the opium which they have been cultivating. The instances were not few in which the villagers recognized Nainsukh, and seemed pleased to see and hear him again. In several villages our reception was very friendly: the people pointed out the best place for our tent, and cheerfully brought us wood and milk, which in some places, through the unfriendliness of the people, we cannot obtain at any price. We often had large crowds of attentive hearers, while we endeavoured to expose the folly of idolatry, and to proclaim the cross of Christ as the only way of salvation. Numbers came and sat by our tent for hours, and patiently heard us explain some of the most important truths of God's word. They would freely talk of the claims and the character of Christianity, and some would candidly confess that if all could but be persuaded to receive and practise it, there would soon be a very blessed change in the state of society. But when the claims of the gospel were pressed home, and they were urged to seek the blessings it confers without delay, alas! they were too ready with some evasive answer. Though strong convictions in favour of Christianity were sometimes felt and acknowledged, still the fear of losing caste, or some other worldly considerations, formed an

insuperable barrier to an earnest and sincere inquiry after truth.

We attended several village markets, on which occasions we had opportunities of preaching to larger numbers than we could otherwise have found collected together, as well as to many people whose villages we could not visit. In the midst of much hurry and confusion, we had a great crowd of hearers, and gave away some books to such as could read. In two or three villages only did we meet with an unfriendly reception. In one village all appeared to have agreed together to oppose us. We were abused not a little, and peremptorily ordered to be off; but by mildly and firmly expostulating with the more respectable portion of the crowd, they became somewhat ashamed of their behaviour. We made several attempts to preach the gospel to them, but all in vain; to this they would not listen. We were therefore obliged to leave them with the painful reflection, that in rejecting the gospel of Christ, they had judged themselves unworthy of eternal life. In no other village did we meet with such strong and decided opposition. Here and there an interested brahmin would show his bitter hatred to Christianity by his violent anger and abuse, but such persons seldom had the sympathy of the crowd. The greater number of our hearers were favourably disposed, and I hope some of them really understood the way of salvation by faith in the Lord Jesus Christ, as we endeavoured to explain it to them. For the fruit of these efforts we must live in hope; at present we hear not the voice of sincere and earnest inquiry, and we see not the symptoms of any great work of conversion; but we must not conclude from this that no good is done by the preaching of the gospel. The diffusion of evangelical knowledge must do good; it has done good already. It has loosened the fetters of superstition and brahminical tyranny. It has weakened the confidence of the people in their idols, their priests, and their deities. It has led many to treat with contempt ceremonies that were formerly deemed indispensable. It has produced a conviction in the minds of not a few, that Hinduism is ineffectual as a remedy for the evils which sin has brought into the world; and some are found, where the gospel is fully preached, who are ready to avow that as to virtue, truth, and purity, Christianity is far superior to Hinduism, and is much better adapted to exalt men to holiness and happiness. And impressions like these have been gaining ground, and taking a deeper root, slowly

it is true ; nevertheless they are surely progressing. I might give you some examples of what I have now mentioned, but I fear being tedious. I will, however, mention one instance which took place in Tirhoot not long ago, which shows the decline of brahminical influence and superstition. A certain inferior caste, according to the usual custom of the country, had employed for many generations a certain order of brahmins to perform some particular religious ceremonies at the sittings of its panchayat (meeting for business), for which the brahmin received a handsome fee. A question arose as to the necessity of continuing the services of the brahmin, and after some discussion it was unanimously agreed that they were unnecessary, and might be dispensed with. The officiating brahmin was accordingly dismissed. He, no doubt, regarded it as a sad proof of the depravity of the times, as a few years ago these people would as soon have thought of dispensing with their food as with the services of the brahmin.

Since I wrote to you last we have been cheered by the addition of three new members to our English church. Two were baptized in December last—a young man and his wife. They have been very regular attendants at our chapel for two or three years, and have been a long time under

serious impressions, but were unable to come to a decision until the autumn of last year, when they made up their minds to profess their faith in Christ by public baptism. They were accordingly accepted by the church and baptized, and on the first Lord's day in January they were received into communion.

The other new member is a gentleman residing in Tirhoot, an indigo planter, and a relative of one of our members. He is a very intelligent man, and well versed in Hindu literature. He has been the subject of real religion, I believe, for several years, and was desirous of being baptized, but there were some obstacles. He renewed his application for baptism in March, and was then accepted by the church. On the 1st of April he was baptized in the presence of a large and deeply serious congregation. I felt a peculiar interest on the occasion from the circumstance that the candidate was a descendant of faithful Abraham, and that we could henceforth regard him as one of the true Israel of God. He is now desirous of turning his perfect knowledge of the native language to some good account, and he has already been engaged in the work of translating for the benefit of native Christians. I trust he will prove a "burning and shining light" in the midst of heathen darkness.

CEYLON.

Mr. Davies, of whose indisposition and consequent visit to Kandy our readers were informed last month, gives the following account of his state in a letter dated thence, July 10th :—

When writing to you by last mail, I hoped to be able soon to return to my duties ; but since I have been very ill, so much so that our kind friend Dr. Elliott thought it necessary to go without delay to engage a passage home in the "Persia," which was to sail in a few days. I was in the most distressing perplexity as to what was best to be done, but after a little consideration, I refused to consent to such an important step without further medical consultation and trial of a colder climate. I am now thankful that I did not consent to return to England, as I have been gaining strength for the last ten days, and my

medical man in Kandy thinks that a few months' residence in a colder climate will completely re-establish my health. Our very kind friend Mr. Selby, the Queen's advocate, has given me the free use of his cottage at Newera Ellia, which is the highest and coldest district in the island. We hope to reach it in three days by easy stages, commencing the journey to-morrow.

It grieves me to think that my labours must be suspended for five or six months ; but if this will have the desired end, as I believe it will, it will be better in every way than returning home.

AFRICA.

FERNANDO PO.

The view of Clarence prefixed to our present number is taken from a spot near the Governor's House, the beginning of a tongue of land which ends in Point William.

The house in the foreground is occupied by Captain Becroft, the Spanish consul, and the Spanish flag is hoisted in front of it. The house immediately behind the flag-staff is Matthews' store. The house in the distance, behind the tall tree, was Mr. Sturgeon's, in which the school is now carried on by Miss Vitou. The tall tree is a lance wood tree, it is a fine specimen, and very high. The houses seen in the picture stand seventy or eighty feet above the sea. The town of Clarence lies behind, on the left hand, on somewhat lower ground. Clarence Cove is not much more than a quarter of a mile across.

In a letter dated June 14th, Mr. Saker says, "Our beloved friends at Bimbia are quite well. Here we are not so. The doctor is in a state that requires a change. Mrs. Prince is not well. Miss Vitou is quite unfit for her duties; and I am absolutely useless."

Fourteen days afterwards, writing again from Clarence, Mr. Saker gives some additional information, appealing also for reinforcements from this country.

Another vessel leaves us this evening for Liverpool, and as I now see Dr. Prince returning from Bimbia, I am in hopes of giving you the pleasing news that we are all well. The doctor will be here in about half an hour, in the mean while I may say how much I have improved by a change of air, &c. When last I wrote a few lines I had just returned from Bimbia. Since then I have improved much, and feel a daily progress toward a healthy state. Since the doctor's absence I have had the care of his people, and have not found the various exercises in any way injurious. As usual, we have had a large attendance on the services, both on the sabbath and in the week; and on the sabbath evenings Longfield house has been filled with those who met me for prayer—for special prayer—for a blessing on the preached word. Those evenings have been highly gratifying.

Mrs. Prince is, I think, somewhat better than when I wrote last, and I hope the doctor is no worse. Miss Vitou has had a little cessation from her school, and is bettered by it. She has resumed it again this week.

A good change, could it be effected, would be highly advantageous to her.

Dr. Prince is now come. He is not worse than when he left, though wearied from thirty-six hours' exposure to the sun and rain. Brother Merrick and family are all well. Johnson is now mercifully settled at Camerons, and Christian has returned to Bimbia, but only on his way to this place: he is well.

Other communication I would fain make, but must withhold it for a few days; yet I may just add, that there is every reason to conclude that our feeble band will be enfeebled more in a few days. The calls in providence seem urgent for the voyaging of two of our company. Oh, that our God may send us help speedily! Dear sir, are the churches so destitute of pious young men, that labourers cannot be found for Africa? Are there none who can place their lives at the disposal of the Saviour in this sickly land? Do our pious youths forget that ours is a God *near* and *far off*? Oh, that the blessed Spirit may send you the men and the means, as well as the heart to send them here. We must have them speedily. Africa groans to be delivered from the bondage of sin.

WEST INDIES.

BAHAMAS.

The following letter from Mr. Capern is dated Nassau, May 27th, 1843.

By the last packet I informed you that we had determined to send home our dear little girl to the Institution at Walthamstow, and accordingly she left us in that same packet, under the care of Mrs. Littlewood. Ere this

we trust God has brought them to their desired haven. We hope also that we did not do wrong in sending her without giving you longer notice.

I am sorry to inform you that since she

left her mother has been seriously ill, and is now in a very feeble and exhausted state. She has had a violent attack of dysentery—a disease which too often proves fatal here, especially at this the rainy season of the year. We were obliged to call in medical aid, and for nine days the doctor attended three times a day. I am thankful to say that we have some hope of her recovery.

I regret to have to add that of late my own state of health has been unfavourable. I have been afflicted with giddiness, which at times is quite distressing. It arises from indigestion in part, but more from general debility. The least excitement brings it on, and the exercise of writing more than any thing else. I do not write this letter without feeling it painfully. I have consulted our medical attendant, and have been ordered to drink ale, but advised to seek a change and rest for a few months. I have no specific or

organic disease, but am suffering from mere exhaustion. I cannot, dear sir, work as formerly, which is exceedingly distressing to me, as the demands on our time and strength are as great as ever.

A few months in America would, I think, renew my strength, but I see not, in consequence of expense, &c., how I am to leave. Yet to remain here in weakness, so as to be incapable of performing the duties of the station, is what cannot be thought of, and would indeed be in every respect wrong. I am in a strait, and wish to know the will of God.

But for the sickness of my dear wife I should have been at this time at Ragged Island. It is more than eighteen months now since a visit was paid there. This is the only island of any distance from Nassau that we shall be able to reach until the hurricane months are over.

TRINIDAD.

A letter from Mr. Cowen, written on the first of August, contains the following pleasing information:—

I have just returned from the interior, after spending some time among the stations, and was on the whole gratified, though from my long absence matters in every particular have not gone on as I could wish. The members are united, however, and generally well disposed, and will, I trust, under more constant attention than they have hitherto received, be led under the Spirit's quickening and sanctifying influences to strive together for the faith of the gospel. Brother Hamilton is still at his post, and has an interesting school, though not numerously attended. This is a promising station, and will, I think, become increasingly encouraging as our labours and influence under God's blessing can be brought to bear upon it. At Montserrat, which place you may remember, the cause I think is taking deep root. The little chapel was crowded the two sabbaths I remained there; there was also a nice sabbath school. The day school is not so flourishing as I want to see it, but in the course of a little time I trust I shall be able to secure an improvement. Mr. Proctor, a coloured person whom

I baptized a little before I left the island last year, has taken up his abode at Montserrat, and has made himself very useful among the people. He labours constantly in word and doctrine, and pays considerable attention to the sabbath school. We have in connexion with Montserrat station a good meeting on a neighbouring estate, which in course of time will, I hope, be still more encouraging. I trace all this to the erection of our little chapel in that quarter, as without it we could not carry on with any degree of efficiency our work. I am sorry that no assistance has been offered towards the erection of the two that remain to be built. At the New Grant station the people are getting the timber ready, and doing all they can to provide a place in which to meet. But after all, much will devolve upon me. This evening we intend celebrating freedom in our chapel in Port of Spain. The question of the universal abolition of slavery is, wonderful to say, one of the most popular that can now be brought before a West Indian audience.

FRANCE.

BRITTANY.

In a letter dated Morlaix, August 31, Mr. Jenkins gives the following account of efforts made to preach the gospel and distribute the scriptures and religious tracts.

I left home on Tuesday, the 15th, the holiday of the Assumption of the Virgin. At Plougonven, after mass, I gave away a great many tracts, and sold a Testament. This was a good opportunity to speak a few words to the people, who were well disposed to hear, and received tracts with readiness.

I reached Guerlesquin in the afternoon. This is a large village, with about 600 or 700 inhabitants. I had never visited this place before, but Rieou and some colporteurs had. After vespers there was a procession in honour of the Virgin, which presented a spectacle of real idolatry. When all came to a close I visited a few houses to offer Testaments and tracts, and approached the church when the people were coming out. A crowd surrounded me, and some good would have been done had it not been for one evil-disposed man, who began to use abusive language, and would hear no reason. This individual set himself to push the people against me several times, and a few others were disposed to follow his example, so that I thought it advisable to withdraw, and return to my lodging. A few persons expressed their indignation at the conduct of the disturbers. However, all was not lost, for a few persons came for tracts to my room, and among others a young man, with whom I had an interesting religious conversation. He had serious thoughts of religion, was convinced some things were wrong in the church of Rome, and desired to know the truth in its purity. He took some tracts. Later several persons came to the house, to whom I explained the third chapter of Matthew, and went to prayer with them. These men heard with attention, and expressed their approbation of what I read and said to them.

Wednesday morning I left this place, and saw bits of our tracts strewn in the road. After walking eight leagues, I reached Treselan, a village in the parish of Beghard. Here I had a conversation with two respectable farmers, one of whom was the *adjoint* of the mayor. They each of them bought a New Testament, and on going away one of them desired me to preach the sabbath following at Beghard.

Tuesday I called on Mr. Le Tiec, and found him in the same good disposition as when I first saw him, and I am glad to say that it appears he is a man of learning, judgment, conviction, uprightness, consistency—good to the poor, amiable and kind, and I trust he is a man of solid piety. As I had written to him, he had made known my coming, and had done his best to have a room in the *Mairie* to preach in. In this he had failed, though his cousin was the mayor; nevertheless there was a favourable disposition. There was an election to be at Beghard on the sabbath, and this being a *chef lieu de canton*, electors from four other parishes were to attend. This is a sad profanation of the

Lord's day, but offered a good opportunity to preach the gospel. We decided that I should preach at Beghard on the sabbath, and Mr. Le Tiec and his sister invited me to announce our attention to the servants and labourers who were in the house,—news which they received with pleasure. Our friend Omles joined me here, and Mr. Le Tiec told him to bring him twenty Breton Testaments and twenty French ones. The priest at Treselan had made no reply whatever respecting the Testament I had given him from Mr. Le Tiec, but the priests at Beghard had preached against our books, &c. A man told me that in the month of May last the parson had preached against the protestants, and that he cried out, *Malediction, a thousand maledictions of God on the protestants!* I called on one family, and went by St. Eloy to Louargat. The state of the harvest made it too difficult to have evening meetings on week days.

Friday.—In the morning I called on an intelligent and respectable farmer, who desired to see me. He is a charitable man, and has always been opposed to the priests on account especially of their rapine and wickedness. About midday some half a dozen men came to converse with me about religion. They desired to have an explanation respecting praying to the saints, &c. This was pleasing, and they appeared to understand what I told them on the subject, and respecting the only Mediator and Saviour Jesus Christ. In returning I called on the blind man with whom I had conversed when I first visited Beghard. He had expressed a wish to see me again. He gave me a truly interesting account of his visit to the parson to know what he had to say against the Breton New Testament. The priest had nothing to say but against one word, and his remark was not at all important. He wanted to accuse the blind man of pleading our cause, but to that this sincere man replied, he pleaded but for the New Testament, which he believed to be perfectly good, and added he could very conscientiously go to sell that book, and that he thought he could sell 500 Testaments in six months. The priest told him respecting Mr. Le Tiec acting with us, his application for a room at the *Mairie* to preach in, and the refusal. The blind man observed to the priest he thought a room to preach in ought to have been granted. He told me he had kept carefully the tracts I had given him, except the letter to the priest respecting the New Testament, that one was burnt because at the close of it I declared all the priests of the church of Rome to be in error. However, he did not try to prove the contrary; he was much more moderate than the first time. We had a good conversation together, which I trust the Lord will bless to him. Knowing that Mr. Le Tiec had given away Testaments, he expressed a desire to have one. He mentioned a young man, now studying for the

priesthood, who had told him he wished to see me.

After leaving the blind man I called on the newly elected mayor. There was no objection to my preaching. I returned to Treselan.

Saturday. I called in the morning on Mr. Le Tiec. In the afternoon I went to Beghard, and called on the young man destined to be a priest, and had a religious conversation with him. We talked on controversial points, but more particularly the infallibility of the pope. Though he was quite unable to show reason for this enormous error, yet he was somewhat tenacious to say he believed it.

Sabbath. While taking a little walk in the morning I heard some one saying, *race de canaille*. From about nine o'clock many persons came to my room, and among others our blind friend, who asked me our belief respecting the end of the world, the final judgment, &c. I told him, and read to him a portion of the twenty-fifth chapter of Matthew, and he expressed his satisfaction there before a number of people. A large group of persons were standing before the house for a good while before the meeting began. A few minutes after twelve o'clock I went out, and took my stand on one side of the large square in the middle of the village. A great number of people surrounded me immediately, and in a few minutes the people from mass were to be seen coming fast to join the crowd. I preached in Breton from Matt. xxviii. 18—20, to a quiet and attentive congregation. It is thought that from a thousand to twelve hundred persons were present, among whom were several of the influential inhabitants of Beghard and other parishes. As soon as I closed, Mr. Le Tiec came for-

ward, and desired me to announce from him that the New Testament was to be given gratis to those who desired to have it. I did so with joy, and immediately the people came for Testaments, so that in a few minutes we gave away all we had—thirty-four, a great many being obliged to go away without being supplied. A considerable number of tracts were also distributed. This was a precious opportunity—a remarkable day. May the Lord abundantly bless the good seed sown. I may add that I received here all kindness. The landlord of the house where I was putting up bought a large bible, and showed me a room he was willing to let me have to preach in. This room is very well for the purpose, but the way to it is not convenient. I intend visiting this place soon again.

On Monday I saw the blind man, and gave him a Testament, for which he was very thankful. He remarked it would not be burnt or destroyed, but kept carefully, and that he would have it read to him.

I returned home truly joyful on account of the opportunity given to preach God's word, and the prospect of the spread of the gospel. When I arrived home I learnt that one of the two interesting women in the country had come over the day before, walking in all near six leagues, with the intention of asking me many explanations for herself and her friend. My being absent was a disappointment to her. She said they would come both very soon. One of them keeps a little shop. It appears they have been considering the duty of not selling any thing on the Lord's day. This is a striking fact, while nominal protestants in the towns in this country keep their shops open on the sabbath.

HOME PROCEEDINGS.

The following article will explain itself. The plan which it develops has originated with some zealous young men, members of churches in the metropolises, who having submitted it to the Committee, and being anxious to engage the co-operation of others, desire to give publicity to this statement.

YOUNG MEN'S MISSIONARY ASSOCIATION,

IN AID OF THE

BAPTIST MISSIONARY SOCIETY.

The Committee of the Young Men's Missionary Association (formed in London, Aug. 16th, 1848), in aid of the Baptist Missionary Society, desire to explain briefly the objects contemplated by the Association, and to request the co-operation of the friends of Missions.

The importance of systematic and intelligent effort on behalf of missions, is acknowledged on all hands. God has eminently blessed them, and added the encouragement of success to the obligation of positive command.

In connexion with all evangelical denomi-

nations the exertions of the young in this work have been peculiarly cheering, both from their results, and from the promise they give of being continued for years to come. The young are, in one sense, the hope of the church, and to them in succession must be entrusted the work of diffusing the gospel.

