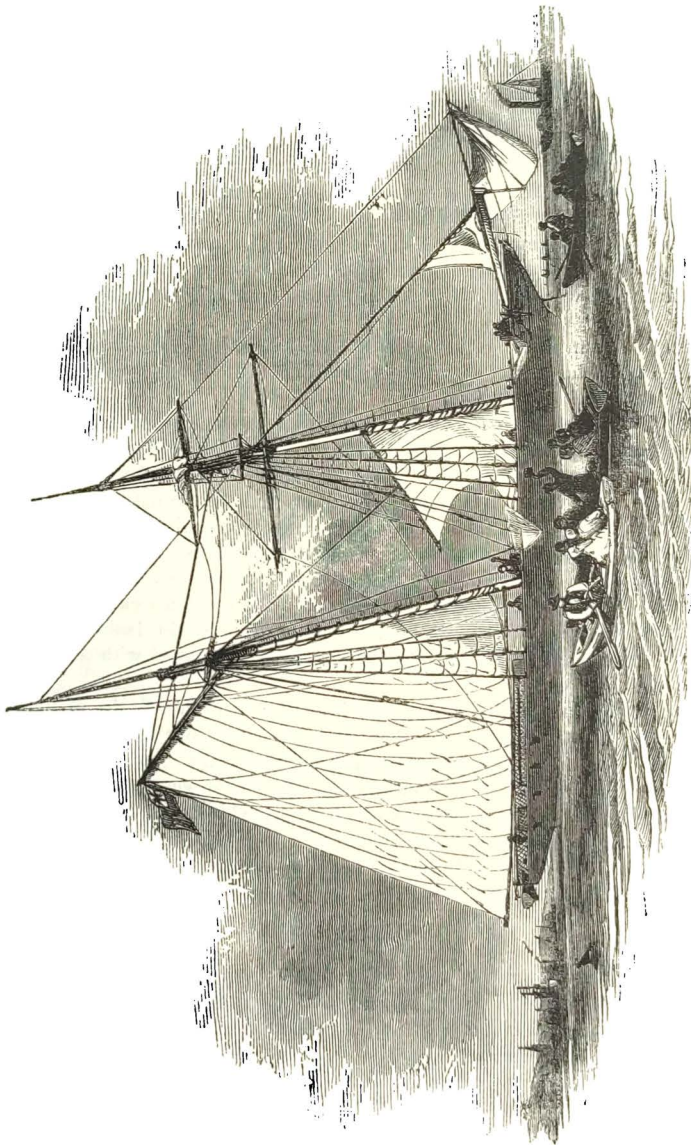


THE MISSIONARY HERALD.



THE "DOVE" LEAVING GRAVESEND.

DEPARTURE OF THE "DOVE" FOR WESTERN AFRICA.

Our readers will see on the other side a view of the "Dove" starting from Gravesend for Fernando Po. It was intended that she should leave about the 1st of December, but through an accident in anchoring at Gravesend she was obliged to put back into dock, where she was detained for a week in order to be repaired. The accident was in her rigging and spars only, and the expense will not fall on the Society.

She left Gravesend on Friday, Dec. 8, having on board Captain and Mrs. Milbourne, Mr. and Mrs. Newbegin, Mrs. Saker, and Mr. and Mrs. Yarnold—the latter going out to Fernando Po as teachers. The presence of these brethren will be warmly hailed by the missionaries who are already in the field; and we trust that the Great Head of the church will give them a speedy and prosperous voyage.

It may interest our friends to know that the "Dove" takes out a new and valuable printing press for Bimbia—a special gift of friends in Scotland and Norfolk, through Mr. Newbegin. She also takes out a small sugar mill, the gift of Mr. Peto. A large quantity of stores and provisions is also sent out for the use of the mission. Two Fernandians and a native of the Eboe country are among the crew.

When our brethren reach the field of their labour the Society will have in Africa, including the wives of missionaries, eleven European agents and eight native preachers and teachers.

Since 1841 the bread fruit tree, the pomegranate, the mango, the avocado pear, and the mammee—productions of great value, and all suitable to the climate, have been introduced by our brethren; garments sufficient to clothe not less than 20,000 persons have been distributed; many hundreds of the natives—it may be said thousands—have received medical assistance; three principal stations have been established; and about eighty persons have been baptized. An Introduction to the Fernandian tongue has been written by our friend Mr. Clarke, and, with specimens of translation, has just been published by him at Berwick. The Gospel of Matthew, the book of Genesis, and Scripture Extracts in Isubu have been published by Mr. Merrick at Bimbia; and Mr. Saker is engaged with the Dewalla at Cameroons.

Judging from these results, and comparing them with the results of the first seven years of labour in India or other fields, we cannot but regard the labours of our brethren in Africa as very encouraging and important.

The expense of the "Dove" for outfit and stores for the year amounts to about £600. We trust our young friends, to whom we have hitherto looked for meeting this expense, will make an additional effort this year to raise the whole amount. It will be impossible to meet it through the ordinary income of the Society, which is already taxed to its utmost limit.

Since the above was written, we learn that the "Dove" has been detained for several days in Ramsgate harbour, where our friends have received much kindness. The thanks of the Committee are especially due to the church meeting in Cavendish Chapel, and to their pastor, from whom we have received the following note, dated Dec. 16th, and to the Rev. Edward Hoare, incumbent of Christchurch.

I just drop you a line to say the "Dove" left our harbour this afternoon between three and four o'clock, all well on board. I was on board, and prayed with them just as she was going out. One of the members of our church, who is a seafaring man, and who thoroughly

understands the whole of the English coast, generously offered his services gratuitously to pilot the boat all round the coast to Plymouth. I introduced him to Captain Milbourn, who readily and cheerfully accepted his services, and he is gone off with him. We paid our steam-tug to pull them safe out of the harbour, and our ladies have made and presented the Captain with a new silk flag, with the Dove and olive branch, which was waving in the breeze. I think it right to state that all our friends have manifested a great deal of kindness, and a very deep interest in the mission has been felt. The Rev. Edward Hoare, incumbent of Christchurch in the Vale, called on me last Monday morning, and having expressed his interest in the mission, invited the whole of the friends on board the "Dove" to take tea and spend the evening, with Mrs. Wills and myself, at his house on Tuesday

evening, if the "Dove" should remain in the harbour. We accepted his invitation, and all the friends spent a most pleasant and, I hope, profitable meeting. He invited many friends to meet us, and prayer was offered specially for the friends and mission generally. Mr. Newbegin gave us an address on Monday and Wednesday evenings, and we collected after the prayer-meeting £2 12s., to pay harbour dues. Several ladies of Mr. Hoare's church sent to offer beds, or any other accommodation, for our friends while they remained, but the members of my church and congregation had made all necessary provision of every kind. Our ladies began work, and furnished shirts for the three Africans on board, and on Thursday twenty met together to prepare a box of clothing for Africa, and many presents were made. I think there was a kind providence in the "Dove" visiting us.

ASIA.

CALCUTTA.

We have received from Mr. WENGER, under date of October 7, 1848, the following information in reference to his labours.

General Review.

I hope the review of this year may prove somewhat more cheering than that of the last two or three years. We have all been permitted to introduce into the churches rather more new members than usual. As far as I am concerned, I must acknowledge that success is not owing to increased labour, but solely to the sovereign mercy of God, who ordains the seasons of spiritual as well as of temporal blessings.

Translations.

The Sanscrit Old Testament is proceeding. The printing has advanced to Joshua ix. The New Testament, which we are now reprinting, has advanced to the beginning of Mark; a new edition of the Bengali New Testament to the beginning of Luke, and the carefully revised Bengali Old Testament to the 2d of Judges.

BARISAL AND DACCA.

It is not often that the stations above named are visited by missionaries of other societies than our own. They lie to the north-west of Calcutta, and out of the usual track of travellers. Recently, however, Messrs. Danforth and Stoddard, of the American Baptist Missionary Society, have visited these districts on their way to Assam. Extracts from their journal cannot fail to interest our friends.

We have at length reached our long looked-for home. We started from Calcutta on the 14th of April, in the steamer "Junissur," passed down the Hoogly until we reached Sauger Island, and then turned into the "Sunderbunds." Here, for the space of a week, were we passing to and fro in every possible direction,—now going north,—now south,—now east, and again west. Sometimes the river was five or six miles wide,

and then again so narrow as scarcely to admit a boat to pass us. Sometimes we seemed to be in a small lake, then passed into a little inlet, then crossed a large river; thus we continued our way for three or four hundred miles. The banks on either side were covered with a dense jungle. The shrubbery is very low; but so thick as to render it impossible to penetrate it. It is inhabited only by wild beasts. Tigers are so

numerous that it is dangerous for persons to go on shore. They have in a few instances ventured into the river and carried off natives from their boats. This singular place can scarcely be called any thing else than the Bay of Bengal, thickly studded with islands. The land is, probably, nothing more than a deposit, brought from the country above. All the rivers in this region are exceedingly muddy, and ever changing their course. The river may be traced out one year, and the next season will find it completely filled up, and a new channel cut out. Hence the great difficulty of giving the topography of the rivers. Two men, one on each side of the boat, were constantly employed in sounding, from the time we left Calcutta till we reached Gowahatti.

Formerly the Sunderbunds are said to have been inhabited; it is now nothing but a solitary waste. The atmosphere at certain seasons of the year is almost death to the traveller. Farther up we found the country densely populated in some places. The inhabitants are Bengalis.

Revival at Barisal—Dacca; a veteran missionary.

We stopped a few hours at Barisal (a station about 400 miles from Calcutta by river). Went ashore and called on a brother missionary (Mr. Page) residing there. He was sent a short time since from Calcutta, to gather in a harvest of souls, which the Lord had been preparing. About a year since, a revival of religion commenced here among the lowest castes, and 150 souls were hopefully converted. The instrumentality was so very small (there being no missionary on the ground), that all were forced to acknowledge that it was of God. What a field

of promise! and yet the only missionary there lies upon a sick bed, unable to do any thing for these precious souls. There is no missionary nearer than Calcutta on one hand, and Dacca on the other. Our hearts were filled with sympathy and sadness. After a season of prayer, we left him to the care of that Being who says, "I will never leave nor forsake you."

Stopped over night at Dacca. Called on brother Robinson, a missionary of the Baptist Missionary Society. Having been in the mission for many years, he was able to give us much useful information. Were much interested in an interview with father Leonard (an Irish missionary associated with brother Robinson). He is seventy-six years of age, but he still preaches: has been in the work forty-four years. How encouraging to see this old veteran, about to lay down his arms and receive a crown of glory. His wife is still living. Dacca was once the capital of Bengal, and though it has lost much of its former greatness, it still contains a large population, together with numerous populous villages around it. Yet there are but two missionaries here. Four or five more could not meet its wants. The Romanists have planted themselves here, and, as in all other places, are very zealous for the mother church.

After passing through many rivers, we at length reached the Brahmaputra. It is a noble river, sometimes five or six miles in width, with a very rapid current. The inhabitants of the populous villages thronged the banks, and gazed on us with wonder. Their degraded, miserable appearance called loudly to us for pity and assistance. But what could we do? Nothing but pass on, and leave them to their destruction. There is not a missionary between Dacca and Gowahatti, a distance of more than 400 miles.

MONGHIR.

A letter has been received from Mr. PARSONS, dated the 8th of September, the following extracts from which will be interesting to our readers.

Barth's Church History in Hindee.

An interval has occurred since my last letter to you longer by two mouths than I usually allow to elapse, I having had, in both instances, hindrances to writing, which I hope will be sufficient to exculpate me from the charge of neglect. A good part of the month of July I was using all the time I could muster from out-door engagements in finishing the translation of "Barth's Church History," which I was privileged to do on the 20th, with the exception of having to finally correct the manuscript of the "Fourth Period," after revision by an esteemed member of our church,

Mr. John Christian, who is a good Hindee scholar. An edition of 1000 is being printed, 500 of which are the Tract Society's, on consideration of their furnishing paper for the whole, and paying for the binding of their own copies. The responsibility of the rest lies on me, for which I hope (d.v.) I shall be able to provide. And as I have no idea of profit, but my earnest desire is to get the information contained in the work speedily into the possession of the native brethren, and yet experience seems to show that the gratuitous distribution of books is not, at all times, desirable, but it is rather advisable to begin to accustom our native brethren to purchase

books; I therefore propose to sell the books to Europeans at cost price, and to natives at half price. Two Christian friends liberally and spontaneously offered me fifty and twenty-five rupees respectively, altogether £7 10s., towards the printing of the book, which will be a material aid in reducing the price, as above stated, to native purchasers.

Poverty and liberality of the converts in India.

We would gladly endeavour to lead our dear people, as suggested, to think of supporting their pastor, but their situation and resources are not at all equal to any such effort. For the most part, we ever find them most willing to contribute to every good work, in proportion to their income, which is, if I mistake not, very far beyond what is contributed by brethren in England, with few exceptions; but only a few of them enjoy more than a bare supply for their temporal wants, and more, I think, than half the members of our church are in such poor circumstances, as in case of any little extraordinary expense which may fall on them, to be grateful for assistance from others. We pay the salaries of our own native preachers and schoolmasters, the expenses of our own chapels, and a comparatively large sum every month for widows, &c., and make an occasional subscription—usually annual—for the Calcutta Auxiliary and the Translations, besides responding to calls for building and repairs of chapels and other objects, from other stations. Lately, on learning the amount of the Parent Society's debt, some of our friends came forward with contributions amounting to upwards of £17 sterling, on which occasion one dear and esteemed brother's free-will offering amounted to more than two-thirds of his monthly pension. And really I cannot feel at liberty to appeal to them to do more than sustain this rate of liberality. For ourselves, we endeavour to our utmost to practise strict economy, that we may be able, as largely as possible, out of the salary so kindly supplied by the liberality of our esteemed British brethren, to give to him that needeth, and help forward the missionary operations we are carrying on here, for if all believers are stewards for God of the property they possess, then we feel that we must be so in a peculiarly emphatic sense.

Mission Itinerary.

I will now attempt to give you some account of my late tour, in which I was accompanied by our indefatigable and, through grace, excellent native brother, Nainsukh. The district to the north and north-west of us is intersected by several streams, on the banks of which are lines of villages, and as these streams are not far distant from each other, there are but few villages in the intervening country. These streams, beginning from the one which comes from the most northerly quarter, are the Gunduck, the Balan, the

Bya, the old stream of the Ganges, and the Ganges itself. On the Gunduck and the Ganges we have often itinerated; we visited the Balan the year before last, and have been now on the Bya, which, taking its rise in the Upper Gunduck, near Hajeepore, falls into the Ganges about thirty-five or forty miles above Monghir.