There is needed among the friends of missions a more vivid impression of the wants of the world. We must therefore contemplate them. It was when our Lord beheld the city that he wept over it. It was when Paul saw Athens wholly given to idolatry that his spirit was stirred. It was on reading Carey's letters that Henry Martyn first thought of the claims of India, and resolved to devote his life to that field. Andrew Fuller's description of the heathen without the gospel was blessed to at least one hearer, and Richard Watson consecrated himself at home to the same work. Another appeal of the same advocate changed the pursuits of Thomas Wilson, and blessed the church with a life of benevolent effort on behalf of our own country. Similar information might lead to similar results, and would certainly lead, under God, to the exercise, though perhaps in other forms, of the same spirit.

There is needed too among the friends of missions a clearer conviction of the pecuniary resources and duties of the churches. All recent experience has shown what may be done by systematic effort, by continuous giving and collecting. Single Juvenile Associations raise by system as much as whole counties without them. The Sunday scholars connected with Baptist churches would gather by collecting each a shilling a year, more than one third of the present income of the Baptist Mission. One penny a week from each member of every Baptist church in England, would alone amount to more than £26,000 a year: a sum amply sufficient to support the present operations of the Society, and greatly to extend them.

To create a deeper conviction, especially among the young, of the misery of the heathen, and of the power and responsibilities of Christians, and to guide to effort consistent with this conviction, is the object of this Association.

The Committee ask the co-operation of all the friends of Missions, and especially of the Baptist Missionary Society. Most of us are Sunday school teachers, and we appeal to the enlightened feeling and holy principles of our fellow-teachers. We have seen the happy results of missionary effort among the young, and we ask for the co-operation of parents. We are all of us young men, and qualified perhaps, by our common sympathies, to act upon those of our own age, and we seek the increase of a spirit of consecration in them and in ourselves. We are professed members of the body of Christ, and we request the encouragement of our pastors and our brethren,

to promote systematic effort, to aid in diffusing missionary intelligence, and to cultivate and draw forth in us the spirit which influenced in an infinitely glorious degree the heart of our Lord.

In prosecution of the general objects of the Association a course of Lectures on Christian Missions will be delivered in the Library of the Mission House, Moorgate Street, London, on the third Wednesday of the months of October, November, December, January, February, March; to commence at 8 o'clock.

A Meeting of Members of the Association will be held for prayer and for conversation, on topics connected with Missions, on the fourth Wednesday of the same months; to commence at eight o'clock.

The Association will have the use of a room in the Mission House on the Wednesday of each week, when the books of the Mission Library will be accessible for consultation, and various Missionary and other religious periodicals (both European and American), will be laid on the table, for the use of the Members. The qualifications of membership are such as (it is hoped) will induce many of the friends of Missions to join the Association.

Among the practical measures which are likely to occupy the early attention of the Committee, are the following:

The more general formation of Juvenile and Sunday School Auxiliaries, and the increased efficiency of those already formed.

The preparation and delivery of Lectures to the children connected with Auxiliaries, to which the parents of the children may be specially invited.

And the delivery of Lectures to the Young generally, on topics connected with Missions, but which cannot be introduced at length in ordinary Missionary Addresses.

Treasurer.

Auditors.

MR. JOHN FRANCIS. MR. WM. E. BEAL.
MR. A. GRAFFTEY.

Secretaries.

Correspondence.—MR. JOHN EDWARD TRESSIDDER, 4, Rockingham Row East, New Kent Road.

Minute.—MR. WILLIAM TAYLOR, 5, Grove Street, Hackney.

Committee.

MR. JAMES BENUAM,
— EDWARD WILLIAM CLARKE,
— JOHN COX, JUN.,
— JOHN FRANCIS,

MR. BENJAMIN L. GREEN,
 — WILLIAM HANKS,
 — CHARLES THEODORE JONES,
 — SAMUEL P. NICHOLSON,
 — WILLIAM OLNEY,
 — HENRY POTTER,
 — FRED. JOHN POTTER,
 — EDWARD R. TIDDY.

CONSTITUTION.

This Society shall be called the "Young Men's Missionary Association, in aid of the Baptist Missionary Society;" and its objects shall be—to diffuse a Missionary spirit, especially among the Young, by the dissemination of Missionary information; the establishment of Missionary Libraries; and the delivery of Lectures—to form and encourage Sunday School and other Juvenile Missionary Auxiliaries, and to promote systematic efforts on behalf of the Mission.

II. That the business of the Association shall be conducted by a Treasurer, two Secretaries, and a Committee, who shall be members of churches connected with the Baptist denomination.

III. That this Association shall consist of the Teachers of those Sunday Schools which have subscribed to the Baptist Missionary Society, during the preceding year, not less than £3; of the collectors connected with Juvenile Auxiliaries to the Baptist Missionary Society, who have collected not less than £1 during the preceding year; and of Young Men subscribing one penny per week, or upwards, or collecting £1 a year or upwards, towards the funds of this Association.

IV. That the Funds contributed to the Association, after deducting expenses incurred

in promoting its objects, as before defined, shall be devoted from time to time, to such departments of labour in connexion with the Baptist Missionary Society, as shall seem to the Committee desirable.

RULES.

I. A Meeting of the Members of the Association shall be held annually, at which a report of the proceedings of the past year shall be read, and a Committee appointed for the ensuing year.

II. A Special General Meeting of the Members may be called at any time by a resolution of the Committee, or on the requisition of twenty members, addressed to the Secretaries, specifying the object of such meeting.

III. None of the Rules of the Association shall be altered, but at the General Annual Meeting, or at a Special General Meeting called for the purpose, in accordance with Rule II.

IV. The Committee shall consist of twelve Members of the Association; who shall be elected at the Annual Meeting of the Society. In the event of vacancies by death or resignation, the Committee shall be empowered to fill up the same.

V. The Committee shall meet once a month, or oftener if found necessary, five being a quorum.

VI. Three Auditors shall be annually elected by the Members, one of whom shall be a Member of the Committee.

VII. All orders for payment on account of the Society, shall be signed in Committee, by two members of the same, and the Chairman, and shall be countersigned by one of the Secretaries.

AMERICAN BAPTIST MISSIONS.

Twelve months ago we placed before our readers a brief account of the missions conducted by our American brethren, as recorded in the Report of the American Baptist Union. The Report for 1848 has now reached us, and a few extracts from it will doubtless afford pleasure. The Executive Committee remark that the year "has been laden with mercies rather than judgments." "Death," they add, "has made no breach in the ranks of those entrusted at home with the direction of our foreign missionary operations; and in but a single instance has it been permitted to break the circles of missionary labourers abroad. At home and abroad, they that have gone forth weeping, bearing precious seed, have come again with rejoicing, bringing their sheaves with them. He whose faithfulness never fails, has crowned 'the year with his goodness;' the memory of which fills our hearts with gratitude and hope."

SUMMARY.

The whole number of missions in connexion with the Missionary Union is 16, of stations 52, and of out-stations 87. The number of missionaries and assistants

is 105, of whom 45 are preachers; and of native preachers and assistants 158; total number of labourers 263. Of churches there are 123, with 10,020 members, of whom 689 were baptized last year; and of schools 44, with 1472 pupils; as in the annexed table.

TABLE OF MISSIONS, STATIONS, ETC., OF THE UNION, IN 1847-8.

| Missions. | Stations. | Out-stations. | Missionaries. | Female assistants. | Total missionaries and assistants. | Native preachers and assistants. | Churches. | Baptized. | Whole number. | Schools. | Pupils. |
|---------------------------------|-----------|---------------|---------------|--------------------|------------------------------------|----------------------------------|-----------|-----------|---------------|----------|---------|
| Maulmain, Burman | 3 | | 7 | 7 | 14 | 16 | 4 | 11 | 200? | 3 | 160 |
| “ Karon | 1 | 21 | 5 | 6 | 11 | 30 | *10? | 106 | 1800? | 2 | 65 |
| Tavoy Mission | 2 | 13? | 4 | 4 | 8 | 18? | 11 | 37 | 770 | 3 | 84 |
| Arracan Mission, Burman | 2 | 2 | 1 | 1 | 1 | 10 | 2 | 15 | 55 | 2 | 42 |
| “ Karon | 1 | 5 | 2 | 1 | 3 | 31 | 30? | ? | 3523? | | |
| Siam “ Siamese department | 1 | | 2 | 3 | 5 | | | | | | |
| “ Chinese | 1 | | 2 | 2 | 4 | 3 | 1 | 1 | 23 | | |
| China “ | 2 | 3 | 4 | 3 | 7 | 7 | 2 | 11 | 25? | | |
| Assam “ | 3 | | 6 | 8 | 14 | 2 | 3 | 21 | 50? | 20 | 700? |
| Teloogoo “ | 1 | | 2 | 2 | 4 | 3 | 1 | ? | ? | 5 | 150? |
| Whole number in Asia | 16 | 45 | 35 | 36 | 71 | 120 | 64 | 202? | 6446? | 35 | 1201 |
| Bassa Mission | 1 | 2 | 1 | 2 | 3 | 4§ | 1 | 3 | 20? | 3 | 60 |
| Mission to France | 7 | 10 | 2 | 1 | 3 | 10 | 15 | 23 | 200 | | |
| “ Germany | 14 | 24 | | | | 15 | 30? | 316 | 2000 | | |
| “ Greece | 2 | | 2 | 4 | 6 | | | | | 1 | 60 |
| Whole number in Europe | 23 | 34 | 4 | 5 | 9 | 25 | 45 | 339 | 2200 | 1 | 60 |
| Mission to Ojibwas | 2 | 1 | 2 | 2 | 4 | 1 | 2 | | 50? | 1 | 50 |
| “ Ottawas in Michigan | 1 | | 1 | 1 | 2 | | 1 | | 25 | 1 | 20? |
| “ Tonawandas, &c. | 1 | | 1 | 1 | 2 | | 1 | | 39 | | |
| “ Shawanoes, &c. | 3 | | 3 | 5 | 8 | 3 | 4 | 23 | 140? | 2 | 40? |
| “ Cherokees | 5 | 5 | 3 | 3 | 6 | 5 | 5 | 122 | 1100 | 1 | 41 |
| In Indian Missions | 12 | 6 | 10 | 12 | 22 | 9 | 13 | 145 | 1354 | 5 | 151 |
| Total | 52 | 87 | 50 | 55 | 105 | 158 | 123 | 689 | 10020 | 44 | 1472 |

* Including some in Burmah Proper.

+ Including Bassein churches.

‡ Besides schools in the jungle villages.

¶ In 1846-7.

§ Including two coloured helpers from United States of America.

FINANCIAL OPERATIONS.

The following sums have been received within the year:—

| | Dollars. |
|--|------------------|
| Donations, from churches and individuals | 80,444 85 |
| Legacies | 5,449 57 |
| Profits on Magazine | 331 94 |
| Grants of U. S. Government | 4,000 00 |
| “ American and Foreign Bible Society | 5,750 00 |
| Grants of American Tract Society | 1,400 00 |
| Interest on Fund for support of officers | 1,200 00 |
| Making the receipts, from all sources | 98,576 36 |

The expenditures during the same time have been, for

| | Dollars. |
|--|------------------|
| Objects specified in Treasurer's report | 81,834 53 |
| Civilization of N. A. Indians | 4,000 00 |
| Translation, Printing, and Distribution of Scriptures in Greece, Germany, Assam, Burmah, and China | 5,750 00 |
| Tracts in Germany, France, Siam, and China | 1,400 00 |
| Support of Secretaries and Treasurer | 1,200 00 |
| Making the whole amount of expenditures | 94,184 53 |
| And leaving a balance of | 4,391 83 |
| | 98,576 36 |

which have been used in reducing liabilities, with which the year was commenced, to 29,296 73 dollars.

Of donations and legacies, the unprecedented sum of more than twenty-seven thousand dollars was paid into the treasury the last month of the financial year. But that was not the result either of extraordinary agencies employed in the collection of funds, or of extraordinary donations, so much as of the severe pecuniary pressure which prevailed, through the Atlantic cities and states, in the months of December, January, and February; and which induced many churches to delay their ordinary collections, with the hope of better times and larger contributions. In the month of March their donations came in such amounts as to inspire every heart with devout gratitude to God, and increased confidence in his favour and faithfulness to the missions.

Comparing the receipts of the last two years with each other, we find that the increase has been about 160 per cent. in contributions from Ohio, Indiana, Illinois, and Wisconsin; and nearly 14 per cent. in those from Maine, New

Hampshire, Vermont, Massachusetts, New York, and New Jersey; and that from these states 12,163 39 dollars have been received in advance of the amount for the year ending April 1, 1847. But there has been a falling off in the contributions of Pennsylvania and Iowa of about 55 per cent.; and in those of Rhode Island, Connecticut, Delaware, and Michigan of 28 per cent.;—and from these states the receipts have been less, by 10,134 59, than they were in the year ending April 1, 1847. The net gain, therefore, in donations and legacies from the sixteen states and territories embraced in the home field of the Union, has been 1,928 80 dollars for the past year. But on those received from all quarters, the increase has been no more than 885 18 dollars. The remaining balance of increase is to be credited to the liberality of the two co-ordinate societies, whose appropriations have been expended in bible and tract operations.

Some interesting details will be given in our next number.

FOREIGN LETTERS RECEIVED.

| | | | |
|----------------|----------------------|--------------------|-----------------------|
| AFRICA..... | CLARENCE..... | Prince, G. K..... | June 17. |
| | | Saker, A. | June 14 & 28, July 8. |
| AMERICA | MONTREAL | Cramp, J. M..... | August 9. |
| ASIA | AGRA | Dannenberg, J. C. | July 10. |
| | CALCUTTA | Thomas, J..... | July 1. |
| | COLOMBO | Allen, J..... | July 8. |
| | KANDY | Davies, J. | July 10. |
| | MATURA | Dawson, C. C. ... | June 15. |
| | PATNA | Beddy, U..... | June 18. |
| BRITANNY..... | MORLAIX..... | Jenkins, J..... | August 31. |
| HAITI..... | JACMEL..... | Webley, W. H..... | July 9. |
| HONDURAS | BELIZE | Adams, E. | July 11. |
| | SARTENEHA | Kingdon, J..... | July 3. |
| JAMAICA | BROWN'S TOWN | Clark, J..... | August 5. |
| | CALABAR | Tinson, J. | July 1. |
| | DRY HARBOUR..... | Smith, T. | July 31. |
| | FULLER'S FIELD | Hutchins, J. | August 5. |
| | JERICHO | Cornford, P. H.... | July 21. |
| | KETTERING | Dendy, W., & ors. | July 20. |
| | KINGSTON | Oughton, S..... | July 21, August 7. |
| | MOUNT CAREY | Hewett, E..... | July 29. |
| | OFF PORT ROYAL | Wood, J. H. | July 31. |
| | SAVANNA LA MAR | Hutchins, J. | July 20. |
| | STURGE TOWN | Hodges, S. | July 17. |
| | ST. ANN'S BAY | Millard, B. | August 5. |
| TRINIDAD... .. | PORT OF SPAIN..... | Cowen, G. | August 1. |

It is respectfully requested that where it is practicable the friends in the country ordering Missionary Cards, &c., would at the same time kindly mention the name of a country bookseller, and his London agent, through whom the parcels may be sent, or such other mode of transmission as may most economise the Funds of the Society.

ACKNOWLEDGMENTS.

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

- Mr. T. W. Macalpine, Paisley, for a parcel of shawls, &c., for *Dr. Prince, Africa*;
- Robert Forster, Esq., Tottenham, for a parcel of French and Spanish Scriptures, for *Haiti and Trinidad*;
- Louisa Cowling, of Salters' Hall Sunday School, for a parcel of fancy articles, for *Mrs. Saker, Africa*;
- British and Foreign School Society, for a parcel of the Society's Reports, for the *Missionaries*;
- Teachers and Children of the Pembroke Chapel Sunday School, Liverpool, for a parcel of books, &c., for *Dr. Prince, Africa*.

The thanks of the Committee are also presented to the church at Borough Green, for a present of books (sent by Mr. Constable), for Mr. Saker, of Cameroons.

CONTRIBUTIONS,

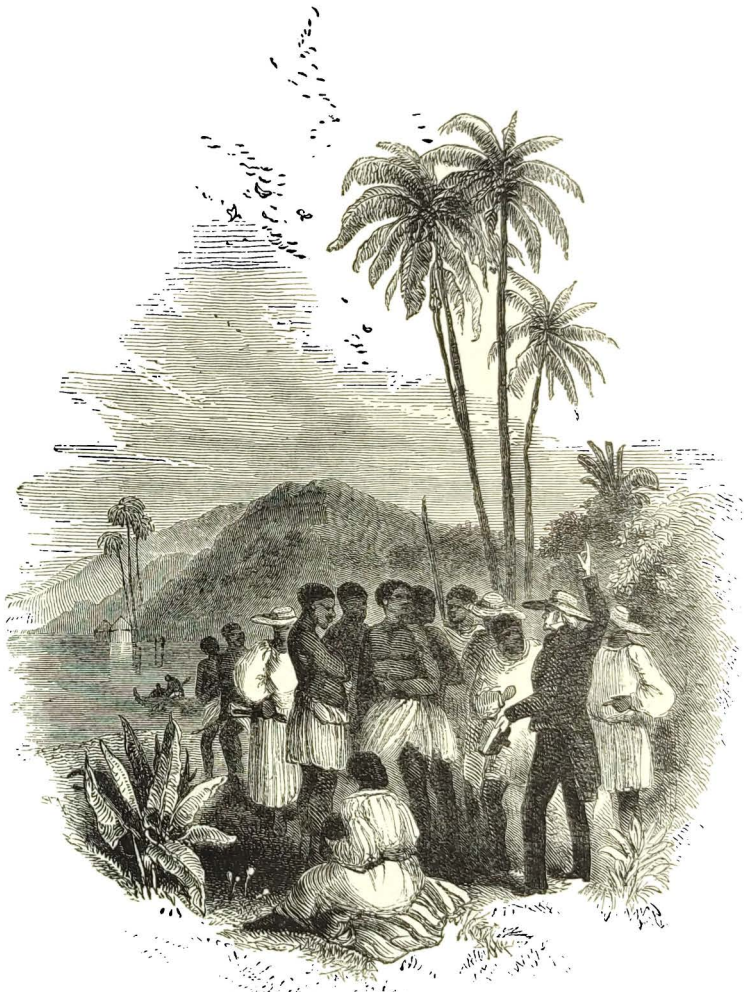
Received on account of the Baptist Missionary Society, during the month of August, 1848.

| £ s. d. | | £ s. d. | | £ s. d. | |
|------------------------------|--------|-----------------------|----------|------------------------------|---------|
| <i>Annual Subscriptions.</i> | | BUCKINGHAMSHIRE. | | Harston— | |
| Chandler, Mr. J. | 1 1 0 | Stony Stratford | 6 0 0 | Collection | 4 4 0 |
| Cobb, F. W., Esq., Mar- | | CAMBRIDGESHIRE. | | Landbeach— | |
| gate | 2 2 0 | Bottisham Lode— | | Collection | 3 3 8 |
| Perrin, W., Esq., Kings- | | Contributions | 0 4 0 | Contributions | 1 5 6 |
| wood | 1 0 0 | Cambridge— | | Do., for <i>Dove</i> | 0 17 6 |
| Rogers, J. Esq., Wotton | | A Friend, by Mrs. | | Melhourn— | |
| under Edge | 1 0 0 | Warwickor..... | 20 0 0 | Collection | 8 7 10 |
| <i>Donations.</i> | | St. Andrew's Street— | | Contributions | 5 1 0 |
| Belsey, John, Esq., for | | Collection | 69 16 3 | Do., for <i>Africa</i> | 4 0 0 |
| <i>Debt</i> | 1 0 0 | Contributions | 4 2 4 | Swavesey— | |
| Friend (M. K. C.) | 5 0 0 | Do., Sunday School | 6 14 3 | Collection, &c. | 10 10 0 |
| Harvey, Thomas, Esq., | | Zion Chapel— | | Waterbeach— | |
| for <i>Debt</i> | 5 0 0 | Collection | 4 15 8 | Collection | 3 11 6 |
| Howland, W., Esq., for | | Contributions (in- | | Contributions | 2 0 2 |
| do. | 5 0 0 | cluding Sunday | | Willingham— | |
| Olney, Daniel, Esq., | | School) | 0 17 5 | Collection | 2 1 6 |
| Tring, for do. | 5 0 0 | Caxton— | | Contributions | 1 2 0 |
| Radnor, the Earl of, for | | Collection | 1 19 9 | Acknowledged before | |
| <i>Africa</i> | 50 0 0 | Contributions | 0 10 0 | 187 5 4 | |
| Thorsby, Rev. Mr., for | | Chesterton— | | 120 0 0 | |
| <i>Debt</i> | 2 0 0 | Sunday School and | | 67 5 4 | |
| LONDON AUXILIARY. | | Juvenile Fund | 2 7 0 | NORTH EAST CAMBRIDGESHIRE | |
| Little Prescott Street, on | | Cottenham— | | AND WEST SUFFOLK AUXILIARY— | |
| account | 26 0 0 | Collection | 22 10 10 | Barton Mills— | |
| BEDFORDSHIRE. | | Great Shelford— | | Collections | 14 2 0 |
| Cotton End— | | Collection | 2 13 2 | Contributions | 9 0 0 |
| Collections and Sub- | | Contributions | 3 10 0 | Burwell— | |
| scriptions (molety) .. | 12 0 0 | Haddeuham— | | Collection | 1 4 10 |
| | | Contribution | 1 0 0 | | |

| | £ | s. | d. | | £ | s. | d. | | £ | s. | d. |
|------------------------------|----|----|----|----------------------------|----|----|-------------------------|--------------------------------|----|----|----|
| Isleham— | | | | LEICESTERSHIRE. | | | | WESTMORELAND. | | | |
| Collection | 8 | 9 | 10 | Leicester— | | | | Great Asby | 0 | 6 | 2 |
| Contributions | 0 | 10 | 0 | Contributions, for | | | | | | | |
| Do., for <i>Dove</i> | 0 | 10 | 0 | Debt..... | 25 | 10 | 6 | | | | |
| Prickwillow— | | | | | | | | WILTSHIRE. | | | |
| Collection | 4 | 0 | 0 | LINCOLNSHIRE. | | | | Westbury, Cook's Stile Chapel— | | | |
| Soham— | | | | Lincoln— | | | | Collection | 2 | 2 | 5 |
| Collections | 5 | 16 | 8 | Contributions, for | | | | Contributions | 1 | 15 | 0 |
| Contributions | 1 | 16 | 5 | Debt..... | 20 | 0 | 0 | | | | |
| DEVONSHIRE. | | | | | | | | YORKSHIRE. | | | |
| Tavistock— | | | | NORFOLK. | | | | Bradford— | | | |
| Angus, Miss, for <i>Debt</i> | 10 | 0 | 0 | Kenninghall | 16 | 0 | 0 | Acworth, Rev. Dr., for | | | |
| Yarcombe— | | | | NORFOLK Auxiliary, on | | | | Debt..... | 5 | 5 | 0 |
| Collection | 0 | 12 | 4 | account | 70 | 0 | 0 | Godwin, Mrs. J. V., | | | |
| | | | | | | | | for <i>Ceylon Schools</i> ... | 2 | 0 | 0 |
| ESSEX. | | | | NOTTINGHAMSHIRE. | | | | | | | |
| Loughton— | | | | Collingham— | | | | SOUTH WALES. | | | |
| Contributions | 6 | 14 | 0 | Contributions, for | | | | CARDIGANSHIRE— | | | |
| | | | | Debt..... | 21 | 15 | 0 | PENRHYNOCCH— | | | |
| GLOUCESTERSHIRE. | | | | Nottingham— | | | | Collection | 0 | 12 | 0 |
| Gloucester— | | | | Contributions | 5 | 10 | 0 | Contributions | 0 | 19 | 6 |
| Earl, Mary, for <i>Dove</i> | 0 | 10 | 0 | Do., for <i>Debt</i> | 21 | 0 | 0 | | | | |
| | | | | | | | | MONMOUTHSHIRE— | | | |
| HERTFORDSHIRE. | | | | SHROPSHIRE. | | | | Abergavenny— | | | |
| Royston— | | | | Bridgnorth— | | | | Collection, Public | | | |
| Nash, Misses Eliza- | | | | Friend, by Mrs. Sing | 10 | 0 | 0 | Meeting | 4 | 5 | 0 |
| beth and Martha, | | | | | | | | Frogmore Street— | | | |
| for <i>Rev. J. Jenkins,</i> | | | | SOMERSETSHIRE. | | | | Collection | 2 | 17 | 6 |
| <i>Morlaix</i> | 3 | 0 | 0 | Chard— | | | | Contributions | 4 | 15 | 8 |
| St. Alban's— | | | | Collection | 2 | 6 | 4 | Do., Sun. Schools | 0 | 17 | 6 |
| Sunday School, for | | | | Contributions | 4 | 1 | 6 | Lion Street— | | | |
| <i>Matara School, Cey-</i> | | | | | | | | Collection | 1 | 5 | 3 |
| <i>lon</i> | 8 | 0 | 0 | STAFFORDSHIRE. | | | | Contributions | 1 | 4 | 4 |
| | | | | Walsall— | | | | Abersychan— | | | |
| KENT. | | | | Collection, Goodall St. | 2 | 4 | 0 | Collection | 2 | 0 | 6 |
| Wrotham— | | | | Contributions | 1 | 4 | 6 | Contributions | 1 | 15 | 0 |
| Tomlyn, Mr., for <i>Debt</i> | 5 | 0 | 0 | | | | | Caerleon— | | | |
| | | | | SUSSEX. | | | | Collection | 1 | 2 | 7 |
| LANCASHIRE. | | | | Seaford— | | | | Contributions | 5 | 0 | 10 |
| Liverpool— | | | | Sunday School, for | | | | Magor— | | | |
| Contributions, for | | | | <i>Dove</i> | 0 | 5 | 0 | Sunday School Girl, | | | |
| <i>Debt</i> | 25 | 5 | 0 | | | | for <i>Africa</i> | 0 | 5 | 0 | |
| Pembroke Chapel— | | | | WARWICKSHIRE. | | | | Newport— | | | |
| Sunday School, half | | | | Birmingham— | | | | Collections..... | 11 | 14 | 4 |
| year's subscrip- | | | | Contributions, for | | | | Contributions | 18 | 14 | 7 |
| tion, for <i>Patna</i> | | | | <i>D. bt</i> | 33 | 2 | 0 | Do., Sunday School | 0 | 17 | 5 |
| <i>Orphan Refuge</i> .. | 4 | 0 | 0 | | | | | Pontheer, Sion— | | | |
| Stanhope Street, Welsh | | | | Coventry— | | | | Contributions | 29 | 2 | 0 |
| Church— | | | | Collection..... | 18 | 11 | 4 | Pontrhydryn— | | | |
| Collection | 1 | 7 | 6 | Contributions | 30 | 0 | 0 | Collection | 0 | 16 | 0 |
| Contributions | 0 | 12 | 6 | Do., Juvenile Asso- | | | | Contributions | 8 | 5 | 0 |
| Manchester— | | | | ciation..... | 33 | 10 | 8 | Pontypool— | | | |
| Contributions, for | | | | Do., for <i>Debt</i> | 27 | 4 | 6 | Collections..... | 3 | 7 | 9 |
| <i>Debt</i> | 27 | 12 | 0 | | | | | Contributions | 9 | 2 | 6 |

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, 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 CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

THE MISSIONARY HERALD.



MISSIONARY PREACHING IN AFRICA.

ASIA.

CALCUTTA.

In a letter dated August 7th, Mr. Thomas says, "You will be pleased to hear that we are favoured with some tokens of the divine presence. I baptized four more believers in the Lal Bazar Chapel on the last sabbath in July, and yesterday I received them into the church. Brother Leslie also baptized and received three persons, one of them brother Pearce's niece. Brother Wenger baptized and received into the native church under his charge two converts, and brother Lewis received three into the church at Dum Dum, whom he baptized the preceding sabbath. More are expected to follow the good example in nearly all our churches. Oh, that all may prove faithful to the end !

"Brother Morgan was last week taken very ill with fever. I saw him yesterday; he was improving, though confined to his couch. Brother Lewis's child has been ill ever since my last; he is thought to be improving a little. Mrs. Pearce is unwell; some others have been more or less ailing; but by the goodness of God we are kept to our work, and I hope are in some measure prospered in it."

SERAMPORE.

The following letter from Mr. Denham is dated Serampore, July 20th:—

Many reasons may be assigned for the delay of my usual correspondence. One principal cause is a widely circulated report that you were about to visit the Indian mission. Some said you would be here in July. This we doubted, for you know enough of Bengal not to expose yourself here in the rains. Still we thought you might be contemplating a visit to the stations a month or two later; we therefore deferred to write. A few days' residence with us would give you a more correct idea of the work, the people, our difficulties, and what ought to be done, than a half dozen letters from each station, no matter how carefully written. Your letter just come to hand leaves me to infer there is less probability of our seeing you at present than we had been led to anticipate; if so, let me sit down and endeavour to make up my arrears in the best manner I am able.

My last informed you we had some weighty matters in hand and others in prospect. The papers which accompany this will give you to see what is doing. The work has carried with it proportionate care and anxiety. It has cost much thought, some waking hours, not unmingled with fears as to the issue; but God, who heareth and answereth prayer, has again and again proved better to us than them all.

A moderate outline of this would far exceed an ordinary letter. I fear I shall be obliged to trespass on your patience as it is, but forgive me and unite with me in praising God

for all his goodness. The religious condition is similar to the last account I gave you. We are few, but God is with us. We had many difficulties at the beginning of the year, and things for a time wore a gloomy aspect, but the clouds passed away and peace and good will is amongst us. We have baptized less this year than former years; still we have two or three candidates, and others who appear to be looking toward Zion from among the natives. The European population in Serampore has decreased greatly; nevertheless, considering all things, we are pretty well attended, while our native congregations are very encouraging. The gospel is preached in English, Bengalee, and Hindusthani every day, and the people brought in constant communication with one or other of us.

In another department of my work I have had much encouragement. Our young people show great attachment to the gospel. Many native young men call and talk on Christianity. The young men students under our own roof have conducted themselves in every respect to our entire satisfaction. I am in expectation of two others to join the circle; one a Hindoo medical student, the other a son of the late Mr. Rabehorne, formerly in the employ of the Danish government at Serampore. Thus, I trust, God is putting it into the hearts of the promising young men of our churches to say, "Here are we—in India—willing to devote ourselves to its welfare, and to the heathen around us." As all speak the

languages more or less, we have been able to extend and carry on our village and bazar preaching without interruption till the rains. Some of the young men have accompanied brethren Fink and Robinson, and others myself. In these visits, Mr. T. C. Ledlie, son of the late Dr. Ledlie of Calcutta, has rendered us willing and good aid. He was baptized by brother Leslie, but is now with me in the College school. He is an intelligent and pious young man, and will, I trust, make a devoted Christian and missionary should our heavenly Father spare his life. Thus without my seeking for them, God has raised up six or seven young men of piety and promise, and whom I hope you will remember in your prayers to God for me. Their names, in addition to those mentioned above, are Edw. Johannes, Robert Robinson, William C. Fink, Indranaraym (son of the devoted Krisbnu Pae). I commend them to your kind remembrance and sympathy.

Our work as itinerants has afforded much cause for rejoicing. Our contests have been very few; now and then a brahman or a student may have offered slight opposition: frequently have the very heathen contended against such opponents. The word has been heard with great attention; many copies of the scriptures and tracts given to those who could read. In this we have been very careful.

My position in the College school has great advantages connected with it. Persons who have no love for Christianity allow their sons to come to us for instruction. The young men have less prejudice than their friends; they know us better from frequent association, and being related to the principal families in the neighbourhood, carry an influence which cannot be too highly valued. While these youths themselves treat us with respect and kindness, they carry Christian books and discuss Christian truth in the houses and strongholds of idolatry, and are not unfrequently found contending for its truth amid opposition and opprobrium. Let me give you an instance. A young baboo, a promising man, opposed some of us in the market-place not long ago. From his superior knowledge he was able to cause us real annoyance, and did so till he was silenced by an appeal to his conscience on the inpropriety of such conduct, when he knew that his objections could meet with an easy solution. A day or two after he came to me, and said, "I did very wrong in defending Hindooism the other evening; I am sorry for it, and hope you forgive me." I spoke kindly, but decidedly. I felt the expression of his regret was genuine. This has since received pleasing corroboration.

At one of the recent great festivals, our young men seeing a cluster of people near the car of the idol Jugunath, thinking the native preachers were there, went to join them, when to their surprise they found the

same youth arguing with his countrymen on the folly and madness of idolatry. Fear of man, loss of caste, property, civil death, and worse, restrain such from making an open profession of Christianity, but in God's good time this will be brought about. We are prepared to wait. Souls are worth waiting for. God will not withhold his blessing, though for a while it tarry, James v. 7, 8.

The yearly pilgrimages to the shrine here are past for 1848. Immense multitudes have attended them, yet I think less than the last and preceding year. The gospel has been preached unremittingly the whole month; books and scriptures given to such as could read. Having described these scenes twice before, I may be excused doing so again at present. On one occasion only was brother Fink and myself interrupted, and this by a man who had evidently read the scriptures carefully. He repeated Sanskrit Stoks in defence of his own views, reciting with great volubility and beauty, mingling Christian doctrine and even Christian quotations with his argument. In vain we told him the ideas he held were not to be found in the Hindoo writing; he insisted they were. We challenged him to give the names of the books in which such sentiments were to be met with. He named one. I placed in his hands a pamphlet containing extracts from the work he named, and putting my finger on some passages, requested him to read them aloud to the people. It is scarcely necessary to say the lines were utterly at variance with his assertions; still he fought manfully, and offered some ingenious comments by way of reconciliation. This we told him we could not allow, neither were the people inclined to do so. He now checked himself, began to speak more moderately, and asked to look at our books, soliciting some, which he promised to read, and respectfully bade us farewell.

At another stand an interesting case occurred deserving mention. A country Hindoo had been listening for some time to Bhugwan and brother Fink; at the close of the address he exclaimed, "Then what advantage is there in the worship of Jugunath?" "Advantage! Loss," was the reply. An earnest conversation ensued, and the folly and sin of idol worship was pointed out to him. "I will go back," said the Hindoo, with great emphasis, "I will not go to see the idol!" He gave his name, and the name of his village, begged the brethren to visit the village, to bring or send the gospel. He asked for a book. We gave him what was thought suitable. He made his salam, turned back, and we trust was as good as his word. The brethren met with him no more.

On another occasion during the festival brother Robinson met with some abuse from a number of brahmins who were in an adjacent dwelling. Finding the people paid no attention to their threats, and were increasing

in numbers, they induced a low woman to throw water on the crowd to disperse it. This had the desired effect in some instances. Brother Robinson, however, continued to speak, and bade the people remember what they had witnessed, and who the parties were. At this moment a respectable looking Hindoo came up, and had remained listening but a minute or two, when the woman made her appearance with a kulse of water, which she threw over the stranger! The man instantly seized her, and chastised her on the spot before the brahmans and people, desisting only at the request of the missionary himself. It is worthy of remark that whatever may be their feelings, no violence is shown to the persons of our missionaries; abuse is the extreme limit to which they proceed against us.

Our iterations being very numerous till the rains, we have enjoyed frequent opportunities of speaking to the people in their villages, bazars, and at their own homes. Our

journals contain many items of interest. Scriptures and tracts have been distributed, and conversations held in every direction. On the banks of the Ganges we have witnessed some scenes of misery which appalled us. I dare not, however, lengthen my letter with farther extracts. Two or three packets will reach you by the present mail, detailing different departments of my work, and which will, I trust, call forth renewed sympathy, and to the Father of all our mercies renewed praise.

Our united and kindest remembrances, in which Mrs. Deaham, and Mr. Robinson, and Mr. Fink join. Mr. Marshman writes by the present mail, which leaves us all in pretty good health, except brother Robinson. The season is, however, most sickly, fevers in almost every house. My whole family has been laid up during the last three months, but I am happy to say are recovering.

A letter to Mr. Bowes, of Blandford Street, though of an earlier date, contains much information which we cannot think it right to withhold. Mr. Denham says:—

I am still privileged to preach the glorious gospel of the blessed God. My health on the whole is good. My family have in a degree suffered during the year. The glass is now 98 degrees; the air without is literally burning. I am covered with a profuse perspiration. I cannot touch the paper, but keep something beneath my hand while I write. Yet I pursue my work as many hours as in England. No doubt a tropical clime is doing its work on us all. I am certain you would see an alteration in me.

Young men enter into the Company's service, nay they think it an honour to do so. Parents can give up their children for war and pelf without a reluctant feeling, and shall not we do as much for Jesus? Oh that such a spirit were in the churches! we should not have to mourn over commercial losses, barren seasons, and slow conversions, as we frequently do. Where we give God the *first fruits*, does he not pledge himself to bless us? Shall we not trust, shall we not try him? Is he not worthy of our unreserved confidence?

You may perhaps have learned from the Herald how our last year has been spent, what plans we have sought to carry, and what we have been able to accomplish. The year has been a most anxious one. A foundation has, I trust, been laid for great and lasting good. I have been proceeding silently and cautiously. It is, you must remember, a heathen land. I hope to be able to transmit a printed account at the close of 1848, (D.V.) I was privileged to baptize ten last year. The present we have admitted two or three, and have about the same number of

candidates. I am still Government Chaplain at the Danish church, the English have not repeated my appointment. Of course this office is a gratuitous one. I am getting a large number of Hindoo youth around me. By these I can work where no European can presume to enter. Time and God's blessing will effect the work I have at heart. The superintendence of the College operations, masters and pupils, is in itself a great work. This is increasing continually. Three classes of young men fall to my share daily; two college lectures, beside my ministerial duties. I assure you our hearts and hands are full. Myself and young men go out among the heathen in the evening. At leisure hours of late I have been employed in translating children's books into the native languages; some of those pretty little works printed by the Tract Society. I have published five or six this year, and have Jane Taylor's Children's Hymns in the press, which I have put into Bengali poetry. In a few months I hope to print a work on Muhamadanism, a somewhat large pamphlet. The original is in the Urdu. It has cost me much time in preparation. It is a difficult work, and from an elegant and foreign tongue into one equally strange and difficult, especially to one who, like myself, sits down to study after the years of maturity. When it is finished I trust it will set the Mussulmans of our neighbourhood thinking, as it has those who read the Persian character in the upper provinces.