Among the thirty-four villages we visited, two—Tegra and Mow—are deserving of the name of towns for their size and the number of inhabitants. I will transcribe a few items from my brief journal.

Some hear, some forbear.

Friday, August 4. Entered the Bya Sota, about one o'clock. About five o'clock we reached the village of Nipaniya, whither we went to speak. We had many round us, among whom were some very noisy disputants, especially an old brahmin and an infidel Vedantist, and for a long time we could get no opportunity to discourse, and eventually went towards our boat, but as the sun had not set, and many people were following us, we stopped, and getting on an elevated spot, began to discourse, Nainsukh reading Matt. vii. 7—23, and speaking of God's judging and dealing with men according to their fruits, after which I read to the end of the chapter, and spoke of the necessity of a firm foundation for eternity, and contrasted the sandy foundation of idolaters with Christ, the only safe rock of hope.

Saturday, 5th. In the morning intended to have gone again into Nipaniya, but the people collected at the boat, and first Nainsukh had a long discussion with the old Brahmin, chiefly on the subject of caste, but when he and some others went away, a good many better disposed persons remained, to whom we both preached the gospel, and then proceeded to Barownee, but on account of rain could not go out for some hours, during which many respectable persons came to the boat for books, from Barownee, and also the neighbouring village of Phoolwureea. About three o'clock we went to the latter, a large village, and spoke in four places; first, in the midst of the village, among the power people, who heard well, notwithstanding that some brahmins came to question and discuss. Then, before a zemindar's house, where also we had a large congregation and no opposition. Again, at a rich Pundit's house, whose father had married the daughter of Hingun Mir, the first native convert of Monglur. A large number assembled, but a Mussalman Moonshee and others persisted in discussion, and allowed us no quiet opportunity of preaching. Lastly, in the bazar, where Nainsukh and myself spoke with little interruption to a large congregation of perhaps 150 persons. Returning to the boat, a good number of persons, assembled on the shore, heard respectfully.

Lord's day, 6th. In Barownee, spoke in

three places, in two of which had a pretty good hearing, after which rain fell, when we took shelter under a small shed, which was quite filled with people, who heard for some time, but then became clamorous, and tried to snatch the books from Nainsukh's hands. p.m. Having moved to another ghaut, by about three o'clock a great many people assembled around the boat, to whom Nainsukh and I preached a long time without interruption. Afterwards a loquacious brahmin came, with whom, and with others, conversation and discussion occupied the rest of the evening.

Monday, 7th. In Barownee, having come to a ghaut at the upper end of the village, which is two miles in length and about five miles in circumference, being scattered into many separate hamlets since its removal from its former site, which was washed away by the Ganges; we first sat in a lala's house, who politely gave us a seat, and Nainsukh began to read and expound a tract, but soon such a number assembled, and two brahmins were so noisy that we left the house, one of the noisy brahmins offering to conduct us to a more eligible spot. On the way they seemed to form the plan of conducting us to the outside of the village, and there leaving us. Upon perceiving this, I sat down on a log of wood, and we persisted in staying there, telling the people we would not go at their bidding, but they might all go to their houses if they pleased. They did not go, however, but after a time became quiet while Nainsukh read to them some specimens of the precepts of the gospel from Rom. xii. and Matt. v., and appealed to their judgment as to their purity and benevolence, after which we returned to our boat. At noon much rain fell, and when that abated we came on to Tegra, and went into the bazar, and preached, without interruption, in two places, till the evening.

Tuesday, 8th. a.m. Could not go out, on account of the muddy state of the village from rain during the night. p.m. Spoke in four places, with no opposition, the only interruption being from the boys, who followed and surrounded us in every place, and were often noisy and playful. First, we discoursed in two places in the bazar, on the origin, work, and doctrine of Christ, and the obligation to repent and believe; then were called to a zemindar's verandah, who heard attentively and respectfully, and expressed his approbation of what was said; and, lastly, on our way to the boat we got a large congregation of the poorer class, to whom Nainsukh preached. Many boys followed us to the boat, clamouring for books, whom we could not induce to leave us.

Saturday, 12th. * * Noon. Came to the village of Goodna, where, on the ghaut, we began addressing a few persons, and, in a short time, a goodly number assembled, who heard attentively and without interruption, until a heavy storm obliged us to betake ourselves to the boat, just before which a poor

woman, before all the assembly, began to confess herself the greatest of sinners, and entreat our aid, but we could not well ascertain whether it was a sense of her spiritual poverty, or some temporal evil, that oppressed her mind. After the storm, about half an hour before sunset, we went out again, and were speedily surrounded by a large congregation of perhaps nearly 200 persons, from this village and one on the other side of the stream, to whom we discoursed without interruption till dark. Their behaviour was very pleasing. A Mahomedan attempted to divert their attention, but failed.

Tuesday, 15th. After our noontide meal we crossed the stream, and about two o'clock landed, intending to go into some villages near, but on reaching them found them very small. We addressed a small company under a tree, and further on found two or three more persons under a large tree, where was a mound for idol worship, and on it an earthen offering, in the shape of a chariot. Speaking of the impotence of such idols, I was replied to by a man who said, "If the sahib touch it he will be immediately destroyed." When the man persisted in the assertion, I dashed the offering on the ground, and kicked the mound, saying, "Let the devta now punish me." When no harm came to me, the man replied, I should be punished at night. I said, "I am going to Mow; if I remain alive, do not worship this again." But he replied, "We shall continue to worship it, whatever happen." O lamentable blindness! Afterwards, came on about two miles to Mow, and were soon surrounded by a large congregation under a tree on the ghaut, who behaved pretty well, to whom we spoke in succession till evening.

Wednesday, 16th. a.m. In the village of Mow, spoke in two places to attentive assemblies. Afterwards, at the boat, had a conversation with a brahmin and some men of the writer caste. p.m. First we, by turns, continued speaking a long time to the people under the tree on the ghaut, on various topics, and some expressed their decided approbation of what was said. In the village, Nainsukh addressed a few persons at the house of a pundit, who called us; then in the bazar we had a very large congregation, who were attentive a considerable time, but afterwards noisy. At the boat, on our return, many assembled to ask for books, among whom were some very respectable persons, and preaching and conversation continued till after sunset.

Thursday, 17th. a.m. Went into the village, and spoke in three places to small assemblies, until near noon. p.m. Sat under the tree on the ghaut, and discoursed by turns on the miracles of Christ, and his power to dispossess the strong man armed, &c., our hearers being not numerous, but attentive. Afterwards, at the request of a man to whom a book had been given, Nainsukh read and

explained part of the first chapter of Mark for him.

Friday, 18th. A.M. Sent on our boat to the upper end of the village, and we ourselves went through the bazar, and spoke in two places to assemblies neither large nor serious. Again, near the boat, spoke to and conversed with a few poor people, among whom was one man who seemed to get a remarkably clear view of Christ's work in suffering in our stead, and appeared much interested. He said, "I am a sinner, how am I to derive benefit from Christ?" He was disposed to have heard more, but was called away on urgent business. The lame man, who had Mark i. explained to him, was present also, and said he felt his heart much drawn to what was said. P.M. Came on to Bajitpore, which is not a large village, but has a considerable hazar (many of the shopkeepers having their dwelling houses at Mow), and is a large mart for rice and grain, many boats being at the ghaut to receive or discharge cargoes. About four o'clock we went into the bazar, and spoke in three places to good congregations, a good proportion of whom were attentive hearers, from Matt. vii. Rom. x., Luke x. 25—35, &c. The lame man was present in two places, and also the other, who yesterday seemed to get such a clear view of Christ's work, who, we learned, is a boatman named Bhitchook. He seems indeed much interested, did not scruple to speak for us when the people were turbulent, asked for a book, and after dark in the evening came to the boat, to ask when he could sit with us to learn to read it fluently. As, however, he has to leave to-morrow morning

with his boat, I fear we may not have the opportunity of seeing him again. May the Lord lead him to a sincere acceptance of the truth!

Friday, 25th. P.M. Went into Patoree, and spoke a long time to from forty to fifty persons, who paid very respectful attention, and two brahmins took gospels. Then went into the adjoining village of Shapore, but as soon as we stood up to speak, two servants of the Mahommedan proprietor of the village drove the people away; however, we stayed where we were. Presently a Pundit came up, and discussed with Nainsukh a long time, but he was extravagantly false, taking as the ground of his argument, that there is actually no sin and no night. On this the people re-assembled, but they were very noisy, and gave us no quiet opportunity of speaking. However, I was able just to seize time for a hasty statement of the gospel. Afterwards, spoke to a small congregation in the adjacent village of Mukkunpore.

Scriptures distributed.

During our tour we distributed about 200 scriptures and 100 tracts. O may the gracious Lord accept our feeble and faulty efforts, and make them the means of calling some poor heathen to himself!

Through mercy we are in good health, and our beloved fellow labourers are not more unwell than usual. Our united Christian love to yourself and the esteemed brethren of the Committee; with cordial prayers for your direction and support, and all needful aid.

We have received pleasing accounts of the following additions to several of the churches.

AGRA.

On the 6th August the Rev. R. WILLIAMS had the pleasure of baptizing two persons, one a European soldier, the other a young woman.

CALCUTTA.

LAL BAZAR.

On the 30th July four believers were baptized, and on the following sabbath received into the church.

CIRCULAR ROAD.

Three young disciples were baptized and added to the church on the first sabbath in August.

SOUTH COLLINGA STREET.

On the same day two native converts were baptized, and added to the church under Mr. WENGER'S care.

JESSORE.

Mr. PARRY, writing under date of the 7th of August, says, "Yesterday I had the pleasure of baptizing a young disciple. He has been with us from childhood. His parents died when he was quite young: they were both good Christians, and I pray and hope that the Lord will keep him by grace steadfast unto the end."

CUTTACK.

A letter, dated July 25th, supplies the following pleasing information:—

Lord's day, June 1st, two were baptized from our Orphan Asylums, a male and a female; and on Lord's day, July 2nd, two were baptized from the Girls' Orphan Asylum. On Lord's day, July 23rd, an aged female was baptized at Choga, and at this interesting station there are two or three candidates: a few also have recently come out from heathenism, and joined the nominal Christian communion, who promise well.

AKYAB.

The Rev. L. INGALS, writing under date of July 27th, says, "Nine have been baptized within a short time, and between twenty and thirty since I came to this station."

ASSAM.

The following account of labours of our brethren of the American Baptist Missionary Society, in Assam, will be read with interest. It is taken from a letter of Mr. BRONSON'S.

Review of the past year—Baptisms.

The year 1848 opens upon us under circumstances of peculiar encouragement; while at the same time we see enough to moderate our joys and call forth the prayer of the Psalmist: "Show us the way in which we should walk, for unto Thee do we lift up our souls."

You will doubtless have heard from other members of the mission, the interesting season we enjoyed this year at Gowahatti. During the month of our Association, thirteen individuals were baptized, and some of them will, we hope, prove valuable accessions to the cause of God. Six have been added by baptism to this little church. Three of these are members of the Orphan School; one, a promising lad, supported by the Juvenile Missionary Society of the baptist church in Hamilton, who desired him to be named Monroe Weed. Another lad is the son of a man who had been six years a faithful servant in my family. This man had learned many truths at our morning and evening worship. He had severe struggles of mind about breaking caste; but had resolved to do so, and ask for baptism the following sabbath. It pleased the Lord, however, to deny him the privilege;

for on the Friday evening previous he was seized with cholera. He immediately sent for me. I went over to his house, but the dreadful disease had plainly marked him for a victim. His sunken and glassy eye, hollow voice, and ghastly look convinced me that his end was near. As soon as he saw me, he called me near to him, and said, "Sahab, I shall die now,—I believe in Jesus Christ,—I intended to be baptized next Sunday,—I am one of your number. Pray for me. I commit my children to your care." He lingered until Sunday, and died. His conduct had been much changed for the better for some months, and I can but hope that he is now with the Saviour.

Another one baptized is a girl thirteen or fourteen years of age, who was found in circumstances of great destitution, standing on the bank of the Kullung, seeking any place where she could obtain food and clothes. She was employed by Mrs. Hill as a servant. Being situated where she heard the scriptures constantly, she became weighed down under a sense of sin. She seized upon every spare moment and learned to read, and can now read and understand very well. Her humility and love of prayer and of the scriptures are very striking. An interesting young man,

who has been with me during the last six years, and who has long been trying to live as a Christian without openly professing Christ in baptism, was brought to feel willing to renounce all for Christ's sake, and follow him into the watery grave. His name is Jurmon. He is of high descent; has many friends, who have spared no pains to dissuade him from the act, and get him to leave me, and have offered to support him if he would return to the villages. I baptized him at Gowahatti; and on his return he was called to endure a

great amount of opposition and reproach from his wife and relatives. But the storm of persecution seemed only to make him firmer, and his mind was kept peaceful and happy. I hope that this individual may yet be useful in persuading his countrymen to examine the claims of Christianity. His baptism has made no small stir. Some weep over his course,—some ridicule and revile,—some try argument, and some offer to buy his caste back for him; but he is immovable.

AFRICA.

BIMBIA.

Several interesting letters have been recently received from Africa. In one to Mrs. Hoby, of Henrietta Street, Mr. MERRICK writes cheerfully of their labours at Bimbia. After thanking her for various articles which she had sent out, he speaks of his hopes and prospects generally.

I must not despair. My motto is "Jehovah-jireh!" The valuable contents of your bale came not as you packed it up, but mixed up with other things, so that we could not easily tell what things were furnished by the kind friends at Henrietta Street, and what by others. Your letter has, however, assisted us in identifying your presents, and has really made us attach more value to them than we did before.

Garments most welcome.

Be kind enough, dear Mrs. Hoby, to present to the dear Christian friends at Henrietta Street, our thanks for the deep interest they manifest in our welfare. Assure them that their labour is highly beneficial to us, and that I hope they will continue them. I have made many friends, not only at Bimbia, but in the inland districts, by having a few garments to give them and their children.

Brightening.

Our sweet story of the cross is beginning, I hope, to influence a few hearts: high time that it should. They have heard it for more than four years, and for more than than three years in their own tongue. A little servant girl in our house from the "Bo" country far up the Cameroons River, is, I hope, a real Christian. She reads both the English and Isubu scriptures, and I think it may with truth be affirmed, that her delight is in the law of God. A poor slave woman from the Bakum Bum country named "Monidu," is also, I hope, a child of God. Her husband is a sincere inquirer after truth, but very ignorant,

and two other females are, I hope, really inquiring the way to Zion. Request the dear sisters at Henrietta Street to help us to pray for them.

Who is to give success?

I have lately been thinking that the first Monday in every month should be a much more solemn season with ministers and missionaries, and indeed all Christians, than it really is. What wrestlings of soul there should be on such occasions for the world which lieth in wickedness, and the heralds of the cross labouring among them. O we do need your prayers! None but those who labour among the perishing heathen can form any adequate conception of the nature of our trials. I speak not of temporal privations—these we can bear—they are really after all nothing when the mind is made up to meet them. Nor do I speak of intellectual difficulties; these are great, and not unfrequently cause the missionary's heart to be cast down within him. Oh, it is no small thing to live among a people perishing for the bread of life without being able to speak a word to them, and to find yourself baffled in a thousand ways in your earnest desires to acquire their language, but these are difficulties which time, patience, and perseverance will be sure to conquer. I speak of moral, spiritual difficulties. How much of the temper of Christ it needs in order to love a people whose every action is unlovely, and who in the midst of filth, wretchedness, poverty, ignorance, and barbarism, treat the missionary and his message not only with indifference, but sometimes

with perfect contempt. Yet we must love them, and *show our love too*, or we cannot do them good. If deep-toned piety is necessary in the minister of Christ at home, I am almost ready to say it is necessary in a tenfold degree in the Christian missionary. Sometimes in the agony of my soul I exclaim, that until

God raises up another class of missionaries altogether more devoted than the present, the heathen will never be converted; and I think we must all begin to pray afresh for such a class of missionaries. Oh, who is sufficient for these things! Happy for us that our sufficiency is of God.

WEST INDIES.

JAMAICA.

CALABAR.

We have received an interesting letter from our friend, Rev. JOSHUA TINSON, of Calabar, dated November 3rd, 1848.

At this place we have great cause for unfeigned and unceasing thankfulness. We are all pretty well, and the students are all well; the same domestic peace we had to report last year, we still enjoy. The young men have much to learn, but they work hard, and are making progress, while their piety, I trust, is not declining. Through the generous aid of kind friends on your side of the water, we shall finish the session without debt; and this is a mercy to me, on whom the whole responsi-

bility rests, an unspeakable mercy, and my heart's gratitude daily ascends to God for giving to his servants the disposition to help us. What we shall do in the coming year is among the secrets that time will develop; but he who has helped, may help again, and my hope is in Him. The chances of support from this country are daily lessening, yet we pray and hope for better times, and God can send them, and without Him we can do nothing.

HAITI.

The intelligence contained in the Herald for December must have excited the sympathy of our friends. The effects of the unhappy disturbances in that island on the missionary labours of the various brethren are very trying. There is hope, however, of brighter days. One of our friends writes, under date of August, in the following terms.

You will readily perceive by these statements that every thing of a commercial or religious character has been put a stop to. Indeed business throughout the island is at a stand still, which is to a very great extent the case with all religious movements. At Port au Prince our brethren are almost overwhelmed with despondency and despair. Mr. Bird, the Wesleyan missionary, has suffered to a more alarming extent than any of us. His school has been reduced from upwards of three hundred scholars to about one hundred and fifty, whilst his congregations have been dispersed, some of his members been amongst the slain, and his chapel been closed for some time. To add to his extreme sorrow, he lost just about this time a dear and only infant boy, having previously lost, I believe, five. Mr. Judd, the American baptist missionary, told me when at Port au Prince, that the whole of what he had for a twelvemonth endeavoured to establish, had

been, as by a mighty blow, swept away, so that he had entirely to recommence. The Wesleyan missionary at Aux Cayes has been obliged to fly for his life, being a coloured native preacher. Our own school has not so materially suffered, though our congregations have been so diminished that had it not been for the few members of our little church, composed partly of our own family, the mission, humanly speaking, must have fallen to the ground. Often have I preached to about five or ten persons, together with a few children, for so great have been the excitement, the terror, and the alarm that have pervaded the minds of one and all, that none would leave their houses except in cases of extreme necessity. For the last two sabbaths, however, things have assumed a somewhat brighter aspect, as the morning congregation has upon these occasions been tolerably good, whilst that of the evening has both times numbered about eighty. We have, too, been for months

past waiting to baptize, but have not been able to do so. Thus you see that we have been long sowing the seed of the kingdom in tears, and not without hope that ere long we shall reap in joy an abundant harvest. However it may be, Haiti is the land of our fond choice, and as long as we live her sons and daughters shall be the objects of our toil and earnest solicitude. And may we not indulge the expectation that our heavenly Father will hear the prayers you and our beloved friends at home so kindly offer? Oh! yes, and here reposes our confidence. In those prayers we hope long to share, and long to live to enjoy the blessedness of the success which they may be the means of spreading amongst us.

ST. HELENA.

Mr. WADE, an American missionary to Burmah, in his passage to America, for the recovery of his health, visited St. Helena, and there became acquainted with the baptist church, of the existence of which we have had pleasing evidence by a contribution to this Society. In his letter to the Editor of the Baptist Missionary Magazine (American) he gives an account of its origin, which we doubt not will be interesting to our readers. He states that Mr. Bertram, the pastor, had left England with the intention of labouring at the Cape of Good Hope, but that learning there the spiritual destitution of the people at St. Helena, he felt a strong conviction that it was his duty to go there; that when he arrived he knew not a person on the island, but that he soon formed acquaintance, and procured a private house, which he opened for preaching; that the chaplains of the colony reported him to the government as irregular, but that his credentials being produced, the governor declared them to be legal, and dismissed him; that numbers of the most respectable families attending his ministry, another effort was made against him of holding unlawful assemblies. This obliged him to purchase and license a chapel, and shortly after several who gladly received the word were baptized. Mr. WADE found that Mr. Bertram was preaching the gospel with all boldness, and the Holy Ghost was making it the power of God to the conversion of souls. Religious meetings for preaching or prayer were held almost every evening, and about forty had been baptized, one of whom was Mr. Janisch, a young married gentleman of German origin and excellent education, whose father, now dead, was many years Dutch Consul, had educated his son for the army, but that since his conversion he had devoted himself to the ministry of the gospel.

Mr. WADE adds:—

As the Lord was pouring out his Spirit upon the people, we had many delightful meetings, and witnessed many hopeful conversions. About sixty in all were baptized, and some twenty more were expecting to be baptized soon. The greater part of the *native* inhabitants are exceedingly ignorant, having scarcely any knowledge of science, or of the world beyond their own little island, and still less of religious truths beyond what is contained in the Book of Common Prayer. Many are quite as ignorant of God and religion as Burmese or Karens; but we saw there also some of the finest specimens of Christian character, exhibited under the suffering of pain or want, that I have ever seen in any country. One who had been reduced from affluence to poverty, now a widow, old and almost suffocated with dropsy in the chest, was calmly waiting till her change should come, and blessing God for every thing. Several young ladies had been repeatedly beaten by their parents or other guardians, to prevent their attending the meetings. Others had been turned out of doors by those on whom they were dependent, because they would follow Christ in baptism; but they remained firm under their sufferings, nor did we hear them complain.

St. Helena is truly missionary ground, but, as in other places, it is mostly among the poor that the gospel finds its way to the heart; and the little baptist church which has been begun there claims the prayers and sympathies of the churches in more favoured lands; and they need a sympathy which extends beyond the mere sound of words. Their chapel is not yet free from debt, their pastor is wholly dependent on them for support, and their means are small. If their chapel were free from incumbrance, they would feel quite happy, but if they lose it they will be again exposed to the annoyances of government.

HOME PROCEEDINGS.

WEEKLY MEETINGS OF THE COMMITTEE.

It may be convenient for our friends who are in the habit of attending the weekly meetings of the Committee of the Baptist Missionary Society occasionally, to know that it is intended to hold them for the next six months, not on Thursday, but on Tuesday, at eleven o'clock.

PRINCIPLES.

Though the Missionary Herald is designed to give missionary intelligence, we deem it important that it should contain now and then the results of the experience of missionaries, and of missionary societies, on what may be called the principles of missions. To treasure up these results for the information of the churches at home is important, and it may often be of service to suggest them to our brethren who may be contemplating the honourable and arduous work of the missionary.

The importance of regarding that work *as for life* is well illustrated in a review of the Life of Mrs. Sarah Lanman Smith, which appeared some time since in the American Biblical Repository.

"*She entered the missionary service for life.*" We have heard missionaries, who acted on this principle, say, that they had already experienced the "hundredfold in this life," according to the promise. All who are supremely devoted to this work, regard enlistment in it for life as essential to the highest happiness as well as to the greatest usefulness. It is a great means of posthumous influence for a missionary to die on the field of his labour. His tomb or headstone in coming years will be moss-grown with hallowed associations. His bones will, in some spiritual sense, be like the bones of Elisha. A missionary who dies on his field, is like a plant that goes to seed on the spot where it grew, and scatters itself upon the wings of the wind. Christians at home associate his name with the martyrs. There is a canonizing disposition in the human mind. The names and memories of the faithful are titular influences to pious feeling and sacred efforts. This law of social influence may be one reason why the death of his saints is precious in the sight of the Lord. We cannot think of the death of a missionary in his field of labour otherwise than as a most appropriate and desirable termination of his course. It gives the friends of missions confidence in their work, adds moral power to appeals, excites respect for the cause in the community, to know and feel that missionaries are missionaries for life. But this is to be viewed rather as a privilege than as a duty. Efforts to recover health and to prolong life by a return to one's native land are obviously desirable and proper, and are not inconsistent with the general principle in question. Let us hear the opinion and feeling of Mrs. Smith upon this point.

"An enlistment for life, as a general thing, is quite essential to the permanence of this great enterprise. If I anticipated returning in seven years, I should be thinking more about that event, I fear, than I ought. Now I try to realize that this is my home for life; that here are all my interests. I do not wish to feel that I am a foreigner, but a denizen; and I hope to live, if it please God, to a good old age, among this people."

YOUNG MEN'S MISSIONARY ASSOCIATION.

This Association is proceeding with energy and perseverance. Arrangements are in progress for holding upwards of twenty missionary meetings in various parts of London. They are designed chiefly for the young, and for the parents of Sunday school children, and addresses will be delivered on the claims of the mission. The next lecture will be delivered in the Mission House on Wednesday, the 24th January (not the 17th), by the Rev. JOHN ALDIS, of Maze Pond.

FUNDS.

It is impossible to tell at this time of the year how the Society will stand in relation to funds at its close. The receipts of the following three months are generally larger than during any equal term throughout the year. Thus far there is a falling off in donations to the ordinary purposes of the Society and in the contributions raised by several of the churches. The first deficiency was to be feared, as friends who might have given to the general purposes of the Society, have given towards the liquidation of the debt. But diminution of contributions from the churches is on all accounts to be deplored. We hope it is only apparent and temporary. Every pound of deficient income this year as compared with last, cannot fail to appear at the close of the year as a pound of debt—a result peculiarly discouraging to those friends especially who have so nobly aided in liquidating the present debt. Let us implore the churches who have this year done less than last, to recover their position, and save the Society from what we should deem a catastrophe—incurring through a falling off in the income—a new debt in the very year in which the old one is to be extinguished.

THE LATE MR. THOMAS THOMPSON, OF AFRICA.

The church at Tuthill Stairs, Newcastle upon Tyne, of which Mr. Thompson was a member, have recently contributed to the purchase of a tablet to be placed at Bimbia to his memory. The stone has been sent to the Mission House, and will be forwarded by the first opportunity. The "Dove" was compelled to leave it (and some tons of supplies for our brethren) behind.

DR. HOBY'S MEMOIR OF DR. YATES.

We are happy to hear that the expense of the first edition of this interesting memoir has been met by the sale of part of the edition. The profit of the remaining copies on hand will be devoted as an expression of affectionate esteem to the family of our deceased and honoured brother. The author will be glad to receive any orders.

PRIZE PAINTING OF THE BAPTISM OF CHRIST.

A paragraph that appeared some time ago in the "Times," in reference to this painting, seems to have produced in some quarters the impression that the thousand pounds, to which the prize picture was entitled, was given from the funds of the Baptist Missionary Society. It cannot be necessary in the case of most of our readers to correct this impression; but lest in any quarter it should prevail, it may be stated that the Society have done nothing beyond allowing two of the pictures to be placed for a few months in the library of the Mission House.

FOREIGN LETTERS RECEIVED.

AFRICA.....	CLARENCE.....	Merrick, J.....	August 1.
AMERICA.....	MONTREAL.....	Cramp, J. M.....	Nov. 8 and 16.
ASIA.....	BENARES.....	Heinig, H.....	September 20.
	CALCUTTA.....	Thomas, J.....	October 7.
		Wenger, J.....	October 7.
	HOWRAH.....	Morgan, T.....	October 4.
	MONGHIR.....	Parsons, J.....	September 11.
	SERAMPORE.....	Denham, W. H.....	October 2.
BRITTANY.....	MORLAIX.....	Jenkins, J.....	November 10 and 21.
HAITI.....	JACMEL.....	Webley, W. H.....	Aug. 16, October 14.
HONDURAS.....	BELIZE.....	Kingdon, J.....	October 11 and 25.
JAMAICA.....	BROWN'S TOWN.....	Clark, J.....	September 5.
	CALABAR.....	Tinson, J.....	November 3.
	SALTER'S HILL.....	Dendy, W.....	October 19.
	STACEY VILLE.....	Gould, T.....	October 18.
	STEWART TOWN.....	Dexter, B. B.....	October 18.

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—

- Mrs. Meredith, for a parcel of tracts, for *Mrs. Denham, Serampore* ;
- R. B. Sherring, Esq., Bristol, for a parcel of books, for *Revs. J. Merrick and W. Newbegin, Bimbia* ;
- Miss Christian's class, Sunday School, John Street, for a box of clothing, for *Mrs. Milbourne, Western Africa* ;
- Mr. C. W. Williams, for a parcel of prepared boxwood for engraving, for *Africa* ;
- W. L. Smith, Esq., for a box of clothing, &c., for *Miss Vitou, Clarence* ;
- Rev. Dr. Hoby, for a parcel of clothing, for *Rev. J. Merrick, Bimbia* ;
- Rev. S. Brawn, Loughton, for a parcel of clothing, &c., for *Rev. J. Lawrence, Monghir*.

The thanks of the Committee are also presented to Mr. Gladstones, for the plate and several copies of the portrait of Mr. Fuller.

Also to Mrs. Moore, Hackney, for a parcel of books and magazines.