Our out-door work has been followed up lately without interruption, and I trust with God's blessing. We have had many inter-

esting and some stormy interviews with the people in the surrounding villages. The other evening myself and two young men went to a village a few miles up the river. As we were strangers, we made our way through a number of trees to the road which led to the bazar, looking for a place and an opportunity to speak. We moved slowly on looking at the articles exposed for sale. A respectable man standing at the door of one of the native shops said to me, "Are you in want of any one, sahib?" "Why do you ask?" said I. "Because yonder is the magistrate's house," replied he. "I do not want the magistrate, I want you!" "Me!" "Yes, you." After a few preliminaries we began to open the great question. He called for a seat to be brought for me, and a host of people came round; nor did we leave till the night had set in upon us. It was a very interesting evening. Jesus and his great salvation was explained to them, and the attention and the questions put to us were more than ordinarily encouraging. If you ask, is it always so? Indeed it is not! We sometimes meet with great opposition, especially from the brahmans and the conceited young men, students at the Government Colleges and schools. For you must know the bible is excluded, and the masters forbidden to speak of Jesus or Christianity in Government schools. These young men at times give us a great deal of trouble. Take the following as a specimen. At another village called Chattra, in the neighbourhood of Serampore, myself and a good young man, one of my college students, met with a number of these under affecting circumstances. We had left our boat, and ascended the ghat steps, where a young female, apparently about twenty-two years of age, was laid to die. Her aged mother, her brother, and a brahman repeating the *mantras* by her. I went toward her, and looked at her haggard countenance and sunken eyes, but she turned from me. I asked her mother what was her disease, and why she placed her there on the damp ground and in the evening air? "We have brought her here to die," pointing to the river, "Gunga is holy—this is our custom; she will go to heaven." "She is very ill," said I, "but she is a young woman, and may recover." Taking her hand, I said, "She has no fever, her pulse is good; with proper treatment she would recover." The wretched beings around her, the brahmans, of whom by this time there were several, began to murmur. "She cannot live," said they. "No, not if you place her here. Is this your religion? Would you treat a dog as you are treating this poor woman? Remember, it is not the less murder because it is your custom." A crowd now assembled, and discussion began in real earnest. Many listened with great attention, and owned they should be glad to see many such barbarous customs swept away. Seeing we were gaining ground with the common

people, two or three Hindoo College students began to question us, quoting Paine's Age of Reason, for infidel Europeans have put these books in circulation among the native youth. My Hindoo friend was speaking, and I perceived they would puzzle him. I therefore recommenced, met the question, and did not spare them. "I have another question or two," said one of the students. "You have said your sacred books correspond with the principles of modern science; will you allow me to test their accuracy? If the principles of the Newtonian philosophy be correct, the stars are centres of systems like our own, fixed, revolving on their axes in the heavens, but the opening of your books contradict these well-sustained and mathematical facts. How am I to understand the astronomical phenomena of the second chapter of Matthew's gospel?" It is true we do not often meet with questions like these, still it may serve to show you what at times we are called to contend against in the market-place, and which we must answer, or be laughed down. "Where are you studying?" said I. "At the Hindoo College." "What books are your astronomical text-books? Herschell? Mrs. Somerville?" "We have read Herschell's Introduction," said they. "Have you a copy of Herschell at home?" "No." "Will any of you call on me to-morrow; you know me—you know where I live? I will so convince you that there is no inconsistency here, and give you a table of similar stars, so that I think you will never ask that question again. But that you may not think I wish to evade your inquiry, I will make it as plain and as simple as I can." I then quoted in substance Herschell's words, chap. xii., sections 593 to 598. The tables were now turned. They had put a weapon into our hands, and we showed them we knew how to use it. The admission was made in the presence of the people, that the objection had no force against the gospel. The students were silenced, and, with the people, listened quietly, received books, and begged us to come again. As we returned, we looked at the poor woman, and spoke to those about her. But the brahmans are a hardened class. The fee is all they care about. At midnight, no doubt, she was put into the river or burned. These things may shock you; alas they are too common about us. Not a week passes but they occur. Remember these people are British subjects equally with ourselves.

The above must suffice for the present. Education, with the bible, is a blessing. Godless systems, such as those pursued by government here, may make and do make smatterers in science and infidels in religion, if the terms be allowable. But of this branch of my work more another time. Had I funds, there is a fine opening here. In the meanwhile remember me, pray for me. Could I speak to your dear people, I would beseech

them not to slacken their energies. May your exhortations, dear brother, quicken them into greater activity and prayer on behalf of

India. As a church, your name should be identified in some way with our work here.

MADRAS.

We are happy to learn from a letter dated August 9th, that both Mr. and Mrs. Page were then in good health. They had felt the hot weather, but had not been made ill by it. The following extracts from a Circular addressed to baptist residents in the Presidency, giving an account of the church at Madras, will be read with pleasure :—

On Lord's day, November 21st, 1847, fourteen of our present number were privileged to unite together as a Christian church. The following month (December) one was added to us, who had previously been a member of a Christian church in England.

In January, 1848, we were cheered by the addition of two by baptism, one of whom has since been removed to an out-station, the other still continues with us.

In March, nine were added to us, five of whom are natives of India; three of these were from the church in Moulmein, and two from Arnee, the native evangelist Zachariah and his wife. The remaining four consisted of two beloved friends from Moulmein, who have since been removed to an out-station, and of two others, brother Mills and wife, who have long been labouring in the gospel at Arnee.

In May we were again cheered by the addition of one by baptism, and

In June another was added to us who was formerly a member with the church in Moulmein.

In this way, brethren, the Lord has led us, making our number just double what it was at the formation of the church. The number stands thus :—

| No. of Members, November 21st. | Increase. | | Decrease. | | | Total. |
|-----------------------------------|-------------|----------------------|------------|-----------|-------|--------|
| | By baptism. | From other churches. | Dismissed. | Excluded. | Died. | |
| 14 | 3 | 11 | 0 | 0 | 0 | 28 |

Resident at Madras, on St Thomas Mount 23
Out-stations 5

Within the last two months a Sunday school has been commenced, in which we have now upwards of twenty children, and we would especially ask your prayers on behalf of this effort, that the rising race may be early brought unto the Lord Jesus, and that from them may be raised up a band of devoted labourers, who shall give themselves

fully to the work of evangelizing this benighted country.

We have also adopted the plan of holding a meeting of the church every Lord's day, apart from the public service, for the purpose of reading and conversation on the word of God, and it has hitherto been found both interesting and profitable.

The public ministration of the word has also been carried on by our pastor, and we have much cause for encouragement in the number of those who gather together to hear the word of life. During the last two months especially, the congregations have been steadily increasing, and pleasing circumstances occur from time to time, which show that the word is not preached in vain.

We have felt it highly desirable to obtain a permanent place of worship, &c., having been obliged hitherto to assemble in a hired room.

After several efforts, we have at length succeeded in obtaining a suitable site in New Town, and we purpose to erect a chapel as soon as funds can be raised to justify the undertaking.

We have also had in contemplation to establish schools of a character to suit the circumstances of the members of the church and congregation, that the inconvenience often experienced by baptist parents in selecting a school for their children may be avoided. Should an effort of this kind be in any way serviceable to our brethren with families at out-stations we should greatly rejoice.

By the generous assistance of one friend, Zachariah, the native preacher formerly labouring at Arnee, is now labouring in connexion with us in Madras, and arrangements have also been made for brother Mills to continue his operations at Arnee, but in connexion with us as a church. Towards his support however, we are able to raise but a small amount, and have to look to the assistance of the friends of missions generally to aid us in meeting the whole expense of his station.

From this brief sketch, dear brethren, you will see that, as a church, we have much cause for thankfulness to the Father of mercies. We can truly say, "The lines have

fallen unto us in pleasant places, we have a goodly heritage." After having been for years as a flock scattered and wandering, God has brought us together to enjoy the pastures he has provided.

Pray for us, brethren, that we may be kept

in the faith, having our hearts established with grace, that we may meet fully the responsibilities which our great privileges involve, and that from us may "sound forth the word of the Lord" into this dark and wicked land.

This Circular was sent to friends at the out-stations who had replied to a former Appeal intended to lead to united efforts for the promotion of the gospel. An account of the result is contained in the second document. It is said :—

From several parties to whom letters were sent, we have not yet received an answer, and as a considerable time has now elapsed, we can scarcely expect one. The replies received are five in number.

The first that reached us was from the brethren united in church fellowship at Secundrabad. These approve of the suggestions of the Circular fully.

The next was from a brother living at Hoonsoor, who likewise concurs fully in the measures proposed.

The third reply was from the brethren joined in gospel bonds at Bangalore, fully agreeing with the suggestions, but expressing

a doubt of being able to assist towards the support of missionary operations.

The fourth reply was from a private individual at Cannanore, concurring in the general purport of the Circular.

The fifth was from brethren associated at Cannanore, but this expressed doubts as to the possibility of union.

There are, therefore, three churches to unite together, and to correspond with each other. A small band truly, yet not, we trust, disregarded by Him who does not despise the day of small things, and who has promised to be present where even two or three are gathered in his name.

The state of things in this Presidency is further elucidated in Mr. Page's letter :—

The answers are fewer than I had expected. Many more persons than those who have replied, holding baptist sentiments, are scattered through the Presidency; but in consequence of having adopted the views of the Plymouth Brethren, they are not disposed to unite or co-operate with us. In Madras itself there are at the present time as many baptized persons out of the church as in it, perhaps more. They appear, for the most part, to entertain a very friendly feeling towards us, and to desire our success, but still do not join us. The communion question has some influence in this, but the important thing seems to be that we do not advocate the personal reign of Christ. Some of them I should be very sorry to find wishing to unite with us, as their conduct does not become the gospel. Very lax views are entertained by several of them respecting the Lord's day (some not objecting to buying and selling in the native bazar), and the eternity of future punishment, and sundry other eretichety notions find ready recipients among them. On the whole, therefore, it is perhaps as well that they should remain separated from us.

You will probably be surprised at the prevalence of the notions I have mentioned in this part of the world. They have been chiefly introduced by a Mr. Grove, of whom you may possibly have heard, in connexion with Bagdad, and as one of the first, I believe, in the Plymouth movement. He is now on his way to England. He has done much good here in breaking down the excessive notions of ministerial

authority, which the Roman priests and the high church of England men had inspired, but he has unsettled much that would have been better left untouched. An instance has come under my own notice of the practical consequences of some of the views he has promulgated. A lad, living with one who has adopted his sentiments, has been several times to see me, having a great desire to be baptized by immersion. He entertains very erroneous views on that subject. Having been until within the last two years brought up among the natives, he has never had the supposed efficacious rite administered. Now he is too old for infant baptism, and our good pædobaptist brethren do not seem to feel at liberty to baptize him, an unbelieving lad, on the same ground as they do an unbelieving infant. He seems shut up to adult baptism, but his notion appears to be, that having acquired the knowledge of the history of Christ, &c., he is a fit candidate for union with a baptist church. I have not, of course, baptized him, but as he appeared to be in an interesting state of mind when I first saw him, I thought it would be well for him to come occasionally to me, that I might direct him in reading the bible, &c. He generally attends at the room where we hold our service, but on Sunday evening I missed him, and when he called to see me the next morning, I asked him if he had been ill the night before, as I did not see him. "No," he replied, "I could not come. I had something to do." And on further inquiry, I found that instead of being at chapel, he was buying various articles at

the bazar. His notions of sabbath observance and of the obligation of public worship have been derived from one who holds the views of Mr. Grove. The doctrines he has advocated concerning the sabbath are just such as unconvinced men will gladly avail themselves of to excuse themselves for not coming within the sound of the gospel. The mischief of this in a land like India is incalculable. I mention it that you may see some of the peculiar obstructions in a minister's way at Madras.

I reckon that we shall not require less than £1000 to buy or build all that is absolutely necessary to carry on the work. Of this I am very anxious to raise £600 within the next twelve months. We have £250, and if we can procure the remainder, so as to have no debt but the £400, which is promised to us without interest, I hope to see a good and complete station clear of all incumbrance in a few years. Is it quite beyond the power of the Committee to grant us aid, even to a small amount? Not one farthing of the money of English churches has yet come to Madras. Will not the Committee vote us a tenth or even a twentieth part of the expense out of the general funds?

I have not yet made any appeal in India beyond the limits of Madras, but I have just had a short statement printed, which I shall send with a note to all the pious men throughout the Presidency whose names I can learn. Possibly we may raise another £100 or £150; but then £200 will still be

required. May I look to England for that? If I could induce private circles of friends to make a special effort to raise one half of it, will the Committee give the other half?

The drafts of deeds, and the supplement to the Instructions, reached me safely in your last. As we had just then agreed to purchase the property referred to in the letter, I took the draft to a professional man, whose name was suggested to me by Mr. Van Someren. Although a perfect stranger to him, as soon as he heard the property was for mission purposes, he engaged to do all that was necessary free of charge. He is a pious churchman. Thus God raises us up friends on every side. While I have been writing this, another little incident, very encouraging, has occurred. The room we now occupy for public worship adjoins the Madras Sailors' Home, and not unfrequently we have several of the men who are temporary residents there unite with us in our service. The following is a copy of a note I have just received.

"Sir,—

"I herewith have the pleasure to forward (ten) rupees, being amount of collection made at the Home for the purpose of purchasing a suitable place of worship for your congregation. I would have wished the amount were more. It has been obtained from *poor men*, and hope it will not be the less acceptable.

"I remain, &c."

The spontaneity of this makes it particularly pleasing to me.

CEYLON.

In this colony an insurrection has taken place, which has interrupted some of the labours of our brethren, and increased their difficulties. Mr. Allen writes thus from Kandy, August 12th:—

My last letter was directed from Colombo, where brother Dawson is supplying the place of brother Davies, who is still at Newera Ullia, without as yet having derived much benefit from the change. Things have not assumed their wonted aspect at Kandy yet. The closing of the chapel during my absence has to some extent scattered the congregation. I hope, however, to succeed in collecting them again when we are quiet. You will be surprised and sorry to hear that we are under martial law here. About three weeks ago the people of the Central Province rose in various parts in open rebellion. Several new and vexatious taxes have recently been laid on a people already greatly oppressed, and the laying of these has been made the occasion of manifesting openly a discontent that has been leavening for a considerable time past. Some months ago they crowned a king at Dambool, and at the appointed time they appeared in arms at Matelle and Kornegallee in thousands.

The English and Malay Rifles despatched from Kandy were attacked by the natives, but a few disciplined men had no difficulty in putting them to flight, though not without considerable bloodshed. Many have also been made prisoners, and are now undergoing their trial at Kandy. The ringleaders have already suffered. One was shot just behind our house. It was an awful sight. The rebels are pretty well subdued, but great excitement and discontent still prevail amongst the people. I am afraid it will interfere very seriously with our missionary operations. Indeed at Matelle nothing can be done for the present. The wicked rejoice, saying, "We have even put a stop to the preaching." The destruction of property there, and in the neighbourhood, has been great. The bungalows of the planters and others have been sacked, and some of them burned to the ground, and the occupants have sought safety in Kandy. My greatest grief is that the chapel at Matelle has not

escaped, though the building is not much harmed. Every thing in it has been wantonly destroyed. Pulpit, chairs, benches, lamps, books—all gone or broken to pieces. Poor Thomas Garnier, the preacher, has lost every earthly thing he had, having escaped only with his life. As he and his family fled to the jungle, they could distinctly hear the cry of the maddened mob, "To the preacher's: catch the preacher." I rode to Matelle a few days ago to ascertain the amount of mischief they had done, and it was a deplorable sight. "They have broken down the carved work at once with axes and hammers. They said in their hearts, let us destroy them together." There is no doubt that much of this wanton mischief was done by the very villagers amongst whom we labour, for they bate us with a perfect hatred, and some of them are amongst the prisoners. There is not much prospect of doing any thing there just at present. Many have fled to the depths of the jungle for concealment and safety. How to furnish the chapel I cannot tell, as there is no money to be got here. The country is scarcely quiet and safe to travel as yet.

Kandy is excited and unsettled. The first sabbath during the rebellion was any thing

but a day of rest. Every one capable of bearing arms was engaged as a special constable, and nothing but the trampling of horses and the clash of arms was heard. We had no religious services of a public character. Even now men's minds are occupied mainly with the confiscation of property and the punishments of the prisoners. The native congregation here improves, and I pray there may be a shaking among the dry bones. Last sabbath I baptized for the first time in Kandy this year, and sincerely do I hope it will soon be followed by others.

This will, however, after all, be but a sad year in the missionary annals of Ceylon. One brother laid aside, others obliged to leave their stations, and the whole country in a disaffected state. The obnoxious imposts will, I fear, prove a great hindrance to us. The avowed intention of the natives was, by rising in several places, to divide and scatter the few forces of Kandy, and then to come down on the place and murder every white face in it. But God has brought their counsel to nought and defeated their design, and mercifully spared us such an end. Let God, therefore, be praised for his goodness.]

AFRICA.

Mr. Merrick continues at Bimbia, and his health is still good, but the manner in which the number of labourers has been reduced in Africa of course tries severely the faith and patience of those who remain. The depressed state of Mr. Saker's health, and the absence of Mrs. Saker who has been many months in England, have perhaps imparted a gloomy complexion to the following letter, which he wrote on the 5th of July, but the facts it contains ought to be published in order to excite sympathy, prayer, and exertion.

In time past we have had to mourn over the dead, again and again. We have been called to bid adieu to the bereaved widow and the afflicted wife and children. Our Jamaica band have almost disappeared; some by death—we hope now in glory—some by the more disgraceful end of "having loved this world." In February, 1847, we were compelled to part with afflicted sisters—one a wife and a dear child. In May, with Mr. Clarke and his sickly band. In September, with brother Newbegin, and now, by a severer stroke, in the removal of our beloved brother and sister, Dr. and Mrs. Prince. We have been weakened, chastened, and subdued, yet still our heavenly Father removes not his hand. Sorrow comes on sorrow, and we are distressed. Oh, that we may ever bow with submissive love to all his will!

The bodily state of our dear friends, Dr. and Mrs. Prince, have often and loudly called for a suspension from their labours. These have been unavailing. Now a more

distressing call comes from their native land, and they feel compelled to obey. The afflictions and moanings of a beloved child beat too heavily on a mother's heart to be any longer put aside, though we have all witnessed how often the longing desire and yearnings of maternal affections have been quenched by the wrestlings of a heart desiring to do the will of God by remaining in Africa. Now we think the pillar of cloud is leading the way for their return to their native land.

In this distress we have thought and prayed much. Our weakly band, our great work, our oft afflictions, our dangers, have been subjects of painful thoughts; and weeping, we have turned our eyes to heaven for help. Yet are we made to feel it a duty to say to our friends, "Go." This is a trial! to send away those, the most useful, and without whom we know not how to go on, and we exclaim, "What shall we do?" This is the conclusion: Clarence is of more importance than Cameroons. Cameroons is less impor-

tant than Bimbia. Then Cameroons must be laid aside. I offer to take the charge of Clarence till another shall relieve me. *The doctor and his church* thankfully accept it. It is decided, and I am your missionary resident at Clarence; and as to Cameroons, Johnson (aided by James Frazer at present) will do what he can while I am away.

M. Halleur, of whom the doctor will speak, has acceded to a request to supply the wants of the mission in his medical capacity for one year.

And now, dear brethren, see our condition! Look at our wants! Here we have three stations, and the duties of each are more than enough to overwhelm any single heart, and yet we must part with the most useful of our company. It is determined. They will leave us to-morrow! Their health has long asked for it, the afflictions of their child demand it, and the state of our mission requires it.

A deliberate opinion: the mission requires it! but on this subject I must fill another sheet. Yet I will add a line here. The churches at home hear of our work, of our

need—pressing, overwhelming need of helpers. They seem to regard it as idle tales; coldness and doubt seem brooding on their vitals. Then let them hear from an eye-witness what has been done, what is doing, and what must be done; of the impossibility of doing it without their help. Let them hear of our need of teachers, of missionaries, of a vessel to convey us to and from our work, of the exposure, the suffering, the danger, and the “deaths oft,” to which we are exposed by attempting to do without a vessel. Let them hear of what we have all recently suffered from this deprivation.