Mr. Newbegin begs thankfully to acknowledge the following donations for *Africa*, from the undermentioned friends:—

- Lady Buxton, £2, for school materials ;
- Miss Gurney, £5, for general purposes ;
- Sabbath School, &c., Whitechurch, by Mr. Swain, £1, for bibles ;
- Friends at Necton, for parcel of clothing ;
- Friends, by Mrs. Brock, Norwich, for ditto ;
- The Misses Mackie, Norwich, for ditto ;
- Friends, by the Misses Culley, Norwich, for ditto ;
- The Misses Barber, Norwich, for ditto.

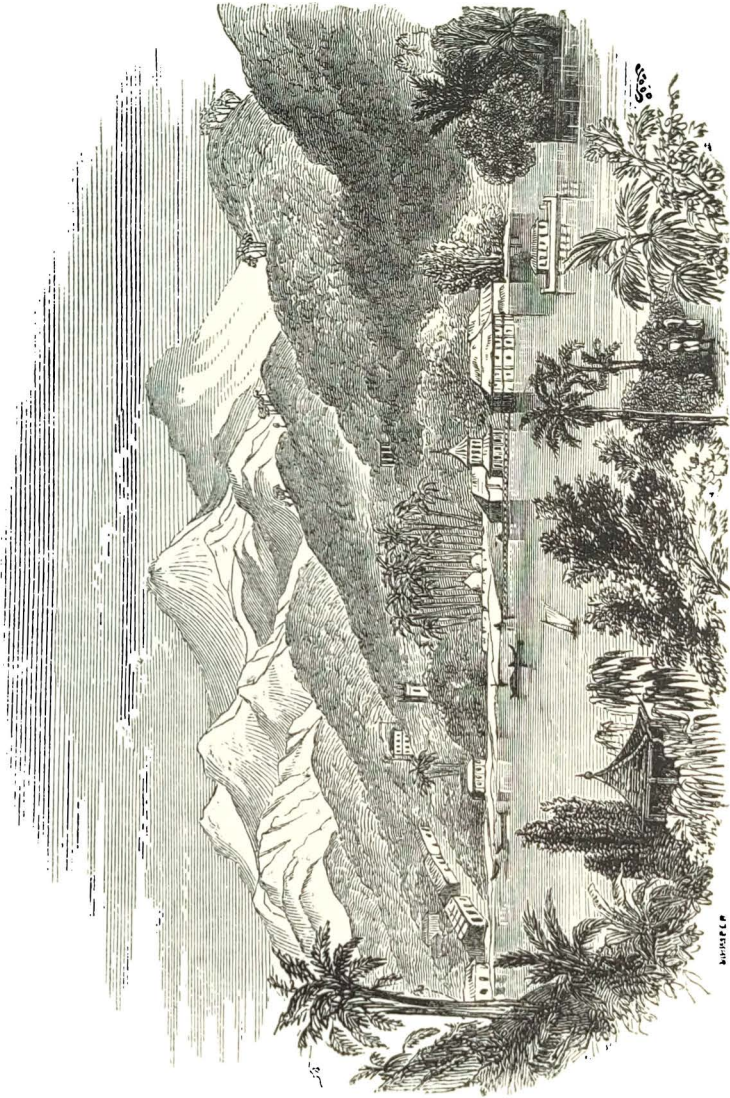
The respectful thanks of the Committee are presented to Mr. J. C. Dennis, for his kindness in repairing gratuitously the instruments of the "Dove."

CONTRIBUTIONS,

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

Annual Subscriptions.		£ s. d.		£ s. d.		£ s. d.	
Hoby, Rev. Dr.	5 5 0	Newton Abbott—		Contributions	1 6 8	Contributions	1 3 0
Thornton, Miss S.	1 1 0	Collection	2 2 0	Do., for Dove	0 13 7		
Donations.		Torquay—		Colne—			
Allen, J. R., Esq.	5 0 0	Collection	1 14 9	Collection, &c., 1847,			
Anon., by Jos. Sturge,		Contributions	3 0 0	by Rev. John Ed-	6 0 0		
Esq., for African		ESSEX.		wards			
Schools	5 0 0	Langham—		Manchester, on account,	250 0 0		
Bothen, for Java	0 10 0	Salmon, Mrs., for Debt	5 0 0	by T. Bickham, Esq.			
Gouldsmith, Mrs., for		Loughton—		Padiham and Salden—			
Africa	10 10 0	Contributions	1 18 6	Friends, by Mr. Yar-			
Harvey, Thomas, Esq.,		Saffron Walden—		nold, for African			
Leeds, for African		Contributions, for		Schools	5 11 0		
Schools	5 0 0	Debt	20 13 0	LEICESTERSHIRE.			
Hoby, Miss	5 0 0	GLoucestershire.		Leicester, Charles Street—			
Jowett, Robt., Esq., Leeds,		Tewkesbury, on account	20 0 0	Collection	13 14 0		
for African Schools	5 0 0	Wotton under Edge—		Contributions	19 0 0		
King, Messrs., Bristol,		Collection	4 4 1	NORFOLK.			
Passage Money of Dr.		Contributions	4 17 7	Diis—			
and Mrs. Prince re-		HAMPSHIRE.		Contributions, for			
turned	50 0 0	Ashly—		Debt	25 0 0		
Meacher, Mrs., for Debt	5 0 0	Contributions, for		Norwich—			
Olney, Mr. Thomas, for		Dove	0 15 2	Contributions, by Rev.			
Africa	1 0 0	Brockenhurst—		P. J. Saffery, for			
Peto, S. M., Esq., M.P.,		Collection	1 10 0	Debt	35 17 6		
for Cane Mill for		Lymington—		Ditto, by Messrs.			
Africa	10 10 0	Collection	5 6 0	Fletcher and Hum-			
Pewtress, Thomas, Esq.,		Contributions	7 9 8	phrey, for African			
for Debt	20 0 0	Do., for Africa	3 19 4	Press	17 12 6		
Smith, E., Esq., Sheffield,		Do., Sunday School	7 13 0	Gurney, J. H., Esq.,			
for African Schools	5 0 0	Newport, I. W.—		for do.	10 0 0		
Sturge, Joseph, Esq., for		Collection	10 15 2	Gurney, Anna, North-			
do.	10 0 0	Contributions	5 13 4	repps, for do.	5 0 0		
LONDON AUXILIARIES.		Wellow, I. W.—		Webb, J. B., Esq., for			
Albion Chapel, Collec-		Collection	1 3 1	do.	5 0 0		
tion, for Africa	13 15 6	Contributions	1 11 2	Somerleyton—			
Blandford Street—		Yarmouth, I. W.—		A Thank-offering for			
Sunday School	1 2 0	Collection	1 10 0	the Gospel	3 3 0		
Brixton Hill, Salem Chapel—		HERTFORDSHIRE.		NORTHAMPTONSHIRE.			
Sunday School, for		Bishop Stortford—		Friend	1 8 6		
Dove	1 10 1	Contributions, for	3 2 0	Northampton, College			
Henrietta Street—		Hemel Hempstead—		Street, on account	60 0 0		
Proceeds of Lecture	3 7 6	Collection	5 4 5	NORTHUMBERLAND.			
New Park Street—		Contributions	8 16 9	Newcastle on Tyne, on			
Contributions, by Mr.		HUNTINGDONSHIRE.		account, by Mr. H.			
M. Moore, for Debt	4 4 0	HUNTS, on account, by		Angus	35 0 0		
Walworth, Lion Street—		Thomas Coote, Esq.	85 0 0	NOTTINGHAMSHIRE.			
Sunday School, for		KENT.		Basford, New—			
Africa	2 2 0	Eynsford—		Collection	5 0 0		
BERKSHIRE.		Contributions, by Miss		Collingham—			
Reading	76 13 7	E. R. Rogers	5 5 0	Collections, &c.	32 14 10		
Wallingford—		Collection	2 12 8	Contributions, Sunday			
Collections	10 9 3	Contributions	3 7 4	School	0 10 2		
Contributions	16 10 10	Tonbridge—		Do., for <i>Entally</i>	5 0 0		
Do., Sunday School	0 8 4	Thompson, —, Esq.,		Newark—			
CAMBRIDGESHIRE.		for Debt	1 0 0	Collection	1 5 11		
Cambridge—		Tunbridge Wells—		Contributions	3 11 2		
Contributions, for		Collection	8 12 3	Do., Sunday School,			
Debt	55 5 0	Edminson, Mr. J.	1 1 0	for Dove	1 11 0		
Ely—		Friend, for Debt	5 0 0	Nottingham—			
Contributions, for do.	3 0 0	Sunday School	2 0 1	George Street—			
DEVONSHIRE.		LANCASHIRE.		Collections	23 0 8		
Bovey Tracey—		Ashton under Lyne—		Contributions	32 13 0		
Collection	2 2 0	Collections	6 2 6	Park Street—			
Contributions	3 10 9	Chowbent—		Collection	5 0 0		
Do., Sunday School	0 10 0	Collection	2 4 0	Southwell—			
Honiton—		SHROPSHIRE.		Collection	1 7 0		
Collection	3 13 9	SHROPSHIRE, on account,		SHROPSHIRE, on account,			
Contributions	5 18 3	by Joshua Sing, Esq.	30 0 0	Wellington	14 10 7		

THE MISSIONARY HERALD.



KANDY, CEYLON.

The Missionary Herald (Feb. 1849).

ASIA.

KANDY.

Kandy, a representation of which we have given this month, as most of our readers are aware, is the capital of that which was called till of late "the kingdom of Kandy," being the portion of the island of Ceylon which was governed by a native king till the year 1815, the rest of the island having been under British rule from 1796. The town of Kandy stands at the head of an extensive valley in the midst of wooded hills and mountains, and is more regularly built than most Indian towns. The palace is a square of great extent, built of a kind of cement perfectly white, with stone gateways. The temples of Bhudda are numerous, and that of Malgana is the most venerated of any in the country, in consequence of its containing, what is considered a precious relic, as genuine a relic as many which the church of Rome presents to its votaries, "the tooth of Bhudda."

The missionary station at Kandy in connexion with this Society, was formed in 1841, a printing press forming part of it; and the efforts of the missionaries have been greatly blessed among the Kandians, who are a distinct race from the Singhalese, who form the principal population of the remainder of the island.

The encouraging state of things at the present time our readers will learn from the letter of Mr. Allen in page 121.

CALCUTTA.

A letter has been received from Mr. THOMAS, dated the 7th of November, in which, after stating that Mr. and Mrs. Lewis have left for a season, having gone on the river in company with Mr. and Mrs. Morgan, the health of both, but particularly that of Mrs. Lewis, having suffered a great deal, as well as that of Mr. Morgan, he says, "I hope both families will derive much and lasting benefit from the change and relaxation they are now enjoying."

"You will be pleased to hear that brother Leslie baptized four persons last sabbath day; at the same time two were baptized in the native chapel in Kalinga, and one in Intally. Thus at three places the sacred rite was administered on the first sabbath of the month. I hope we shall soon have to report other additions to one or other of our churches."

DUM DUM.

As the name of this place has not occurred lately in the Herald, it may be desirable to inform our readers that it is a military station about eight miles north-west of Calcutta, and ten north-east of Serampore, in which a church was formed at an early period of the mission, which has consisted of soldiers and their wives. Though many have been the subjects of decided conversion, the number of which the church has at any time consisted has not been large, its members being scattered, with their regiments, throughout India, where many of them have borne a pleasing testimony to the truth and power of religion.

Mr. LEWIS, under date Calcutta, 6th November, says:—

I had the pleasure in July last of baptizing | afforded good reason to hope that they were three European soldiers at Dum Dum. They | Israelites indeed. They are all now removed

from the station, but I trust that wherever they go they will maintain their profession, and shine as the lights of the world. The station at Dum Dum is in many respects an interesting one. Those who are added to the church there are seldom permitted to remain long, but are drafted off in various directions; and though the church is never large, I believe however that many of God's people in the various military stations in India remem-

ber Dum Dum with affectionate interest as the place in which they experienced the renewing grace of God.

We are, as a family, in better health than has been afforded to us during the last few months. We are this day going for a little change of air on the river. We trust that, by the blessing of God, we shall come back quite strong and well again.

DELHI.

In a letter from Mr. THOMPSON he states:—

From the middle of March (not including the time of my journey to Hurdwar) to the time of my falling ill in the middle of this month, I have daily visited the people in a principal street of the city, with the word of God, and addressed some 1300 of them, reading out of the scriptures and tracts, one to three chapters of the former and the same number of the latter stately; and have given to applicants single gospels or tracts, and in very rare cases larger portions of the scriptures. The Hindu pupils of the Christian school have been large applicants for our Urdu gospels, and on one occasion the European master applied to me for a dozen of each of the gospels for his Urdu class. The Christian services have been attended to by me as usual, excepting since my late indisposition, and from fifteen to twenty or more, natives and

Europeans, including the members, have attended each season of worship, either at the chapel or at my house; while in the Drummers' lines some eight or ten have attended once a week. The result of all the labours has been some five applications to unite with us on the condition of being supported in idleness. The parties showed no inclination to examine for themselves the evidences of our faith, although three of them were very well able to read, and one man had read our books for some years. We must wait for those who show an impression of divine truth on their minds, and of a more disinterested character, and till such shall apply for admission we must labour in hope. The tracts distributed amount to about 2628, and the scriptures to about 375.

CHITaura, NEAR AGRA.

Mr. SMITH commences his letter by a reference to his last, which was printed in the October Herald, and proceeds with an account of the present state of things at this station.

Since my last every thing has gone on tolerably well with us. The two men I mentioned as having left us, have both returned; one has been re-admitted to church fellowship, and the other is very regular in his attendance on all the means of grace, so that we hope soon to see him reinstated in the church. Their going away was most unexpected, and had a discouraging effect on us all, as we had never entertained a doubt of the sincerity, especially of one of them. We now rejoice in their repentance, and feel encouraged in our work; the seed sown is not thrown away; although it may produce no present visible effects, it shall accomplish that whereunto it is sent. One of the above mentioned individuals tried all means to shake off Christianity and forget what he had heard, but in vain. The more he strove to obliterate his convictions, the deeper they became, and

he could find no rest to his soul until he had returned to the Lord with weeping and supplication. I believe his repentance is genuine, and he now appears to be growing in grace and in that knowledge which maketh wise unto salvation. His wife also, who was the means of taking him away, and threatened self-destruction if he did not leave us, has come with him, and is now amongst our most regular attenders at the chapel and prayer-meetings. The lion has truly become a lamb. Who could hope that this violent opponent of the truth should ever have become its admirer?

Two persons baptized.

On Monday, the 4th August, I had the pleasure of baptizing one of our servants, an *ayá*, by birth an African. She has, I have no doubt, been admitted to the household of faith. I have frequently found her in her little hut,

engaged in prayer, and her walk is consistent, so that we hope she may be useful among our poor women. On Sunday, the 1st of October, I baptized another, an old man a convert from Hinduism; an inquirer for some time, he has become proverbial amongst us for simplicity and straightforwardness. I have every reason to believe him truly a changed character, a disciple of the meek and lowly Jesus. At my last interview with him before his baptism, on being asked as to the state of his mind, he replied, "I am very ignorant and very sinful, but I believe Christ Jesus came to save such." During the address at the water side, he appeared much affected; I saw he had repeatedly to wipe away the falling tears. May the Lord keep these two lambs of his flock faithful to the end. We look upon them as valuable additions to our little band. Having stability of character and a good deal that is amiable in a Christian, they will draw others to Christ, rather than hinder, as many native converts have done. My prayer is that the Lord may preserve us from empty professors, and make the little church formed in this wilderness shine on all around us as a garden, though small, yet consisting of nothing but fruiters, without one cumberer of the ground.

A new labourer.

Brother Williams informed you that I had got another labourer. His name is Mohan, by which his character is not badly expressed. With a blessing on his labours, I trust he will be the means of drawing many from heathenism to God. He is one of the most zealous native agents I have met with, and I think he possesses genuine piety. His advance in knowledge has been most rapid; in a comparatively short time he has learned to read Hindi and Urdu, in Nāgri and Persian characters, with fluency; he is also getting on with English. Since he joined us I have had the pleasure of marrying him to an excellent young woman, brought up with the greatest care by our friend Mrs. Reed. Perhaps this, of all others, is the most valuable addition to our mission. With her assistance Mrs. Smith has been able to commence a prayer-meeting for females only, and so much interest has been taken in it by our poor women, that there is seldom one absent.

Female community improved.

A new day has, I trust, dawned on our female community—a visible improvement has taken place, which augurs well for the future prospects of the Redeemer's cause amongst a class of immortal beings whose condition has hitherto appeared almost hopeless. She assists also in teaching the girls belonging to our people, so that our female school has been provided for, and now all our children are under tuition. Our boys' school consists of about ten scholars—we

have no heathen schools, having neither time nor means to spend on them.

Preaching among the heathen.

Our preaching to the heathen has been most regular. We daily form two parties, one on horses for the more distant villages, and the other on foot for those near at hand, and in this manner during the last three months we have preached in upwards of 200 villages to attentive crowds, varying in number from five to sixty. There are numbers around us almost persuaded to be Christians; several have attempted to join us, but have been induced to postpone the important step by the importunities of their friends and families.

Caste undermined.

Caste is however by this means being undermined, as several men of high caste have been received into their families and former society again, notwithstanding its being well known that they had eaten with Christians, so that many readily acknowledge that there is no caste remaining in our neighbourhood; and several have refused to enter into marriage contracts with families totally unconnected with us, simply because they lived near to us. A banyā who was long connected with us has been again received into caste, and at a marriage in the village cooked puris for some hundreds of the most respectable zamindārs in the neighbouring villages. Another individual, a brahman, after being with us some time, returned home, and is now with his family in caste. A third, a rajput, being asked in the public market if he had not eaten Christians' food, replied, "Yes, I feasted with them on puris, and what of that?" I give these examples to show that links in the monstrous chain have been severed, and that caste is not, at least in our neighbourhood, what it was some time since.

Christian Village.

Our services are better attended than ever. As the number of nominal Christian residents in our village increases, so does our congregation, for none are admitted except on condition of their renouncing caste, sending their children to school, keeping the sabbath, and attending all our services. Our village contains about fifty inhabitants, and these form our congregations for the most part, and this is a most interesting feature of our mission. In the midst of a number of villages, where the sound of the church-going bell was never heard, and the sabbath brought no smile, no rest—on that holy day, to see men, women, and children, neatly dressed, wending their way to the house of God, to celebrate his praises and hear of that Saviour of whom Moses and the prophets spake—frequently drives away gloomy doubts, cheers our hearts, reminds us of the happy sabbaths of our own

dear land, and filling us with hopes as to the future, enables us to go on our way rejoicing. Early on Sunday mornings our people meet for prayer, immediately after which we have morning service. Again at one o'clock I hold an inquirers' meeting in the form of a bible class: at the same time Mrs. Smith has the females' prayer meeting, and in the evening we have service again: thus our sabbaths are

well employed; four meetings leave our people little time for worldly conversation, and tend to improve them in knowledge. During the week we have two prayer meetings, one on Monday evenings, and the other on Saturdays, besides a regular preaching on Wednesdays, and the remaining evenings our people attend family prayer in the chapel.

JESSORE.

From two letters from Mr. PARRY we extract the following particulars:—

June 29th, 1848.—I returned home last week after an absence of upwards of three weeks. I visited Bákuspul, Sátoriyá, in both which places native Christians reside, and Kesabpur. You will rejoice with me that I had the satisfaction of baptizing five converts at Sátoriyá. During my stay of nearly ten days, two or three Mohammedans expressed a desire to embrace Christianity. I hope and pray that ere long we shall be encouraged greatly in our work, by being blessed with an abundant success towards the south. Pray for us that we may have the influences of the Holy Spirit.

Khalispur, 27th August, 1848.—Instead of going to Sátoriyá, as I intended, I had occasion to visit this quarter, and I am happy to say that to the church in this place two members have been added, who were baptized the sabbath before last. One of them is an aged

man, upwards of ninety years old; he seems to be a simple and happy believer. The other is the wife of one of the members, and formerly belonged to Diguliyá. I and Kálímohan have been preaching in the market of Phultalá, which is situated at some distance from this place. We also visited Nihálpur, Sulpur, and Kbalispur, which is occasionally visited by Kálímohan. I am happy to say that he labours diligently, and that the heathens in these parts listen with attention to the gospel. Yesterday, at the market of Sulpur, our auditors from first to last were attentive, and no one offered any objection. One of my auditors remarked that some one ought to dispute with me, but another replied, "What can we say against such just words as we are hearing?" He seemed to approve of my instructions, and listened with great attention to them for some time.

DINAJPUR.

In a letter from Mr. SMYLE, dated the 1st of June, he says:—

Generally speaking there has been a great sameness between the labours of the past and former month. The work at home in the mission house on the Lord's day and week nights has been as formerly; and the bazar has been daily attended, and we have had nightly worship, while the school has had the fore-part of every day. Twenty or thirty boys were withdrawn from the school, whose places are again filled up. A gentleman in this station, on learning something of the state of our school, sent me ten rupees, with a promise of support for another school, as soon as another sirkár could be found to undertake the duties. Numbers have offered their services, but after attending once or twice at the school, seeing the duties to be performed, the books to be taught, and "the pay offered," have refused to engage. One such attended to-day, a Musalman, when he had seen what was to be done, very plainly said, "No; to teach the faith and books of the Káfir, would be my

ruin. I will however teach any Hindu shástra or the Qurán, or any other book, but not these." The schoolmaster requested him to look over one of the books, and point out what he found untruthful; this he would not do. They know not whether the books are good or bad, yet condemn them.

Hopeful appearances.

A very promising youth from Rangpur threw off caste and joined us some months ago; during last month his brother came over to this zilla, and while residing in the hazar met with the youth, Cuddoo, who has joined us. His brother used every argument he could contrive to prevail on him to return home with him, but in vain. Having failed to persuade Cuddoo to leave this, he left without him. A few evenings after the brother's departure Cuddoo was missing, and we have not been able to learn what has become of him. For some nights previous to his

being missed, he spent a great part of each in reading and praying, from which I entertained a hope he would become useful, but how vain! At present the school munshi continues to read the scriptures with me; when any one of the Hindus or Musalmans speak against the word of God he always takes the side of Christianity, and fails not to refute them. The other day a bold but ignorant fakir came into the school, and sat down at my side, and began to declare that there was no salvation but in believing on Muhammad.

I asked him, if any one should bring an order purporting to be from the magistrate to put him in gaol, yet without the seal of the court, which every one knows must be at the head of every such order, would he obey? "Certainly not," was his reply; "Well, your Muhammad and Qurán have no seal, why obey them?" I then showed him what seals were attached to the word of God, and to our Lord; the munshi called out with much joy, "The Qurán has no seal."

A further letter has been received from Mr. SMYLLIE, dated the 22nd of September, in which he details an excursion he had made, visiting various indigo plantations and preaching to the people, being in each case cordially received by the proprietor, and forwarded by him on his elephant to the next plantation, and ultimately to his home; and lest our friends should fear that the humble missionary has been thereby so much exalted as to be unfitted for common life, we extract one line, "Elephant travelling is almost as bad as travelling on foot; the roll and jolt of the great beast are very tiresome." He adds,

Some of the natives allow that they are beginning to comprehend something of the gospel, but millions have not even heard of it as yet. An old, respectable brahman who stood looking and listening the other day, advised the young people to take the books

and read them, for he said, "They are good, and they will prevail." We want the Holy Spirit, without him we are perfectly powerless; what is all we can do of ourselves for the millions of India?

He then gives an account of the Lesschas, a tribe who inhabit the hills in and near Darjeeling, one of the government Sanitoriums, eighty or ninety miles from Dinajpur. He says,

As far as I have seen, they appear a simple, rude people. As their hills produce cardamons and other medicinal plants, they come down to Dinajpur at certain periods to dispose of the fruits of their mountains. I have, therefore, had many opportunities of seeing them. Though more than one devoted missionary has long laboured among them, they have not as yet been cheered with one convert. Their language is mixed with the Tibetan, and the priests who wander among them came from that country. The priests carry with them a thing like an umbrella, with a cloth over it; on the shaft is a small round board, and on this board stand the little gods, but the people do not appear to be very zealous either for priests or gods. They have one goddess of whom they talk, and whom they extol much; her name is Rampunday. They say that a man has eight souls, but a woman only seven; that when a man dies a small spark of one of his souls remains, and from that all the others will be kindled at the resurrection. How this spark remains alive they cannot tell, but they believe it remains somehow, and that all will rekindle again just like so many candles. They believe that when the flood took place, one little spot was left uncovered by the water, and that on this spot man took refuge, and was saved. Of the ark and Noah

they know nothing, as far as I have been able to learn. Some of them say they have a saviour who died for them, but not to atone for their sins, nor to sanctify their souls. They are a fine, stout-made people, and in no wise resemble those of the plain. They are much fairer, and their features resemble those of the Chinese, but their eyes are not so small. They are not encumbered with caste like the Hindu and Mussalman. I invited some of them to take food at our house. An old man, who appeared to be the chief, sat down, mumbled something, and began to sprinkle the rice in the air about and over his head, at the same time blowing with his mouth. Each has a short dirk, eighteen inches long, which is ever at his side; this is their plough, their every thing; with it they cut down trees, make their houses, and do all their work.

When the harvest comes round, the neighbours and friends of a family assist, and the crop belonging to that family is reaped in one day, and brought home. The night of the kim, or harvest home, is spent in great mirth, drinking home-made beer, which is kept, not in bottles, for they have none, or ever heard of such things, but in bamboos of a prodigious size, so that a single joint will hold more than a gallon. The people are seated round on the ground, each with a long tube

or read, by which they suck at pleasure, and talk or sing according as it may be.

Here, though missionaries have no caste to

contend with, conversion has not been heard of. They cast in the seed, but cannot produce one drop of rain or even dew.

SUREY BIRBHOOM.

The following detail of the state of things at this station is contained in a letter from Mr. SMITH, dated the 4th of November :—

It is now more than four months since I despatched my last letter to you, in which I mentioned our having been favoured with a small increase to our church of three persons, by baptism. Since then, I regret to say that we have not been increased, but rather diminished; by the death of one member and the exclusion of two others one of whom was long employed as a preacher of the gospel; so that in regard to numerical strength, we have not advanced since last year, though I sincerely trust, through the blessing of God on our feeble efforts, to promote our spiritual improvement, some progress has been made in grace and in the knowledge of our Lord and Saviour Jesus Christ—an object so desirable in itself, but hitherto so little realized amongst us. The peace of the church, thanks be to God, has not been disturbed this year, and, we hope in God, will not be so again, though experience has taught us the necessity of continual watchfulness and prayer to God, that we may be enabled to resist steadfastly in the faith the great enemy of our souls, lest we should be tempted again to dishonour that sacred name by which we are called, to injure our own souls, and to impede instead of promoting the salvation of our fellow men.

It may appear to some not a little surprising that our number now is not much greater than it was some years ago; this discouraging fact, however, is not so much to be accounted for by the few additions that have been made to the church during that period, nor by the exclusions that have also taken place from its communion, most of whom having been again restored, but chiefly to the dismissions to other churches that have occurred to a very considerable extent, owing to the great difficulty of obtaining employment here beyond a very limited number. It is gratifying to reflect, however, that those who have left us for other stations, have been generally usefully employed in the cause of God, being esteemed on account of their intelligence and steady Christian deportment.

Labours among the heathen.

Since the commencement of the hot weather and during the subsequent rains, which have just closed, our labours among the heathen have been chiefly confined to the bazar of this place, and neighbouring villages and markets around, and although the novelty of our ap-

pearance among them, and especially the curiosity excited by our addressing them on religious subjects, has long since, in a great measure, passed away, we are still often heard with a pleasing degree of serious attention by considerable numbers, who are desirous, as much as ever, of obtaining our books, which are doubtless perused to some extent, though far less than is desirable, there being, with rare exceptions, no apparent intention on their part, either on hearing us, or in reading our publications, to embrace the gospel of their salvation.

Gratifying state of the schools.

The annual examination of our schools, which took place lately, presented, as usual, a gratifying spectacle to all who were present on the occasion, and especially to our much respected Judge, F. Cardew, Esq., who takes a lively interest in them, and who is one of our best subscribers. Along with the impartation of elementary tuition, instructors, grammars, geographies, histories, introductions of science, and the bible and other religious books, are read and studied in them, so that the scholars generally, and especially those who remain till the completion of their education, must carry away with them a valuable fund both of secular and religious knowledge, that cannot fail to be highly useful to them in after life, and may, we may not unreasonably hope, through the blessing of God, dispose at least some of them to embrace the Christian religion, to which many are already favourably disposed.

Aid of Auxiliary Society.