It is a public duty for the doctor to return, that the wicked and malicious reports circulated by captains of vessels may be met and dissipated; at least let the Christian churches see and feel that their missionary is what they wish him to be. He has been subjected to the grossest insults here by the men whose lives he has saved. In Liverpool, too, has been awarded to him the character of a troubler and a wicked man, as a recompence for his skilful and often gratuitous attendance on captains and crews.

It affords us great pleasure to say that Dr. and Mrs. Prince arrived on the 9th of October in good health.

Mrs. Saker and Mr. and Mrs. Newbegin are now ready and anxious to return. The Dove has been surveyed by Lloyd's agent, is found to be in excellent condition, and will be ranked again A 1. Under these circumstances the Committee have determined that the Dove should return to Africa with our friends, and resume its position there at least for a season, and Captain Milbourne has engaged to take charge of it for another twelvemonth. He and Mrs. Milbourne, with Mr. and Mrs. Newbegin and Mrs. Saker, hope therefore to sail as soon as the necessary arrangements can be made.

HOME PROCEEDINGS.

M. Narcisse Cyr, a native of Lower Canada, who was brought to a knowledge of the truth by the instrumentality of the Grande Ligne Mission, and is about to devote himself to the work of Christ in that district, had an interview with the Committee a few weeks ago on his return from Geneva and Paris, where he has been spending some time in preparatory studies. Having received the information which our brethren in Canada had wished him to communicate, the Committee passed the following resolution unanimously:—

“That having had an interview with M. Cyr, an agent of the Grande Ligne Mission, this Committee desires to assure him, and through him all its friends in Canada, that though it has no formal or pecuniary connexion with that mission, yet it takes a lively interest in its proceedings, and heartily wishes it success.”

SETTLEMENT OF THE REV. W. W. EVANS.

The return of our brother, Mr. Evans, from Calcutta, through ill health, is already known to the friends of the Society. For the last several months he has

been residing at Malborough in Devonshire, where his health has greatly improved, and where he has been acting as pastor of the church assembling there. His official connexion with the Society terminated in June last, and we are gratified to state that he has received a cordial invitation to the pastorate. The Committee feel pleasure in acknowledging his devoted and efficient services both in India and in this country, and trust that he may find abundant usefulness and prosperity in the sphere of labour to which he has been directed.

MALTON, YORKSHIRE.

The annual meeting of the Malton Auxiliary to the Baptist Missionary Society, was held in the chapel on Thursday evening, August 24. After the delivery of an excellent introductory speech by Dr. Rogers, who presided on the occasion, the meeting was addressed by a depu-

tation from the Parent Society, consisting of the Rev. Eustace Carey and the Rev. Francis Tucker, A.B., of Manchester. Extracts from the Report were read by the Rev. B. Evans, of Scarborough, and the Rev. William Hardwick, minister of the chapel prayed.

AMERICAN BAPTIST MISSIONS.

A Summary Account of these Missions derived from the last Annual Report having been given in our last, we now present the reader with some details.

MAULMAIN.

Much preaching is performed by the native preachers in Maulmain. The city is an oblong of several miles' extent, with a native population of some 30,000 or 40,000. To secure the more general dispensation of the gospel, the following arrangements have long been in existence. "Near the Burmese chapel stands a brick zayat, which is daily occupied, Sundays excepted, by one or more native preachers, declaring the gospel daily, sometimes indeed to few, and at other times to scores in one day. Another zayat is in a north part of the town, near the great bazar, not so old a preaching stand as the former, but in some respects much superior to it. The fame of these two zayats in particular has spread far into Burmah Proper. In the south part of the town, in Moung Ngau's district, is another house fitted up to hold evening meetings in, and occupied by a preacher and his family. One of his sons lives near him, also a preacher. For many years a lamp has been burning in that house. Many have heard the gospel there; and the neighbourhood well knows by precept and example what Jesus Christ's religion is. Still further south, on the same road, stands another similar house, but less recently occupied by preaching.

Another Christian house occupied by two native preachers and their families, is situated near the north-east end of the town, not very far from the location of the Karen Mission, and in the midst of a population twice as large, perhaps, as that of Amherst. That part of the town is specially assigned to them; and it is their daily practice to go from house to house, to the bazars, funerals, and other places and occasions of concourse, making known the grace of the gospel. Besides the preachers assigned to these five stations, two others understand it to be their particular duty to itinerate through the town, and preach wherever they can obtain a hearing." "The assistants are doing a great work," says Mr. Haswell, "and from Maulmain the truth is sounded out to the remotest parts of Burmah Proper, as well as throughout the provinces (of Tenasserim). They daily meet with traders and others from all parts of the country, and make known to them the leading doctrines of the gospel, answer their objections, and give them tracts and portions of scripture, which are thus scattered abroad as upon the wings of the wind. And though some seed falls by the wayside, some among thorns, and some upon stony places, some also must fall upon good ground, and bring forth fruit to the glory of God."

"The truth is working its way into the hearts of the people in town and country." He adds, "Our work is a difficult one. It is not because there is not preaching, and the right kind of preaching too, that the Burmans and Peguans are not converted. There are other causes. Yet let no one think that our labour is in vain. We are surely, though slowly, undermining the strong holds of idolatry. The mighty fabric must fall before the gospel as Dagon did before the ark."

RANGOON.

Dr. Judson having made a brief visit to Rangoon in January of last year, removed thither with his family the following month; the aged governor assuring him of a kind reception as a minister of the Christian religion "coming to minister to English and American residents," and approving of his object to compile a Burman and English dictionary. He found the Burmese church, as was to have been anticipated, in a dilapidated state, numbering hardly twenty nominal members, and many of these scattered abroad. A new church was organized with four native members, which was subsequently enlarged to eleven; and stated sabbath services were instituted. Two converts were added to the church by baptism.

But Dr. Judson was not long permitted to prosecute this work. A private order of government was issued by the vice-governor, who was virtually governor, to watch the missionary's house, and "apprehend any who might be liable to the charge of favouring Jesus Christ's religion;" the sabbath services were broken up; and it was soon apparent that in order to "keep footing at Rangoon, the only way was to obtain some countenance at Ava." Arrangements were accordingly made for proceeding to the capital; when information was received of a deficiency of funds in the Maulmain Mission treasury, and the execution of the project was deferred. Returning to Maulmain, Dr. Judson writes in September, "I remained in Rangoon long enough to witness the removal of my friend, the governor, and the downfall of the ferocious vice-governor, who had become the terror of all classes, and particularly distinguished himself by carrying out the proscription of the Christian religion. I prolonged my stay a little, in order to ascertain the disposition of the new governor, but in that I found nothing but discouragement. He very soon gave several proofs of strict adherence to the established religion; his reception of me was extremely cold and reserved; and when I mentioned my desire of proceeding to

Ava at some future time, he did not even reply. I think, however, he would not oppose that measure; but, in present circumstances, it is impossible."

KARENS.

The Report of the Karen Theological School states that its fifth term or session closed about the 1st of October, and had been marked with increased interest. The number of pupils was twenty-eight, besides seven who attended a single recitation daily. Average time of study for the academic year (fourth and fifth terms), not including the class of seven, eight months and twenty-three days for twenty-three pupils, Course of study essentially as in the previous year. The instruction was given in Sgau, but the whole school have also studied Pgho five evenings weekly under the school assistant, who is a Pgho Karen. The vacation was to continue through the dry season, to allow Mr. Binney to visit the jungle churches.

The Normal School, under the care of Mrs. Binney, assisted by Miss Vinton, has been doing well; number of pupils in November last about thirty. Eight of these children had made profession of faith in Christ in baptism, and others give evidence of piety, who are waiting for admission to church privileges.

Ordination of native preachers.—One of the most gratifying and auspicious incidents in the history of the Maulmain Karen Mission the past year, was the ordination in Feb., 1847, of four Karen preachers, graduates of the Seminary, Prahbai, Kyapah, Aupaw, and Tahoo. "The examination of the candidates was thorough, and well sustained for upwards of five hours. It was conducted in Karen, but interpreted sufficiently for others to know fully the merits of the case. Questions were freely proposed by the different members of the Council, and some of the most difficult questions respecting church discipline were proposed by Karen assistants, members of the Council."

TAVOY.

The mission has been much enfeebled by the removal of many of its labourers, and the operations of the several departments have been proportionably circumscribed. The reports are of a chequered character. Some of the out-stations had been edified in the faith, and their members multiplied; others, through unfaithfulness or the entire want of native labourers, had become corrupt, if not dispersed abroad. Of some, the accounts are incomplete or not received. The total numbers reported are eleven churches and 770 members, of whom

thirty-seven were baptized the last year. Others are said to have been subsequently baptized by native preachers; Sau Quala and Kaulapau having been ordained at Matab to the work of the ministry near the close of 1846.

In Tavoy, besides the ordinary labours for the Karens, public worship has been maintained in Burman on the sabbath and at two evening weekly meetings. A Burmese assistant has also laboured in town and in some of the neighbouring villages, and has distributed many Testaments and several hundred volumes of Burmese tracts.

ARRACAN.

Mr. Abbott left this country in August, arriving at Calcutta by overland route, Nov. 4, and at Sandoway in the month following. Mr. Beecher was also at Sandoway in December, and was expecting with Mr. Abbott to proceed shortly to Ongkyoung, where there was to be a "gathering of the people and of the native preachers, with whom Mr. Abbott had parted on the same spot three years before." It was with a view to fulfil this appointment, and thus make arrangements for the labours of the entire year ensuing, that it was judged indispensable for Mr. Abbott to return to Asia overland.

The number of churches reported in July, was thirty-two, including those of Sandoway out-stations, and of members (55+3523=) 3578; not including any baptized the past year in Burmah Proper, of whom no report has come to hand. The number baptized in 1846 by the Karen pastors was 813.

SIAM.

In the Siamese department there has been a growing interest the past year. Calls for tracts at the mission-houses have been more numerous, and tract distribution abroad, by Mr. Chandler, has been more eagerly welcomed. There are also frequent proofs that the tracts are extensively read and understood. Three new tracts have been prepared. The whole number of books and tracts distributed during the year was 12,252, including more than 500 Burman and Peguan.

"An unusual number of books," says Mr. Chandler, "have gone into the families of the princes and nobles, and have reached even the harem of the king. A servant of one of the highest princes called regularly every sabbath for a long time for books, stating that he was sent expressly for them. I gave the man at various times about seventy in all."

CHINA.

Mr. and Mrs. Johnson sailed in company with Mr. Jones in September, and will remain at Hongkong; Mr. and Mrs. Lord having proceeded to Ningpo in June, in consequence of the more urgent necessities of that station. Dr. Devan, who was compelled to leave China by ill health, has been transferred to the French Mission.

In reviewing the year, Mr. Dean writes, "We find much to call forth our gratitude to God, and increase our confidence in his word. While left alone, as to fellow helpers from our native land, we have felt assured of the sympathies and prayers of our friends at home, and have enjoyed the presence and blessing of a Friend who is ever *here*; and the year has been one of happiness and encouragement."

The Tië Chiuchurch has received by baptism eleven converts, including five in January. Two of the number are Chinese *women*; one of them the wife of one of the assistants; the other—the first baptized by the mission, and so far as is known, by any protestant mission—the mother of a numerous family, her husband also a member of the church, and their eldest son subsequently received; thus constituting a Chinese Christian *family*. "Instead of burning incense as formerly to idols, they now morning and evening bow around their domestic altar in worship to the living God." A brother of the husband has also been baptized, and a nephew is an applicant for admission to the church. Most of these are from the station at Long Island; where daily worship is maintained and preaching is conducted on sabbaths by native assistants.

The other out-stations are Tukiawan, on the main land, where there is a school of fifteen boys; and Chek-Choo, occupied as a preaching post by the assistant A-Sun.

At Hongkong public worship has been maintained on the sabbath at 11, A.M., at the mission chapel—attendance from fifty to one hundred Chinese;—and at 2½, P.M., at the Bazaar chapel—attendance from forty to sixty. At the Bazaar chapel is also a daily service, attended by about twenty. A prayer-meeting is held at the mission-house on Sunday at one, P.M., and a class meets daily at the same place for reading the scriptures and prayer. All attending these services are expected to repeat a verse of scripture daily, and such as are able are required to write out an explanation of some passage or the history of some individual from the scriptures. Opportunity is given for

questions by the class, and a careful explanation of a few verses of the bible is given every day. The natives meet by themselves for prayer at the same place every evening. The monthly concert is attended the first Monday of every month. Contributed the last eight months of 1847, 20 dollars, 12 cents. Valuable aid in preaching has been rendered by Kiok Cheng, late of the Bangkok mission. A-Bak has also been doing well; so far as can be judged, he "maintains a prayerful spirit and a Christian walk."

The number of native members of the church in good standing in January, including one of Madras, was twenty.

Besides the ordinary labours of the mission, Mr. Dean has devoted some portion of each week to the preparation of Notes explanatory of the New Testament. A revised copy of the Acts of the Apostles, with References, has been prepared and printed; and a revision of Matthew, with Notes, is in progress. In the last communication received from Mr. Dean, he speaks of the arrival of Mr. Johnson. "His coming at the present time," he says, "appears very timely, when the cares and duties of the mission were becoming so numerous and pressing as almost to bewilder the mind as well as to

exhaust the body. God has graciously given us strength and much encouragement in our work; and at this new indication of divine care for this mission in sending helpers, my heart is humbled and softened to tenderness. We give Him thanks, and thanks to you, and thanks to the churches, who have sent us help."

Mr. and Mrs. Lord arrived at Ningpo June 20. Soon after his arrival, public religious worship, which had been held in Dr. Macgowan's house, was removed to one of the principal thoroughfares of the city; and two stated services on the sabbath instituted, with an auditory of from one hundred to three hundred Chinese, including twenty-five or thirty females. The exercises were conducted by Dr. Macgowan, either personally or as interpreter for Mr. Lord; and were usually followed with an exhortation by teacher Chiu Sien-sang, who for more than a year has professed to believe the gospel. Three others have been nearly a year under instruction, and with him are candidates for baptism. The missionaries speak favourably of the evidences which they give of piety, and express a hope of soon being able to organize a Christian church.

FOREIGN LETTERS RECEIVED.

| | | | |
|----------------|----------------------|---|---------------------------|
| AFRICA..... | BIMBIA | Merrick, J..... | May 22, June 19 and 21. |
| | CLARENCE..... | Saker, A. | July 5. |
| AMERICA | MONTREAL | Cramp, J. M. | August 24. |
| ASIA | AGEA..... | Dannenberg, J. C. } & Williams, R. } | July 10. |
| | | Williams, R..... | July —. |
| | CALCUTTA | Thomas, J..... | August 7. |
| | COLOMBO | Dawson, C. C. | August 14. |
| | HOWRAH | Morgan, T. | August 7. |
| | KANDY | Allen, J..... | August 12. |
| | MADRAS..... | Page, T. C..... | August 9. |
| | SEHAMPORE | Denham, W. H. | July 20. |
| | SHANGHAE..... | Shuck, J. L..... | July 5. |
| BAHAMAS | NASSAU | Littlewood, W..... | August 23. |
| BRITANNY..... | MORLAIX | Jenkins, J..... | October 6. |
| HONDURAS | BELIZE | Henderson, A. | August 10. |
| | | Kingdon, J..... | August 10. |
| JAMAICA | BROWN'S TOWN | Clark, J..... | August 17. |
| | CALAEAR | Tinson, J. | August 19. |
| | FOUR PATHS..... | Hards, T. | August 17. |
| | GURNET'S MOUNT | Armstrong, C. | August 12. |
| | HOBY TOWN | Henderson, J. E. | August 26. |
| | KINGSTON | Oughton, S. | September 7. |
| | MONTEGO BAY..... | Dendy, W..... | August 19. |
| | | Vaughan, S. J. | September 5. |
| | SALTER'S HILL | Dendy, W..... | July 18, Aug. 15, Sep. 4. |
| | SPANISH TOWN | Harvey, C. | Aug. 18, Sept. 4. |
| | SPRINGFIELD | Tunley, J. | August 24. |
| | STEWART TOWN | Dexter, B. B..... | August 9. |

It is respectfully requested that where it is practicable the friends in the country ordering Missionary Cards, &c., would at the same time kindly mention the name of a country bookseller, and his London agent, through whom the parcels may be sent, or such other mode of transmission as may most economise the Funds of the Society.

ACKNOWLEDGMENTS.

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

- M. T., for a parcel of Heralds;
 Miss Dunn and the ladies at Hunmanby, for a box of clothing and useful articles, for *Rev. J. Clarke, Africa*;
 Mr. Robert Saunders, for a parcel of magazines, &c., for *Rev. Robert Gay*;
 E. West, Esq., Amersham, for a parcel of newspapers, &c., for *Dr. Prince, Africa*;
 Friends at Union Chapel, Manchester, by Mrs. Tucker, for a box of clothing, &c., for *Miss Harris, Haiti*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of September, 1848.