It is now about three years since the formation of our auxiliary society, which, though feeble from its commencement, has hitherto been upheld by the good hand of God, and we hope, through his continued aid, will not only be supported, but acquire increase of strength with increase of age. Our Orphan School, native preachers, and poor, have been maintained by it, aided by the monthly collections at the ordinance of the Lord's supper; and though the Parent Society may not from it derive much efficient aid, we trust notwithstanding that that aid, however little, will not be unacceptable. Our funds being nearly exhausted, I was lately under the necessity of applying to the public for further support.

who have responded to the call beyond my expectations, so that we are again provided for by a kind Providence for at least one year more. Our subscriptions are chiefly from the members of our church, and donations from others. The amount of both will be found in the tabular statement enclosed in this letter.

We entreat your prayers that a more abundant blessing than hitherto may be vouchsafed to this and to all our stations, nay to every part of God's vineyard, that the heathen may be speedily given to his Son for his inheritance, and the uttermost part of earth for his possession.

From the Calcutta Oriental Baptist we extract the following gratifying information of additions to some of the churches.

CALCUTTA.

LAL BAZAR.

A lady, formerly connected with the Church of England, was baptized on a profession of faith in Christ on the last sabbath in September, and on the following sabbath received to the communion of the church.

KALINGA.

Three converted natives were baptized by the Rev. J. WENGER, and added to the church under his care, on the first Lord's day in October.

AGRA.

Two Europeans publicly professed their faith in the Lord Jesus Christ by baptism on the 1st of October.

CHITAUURA, NEAR AGRA.

An African female was baptized on the 14th of August, and one aged Hindu convert followed her example on the first sabbath in October.

CUTTACK.

Four young men were baptized at Chugar on the 27th of August, on the 3rd of September a female convert was immersed on a profession of her faith in Christ at Cuttack, and two young men made a similar avowal of their love to Christ on the first day in October.

JESSORE.

In September Mr. PARRY had the pleasure of immersing three believers, two of whom were young females belonging to Mrs. Parry's school.

CEYLON.

COLOMBO.

In the Herald for October last reference was made to the serious illness of Mr. Davies, which had compelled him to leave his station, and it was stated that

He was about to avail himself of the kindness of the Queen's Advocate, Mr. Selby, who had offered him the free use of his cottage at Newera Ellia, the highest and coldest district in the island. In a letter dated Newera Ellia, 13th November, we have the gratifying intelligence,

My health is gradually improving, and we purpose leaving this place for Colombo about the end of the next month. We have been accommodated here by the kindness of the Hon. H. C. Selby, Queen's Advocate, free of rent. I inclose his note to me, not only to show our personal obligations, but to acquaint you with the saving it has been to the Society.

In consequence of the great difficulty in obtaining accommodation here, had it not been for Mr. Selby's kindness we should have had to pay, in all probability, not less than £50 for the time we have been here. In addition to this, Mr. Selby has given £5 to the mission this year, and Mrs. Selby supports a girl in Mrs. Davies's school.

We cannot deny ourselves the pleasure of inserting an extract from Mr. SELBY'S letter. It is highly honourable to himself, and not less so to our missionary, showing the estimation in which he is held by one whose good opinion is worth possessing. The letter is dated Colombo, 17th September.

We were very glad to hear of the improvement of your health, and trust that a further residence at Newera Ellia will permanently restore it. It affords me much pleasure to have it in my power to give you the occupation of the cottage during the period of your proposed stay at Newera Ellia, and it will be quite a sufficient recompence to me to know

that your residence under my roof has prevented the necessity of your departure from the island, for "the harvest truly is great and the labourers are few." I hope you will not refuse me this gratification. I trust you find things tolerably comfortable. Mrs. Selby joins me in kind regards to Mrs. Davies.

KANDY.

Mr. ALLEN, in a letter received from him, dated Nov. 14, 1848, gives a pleasing account of the stations with which he is immediately connected.

Since my return from Colombo things have assumed a more cheerful aspect. I preach in the morning and afternoon to the Singhalese, and in the evening to English, and others who understand it. There has certainly been an awakening amongst all. The congregations, especially the native, are larger than I have ever seen them. The chapel is filled to the extent of its seats. There seems to be a spirit of hearing, and in the English congregation there is evidently an awakening, especially amongst the soldiers who attend. Many have been to me of late expressing their anxiety about salvation, and have asked me to meet them privately for instruction. I am not

allowed to go amongst them in the barracks; so I meet them in the chapel on Wednesday evening. I hope before long to tell you of some putting on Christ. The truth is evidently at work, and I assure you it is cheering to one in this land of apathy and indifference. On the whole it appears to me that the claims Kandy has to importance are rather on the increase than otherwise. A larger sphere of labour might be found, but something surely may be done here. Indeed, I can find plenty to do. All that is wanted is the outpouring of the Spirit, without which nothing will be effectual.

MATELLE.

Matelle is likely to become a more important place than it has been. The rebellion has injured us, but still I hope good will come out of it. Thomas Garnier lost about £150, and the chapel £15 or £20. He is gone back again. I was there last week. The people are more tractable. A district court is established there. It is now a military station.

In consequence of the court, more people will resort to Matelle as residents, and there is probability of a better congregation. It is perhaps one of the best locations for a missionary to the Kandians, being surrounded with villages and more densely populated than other districts about Kandy.

WEST INDIES.

JAMAICA.

STEWART TOWN.

In a letter from Mr. DEXTER, dated the 13th November, he says, "In the church things remain much as when I last wrote. On Saturday next I hope to baptize thirty at New Birmingham, and there are still a few hopeful cases here."

TRINIDAD.

Mr. COWEN, under date, Port of Spain, 20th November, 1848, says, "Since my last we have received some additions to our New Grant church, but though I have again and again proposed it, the people will do little in the way of giving money. I hope, however, by and bye this duty will be better understood and performed by them."

The following letter has been received from Mr. LAW, dated Port of Spain, 21st November, 1848.

It is indeed a long time since I had the pleasure of writing to you, but my silence has not been the result of negligence or of want of love to yourself and the blessed work in which we are engaged. Lately I have been fully occupied in the work of the Lord Jesus Christ. I am preacher, schoolmaster, and printer, or any thing, as the case may require. The Haverfwest press has given much trouble and labour. It is now in working order. A young man has been printing for us constantly for the last three months. I have printed a Portuguese hymn book, and have also commenced a series of "*Tracts for Trinidad.*" The sixth number is just from the press. They all treat on the subject of popery, the great curse of this land. I have just written and published my first letter addressed to the Roman catholic bishop of Trinidad, exposing the fearful errors contained in a catechism which he causes to be circulated among his people here. "Woe is me if I preach not the gospel" to all to whom I can have any access either by the living voice or the press. May the Lord add his rich and effectual blessing.

Need of aid for printing tracts.

As to meeting the expenses connected with the press, I do not know what to say. I have this year expended fifty or sixty dollars in printing, and from no one have I received any assistance in money except from a Portuguese Christian and an African brother, whose united contributions amount to four dollars. By the first vessel from this to London, I shall send you specimens of the tracts printed, in the hope that the friends at home will procure the necessary funds.

Satisfactory state of the schools.

As to the schools at the station, I can report favourably. Mr. Best, with his wife, at our

request, has come from Demarara to reside in this island. They are both baptized Christians, and have taught a school in Demarara for some years. Mr. Best has taken charge of the Dry River school, and has already a good attendance. Besides, he is able to act as a local preacher. He preaches and keeps a school at Cocorite on the sabbath forenoons, as also at Dry River. His assistance is of great value to me on the Lord's day. Formerly my work on the sabbath was almost killing to the body, and now I have as much work as I can undertake with comfort. I have still every Sunday three preaching engagements, two in English and one in Portuguese; but the whole of the afternoon I have for the Sunday school, which is a source of great delight. At present we have four Sunday school teachers and nearly fifty scholars. Since I last wrote to you two individuals have been added to our little church by baptism.

Deficiency of supplies.

There is one thing to which I would direct your special attention, and that is the insufficiency of £50 to meet all the expenses of the schools connected with this station. Just think, there are four schools, five teachers, very little obtained from the children, four dollars to pay every month for school rent at Corbeau Town, and only £50 to defray all expenses. Some of our teachers are often in want of daily bread. What am I to do? I cannot give up any of the schools. Rather, I am almost determined to commence a day school at Cocorite, if the Society of Friends could place at my disposal £75 instead of £50, our schools would be in a far more comfortable and prosperous condition. The box of clothing which we this day received from

the kind friends at Amersham, will be disposed of to assist in commencing a school at Cocorite.

Dear brother, continue to urge the churches

of Britain to do what they can for the cause of Christ. Your missionaries in their work of faith and labours of love look to the friends of Christ for support.

A F R I C A.

BIMBIA.

We are permitted to take the following extract from a letter from Miss VITOU to Mrs. Lepard Smith, dated Clarence, October, 1848.

“We heard from Bimbia a few days ago. Mr. and Mrs. Merrick, with the dear children, are well, and their hearts are cheered by seeing a movement among the dark inhabitants. The attendance on sabbath days is increasing, and King William has given orders that no canoes go out on that day.

“Our friends at Cameroons have recently suffered much, but are mercifully restored. We hope that good is doing there. Sad accounts reach us from Old Calabar. Twenty-four persons were sacrificed a week or two ago on the death of a chief; but Mr. Goldie, from whom we have just heard, says, ‘We labour on in faith and hope.’”

CLARENCE.

A short letter has just been received from Mr. SAKER, dated the 28th of October, saying, “I write a few lines to-day just to report all well. I forward, also, letters from Bimbia, by which you will learn, as I have done by others, that all is well there. Of Cameroons, the news is, as usual, grateful to my spirits; all well, peaceful, and the brethren hard at work. Oh, that God may pour out plentifully of his grace, that these desert lands may become fruitful.”

E U R O P E.

BRITTANY.

A letter has been received from Mr. JENKINS, dated the 6th of January, giving the following account of his labours, and of the opposition of the Roman catholic priests.

Preaching excursions.

I have just made another excursion to preach the gospel. I left home on the 20th December, and returned on the 26th. As I informed you in a former letter, I took a room at Louargat at thirty-three francs per annum. The priest were strongly opposed to my having this room, and told the man they would have preferred giving sixty or seventy francs for it rather than we should have it. The owner is a tiler, who depends on the priests for much of his labour, having to keep in repair the church and seven chapels; thus they had a

strong hold on him, and they and some intolerant persons threatened to take all their work from him unless he would stop our having the room. In consequence of this the poor man came and begged me to annul the bargain, which I thought it right to do after considering the case. The poor man received nothing for his house last year, nor has he any chance of having any thing for it this year, and it is possible the priests will not give him any thing to make up his loss in consequence of annulling his bargain with me. The priests are great oppressors. But I do not think this will be any loss to us. I know that many

disapprove of these unjust proceedings on their part. A rich freehold farmer, who always comes to hear preaching, to whom I related the affair, told me he will give me a room to preach in when his house, which is now being rebuilt, will be ready, which will be in the month of April, and that without any expense. I read and explained 1 John iii. to this man and his wife, and had an interesting religious conversation with them.

Sabbath, 26th. The weather was very cold, so that I could not preach in the open air, but I addressed a few persons in a private house. There was present a man who had come from Treglamus, who very warmly invited me to go to that parish to preach. In consequence of my arrangement I could not go till the following day, but Georget, an interesting man from Belle Isle, who is in the habit of reading and explaining portions of the gospel, went with the friend, and had an opportunity of conversing on religion with several persons in the evening. I went to Beghard, where I preached in a room I had taken in the village with the approbation of Mr. Le Tiec, for the purpose of holding public worship. There was a fair attendance, though the weather was inclement, and the priests had pronounced their decree of no absolution or communion for any one who would come to hear me.

Christmas day morning, after high mass, I preached again in the room to an attentive auditory. After this I left for Treglamus. It was with difficulty I arrived in time to address the people after vespers. Many had gone away, but there were not less than 300 persons still remaining, who heard the truth respecting the birth of our Saviour. A few were disposed in the beginning to deride, and one cried out that they were catholics. In answer to him I said, that the name catholic or protestant would avail us nothing in the day of judgment, that no one will be saved but the sinner that is converted to God, believes in Jesus Christ the Saviour, and obeys his word. All were peaceable, and the attention good. The blind woman who came forward to ask for a tract the first time I preached there, was on this occasion not far from where I stood. Perhaps I ought to mention here, that Georget, after high mass, began to show the Testament to the people, and to read and explain some portion of it, but the mayor's deputy forbade his doing so. He was not discouraged, but went to the mayor and pleaded religious liberty, but in vain. When I preached after vespers, I met with no opposition, though the mayor's deputy was present. This parish is contiguous to that in which the mayor stopped my preaching.

Labours of Colporteurs and Scripture Readers.

I am glad to be able to tell you that our Breton colporteur makes progress in the knowledge of the gospel. He has left the church of Rome, and is very sincerely attached to true religion. He conducts himself very well. I have had much religious conversation with Georget, who has always attended our meetings since I began preaching in that part of the country. It is evident he has made much progress in the knowledge of evangelical truth, and now understands salvation by grace and not by the merit of our own works, which is contrary to the erroneous teaching of the church of Rome. He daily reads his New Testament, and reads and explains it to others in his own house and in the houses of his neighbours. He is a man of more than ordinary understanding and general knowledge, and expresses himself very well in French and in Breton. Though advanced in years, he is desirous of becoming a colporteur and reading the New Testament, and I think he would be a useful man. I hope the Liverpool friends will enable us to employ him.

In reply to your inquiry respecting colporteurs, I have to state that this work is under the superintendence of Mr. De Pressensé. The Bible Society grants to Mr. Williams and myself a colporteur each so long as the sale justifies the expense, consequently we had pretty regularly in this part of the country a French or a Breton colporteur. A good French colporteur was sent to us five or six months ago, but illness and a want of knowledge of the language rendered his stay here of little use, and last month he was called to labour in Paris. Since his departure our Breton colporteur has recommenced his labours, but the sale is now rather small.

An Evangelist wanted.

The aid granted by the Bible Society is truly important, but as its special object is the sale of scriptures, it follows that the colporteur can visit the same neighbourhood but seldom, and cannot take time to read and explain the word of God, and is uncertain as to the duration of his stay in the same part of the country. The work of the scripture reader and the evangelist, which is indispensable to the spread of divine truth, is left to be done by others. I am sorry that the funds of the Society are so low, and that you fear you cannot enable us to make a trial of Mr. Lugent. Our mission greatly needs an evangelist. I am obliged to be often from home, and there is no one to take my place.

HOME PROCEEDINGS.

DEPARTURE OF MR. AND MRS. SALE.