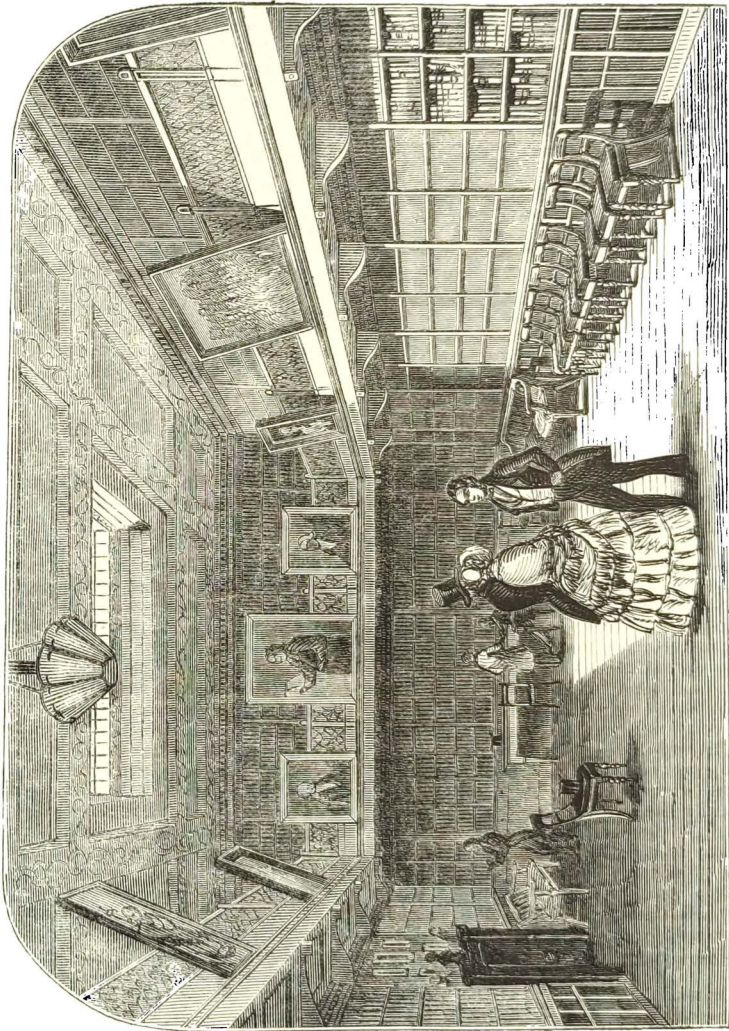
| Donations. | £ s. d. | DERBYSHIRE. | £ s. d. | Stroud— | £ s. d. |
|---|---------|----------------------|---------|----------------------|---------|
| Bible Translation Society, for Translations | 500 0 0 | Derby— | | Collection | 9 15 6 |
| Edmonstone, C., Esq.... | 5 0 0 | Contributions, for | | Contributions | 8 5 9 |
| Haynes, Messrs. & Co., | | Debt | 9 2 6 | Do., Sunday School | 1 1 9 |
| for Debt | 5 5 0 | Swanwick— | | Tetbury— | |
| Jacobson, Miss, for do. . | 2 0 0 | Contributions, for | | Collection | 1 2 0 |
| Newton, Mrs. | 0 10 0 | Debt | 5 0 0 | Woodchester— | |
| Russell, Rev. Joshua, in | | | | Collection | 1 9 0 |
| full of £100, for Debt | 50 0 0 | | | | |
| | | DEVONSHIRE. | | HAMPSHIRE. | |
| <i>Legacy.</i> | | Tiverton— | | Jersey— | |
| Davis, Miss Ann, late of | | Contributions | 5 10 4 | Cornish, Mr. C., for | |
| Linton, Herefordshire | 19 19 0 | | | India | 3 0 0 |
| | | DURHAM. | | | |
| LONDON AND MIDDLESEX | | Darlington— | | HEREFORDSHIRE. | |
| AUXILIARIES. | | Contributions | 23 4 6 | Leominster— | |
| Brompton, Alfred Place— | | Do., for Debt | 1 0 0 | Contributions | 11 5 8 |
| Sunday School | 0 16 0 | South Shields— | | Contributions | 6 7 4 |
| Poplar, Cotton Street— | | Contributions, for | | Do., Sunday School | 0 7 0 |
| Collections, &c., 1847-8 | 10 7 0 | Debt | 8 5 3 | | |
| Do., 1848 | 6 1 3 | Sunderland— | | KENT. | |
| Salters' Hall— | | Contributions, for | | Brasted— | |
| Contributions, for | | Debt | 11 15 6 | Box, by Miss Roberts | 0 7 0 |
| Patna Female Orphan Refuge | 2 3 0 | | | Deal | 1 3 0 |
| | | GLOUCESTERSHIRE. | | Smarden— | |
| BUCKINGHAMSHIRE. | | Avening— | | Hickmott, Mr. James | 0 10 0 |
| Amersham— | | Collection | 2 11 0 | | |
| Collection | 19 1 2 | Contributions | 0 10 0 | LINCOLNSHIRE. | |
| Contributions | 43 11 5 | Eastington— | | Lincoln— | |
| Do., for Debt | 39 4 0 | Collection, &c. | 3 2 0 | Hickson, Miss, for | |
| Do., Sunday School | 1 6 0 | Sunday School | 1 7 6 | Debt | 10 0 0 |
| | | Hillsley— | | | |
| 103 2 7 | | Collection | 0 15 0 | NORFOLK. | |
| Acknowledged before | 55 0 0 | Hampton— | | Lynn— | |
| | | Collection | 2 3 0 | Clowes, Mr. | 1 0 0 |
| 48 2 7 | | Contributions | 1 19 8 | | |
| CAMBRIDGESHIRE. | | Kingsstanley— | | NORTHAMPTONSHIRE. | |
| Haddenham— | | Collection | 6 3 0 | Cransley— | |
| Collection | 2 7 0 | Contributions | 11 15 6 | Mobbs, Mrs. | 0 5 0 |
| Contributions | 4 1 0 | Do., for Debt | 1 14 7 | Kingsthorpe | 3 0 0 |
| | | Do., Sunday School | 2 5 3 | | |
| | | Shortwood— | | | |
| | | Collection | 14 1 5 | | |
| | | Contributions | 21 9 9 | | |
| | | Do., Sunday School | 4 15 0 | | |

| | | £ | s. | d. | | | £ | s. | d. | | |
|-------------------------|-------|-----|----|----|------------------------|-------|----|----|----|-----------------------|-------|
| Moulton— | | | | | WORCESTERSHIRE. | | | | | MONTGOMERYSHIRE— | |
| Collection | ..... | 3 | 17 | 6 | Kidderminster— | | | | | Carews | ..... |
| Contributions | ..... | 3 | 15 | 0 | Collection | ..... | 3 | 0 | 0 | Rhydfelen | ..... |
| Northampton— | | | | | Contributions | ..... | 7 | 0 | 2 | | 0 |
| Contributions, | for | | | | Do., Sunday Schools | ..... | 0 | 15 | 4 | SOUTH WALES. | |
| Debt | ..... | 26 | 15 | 0 | Worcester— | | | | | GLAMORGANSHIRE— | |
| West Haddon— | | | | | Collections | ..... | 16 | 17 | 11 | Bridgend— | |
| Collection | ..... | 1 | 10 | 0 | Contributions | ..... | 18 | 10 | 10 | Collection | ..... |
| Contributions | ..... | 2 | 19 | 6 | Do., for India | ..... | 5 | 5 | 0 | Contributions | ..... |
| Do., Sunday School | ..... | 0 | 1 | 0 | YORKSHIRE. | | | | | Cardiff— | |
| NORTHUMBERLAND. | | | | | Ackworth— | | | | | English Church, on | |
| Newcastle on Tyne— | | | | | Howard, Luke, Esq., | | | | | account | |
| Contributions, | for | | | | for Debt | ..... | 20 | 0 | 0 | Tabernacle— | |
| Debt | ..... | 31 | 5 | 0 | Asenby— | | | | | Collection | |
| North Shields— | | | | | Tetley, W., Esq., for | | | | | Contributions | |
| Contributions, | for | | | | Debt | ..... | 1 | 1 | 0 | Do., Sun. School, | |
| Debt | ..... | 5 | 5 | 0 | Bedale— | | | | | for Dove | |
| NOTTINGHAMSHIRE. | | | | | Collections | ..... | 4 | 7 | 6 | Merthyr Tydvil, Zion— | |
| Collingham— | | | | | Contributions | ..... | 1 | 0 | 4 | Collection | |
| Nicholls, Mrs., for | | | | | Bradford— | | | | | Contributions | |
| Debt | ..... | 10 | 0 | 0 | Contributions, | for |  |  |  | ..... |  |
| Newark— | | | | | Debt | ..... | 27 | 0 | 0 | Collection | |
| Contributions, | for | | | | Bramley— |  |  |  |  | ..... |  |
| Debt | ..... | 1 | 7 | 6 | Cliff, John, Esq., for | | | | | Peterstone | |
| Nottingham— | | | | | Debt | ..... | 2 | 2 | 0 | Pyle— | |
| Contributions, | for | | | | Brearley— | | | | | Collection | |
| Debt | ..... | 4 | 0 | 0 | Contributions, | for |  |  |  | ..... |  |
| SOMERSETSHIRE. | | | | | Debt | ..... | 5 | 10 | 0 | Treforest | |
| Bristol— | | | | | Dishforth— |  |  |  |  | ..... |  |
| Contributions | ..... | 21 | 0 | 0 | Stagg, R., Esq., for | | | | | Twynrodya | |
| Do., for Debt | ..... | 144 | 17 | 6 | Debt | ..... | 2 | 0 | 0 | Ystrad | |
| SURREY. | | | | | Farsley— |  |  |  |  | ..... |  |
| Norwood, Upper— | | | | | Ainsworth, Mr. P., for | | | | | MONMOUTHSHIRE— | |
| Sunday School, for | | | | | Debt | ..... | 1 | 1 | 0 | Magor— | |
| Dove | ..... | 0 | 7 | 0 | Halifax— | | | | | Sunday School, for | |
| WARWICKSHIRE. | | | | | Contributions, | for | | | | Dove | |
| Birmingham and West | | | | | Debt | ..... | 14 | 0 | 0 | ..... |  |
| Bromwich Ladies' | | | | | Hebden Bridge— | | | | | Pontypool— | |
| Negros' Friend Society, | for | | | | Contributions, | for | | | | Williams, Mr. J.A.S. | |
| Stewart | | | | | Debt | ..... | 5 | 15 | 0 | Tredegar | |
| Town Schools | ..... | 5 | 0 | 0 | Leeds— |  |  |  |  | ..... |  |
| Middlemore, W., Esq., | | | | | Contributions, | for | | | | PembrokeSHIRE— | |
| for Debt | ..... | 5 | 0 | 0 | Debt | ..... | 29 | 17 | 0 | On account, by Rev. | |
| Leamington— | | | | | Shipley— | | | | | J. H. Hinton | |
| Contributions, | for | | | | Rhodes, J., Esq., for |  |  |  |  | ..... |  |
| Debt | ..... | 30 | 7 | 6 | Debt | ..... | 1 | 0 | 0 | RADNORSHIRE— | |
| WILTSHIRE. | | | | | Wakefield— | | | | | Prestelgn— | |
| Melksham— | | | | | Contributions | ..... | 1 | 1 | 0 | Collection | |
| Juvenile Association | ..... | 2 | 8 | 0 | NORTH WALES. |  |  |  |  | ..... |  |
| | | | | | DENEIGHSHIRE— | | | | | Contributions | |
| | | | | | Holt— |  |  |  |  | ..... |  |
| | | | | | Collection | ..... | 1 | 0 | 5 | NEW SOUTH WALES— | |
| | | | | | Wrexham— | | | | | Sydney— | |
| | | | | | Collection | ..... | 10 | 17 | 6 | Way, Thomas, Esq., | |
| | | | | | Contributions, | for | | | | by Rev. John Saun- | |
| | | | | | Dove | | 0 | 7 | 2 | ders | |
| | | | | | | | | | | | |
| | | | | | | | | | | VAN DIEMAN'S LAND— | |
| | | | | | | | | | | A Lady, by Rev. John | |
| | | | | | | | | | | Saunders | |
| | | | | | | | | | | | |
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Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, 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 CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

THE MISSIONARY HERALD.

The Missionary Herald (Dec. 1848).



LIBRARY AT THE BAPTIST MISSION HOUSE, MOORGATE STREET, LONDON.

ASIA.

CALCUTTA.

All our friends in this city were in the enjoyment of as good health as usual at the date of our last letters. Mr. Pearce, writing on the 8th of September, says:—

You will be thankful to learn that the Lord has visited us with a blessing at Intally. His goodness began to be manifested first in my own family, in the conversion of our beloved niece, Miss Eaton, who is engaged with Miss Packer in the Native Christian Female School. She was baptized at the Circular Road Chapel on the first sabbath in August. This event has occasioned, I believe, sincere joy to our whole circle of friends. Very soon after she had disclosed the state of her mind in reference to serving Christ, first three of the youths of the Native Christian Institution, and then three of the elder girls of the female department, applied to me to be received into the church, and the examination of their several cases, again and again repeated, having afforded us much satisfaction, I had the pleasure last sabbath morning of baptizing them in the name of the Lord Jesus, together with three others from the village

station of Dhan Kata—in all nine persons. One of the three from the village was a young woman formerly a pupil of Mrs. Pearce's at Seibpore, ten years ago. Thus the seed then sown has not been lost, and I trust it has appeared at length to blossom and fructify through time and eternity. It happened providentially that brother Wenger accompanied me to the south when these candidates were received for baptism. He expressed himself well satisfied with them. The baptism of so many persons brought a large congregation to the chapel. The scene was felt to be a deeply interesting one. The introductory sermon was preached by our excellent brother Ram Krishnoo from the words, "There is joy in heaven," &c. We have other candidates for baptism, of whom I hope I may be able to give good account hereafter, but I will say nothing more now lest we be disappointed.

Ten days later, Mr. Thomas writes thus:—

You will be pleased to hear that the Lord has been favouring us with what I hope may be regarded as tokens of mercy and favour. In addition to accessions to the churches mentioned in the last Oriental Baptist, I have to report the baptism of several. On the last sabbath in August I baptized a native convert in connexion with the Lal Bazar church. On the last sabbath in this month we expect another baptism, an East Indian lady. More we hope will follow ere long. On the first sabbath in this month brother Pearce baptized nine natives at Intally, of whom six belonged to the native schools, three to the male, and three to the female department; the other three were from the villages to the south. On the same day brother Denham baptized two at Serampore, daughters of our brother Fink. One European was baptized at Agra, on the same day, and during last month two native converts were baptized by brother Parry in Jessore. Mr. Brice also writes me that he baptized seven (Europeans I believe) at Dinapore.

Brother Page has made a tour through his rather extensive diocese. He has found it necessary to exercise discipline in the exclu-

sion of not a few who were found to be living in sin, or who still adhered to Mr. Bareiro. The result, however, has not been quite so disastrous as we feared. He has given us a list of members at the different stations, which gives a total of 140 still in membership. He speaks highly of the native preachers lately appointed, and says the people at nearly all the places where he has been are eager to hear the word, and that numbers appear ready to renounce caste, and place themselves under Christian instruction. Our brother, however, will be cautious how he encourages them to come over in such large masses. He also mentions having several candidates for baptism, but intends to keep them waiting a while longer to try their characters, and watch their spirit and conduct. He urges our providing chapels, and also habitations for the native preachers, many of whom from the want of houses have not been able to have their families with them. The cost will be about 500 rupees, and we consider that this expenditure must be allowed. Our brother Page is a very conscientious and laborious missionary. He has much to try him, and must be encouraged by being allowed for such necessary expenses.

CEYLON.

The illness of Mr. Davies has increased since our last report respecting him, and he has been apprehensive that it would terminate fatally or necessitate his return to England. He is now, however, residing nearly 130 miles from Colombo, at Nowera Ellia, a narrow plain six miles in circumference, about 8280 feet above the level of the sea. The coldness of the climate at this elevated spot appears to have operated beneficially; and in a letter dated thence, September 13th, Mr. Davies expresses his hope that in about three months he may be sufficiently recovered to return to his labour at Colombo. Respecting the late rebellion, Mr. Allen writes thus, from Kandy, September 13th:—

The events that have transpired in the Kandian province during the past month have induced a train of painful thoughts in many a benevolent mind. It is saddening to think of men in the midst of strife and rebellion suddenly cut down, and hurried into the presence of their Maker. Wailing and misery have followed in the train of rebellion. Wives have been deprived of their husbands, and children of their fathers. The fields are left uncultivated, lands and other property have been confiscated to the crown, and many have nothing left but to roam as beggars for their daily bread. These things may soon be forgotten by the white stranger in the land, but they have made an impression on many a native heart not soon to be obliterated, and inflicted a wound not easily to be healed.

Whatever may have been the remote cause, there can be no doubt that the taxes have been the immediate one. Some of them are excessively obnoxious, especially to the priests, whilst the mass of the people are utterly unable to pay money taxes. Ignorance may also have had to do with it, and dearly have they paid the penalty. The sword has partly done its office, and a terrible lesson has been read to the people. A generation has passed since the former rebellion, and who shall say whether in another generation a similar event shall take place.

The presence of the avenging sword may serve as a terror to evil doers, but past events go to show how easily the Kandian becomes the dupe of designing men, and how eagerly he rushes on any enterprise, however fraught with danger to himself or injury to the community at large. And can nothing be done to counteract ignorance and prevent crimes? Have we no means adapted to enlighten the mind, to ameliorate the condition, to elevate the moral character, and above all to convert the souls of the people? Proud, ignorant, and half civilized, the Kandians must be instructed, and yet no direct and sustained effort has ever been made. Hitherto nothing has been done for the Kandian population beyond the little we have done in the neighbourhood of Matelle, and two or three other places. In the town we do not preach to

Kandians; they are to be met with only in the interior, where they dwell alone, and disappear, and nobody knows what becomes of them. I sometimes think they are doomed to extinction as a race, for they remain just as they were found by Europeans centuries ago. They make no advance, no improvement, whilst low country Singhalese, Moormen, and Tamil, more enterprising than the Kandian, are pushing on with their boutiques and bazars in every direction.

Access to them is very difficult, and there is little hope of doing them any good unless a missionary could locate himself in some of the most populous districts, and bring his means to bear on a number of villages. The people we generally preach to are nominal Christians, and all hope respecting them well nigh abandons me at times, they are so satisfied with the mere name. The thin attendance at the house of God, the listless indifference of hearers, the absence of every thing like social religion, the worldly-mindedness of the people, are things that almost preclude hope. I have sometimes an intense longing for a sabbath at home with all its privileges and blessings. I have been a good deal tried of late. Since I wrote to you last month martial law, which still prevails, has caused a good deal of confusion and anxiety. I told you that Thomas Garnier had lost all his property, and since he has been called to suffer somewhat in person, by being cast into prison on an alleged charge of treason. The case is simply as follows. When the rebels approached his house, he, with his family, fled to the jungle, where they remained till nightfall. They then came down to seek shelter for the night, and found it in the house of the secretary of the district court. In the morning, when Thomas fled, that secretary was sent for by the king, who demanded from him the court records, and compelled him to do some sort of homage. On this account his house was spared—hence Thomas found a place of safety. The military authorities, however, thought this sufficient to constitute the secretary a rebel, and Thomas was a rebel for taking shelter there. On this account alone was he required to come into Kandy to the colonel, in whom

unlimited power was vested. The colonel thought the case so clear and serious, that he handed him to the police magistrate, and the magistrate cast him into prison. As soon as I heard it, and that was almost as soon as he was imprisoned, I went to the different authorities to ascertain the charge, and was told treason. I did not believe it—nobody believed it; none who knew Thomas could. Suspecting the real ground on which they took him, I had no fear on his account, but at the same time I was anxious for his freedom, and tried every possible means of effecting it, but in vain. Planters and others who knew his character wrote, may went themselves to the powers and remonstrated on the absurdity of bringing him, and offered any amount of bail; but no, the magistrate had an end to serve, and he held him until the fourth day, when I suppose tired of his presence, and despairing of obtaining any information from Thomas, beyond that he was in the secretary's house, he set him at liberty on my bond of £100, refusing all other parties. His case might and ought to have been despatched in a few minutes, but the magistrate, and others who had to do with it, do not much like baptists. This is easily understood here. It is enough that Dr. Elliott is a baptist. He has spoken out rather too plainly for government about these taxes, and they are raving for his deportation. He printed a very excellent address on the subject to the Singhalese, and we are suspected of distributing them, though not one of them ever reached the Kandian province. In Thomas's

case they converted tracts into inflammatory addresses, I suppose. I know not else how they could suspect him of distributing them. Thomas is a well known man here, and has won the respect and esteem of European and native by his simple manners, his kindness of disposition, his upright and consistent conduct, and his untriflingness in his work of faith and labour of love. He has had nothing to do with the outbreak, nor did he know any thing about it till they really made their appearance at his house. He has suffered wrongfully, and the magistrate has made a very unnecessary use of the arbitrary power martial law has entrusted him with, and is universally condemned for it.

Thomas Garnier is in Kandy, as active as ever in his work. I keep him here rather than at Matelle for the present, for until the military law be repealed there is but little prospect of doing any missionary work. This is a source of great regret, especially when we can do but little at any time, and when so much remains to be done. Sir Anthony Oliphant is here trying such of the prisoners as were taken before martial law was proclaimed. Many have been shot under that law, and many we fear will yet be put to death. I have enclosed a letter to the children of Park Street school, which you will kindly give to the superintendent. You will see by it that there are a few pleasing things connected with the school we opened among the debased Gahalayas. May God prosper his work even amongst them, and his shall be the praise for ever. We are all well in health.

WEST INDIES.

BAHAMAS.

The brethren who labour in these islands are habitually exposed to great hardships and privations. The stations connected with Nassau are scattered over twelve islands, some of which are eighty miles long, with rugged roads, presenting every species of difficulty to a traveller, and in order to visit all the stations it is necessary to sail sixteen or seventeen hundred miles and travel by land five hundred more. Some idea of the dangers of these stormy seas may be formed from the following passages in a letter from Mr. Capern dated Nassau, Sept. 27th:—

I left Nassau for Ragged Island on the 13th of August, expecting to be absent from home at least a fortnight, but have to regard it as a special providence that I returned in a shorter time, seeing that on the 25th, 26th, and 27th we were visited with a more destructive hurricane than any that has swept over us since I have been in the colony; and had I been then at sea should in all likelihood have found a watery grave, as many have. A number of our small vessels has been wrecked,

two of which upset at sea near the tract along which a few days before I had come. The damage done on our out-islands has been very great, and the islanders in consequence reduced to a state of great distress.

Mr. Fowler, writing on the 11th inst., from Long Island, says, "We have had a tremendous gale, which has blown down many houses and injured others, and has also destroyed every thing that the people had to supply the place of corn; in consequence of

which we are in a state of starvation, comparatively speaking, for some are eating green papacus, and a weed which is called pusley, which hogs feed on." He asks for provisions for himself and family.

Mr. M'Donald speaks of the gale as having done the same or similar damage at Exuma. Our teacher at Andros Island says, "Our chapel at Nichol's Town, and an adjoining house, were the only buildings that remained firm. The chapel was crowded with people from Sunday morning to Monday morning. Nearly all the planters complain that the gale destroyed their provisions. The broadside of our chapel at Cork Sound was blown

in, so that no service can be held there. At the Red Bay settlement only one house is left standing." At this last named settlement we had a chapel and a small house, but both are entirely swept away. The sea overflowed the whole place, and was nearly two fathom deep there.

I was full of fear in the afternoon and night of the 26th that our mission house at Nassau would have been unroofed, as the wind began to tear up the shingles; but God was gracious to us to keep our dwelling secure from the dreaded calamity.

Nearly all our teachers ask for a supply of provisions.

TURKS' ISLANDS.

Mr. Rycroft, dating from Grand Cay, August 10th, expresses thus his anxious desire to avail himself of the openings for usefulness around him:—

The condition of our Society's funds afflicts us on several accounts, but principally as there is thereby thrown in our way an obstacle to the gratifying of our wishes with respect to the field now under cultivation. We have, too, been anxious to extend our efforts, increase our agency, and to make this section of our mission a focus of light to the neighbouring

islands of St. Domingo, Cuba, St. Thomas, and so forth. These anticipations we have ardently indulged in, but now, alas! the absence of pecuniary means disappoints our fond wishes. Our thoughts with respect to these dark places must perish, or at least be laid aside for the present, notwithstanding the call for help.

HAITI.

Afflictive intelligence has arrived from this island. A letter from Miss Harris to a friend in Liverpool, dated Jacmel, October 9, 1848, contains the following paragraphs.

We were, when I last wrote, much grieved at the state of the country, but the storm was at a distance; since that time it has burst over our heads and all around us. You can scarcely form an idea of the harassed life we have led during the last few months; we have truly dwelt in the midst of alarms, not for ourselves personally, but for others—for those around us, our friends, our neighbours, for the mission, the school, and the country at large. Tears have been, as it were, our daily food, and often we have been too much oppressed with grief to obtain even that relief. I dare not give you particulars at present, as I do not know into what hands my letter may fall before it reaches yours. A great number of coloured persons have been accused of conspiring against the government; several escaped, many were imprisoned, and amongst them fourteen have been condemned to death and executed. The authorities granted to us the melancholy privilege of visiting the prison, for which we were very grateful, and we have hope respecting some of those who are gone. But oh, my dear sir, it was heart-breaking to

visit them, to see them there full of life and vigour, and to think that in so short a time they were to be precipitated into eternity by a violent death—most of them we fear totally unprepared to meet their God. They were most of them well known to us, and the grief of the surviving friends was most painful to witness. Corinne's uncle was among the sufferers. They were judged and executed at different times, first six, then again six, then two. Sometimes we had reason to hope their sentence would be commuted to imprisonment, so that it was all the harder to bear when the stroke came. At one time it was said that every one of the prisoners was to be put to death, but that has proved to be untrue, as a few have been condemned to imprisonment for three years, one for some months, and several have been set free. Some still remain to be judged.

With respect to the mission, our prospects are very gloomy. Most of the young men who used to form the bulk of the congregation have been taken for soldiers, and are gone to Port au Prince. There are few

families in the town where, from some cause or other, there is not mourning and lamentation, besides the fear of what may still happen. Scarcely any one stirs out except from necessity, and unhappily their troubles do not seem to lead them to repentance. They will not come to hear the word preached, and, when visited at home, they give a cold assent to all that is said, more discouraging far than even angry opposition would be.

The school keeps up better than might have been expected; many children have been taken away, but others have come. The events taking place around them have had an unfavourable influence on their minds, and rendered them very trying to teach.

Things appear to be rather more calm for the present; how long they will be so we know not.

A few days ago I feared this post would bear you heavy tidings of some of us, but our heavenly Father has been merciful to us, and I trust the danger is over to a great degree. The trying scenes we have had to pass through have broken our hearts, and brought us almost to despair of ever being the means of doing any good in this unhappy, ruined country; and such agitation of mind as we have had to endure could not but have an unfavourable effect on our health. Mrs. Webley and Miss Clark, who were much better, have both had serious returns of illness. Mr. Webley, seeing that they were in great need of change of air, exerted himself too much to get the house finished, though after all to no purpose, as the carpenter was taken for a soldier. This over exertion, combined with the sorrows, anxieties, and discouragements of our situation, greatly reduced his strength. His visits to the prison, too, always made him feel

unwell, the last especially, about a fortnight ago, when he went to see a young man of Les Cayes (the first village we visited when you were here), who was condemned to death. He expected to see a stranger, but found it was a young man whom he knew very well, at whose house he had put up when going to preach, and who had gone to try to assemble the people for the service. It was a great shock to him; that very day he was taken ill, and has continued so more or less ever since, though not confined to his bed, being rather better in the mornings, but worse as the heat of the day comes on. He is reduced to a state of great weakness, has frequent fainting fits, great fulness in the head, and sometimes a wildness about him that very much alarms us. He felt convinced that he should not live long, and we feared so too. The doctor considered there was irritation of the membrane of the brain, and was apprehensive he would have an attack of apoplexy or brain fever, as he refused to be bled. At last he consented yesterday morning, and has been much better ever since. He was a few days at Bembole last week (Mr. Otil's house), and this morning he has gone there again with Mrs. Webley and Miss Clark, who are also better. I trust the change will be beneficial to them all. I have great cause for thankfulness that, amidst all, my health has kept up so well, though I never in my life felt so worn both in mind and body as I do now. These scenes of sorrow and bloodshed coming so closely after the bereaving providences which had already cut me to the heart, have pressed very heavily upon me. I have often great distress and darkness of mind, but though cast down, I am not destroyed.

EUROPE.

BRITTANY.

Mr. Jenkins of Morlaix gives some account of his itinerant labours, in a letter dated November 10th, which contains the following passages:—

Saturday, Oct. 28. Went to Landebaeron, where I had an interesting conversation with a schoolmaster who reads much the New Testament, is convinced of many of the errors of the church of Rome, and is I trust in the way to embrace the truth as it is in Jesus. On this account, and that he is of an independent mind, the priests are against him. The clergy do their best to remove the regular schoolmasters by means of the frères.

Sabbath, 29. I preached at Begard to a numerous assembly when high mass was over. There was an attentive hearing. No one

attempted to disturb us. Many received tracts. In the afternoon, after vespers, I preached at Trezelau, all the people remaining to hear. It was a truly interesting opportunity; the people seemed to feel the divine power of the gospel.

Monday, 30. Rented a room for preaching at Douargat, for the sum of thirty-three francs a year. Visited a few families on the way to Mousteru.

Tuesday, 31. I went to the parish of Graces. The people there manifested a desire to hear preaching the gospel. I intend visiting this

place for that purpose as soon as I can. The weather was very wet.

Wednesday, Nov. 1. All Saints' day. In the morning I returned to Moustery, where I intended preaching, as I had informed some of the inhabitants. Heavy rain was falling all the morning. It cleared up a little about noon. I went to address the people after mass, but as I had the New Testament open in my hand, and the people were gathering quietly about me, the mayor, a peasant, came on very violently, forbidding me to preach, and demanding not only my passport, but also my certificate as a minister, and ordering the people to disperse, saying I had no right to preach there, and that our books were false. I declared he was mistaken, and asked him or the priest to show where our books were false. But this he did not attempt to do. When he found that I had not all the papers he had unjustly demanded, he cried out that I was travelling about without regular papers, and that I could cause troubles in the country. The people at first did not go away, but on his warning them that he would take notice of those who disobeyed, they left very quietly. He even went to the inn where I had lodged Monday night, and said he would fine the landlord for not having registered my name on his book according to law. In this way I was illegally treated by this man, who had undoubtedly received his instructions from the priest.

I intended preaching at Treglamus in re-

turning, where the people had manifested a very general wish that I should preach to them as soon as I could, but this I was unable to do on account of the heavy rain that was falling. From this place I returned home. The Breton colporteur accompanied me on these excursions. It is encouraging to see that some continue to ask for the New Testament in the parts which have been already visited. A farmer, whose Testament was burnt by a young priest, has applied for another.

From what I see and hear our work takes a serious hold in this part of the country, and it extends itself. The Lord seems to be disposing the people to receive the simple preaching of the gospel. Mr. Le Tiec has bought in all sixty-five Testaments and two bibles for gratuitous distribution. Since October, 1847, above 800 Breton Testaments have been sold from the depot entrusted to me. We have distributed some thousands of tracts. We have given away full 1100 of the tract on the bible. A new edition of the Testament will be wanted before long. I am persuaded this country opens for an extensive work of evangelization. It is very desirable that this work should be carried on with that activity and perseverance which become the gospel. The people begin to open their eyes, the great majority of them murmur against the priests, believing that Christianity has been much corrupted.

HOME PROCEEDINGS.

VALEDICTORY SERVICE.

On Tuesday evening, November 21st, a meeting was held in Albion Chapel, kindly lent for the occasion, at which our friends who are about to sail for Western Africa in the Dove were solemnly commended to the divine protection and blessing. These are Captain and Mrs. Milbourn, Mr. and Mrs. Newbegin, Mr. and Mrs. Yarnold, Mrs. Saker, and three natives who were brought from Fernando Po to assist in navigating the vessel.

After singing, an introductory prayer was offered by the Rev. William Brock, and the Chairman, S. M. Peto, Esq., Treasurer, made a few explanatory observations. Dr. Prince, Mr. Newbegin, and Captain Milbourn then addressed the audience, and received from the Rev. J. H. Hinton, in the name of the Committee, seasonable counsels and encouragements. Prayer was then offered on their behalf by the Rev. Dr. Hoby, a parting hymn was sung, and the meeting separated.

The health of those of our friends whose return to Europe was occasioned by illness is, we are happy to say, in a satisfactory state. Mr. Yarnold, who has not been out before, has recently been engaged by the Committee to conduct the school at Clarence. He is a son of Mr. Yarnold, who was for many years pastor of the baptist church at Romsey, Hampshire.

DEPARTURE OF MRS. LITTLEWOOD.

Mrs. Littlewood left England for Nassau on the 2nd of November, and our friends will be glad to learn that her health has been considerably improved by her residence in England.

AMERICAN BAPTIST MISSIONS.

ASSAM.

Messrs. Danforth and Stoddard left this country Nov. 3, the former to join the station at Gowahati, the latter to take charge of the Nowgong Orphan Institution. The announcement of their coming was welcomed by the missionaries with unwonted joy. Eight years had elapsed since a single individual had been sent to their succour, and the growth of the mission and the multiplied demands for labour had far outstripped the power of the missionaries, apart from the enfeebled health of almost every member of their little company. As respects the progress of the mission, the excellency of the power, which has been displayed the past year, has been of God. Each of the stations has been visited with tokens of divine favour, and each of the churches enlarged. The whole number added to the churches since January, 1847, is twenty-four, of whom twenty-one were by baptism, including five Europeans. Three of these were received at Sibsagar; five at Nowgong, including four of the Orphan Institution; two at Goolpara, fast friends of the mission, and "the first to solicit the appointment of missionaries to Assam;" and the remaining eleven, including several members of the station schools, at Gowahati. One of the converts was a Naga lad, since deceased, the first baptized from that people, and one a Cacharese. The whole number now in good standing in three churches is more than fifty; twenty-seven at Gowahati, fifteen or seventeen at Nowgong, and about twelve at Sibsagar. The prospects of further increase are encouraging, and there are several hopeful inquirers.

FRANCE.

Dr. Devan having returned from China in consequence of unadaptedness to the climate, and his services being still available by the Executive Committee, he was invited to join the Mission to France, for which, from a former residence in that country, as well as his native endowments, he was peculiarly fitted, and where he had drawn the earliest breath of his own spiritual life. His immediate destination

was Paris, where he arrived the 8th of March. A day or two subsequently he proceeded to Douay, to confer with Mr. Willard, and thence, in concurrence with the views of his brethren, returned to Paris to "ascertain what is the prospect and what are the facilities and encouragements for recommencing missionary labour there." The time had arrived, in the judgment of the mission, "for attempting to revive our missionary operations in the French capital."

The history of the mission at large, down to the revolution of the 22nd of February, has been substantially given in former annual reports. On one hand persecutions, fines, and imprisonments; on the other, meek endurance, patient continuance in well-doing, and laborious but sure progress. This progress has been manifested, however, not so much in outward enlargement as by inward discipline and purification. A few have been added to the churches year by year; twenty-three the past year, making the present number of members in fifteen churches and branches, 200; and there are twenty-six candidates for baptism; but the more important indications of the divine favour are to be seen in the improved character of the churches and pastors. The original churches, with one or two exceptions, have been consolidated; their principles of faith, order, and discipline, defined and settled; their mutual fellowship recognized; and bonds of friendly alliance and co-operation one with another closely drawn. The native preachers have made more evident progress still. Ignorant at first, inexperienced, disconnected, unsettled in many points of discipline and practice bearing on their efficiency; yet called to stand foremost in an unequal strife, and by consequence compelled to stern effort and a deep experience of the power of faith and prayer, they have proved apt learners in the school of God's discipline, and are now become "able men for strength." "Here," said Mr. Willard in May of last year, "are eleven unlettered men—but moved by the love of a dying Redeemer—calmly deciding that they are going forward, though opposed by all the authorities in the realm, and with

vexations, persecutions, fines, and prisons in full view before them. Permit me to say, these are heroic men—admirable men—men who prefer the honour that comes from God before every other, and whom the *love of Christ* constraineth to share his persecution.”

With respect to future operations in France, the Committee see nothing in the state or circumstances of the mission, as affected by the late revolution, to abate interest or hope, but on the contrary much to encourage both. The proposed constitutional provisions in favour of religious as well as civil freedom, and for the severance of church and state, are known to all. The precise issue we may not confidently divine; but as an index of the French mind, and of the intelligence and sense of right to which it has attained, these provisions are developments of great promise. They may not all be held inviolate; nor, on the other hand, can all be lost. Already occurrences of a most gratifying character have been rehearsed to us. As early as the 26th of March, Mr. Willard was present at the opening of Mr. Hersigny's chapel at Genlis.

“It had been thought desirable,” says Mr. Willard, “to turn the present movement of liberty to account, and the day just mentioned was fixed upon for commencing the public worship of God in that chapel, which, through the despotism of the fallen government, had been hindered now these eleven years. The day was favourable. Mr. Pruvots preached in the morning to a good audience: all were attentive and some wept. In the afternoon Mr. Thiaffry preached from Acts v. 28. After the services, Mr. Lepoix broke bread to the brethren present. There were at least 200 persons in the afternoon—the little chapel was full. There was no opposition, every thing was tranquilly done; not one of the crowd of catholics, who, coming from the church, passed by the entrance as we went out in the afternoon, was seen to smile or look insultingly. Mons. le Comte de St. Aldégonde being deposed from the mayorship by the Provisional Government, no doubt devoured his spleen as he best could; but our turn had come, and we rejoiced, not in his dishonouring, but in the goodness of the Almighty who had remembered the oppression of his people, and had hurled the oppressor from his seat. Had we opened that chapel five weeks sooner, or had we attempted to do it, we should have been prevented by brute force, and should have been prosecuted every one of us. Good brother

Hersigny was in a delirium of joy,—what wonder is it? From henceforth let it be said, ‘Remember the patience of brother Hersigny,’ who, during eleven years that his chapel has been kept closed by an odious despot, whenever any one has spoken to him of the desirableness of being permitted to worship in it, has uniformly remarked with his usual calmness, ‘*Quand il plaira au Seigneur.*’ The brethren, sisters, and friends came a distance of from four to twenty miles to rejoice together before the Lord on that occasion.”

The Executive Committee beg leave to submit to the Board a communication from the native preachers belonging to the mission, dated in June last, relative to the need of increasing the number of labourers, and particularly of providing, with this view, means of instruction for candidates for the gospel ministry. They state in this communication, that up to that hour their work had languished in consequence of the fewness of labourers; that fields which ought to have had five, eight, and even twelve labourers, had had only one, two, or perhaps three; that they were only ten agents, and ought to be thirty; and that individuals of good promise had presented themselves for the work, who only require suitable training to become valuable helpers. “Even now,” they said, “the Lord has provided against our destitution by converting six young men alike intelligent, serious, and discreet. They only need suitable instruction to become well qualified for the gospel ministry. These young friends are now ready to enter upon a course of study. Several of them are from twenty-two to twenty-three years old; a few years more, and it will be too late.”

GERMANY, ETC.

The work at Hamburg has been carried forward with the spirit and efficiency of former years. “The preaching of the word, the sabbath school, the loan tract system, the general tract distribution, in town and country, by the members of the church, the spread of the gospel among the Jews, and the bringing of strangers under the sound of the gospel, have been all well sustained.” “A spirit of love and harmony has pervaded the church generally; the public services have been numerous attended; we have *felt* God's presence,” says Mr. Oncken, “and *seen* him in his earthly temple, breaking the heart of stone, calling the dead to life by his sovereign ‘Live,’ plucking brands from the burning, healing the wounded spirit, and giving

new strength to his believing people." "Nor must I forget," he adds, "to record here God's goodness in having given us an earthly temple, — a gift which I never expected to see when, twenty-four years ago, I went forth at the Lord's bidding to preach in the courts and lanes of this wicked city the gospel of Christ. Our chapel is now completed; and we must look upon it as another signal blessing that we have not been in any wise annoyed by the authorities or by the rabble." "Sixty-eight precious souls have been added to our number, and among them converted catholics and Jews." Present number of the church 340.

The general efforts of the church have been of a like encouraging character. 430,000 religious tracts have been circulated, and 6880 copies of the scriptures, with other evangelical works; also an edition of 7000 copies of a Confession of Faith, which has been well received, and which has effected much good in removing prejudices and erroneous views concerning the doctrines held by the church. Two brethren have been sent out by the church, at its own charges, to Hungary and Austria, and "both at Pest and Vienna converts have been baptized in the name of the Lord."

The branch churches of Hamburg, at Pinneberg and Elmshorn in Holstein, Boitzenberg in Mecklenburg, Heidenhoff in Hanover, and Ockserwerder in Hamburg territory, have also been doing well, and have been encouraged by new additions the past year. And the same is true, to more or less extent, of all the country churches connected with the Missionary Union.