At length the Committee are enabled to report the departure of one missionary for the field of labour in India, and under circumstances that are peculiarly gratifying. Mr. Sale was accepted for India about twelve months ago, and he has now left for that country in the "William Carey," a vessel belonging to William Jones, Esq., of Pwllheli, who has kindly given our friends a free passage to Calcutta. He has also expressed a hope that his ship may never visit India without carrying on board, and on the same terms, one missionary at least for that vast and important field. Mr. and Mrs. Sale took leave of the Committee at their weekly meeting on January 2nd, and we trust that He who holds the waves in the hollow of his hands will take charge of them till they reach their "destined haven" in peace.

OUR YOUNG MEN.

We have heard with great pleasure that the students of that branch of the Presbyterian body which support the mission at Old Calabar, in West Africa, have "not only formed themselves into a Missionary Association, and thus sought to foster among themselves the spirit of an enlarged and generous sympathy for the worst wants of the human race, but with the ostensible object of assisting to raise funds for the African Mission, they visit, by deputations, many of the congregations of the body, and thus are instrumental in diffusing a missionary spirit throughout the denomination." While we look forward with considerable interest to the benefits likely to result from the "Young Men's Missionary Association" lately formed in London, and trust the example will be followed by our young men in other places, we should be gratified by seeing the students in our colleges take the lead, feeling assured that great good would result to themselves as well as to the cause in which they were engaged.

The next Lecture in connexion with the Young Men's Association will be delivered by Rev. John Branch, of London, on the evening of February 21st. The chair will be taken at eight o'clock.

GRATITUDE WELL EXPRESSED.

While, alas! many expressions of gratitude for mercies received end in words, it is gratifying to hear that the feeling sometimes prompts to personal sacrifice, and we would present for imitation the teacher of a British school, who has transmitted a sovereign, "as a thank-offering to the Lord for his unspeakable mercy in having permitted her to occupy her post for four years without a day's interruption from indisposition."

THE DOVE.

It may be satisfactory to our friends to learn the last intelligence of the "Dove" before she got off the coast. It is from Yarmouth (Isle of Wight), where she put in on the 19th of December, after having encountered very rough weather at the back of the island. The missionaries went on shore, and stayed three hours, and were about to proceed to chapel, when a breeze sprung up, which carried them quickly out of sight; a good Wesleyan friend (Mr. Warder) offering his services gratuitously to pilot them out. After this it appears they had a fine wind for many days.

ANNUAL SERMONS.

The Committee have pleasure in announcing that the Annual Sermons on behalf of the Society will be preached by the Rev. JAMES SHERMAN, of Surrey Chapel, and the Rev. OCTAVIUS WINSLOW, of Leamington.

The former (who was prevented by the illness of the late lamented Mrs. Sherman from fulfilling a similar engagement last year) will preach at Surrey Chapel on the evening of Thursday, April 19th, and the latter will preach at Bloomsbury Chapel, on the morning of Wednesday, April 25th.

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 or the following 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.

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. J. Neal, Liverpool, for a jar of seeds, for *Rev. W. Newbegin, Bimbia*;
 Mr. Cradock, Barton, Lancashire, for a parcel of magazines;
 Ladies at Turret Green Chapel, Ipswich, for a box of clothing, &c., for *Rev. G. Cowen, Trinidad*;
 W. L. Smith, Esq., for a parcel of books, for *Rev. J. Wenger*;
 Miss Huntley, Bow, for a parcel of magazines;
 A few friends (place unknown), for a parcel of useful articles and twenty shillings;
 The Misses Phillips, Pontypool, for a box of fancy articles, for *Haiti*;
 Mrs. W. Miller and friends, Edinburgh, for a case of clothing, medicines, &c., for *Rev. J. Merrick, Bimbia*;
 Joseph Gurney, Esq., for bibles, for *Missionaries in Calcutta*.

The respectful thanks of the Committee are presented to Messrs. Bowser and Son, for repairs and fittings supplied gratuitously to the "Dove."

CONTRIBUTIONS,

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

Annual Subscription.		£ s. d.	Jeremiah xxxv. 6 and 8		£ s. d.	Trinity Chapel, by Mrs.		£ s. d.		
Sherwin & Cope, Messrs.	1	1	0	0	10	6	W. Gover	2	13	4
<i>Donations.</i>			<i>Legacies.</i>			BEDFORDSHIRE.				
Angus, Rev. Jos., box by.....	1	0	4	Kidd, Mrs. Jane, late of Hull, part of residue	75	0	Luton—	12	0	0
Cobb, F. W., Esq., Margate, for Debt.....	20	0	0	Mitchell, Mrs. Ann	90	0	Contributions			
Edwards, Mrs. E., Champion Hill	10	0	0	LONDON AUXILIARIES.			BUCKINGHAMSHIRE.			
Friend, Leighton Buzzard, by Dr. Hoby, for Debt	0	10	0	Henrietta Street—			Haddenham—			
Howard, Miss, Tottenham, for Schools	2	10	0	Contributions			Sunday School, for Dove.....			
J. G., special acknowledgment	10	0	0	Do., Sunday School			Missenden, Great—			
Jackson, Mrs., Dorking, for Africa	10	0	0	Girls			Collection			
				Spencer Place			Stony Stratford—			
							Contributions			
							Do., for Dove			

	£ s. d.		£ s. d.		£ s. d.
CAMBRIDGESHIRE.		Woodside—		Stanwick—	
Cambridge—		Collection	3 0 0	Contributions	3 14 0
Contributions	60 0 5	Contributions	6 8 6	Do., Sunday School	0 6 0
Lilley, W. E., Esq. ...	40 0 0				
		Expenses	0 8 6		
CHEESHIRE.			0 6 0	NORTHUMBERLAND.	
Chester—				Newcastle on Tyne, New Court—	
Harling, Mr., for Debt	1 1 0	HAMPSHIRE.		Collections	9 6 9
Mollington—		Guernsey—		Contributions	5 19 0
Davies, John, Esq., for		A Friend, by Rev. S.		Do., for Translations	2 1 0
Translations	2 2 0	Spurgeon	5 0 0	Do., for Female	
		Lockerley—		Education	1 7 6
DEVONSHIRE.		Collection	1 10 0	OXFORDSHIRE.	
Devonport, Morice Sq.,		Contributions	1 0 0	Burford and Milton—	
on account	20 0 0			Collections	3 16 2
Paigton	1 17 3	HEREFORDSHIRE.		Contribution	0 10 0
		Ross—		SHROPSHIRE.	
ESSEX.		Collections	4 5 0	Oswestry—	
Colchester—		Contributions	11 0 4	Contributions, for	
Contributions, for		Ryeford—		Debt	7 10 0
Debt	12 10 6	Collection	3 6 9	Snailbeach—	
Langham—		Contributions	1 1 0	Contributions	1 0 0
Contributions, for		Withington—			
Debt	12 0 0	Collection	1 0 0	STAFFORDSHIRE.	
Waltham Abbey—		Contributions	0 10 0	Burton on Trent—	
Collection	2 18 3	HERTFORDSHIRE.		Friend, by Dr. Prince,	
Contributions	3 2 4	St. Albans, on account	10 0 0	for Ought to Africa	20 0 0
Do., Juvenile	5 12 1			Tamworth	5 0 0
Do., for Debt	1 11 6	KENT.			
GLOUCESTERSHIRE.		Eythorne—		SUFFOLK.	
Arlington—		Collection	3 9 6	Aldborough	2 0 0
Collection	2 14 7	Do., Barnswell	0 15 0	Bildestons	4 7 2
Contributions	2 15 4	Contributions	12 0 0	Bury St. Edmunds—	
Do., Sunday School	0 13 9	Ransgate, balance of		Collections	13 5 0
Blakeney—		1846-7, by Rev. J. M.		Contributions	11 10 5
Collection	4 16 16	Daniell	14 2 2	Do., Sunday and	
Contributions	0 6 0	Sevenoaks—		Day Schools	4 11 7
Do., Sunday School	0 16 2	Collections (part)	11 16 4	Chelmondiston	0 13 6
Bourton on the Water—		Contributions	18 17 1	Cranford	0 15 1
Collection	2 8 7	LANCASHIRE.		Fransden	2 14 1
Contributions	7 10 6	Bury—		Ipswich—	
Cheltenham—		Collection, Public		Meeting	9 6 7
Contributions, for		Sanderson, Serj.-Maj.	9 10 6	Stoke Chapel—	
Debt	15 8 6	Rochdale, West Street—		Collection	13 4 4
Coleford—		Juvenile Association	8 15 7	Contributions	11 14 10
Collection	4 10 0	Spark Bridge—		Otley	2 17 0
Contributions	23 8 4	Fell, John, Esq., for		Rattlesden	2 13 11
		Madras	10 0 0	Rishangles	2 0 0
Expenses	27 18 4	LEICESTERSHIRE.		Stonham	0 14 6
		Husbands Bosworth—		Stowmarket	2 11 1
Cuteadean—		Collection (moloty) ...	0 17 9	Sudbury	6 10 0
Collection	2 2 6	Contribution	1 0 0	Waldringfield	1 7 6
Fairford—		Loicester—		Walsbam	1 0 0
Collection	2 15 0	Paul, T. D., Esq.	1 0 0	Wetherden	1 0 0
Contributions	2 12 0				
Longhope—		LINCOLNSHIRE.			
Collection	2 13 0	Lincoln—			
Lydney—		Collections	27 11 9	SURREY.	
Collection	5 6 5	Contributions	25 13 8	Dorking—	
Contribution	1 1 0	Do., Sunday Schools ..	3 3 4	Contributions, by Miss	
Malsey Hampton—		NORFOLK.		Vitou, for Africa ...	4 10 0
Collection	2 12 0	Cossey	1 0 0		
Contributions	0 15 7	Lowestoft—		SUSSEX.	
Do., Sunday School ..	0 5 9	Collections	14 6 0	Battle—	
Naunton and Guiting ...	5 7 9	Contributions	5 10 0	Collection, &c.	3 5 4
Stow on the Wold—		NORTHAMPTONSHIRE.		Forest Row—	
Collection	1 16 7	Kettering—		Collections	3 3 0
Contributions	0 17 0	Greene, Miss, the late	5 0 0	Horsham—	
Stroud—				Contribution	1 0 0
Contributions, for				Lewis—	
Debt	4 4 0			Collection, &c.	21 12 6
Winchcomb—					
Collection	2 11 0				
Contributions	3 5 7				

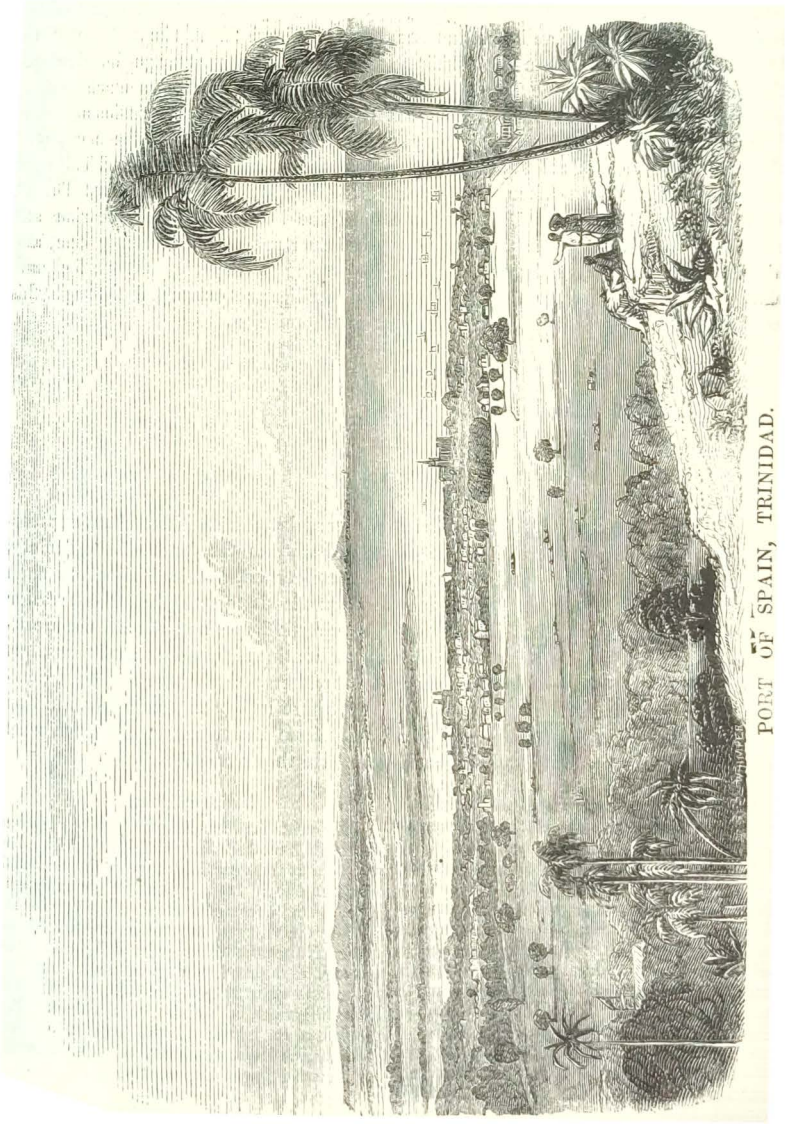
		£	s.	d.			£	s.	d.			£	s.	d.					
NORTH WALES.																			
DENBIGHSHIRE—																			
Midhurst—					Wrexham—					Haverfordwest—									
Collection	5	2	6		Contributions, for					Collections	22	0	0						
Contributions	1	2	6		Debt	1	0	0		Contributions	100	19	11						
NEWICK—																			
Contributions	1	12	6																
Rye	5	0	0																
Uckfield—																			
Collection	1	13	0																
Contributions	2	10	0																
Do., for Translations	1	0	0																
WARWICKSHIRE.																			
Birmingham, on account	23	11	0																
WORCESTERSHIRE.																			
Atch Lench—																			
Contributions	4	2	4																
Pershore—																			
Contributions, for																			
Debt	25	3	6																
Upton—																			
Contributions	6	0	6																
Westmanacote—																			
Collections	2	0	0																
Worcester—																			
Contributions, for																			
Debt	15	10	0																
YORKSHIRE.																			
Millwood—																			
Collection	0	17	9																
Contributions	1	12	9																
Mile's Bridge—																			
Collection	3	0	8																
Contributions	3	19	6																
Sheffield, on account ...																			
	40	0	0																
Stipley—																			
Contributions	13	3	0																
Sheep Lane—																			
Collection	1	9	0																
Contributions	1	0	0																
NORTH WALES.																			
DENBIGHSHIRE—																			
Wrexham—																			
Contributions, for																			
Debt	1	0	0																
MONTGOMERYSHIRE—																			
Newtown—																			
Contributions, for																			
Debt	25	0	0																
SOUTH WALES.																			
MONMOUTHSHIRE—																			
Bethany—																			
Collection	0	12	2																
Blaenau Gwent—																			
Collection	1	11	8																
Contributions	2	17	0																
Caerwent—																			
Collection	2	7	0																
Langorse—																			
Collection	1	15	8																
Magor—																			
Collection	1	13	10																
Sirhowy—																			
Collection	1	16	11																
Contributions	11	18	0																
Usk—																			
Collection	1	9	0																
Contributions	0	7	4																
Do., Sunday School	0	0	6																
PENBROKESHIRE—																			
Broadhaven—																			
Collection	1	15	4																
Groesgoch—																			
Collection	1	6	6																
Contributions	0	3	6																
Harmony—																			
Collection	0	19	0																
Contributions	2	18	6																
SCOTLAND.																			
Dundee—																			
Contributions, for																			
Dove	0	12	9																
Dumferline—																			
Contributions, for																			
African Press	12	15	0																
Oban—																			
Friend by Rev. John																			
Campbell	10	0	0																
IRELAND.																			
Birr—																			
Contributions, for																			
Dove	1	0	0																
Dublin—																			
Contributions	46	6	4																
Do., for Debt	29	0	0																
Neenagh—																			
Contributions, for																			
Dove	0	14	0																

The contributions for the Debt from Gloucestershire, by the Rev. E. Carey, acknowledged in the Herald for December, included the following:—

	£	s.	d.
Isaac Hillier, Esq., Nailsworth	5	0	0
Mr. Francies, ditto	1	0	0
Mr. Flint, ditto	1	0	0
Samuel S. Marling, Esq., near Stroud	2	0	0
Nathaniel S. Marling, Esq., ditto	2	0	0
W. Hunt, Esq., ditto	2	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.