Numerous and extended missionary tours have been made; by Mr. Oncken to Elsass and Switzerland, in which he baptized seventeen converts and organized two new churches; by Mr. K bner to Bremen and Denmark, extending his journey to Aalborg, where the pastor, Mr. F lftved, was labouring with much success, and had baptized nearly thirty converts; by Mr. Lange repeatedly into Hanover, with numerous baptisms; by Mr. D rksen in Lithuania; and by Mr. Steinhoff into Hesse Cassel, adding nearly forty converts by baptism to the churches in Hesse, though in the midst of violent persecutions.

From Berlin, and other parts of Prussia where churches have been organized in our connexion, the reports for the past year are equally cheering.

The additions by baptism have been, to the churches in and around Berlin fifty-five, Stettin thirty-five, Memel eighteen, Elbing four, Pom-

ern thirty, Bitterfeldt six, &c. The whole number baptized in Prussia is 151, and in Germany, including Prussia, 316.

Our last *direct* accounts from Germany are in letters from Hamburg of March 22, and Berlin April 4; in which the writers speak at some length of the political changes which have recently occurred, as bearing especially upon the cause of religious freedom. In the first Mr. Oncken says, "I little thought when I last addressed you, that in the space of a few short weeks the political condition of every German State would undergo a change so great that my astonishment has no bounds. The effects of the French Revolution on the whole of Germany have been such as to raise the nation to a full sense of their degraded condition, and to a vindication of their long-withheld rights. The governments of the various states attempted to stop the mighty tide, but in vain; it forced its way through every opposing element, until the press was unfettered, the reign of the bayonet annihilated, and guarantees given for equal rights to all. I rejoice to add, that in all the representations and claims of the people presented to the kings and princes of Germany, religious liberty formed one important point."

"Hamburg has shared in the mighty movement; the press is here already unfettered, and we have the prospect of the most thorough reform in church and state. Propositions to this effect have been adopted by our Senate as the basis of our new constitution. I had the pleasure of being present in the assembly of freehold citizens, and to give my vote in favour of them. Thus the Lord has with one stroke broken our fetters, not merely as citizens but as Christians, and the whole of the land now lies open before us for the most extensive missionary efforts. We trust that, as God has assigned the honour to our transatlantic brethren to be the first in occupying this field of labour by succouring their feeble, struggling German brethren, these mighty changes, these open doors, and these prospects of achieving fresh triumphs in our Redeemer's name, will be a powerful stimulus to them to render us all the assistance in their power."

In the other letter alluded to, Mr. Lehmann first narrates the multiplied and vexatious infringements of religious rights to which they had continued to be subject down to period of the revolution. "All our children," he writes, "who have been born during the eleven years of our existence as a church, were urged to be registered again, and if it were refused, com-

pelled to be sprinkled by force, and the requirement of the police. Consequently I had the drudgery of writing endless registers and memorials, and petitions; which had all the same result as formerly, going the way of all flesh through the ministers and offices, &c., till all was refused, and we were again at the beginning. The liberty of conscience proclaimed, though in many respects much superior to former *legal* concessions, was after all a mockery; and men in office, such as Eichhorn and Theile, seemed determined to root up religious liberty altogether, notwithstanding the best intentions which, as I firmly believe, were in our king. They wielded their power tyrannically, all appeals to the king fell into their hands, and all oppressions of officers and authorities complained of were excused by them, and stamped as legal proceedings; so that they filled their measure till it overflowed. Not we and our various churches alone, but all free movements in the church were choked by them. Thus the time of their doom drew on. It was in the midst of these procedures that the great crisis of our revolution occurred. The powerful events in France rebounded through Germany, which at once awoke from its slumbers, and claimed its natural rights so long withheld. The most important struggle has been fought no doubt in our capital, where military force and system were most powerful, and the most determined men were at the head of government. . . . I cannot expatiate on these subjects, only must say the Omnipotent has overruled all for the benefit of his children. All religious restraints were at once revoked; and though it will be long before all will be settled by legislation, yet, in fact, nobody cares any thing about all such things."

Mr. Lehmann adds, "It was just about this time we would open our new place of worship. . . . On the 19th of March, the day of our political emancipation, we began the first service, when scarcely the smoke of the cannon was dissipated; and thus it was marked as the day of our religious emancipation. We asked nobody; but continue since in the sweet services of the Lord, and our joy is exceedingly great. We can see in all this the hearing of prayer. For five weeks long we had held prayer-meetings every morning to invoke the divine help; as we had resolved to go to the king and tell him our grievances, and as this was refused, had again petitioned. Now the Lord himself has answered, and in *his own peculiar way.*"

GREECE.

The prospects of this mission, which at the date of our last Report were of an encouraging character, are at the present moment overcast in some measure, in the refusal by government of the application of the missionaries at Piræus for permission to establish a female school. The application was made in November. Prior to this, instruction had been given at the mission-house, as reported last year, but without a formal authorization; the missionaries preferring the risk of being interrupted in their work to the alternative of pledging themselves to teach the Greek catechism, which, it was understood, was the condition on which solely permission to give instruction except in English would be granted. This instruction, however, was interdicted, and the mission school was closed in October. The missionaries were subsequently informed that the grounds of their conscientious objection to applying for a teacher's licence would be overlooked, and an application was made, but with the result before stated.

In consequence of this prohibition Miss Waldo will leave Piræus, and unless a more favourable opportunity is opened elsewhere, will return to this country. For the present she is employed in the mission school at Corfu, associated with Mrs. Dickson.

In connexion with the disbanding of the female school, an effort was made to put an end to religious teaching, as conducted by Mr. Buel in his own house on the sabbath. On the 19th of November Mr. Buel was summoned to appear in court, to answer to the charge of having "assumed teachers' duties without the requisite permission, of having collected children of citizens on feast days and Sundays, and taught them the sacred scriptures, and of having supplied them with books on matters contemplated in article 530 of the penal code." Mr. Buel had previously avowed to the demarch of Piræus the character of his teachings, but had vindicated himself against the charge of violating the penal code, on the ground that it was purely a religious question. "In receiving at my house," said Mr. Buel, "persons of any age or nation, for religious conversation or for reading and expounding the word of God, I transgress no law, human or divine. So far from erring against the first article of the constitution, in so doing, I only avail myself of a right guaranteed therein; inasmuch as it says expressly that every known religion

is tolerated, and its rights shall be exercised without hindrance under the protection of the laws." We may add, in illustration of this, that at Athens a short time previous, where Dr. King had conducted religious services on the sabbath for many years, an individual who undertook to disturb the exercises "was complained of, prosecuted, and sentenced to ten days' imprisonment and costs of court." But Mr. Buel was condemned in the Justice' court of Piræus, and fined fifty drachmas, and was compelled to appeal to a higher tribunal, the "Court of First Instance." Here he was acquitted; professedly for want of evidence, but, in the opinion of Mr. Buel, from a previous purpose that he should be. "Abundant testimony was within reach, if the court had desired it." The decision, viewed as it may be, he regards "as a triumph to the missionaries and a defeat to their enemies. The discussion has showed most fully and publicly, that a man ought not to be molested for teaching religion in his own house on the Lord's day;—that it is an unjust and dangerous thing to give to the minister of education a jurisdiction over the conscience; in fine, that instruction, be it oral, or written, or printed, is not necessarily school teaching; and therefore, it is absurd and unconstitutional to maintain that *any* kind of instruction, that any communication of our thoughts or opinions, must be *licensed* by the minister of education or some branch of the government."

At Corfu, the operations of the mission have not materially changed since the report of last year. For a portion of the year the Greek service languished from the fewness of attendants; but at our latest dates had put on a more encouraging aspect. The average attendance four sabbaths in February and March was above twenty, mostly young men. The attendance at English worship has ordinarily been about seventy. The mission school numbers sixty, besides a flourishing sabbath school.

In view of the late interference at Piræus, and the somewhat unpromising aspect of the Greek department at Corfu, correspondence has been opened with the missionaries within the last few months on the expediency of concentrating their labours at another point, where they would be secure from governmental restrictions, and at the same time access be had to a wider field. The suggestion has been listened to with favour by the missionaries, and they hold themselves in readiness for any service or self-denial not compromising the existence and usefulness of the mission.

OJIBWAS.

At Tikramina our brethren Cameron and Shigid have prosecuted their work as heretofore. The Indians continue to progress in civilization and industry. A visit has been made to Michipicoton by Mr. Cameron, but with little avail; the members of the church having gone to their several places of resort for the summer.

The mission continues in urgent need of reinforcement; a suitable helper, it is hoped, will be obtained before the close of the year.

OTTAWAS IN MICHIGAN.

Mr. Slater has conducted religious meetings on sabbaths and week days, as heretofore, and for the most part they have been well attended. "Those of the church who had fallen into temptation, have confessed their sin and promised reformation, and some of them remain steadfast." The interest awakened in education by the introduction of the "new method" of teaching, appears to be unabated. Those of the Indians who have not been supplied with books, are looking for them with much impatience, that they may read in their own tongue the wonderful works of God. The Indians in the colony continue to number from 130 to 150, but the losses by death are supplied in part by immigration. More than eighty have died since the removal of the colony from Grand River, about eleven years since; at the rate of an entire generation in twenty years; and during the same period there have been only about fifty births. The missionary urges their removal to the Indian Territory as the only means of saving the tribe from utter extinction; but the colonists continue averse to the proposition.

Members of church twenty-five.

TONAWANDAS AND TUSCARORAS IN NEW YORK.

The annual report from this station has failed of reaching us. Number of church members last year thirty-nine.

SHAWANOE.

At Ottawa the additions have been ten Ottawas and two Putawatomes, beside one German; five have been restored, eight have been excluded, and five have died; present number sixty-seven.

The Stockbridge church numbers sixteen. Two have been baptized and two restored; excluded six.

The number of members of Delaware church last reported was thirty-six.

The missionaries have suffered from sickness and bereavement in their own families; and the Indian population has been more than usually subject to fluctuation and excitement from the prevalence of a "war spirit."

CHEROKEES.

All the churches connected with this mission are reported in a prosperous state. "Among many professors of religion there is a decided increase of spiritual-mindedness and zeal for the success of the gospel." A more general attendance on religious instruction is discernible among all classes. In the meetings at Che-

rokee a growing seriousness has prevailed throughout the year, and especially the last five months of 1847. The same may be said of other places, where the word is frequently preached. "At all the places visited, there has been evidently a hungering for the bread of life." One hundred and twenty-two were added to the churches by baptism from April 11 to Jan. 14; among these were four of the children of Mr. Jones, and three who have been brought up in the mission family at Valley Towns. A revival of religion has also been enjoyed in the neighbouring white population of Arkansas.

FOREIGN LETTERS RECEIVED.

| | | | |
|----------------|--------------------|----------------------|---------------------|
| AFRICA | CLARENCE..... | Halleur, H. | August 2. |
| | | Saker, A. | August 10. |
| AMERICA | MONTREAL | Cramp, J. M..... | October 4 & 11. |
| ASIA | BENARES | Small, G. | September 1. |
| | CALCUTTA..... | Pearce, G. | September 8. |
| | | Thomas, J..... | September 9 and 18. |
| | COLOMBO | Davies, J. | September 13. |
| | DACCA | Robinson, W..... | August 8. |
| | KANDY | Allen, J..... | September 13. |
| | MUTTRA | Phillips, T..... | September 20. |
| | PATNA..... | Betty, H..... | August 15 & 31. |
| | SERAMPORE | Marshman, J. C. | September 18. |
| BAHAMAS | GRAND CAY | Rycroft, W. K..... | August 10. |
| | NASSAU | Capern, H..... | September 27. |
| | | Littlewood, W. | September 28. |
| HONDURAS | BELIZE..... | Kingdon, J..... | September 12. |
| JAMAICA | BETHEL..... | Merrick, R. R..... | September 15. |
| | BROWN'S TOWN | Clark, J..... | October 6. |
| | CALABAR | Tinson, J. | September 18. |
| | FALMOUTH | Gay, R. | October 2. |
| | MOUNT ANGUS | Teall, W. | September 18. |
| | STEWARTON | Claydon, W..... | September 16. |
| TRINIDAD..... | PORT OF SPAIN..... | Cowen, G. | September 20. |

It is respectfully requested that where it is practicable the friends in the country ordering Missionary Cards, &c., would at the same time kindly mention the name of a country bookseller, and his London agent, through whom the parcels may be sent, or such other mode of transmission as may most economise the Funds of the Society.

ACKNOWLEDGMENTS.

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

- Miss Nash, for a parcel of tracts, for *Rev. J. Jenkins, Morlaix*;
- Mrs. Thomas, Fairford, for a parcel of clothing, for *Rev. J. Clarke, Western Africa*;
- Rev. R. Breeze, Swindon, for a parcel of clothing, for *the same*;

Friends in Jamaica, by Frederick Iri-h, for a parcel of clothing, for *Thomas Knibb, Western Africa*;
 Sunday School Children, Lewisham Road, Greenwich, by the Rev. J. Russell, for a box of clothing, for *Rev. J. Merriok, Bimbia*;
 Miss Dennis and Friends at Shacklewell, for a box of useful articles, for *Schools in the Bahamas*;
 Miss Bishop, Salters' Hall, for a parcel of books, &c., for *William Knibb, Western Africa*;
 Dorcas Society, Wilson Street, Drury Lane, by Mrs. Martin, for a parcel of clothing, for *Dr. Prince, Western Africa*;
 Miss Fisher, for a box of clothing, for *Rev. P. H. Cornford, Jericho, Jamaica*;
 Friends at Lincoln, for a box of clothing, for *Western Africa*;
 Mr. F. Nicholson, Plymouth, for numbers of the "Patriot," to complete a set;
 The elder scholars of Lion Street Sunday School, Walworth, for a parcel of clothing, for *Africa*.

The thanks of the Committee are presented to Mrs. Edgar and Misses Edgar, for kind aid furnished to Mrs. Littlewood, of Nassau.

The respectful thanks of the Committee are presented to Messrs. King, of Bristol, for kindly relinquishing the amount due for the passage of Dr. and Mrs. Prince to this country. This is one among several acts of kindness for which the Committee are indebted to those gentlemen.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of October, 1848.

| Donations. | £ s. d. | DEVONSHIRE. | £ s. d. | Crayford— | £ s. d. |
|---------------------------|---------|--------------------------|---------|-------------------------------|---------|
| Anon., by "Record" ... | 1 0 0 | Brixham— | | Juvenile Society, for | |
| Friend, by Rev. J. Angus | 5 0 0 | Collection | 3 12 9 | Dove | 0 13 0 |
| Ridgway, T., Esq., for | | Contributions | 3 14 9 | Folkstone | 2 6 1 |
| Debt | 10 10 0 | Do., for Dove | 0 18 0 | | |
| | | Dartmouth— | | LANCASHIRE. | |
| LONDON AUXILIARIES. | | Collections | 3 1 0 | Accrington— | |
| Alfred Place, Kent Road— | | Contributions | 0 10 0 | Collections | 12 12 0 |
| Collection | 1 12 0 | Plymouth, George St., on | | Do., Juvenile | 4 16 0 |
| Brixton Hill, Salem | | account | 35 0 0 | Bolton— | |
| C Chapel | 31 17 7 | Contributions, for | | Collections | 6 3 2 |
| Islington— | | Debt | 31 6 0 | Contributions, Juve- | 6 10 3 |
| Young Friends, by | | GLOUCESTERSHIRE. | | Burnley— | |
| Miss Phillips, for | | Dudbridge— | | Collections | 10 0 0 |
| <i>Patna Orphan Re-</i> | | King, Peter, Esq., for | | Bury— | |
| <i>fuge</i> | 4 9 9 | Debt | 5 0 0 | Collections | 2 13 4 |
| Poplar— | | Nailsworth— | | Cloughfold— | |
| Juvenile Association | 7 0 0 | Contributions, by Rev. | | Collections | 5 16 0 |
| Spencer Place— | | E. Carey, for Debt... | 2 10 0 | Colne— | |
| Balance of 1847-8..... | 2 0 0 | Stroud— | | Collection | 5 3 6 |
| Walworth, Horsley Street— | | Contributions, by do., | | Haslingden— | |
| Sunday School | 2 18 2 | for do. | 12 0 0 | Pleasant Street— | |
| | | Tewkesbury— | | Collection | 4 12 11 |
| BERKSHIRE. | | Thomas, Joshua, Esq., | | Ebenezer— | |
| Wantage— | | for Debt | 5 0 0 | Collection | 2 10 0 |
| Collection | 7 5 6 | Wotton under Edge— | | Heywood— | |
| Contributions | 10 15 1 | Rogers, John, Esq., for | | Collections | 2 6 7 |
| Do., Sunday School | 1 1 0 | Debt | 1 1 0 | Contributions | 0 3 8 |
| Windsor— | | HAMPSHIRE. | | Liverpool— | |
| Lillycrop, Rev. S. and | | Winchester— | | Cropper, Mrs., for <i>Ja-</i> | |
| Mrs. L., for Debt ... | 1 0 0 | Collection | 3 0 6 | <i>mca Theological</i> | |
| | | HEREFORDSHIRE. | | <i>Institution</i> | 20 0 0 |
| CAMBRIDGESHIRE. | | Hereford— | | Ogden— | |
| Cambridge— | | Collections | 5 10 0 | Garside, Rev. J...A.S. | 1 0 0 |
| Watts, Mr. Jos., for | | Contribution | 2 0 0 | Rochdale— | |
| Debt | 0 10 0 | KENT. | | Collections | 29 7 6 |
| | | T. F. M. | 5 0 0 | Contributions | 164 0 7 |
| CHESHIRE. | | | | Salden— | |
| Chester— | | | | Collections | 7 9 8 |
| Harling, Mr. ....A.S. | 1 1 0 | | | Contributions | 10 15 0 |
| | | | | Do., Sunday Schools | 5 9 0 |
| | | | | Stalybridge— | |
| | | | | Collections | 2 12 6 |

| LEICESTERSHIRE. | | Wolverhampton— | | Horsforth— | |
|-----------------------------------|-------|--------------------------------|-------|---------------------------------------|-------|
| £ | s. d. | £ | s. d. | £ | s. d. |
| Arnsby— | | Collections 8 18 4 | | Contributions 1 10 0 | |
| Collection 8 1 0 | | Contributions 7 19 0 | | Keighley— | |
| Contributions 3 0 0 | | Do., Sunday Schools 2 10 10 | | Collection 2 2 0 | |
| Blaby— | | | | Contributions 1 16 6 | |
| Collections 3 17 3 | | SUFFOLK. | | Leeds— | |
| Contributions 1 2 8 | | Battisford— | | Collection 42 17 4 | |
| Loughborough— | | Harwood, Mr. Thomas 1 1 0 | | Salendine Nook— | |
| Collection 1 8 4 | | Wattisham 4 3 0 | | Collection 4 4 4 | |
| Contributions 1 8 8 | | | | Ladies' Society 9 1 6 | |
| Leicester, Belvoir Street— | | SUSSEX. | | Shipley— | |
| Collections 30 7 3 | | Brighton— | | Collection 3 12 3 | |
| Contributions 50 18 7 | | Ivory, John, Esq., for | | | |
| Do., Sunday School 0 13 6 | | Chinese Scriptures... 50 0 0 | | | |
| Oadby— | | WARWICKSHIRE. | | SOUTH WALES. | |
| Contribution 1 1 0 | | Alcester 14 10 0 | | CARDIGANSHIRE— | |
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| Collections 6 17 1 | | | | | |
| Contributions 6 14 1 | | | | | |

The Treasurers hereby acknowledge the receipt of £2 ls. 2d. from Agra, and have appropriated it as the donor requests.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, 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 CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at New York, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

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