PORT OF SPAIN, TRINIDAD.

PORT OF SPAIN.

We present our readers this month with a view of Port of Spain, the capital town of the island of Trinidad, a town containing, probably, 20,000 inhabitants, the population of the island consisting of about 80,000. The Mico Institution being compelled to close its schools in 1843, this Society formed a station at this place, purchasing the premises which belonged to the Mico Institution, and Mr. Cowen, who had been their agent, becoming our first missionary. It has been said of this island, that its climate and productions have obtained for it the title of "the Indian Paradise," but when Mr. Phillippo visited it a few years ago he declared that, as compared with the peasantry of Jamaica, the lower classes were awfully demoralized, and it has been found that the difficulties of the missionary were increased by the prevalence of popery, combined, as is frequently the case, with the worst forms of African superstition. Up to the year 1797, the island belonged to Spain. It was then taken by a British force, and was ceded to Great Britain by the treaty of peace in 1801, and much of the leaven of false doctrine still remains; but the field was felt to be a very important and interesting one, and already the clouds which hung over it are beginning to disperse, and we feel sure that our readers have been gratified by the intelligence conveyed through this medium, from time to time, of the progress of the mission.

ASIA.

MONGHIR.

A letter has been received from Mr. LAWRENCE, dated 29th November, expressing his regret at having heard of the depressed state of the funds of the Society, and stating that the friends there felt deeply concerned, and had all given their mite towards the liquidation of the debt. He proceeds to state that no conversion had taken place of late, but that he was labouring in hope, and that in the meantime it was gratifying to reflect that the church continued in peace, and that there was much unity and good feeling among the members; that there had been comparatively little illness and no death, and that there had been a valuable addition to the congregation by the removal of a family from Benares, two of whom were members of the Baptist church in that place. He then states,

Brother Hurter has removed to Bhagulpore, where he has built himself a comfortable house, all at his own expense. We have been able to send him an excellent native Christian as an assistant in the mission work there. He draws no support either from our or any other society, but depends for support on his own resources. We have promised to help him from our local funds to sustain a school as soon as he shall be able to undertake the superintendance of it. This is all the assistance he expects of a pecuniary kind. I pray that the Lord may bless his labours there as well as ours here. He purposes making a tour on the hills, in the month of January ensuing. Dear brother Parsons will accompany him.

Native assistants.

It is cause for thankfulness that our native assistants have been favoured with good health throughout the year, and have been permitted to pursue their labours without interruption. They have been much employed this year in visiting the villages and towns around Monghir. Nainsutch takes great delight in itinerating, though advancing in years, and by no means so strong as he was, yet his zeal and diligence is nowise diminished. He continues to labour to the utmost of his strength, and sometimes beyond his strength, for the salvation of his countrymen.

Bazar Schools.

We have been compelled to dismiss one of

the teachers (a heathen) for bad conduct. This occasioned the breaking up of the school for a time, but we have succeeded in re-establishing it. The chief object I seek to attain by these schools is the teaching the children to read, and the making them acquainted with the gospel. In this we succeed but imperfectly, for as soon as the boys can read pretty well, they are taken away to

engage in business; still many of the children do every year learn something of the gospel which they never can wholly forget, and which may, through the divine blessing, prove of the highest benefit. I am thankful to say that the members of our mission families have enjoyed, with the exception of Mrs. Lawrence, pretty good health. On the whole, I think her health is not worse than in former years.

MADRAS.

The Committee have had the pleasure of receiving a letter from Mr. PAGE, dated the 10th of December, stating that Mrs. Page, who had been ill with fever, was better, and that they were both in good health, and conveying the following information.

I am happy to inform you that we have had some additions since I last wrote, and are expecting others. Two persons, a respectable tradesman and his wife, were baptized on the 3rd inst. The wife of the young man whom I first baptized, has also been received by the church, together with a young person residing with them. In the latter I gather the first-fruits of my bible class in the Sunday school.

Sunday Schools.

You will, I am sure, rejoice to hear that our friends are maintaining two Sunday schools at Madras, and that we have in both upwards of a hundred children, many of whom are the children of Roman catholics. I am only waiting for suitable premises to commence a day school. Where the support of it is to come from I am not quite clear, but I hope to make it nearly self-supporting.

Female education.

I am very anxious to do something for the education of the female portion of the East Indian community, many of whom are sadly neglected, and my reason for this is not only the benefit they would themselves get, but the benefit they might confer on the down-trodden native women of India. I am anxious to have an East Indian girls' school, from the elder scholars of which young persons might be selected and trained (as in the Borough Road institution) for the general education of the native female community. I have been thinking very much on the subject, and am most decidedly of opinion that the great desideratum is a band of well trained female teachers, and that they cannot be supplied so advantageously from any community as from the East Indian. I am going to make an attempt at the begin-

ning of the year, and have put forth an advertisement that a class will be formed in January for young persons of fifteen years of age and upwards, who may desire to devote themselves to native female education. I intend to have them meet every morning from seven to nine. Three days in the week I shall teach them myself, the other three days I shall employ a Moonshee to teach them the Tamil grammatically. They all speak the language in common use, but cannot read it. I shall be well satisfied if I get half a dozen to begin with. The expense, I calculate, will be for Moonshee books, &c., about £20 a year. For this I of course am responsible. I look upon the movement as an important experiment. If it should fail I shall not be either surprised or discouraged; if it succeed I shall then aim at the establishment of a large training institution on a broad catholic basis.

East Indian society.

I should have no doubt of success if there were a greater number of pious East Indian families, but, as you may suppose, it is not to be expected (perhaps not to be desired) that any would give themselves to so self-denying a work as the education of the poor native girls who are not moved by the love of Christ. O that God would raise up devoted Christian young men and women from the descendants of the British parents settled in India. What a noble work would be before them! Well, with God all things are possible, and why may we not pray, and labour, and hope for that blessing. I think if I could see an active East Indian church taking up the work of evangelizing India as if there were no Christians in the world to toil for it but themselves, I should bless the day that I lost sight of old England as the happiest of my life.

SAUGOR, CENTRAL INDIA.

By letters from Agra, which came to hand three months ago, the Committee were informed of a missionary tour which Mr. Phillips and Mr. Dannenberg had made to this place, the expenses being defrayed by an excellent friend residing there, and who had offered a contribution of 600 rupees (about £60) per annum towards the support of a missionary at Saugor, besides other sums for missionary objects. On their return, the matter was deliberately discussed, and the brethren in Calcutta were consulted, and the result was, that it was felt to be expedient that Mr. Makepeace should proceed to that place, which is at the distance of 275 miles from Agra. A letter has now been received from Mr. MAKEPEACE, dated Saugor, 23rd November, stating that he had set out on the 10th of the previous month, the benevolent friend referred to having remitted funds for the conveyance of his family, &c.; that he considered the arrangement as for twelve months, leaving the question of this becoming permanently his station to be decided by the appearance of usefulness it presented. He proceeds to say,

Our journey hither was, on the whole, very agreeable, though not very favourable to preaching among the heathen. Soon after we left Agra I was attacked by fever, which was succeeded by such a hoarseness as thoroughly to unfit me for duty. I have, however, two very pleasing incidents to record. At a place called Kھی a venerable old man visited our tent after nightfall, presenting me with a letter of introduction from our friend brother Rae, from which I found that though once a Mussulman, he was now a sincere and humble disciple of the Lord Jesus. He is private instructor to his highness the raja of Tehri. It appeared from his conversation with me, that he had long been an anxious inquirer. He had read much, "searching diligently" into the Mahomedan and Hindu systems of belief for the means of pardon and peace, but after toiling through a long night of darkness and distress, he found none. Last year, however, he visited our brethren when halting at Tehri, and received from Bernard (brother Phillips' agent) a copy of one of the Rev. G. P. Pfander's works, and he procured also a copy of the four gospels. By reading these he found that there was no salvation but in Christ. Brother Phillips recommended him to go to Saugor for advice, which he did, and gave full proof that the root of the matter was in him. He has already introduced the gospels into the palace, having read in the hearing of the raja five chapters of Matthew's gospel. He will probably visit Saugor in the course of a few days for further instruction, and perhaps baptism. I mentioned his case to brother Williams in a letter I wrote shortly after my arrival, and his opinion, which I give, is in perfect accordance with my own. He writes, "It strikes me that the Mussulman of whom you speak may, with some training, prove useful to you in the great work of preaching." He may be of great use indeed, in silencing and subduing his benighted brethren, for having examined so closely and intensely

their religious books, and compared them with some of ours, he must be pretty well acquainted with the arguments against their system and in favour of Christianity. He is very much esteemed by the friends who know him in Saugor.

There is another pleasing occurrence to which I may refer. When halting one morning at a village while Mrs. Makepeace's bearers went to Riahunta, a bunea (a shopkeeper) accosted me, opening at the same time one of the gospels, and pointing to the following passage, inquired the meaning of our Saviour's words when he declared, "I am in the Father, and the Father in me." Mrs. Makepeace said she felt as though she would have stopped at the village the whole day, so that the poor inquirer might be instructed more thoroughly, and the real state of his mind after the perusal of the gospel be ascertained. Thus much has come to light in relation to the result of the brethren's labours last cold weather, and who can tell to what extent the heaven of divine truth has already operated? Surely it was an interesting and heart-stirring thing to be solicited thus by a simple villager in the midst of a dark and benighted population.

Saugor as a station.

Regarding Saugor itself, I regard it as a fine sphere for missionary operations. Thousands upon thousands crowd its territories and those of the Nerbudda, and yet there is not a solitary messenger of the cross to proclaim in their hearing "all the words of this life." The climate is exceedingly favourable to missionary operations, being much cooler than that of most of our stations. I hope by next mail to be able to prepare a detailed statistical account of the station and surrounding district. At present appearances are cheering, and there are baptisms in prospect, and if the state of my health be allowed to weigh, you could not do better perhaps than fix me at

Saugor, in accordance with the wish of my brethren. Before I left Agra I was, in consequence of my last severe attack, in a very emaciated and pitiable state. Friends at Agra, though sorry to part with us, yet thought that the trip might prove beneficial to me and Mrs. Makepeace, who had also been suffering. You will be glad to hear that we are now in the enjoyment of excellent health. One of my servants is apparently beginning to walk in the right way. Before leaving Agra a sermon which I preached on a baptismal occasion was blessed to a young lady in the congregation, who decided upon making a public avowal of her faith in Christ. I send a copy of the Report of the Benevolent Institution, from which you will see we have been well supported.

AGRA BENEVOLENT INSTITUTION.

The Committee advert with pleasure to the Report transmitted by Mr. MAKEPEACE, who had filled the office of cash and corresponding secretary to the time of his removal to Saugor, by which it appears that donations had been received from Europeans resident in the neighbourhood to the amount of 3553 rupees, and subscriptions to that of 139 rupees; that a commodious building had been erected, and that during the year forty children of both sexes had been admitted to the privileges of the Institution.

ADDITIONS TO VARIOUS CHURCHES.

We extract from the Oriental Baptist for December last the following interesting facts.

Calcutta. On the first sabbath in November the ordinance of baptism was administered in three of the chapels in Calcutta. At the *Circular Road Chapel* four believers were immersed in the name of the divine Three. One of them had for a considerable time been a member of the church meeting in Union Chapel, another had been a member of the Wesleyan body, the other two are young men of the East Indian community. While these were thus professing their faith in the Lord Jesus Christ, two persons were making a similar profession in the Native Chapel in *South Kalinga Street*. They were baptized by

our native brother, Shujáatali. About the same hour another native convert was in the same manner avowing his faith in Christ in the Native Chapel in *Intally*. He also was baptized by a native brother.

Dinajpur. Two brethren belonging to her majesty's 80th regiment were baptized here on the 13th October.

Mr. Smylie writes that he baptized two young females on the 12th November. They were formerly scholars in Mrs. Smylie's school.

Jessore. At this station Mr. Parry baptized another convert, over whom he hopes he will long have to rejoice.

A F R I C A.

CLARENCE.

In a letter from Mr. SAKER, dated 20th October, he communicates the following pleasing intelligence.

We are, through mercy, spared to continue our labours here. Our health has been remarkably good for many weeks, and we have not been called to relinquish aught of our tasks. Our sabbath services continue, and we believe not without evident manifestations of God's presence. There are many seriously inquiring the way to heaven, and many among

the members give us real joy by the earnestness of their spirit and their efforts to be useful. Our classes and schools continue to be well attended, and the two additional classes we have formed since the Doctor's departure, promise well. They add to our work, but we willingly engage in it in the hope of qualifying the children to be teachers among

the heathen, should it please God to endure them with his Spirit.

We have recently effected a great improvement in our meeting house, introducing new backed benches instead of the common ones, now nearly all decayed or damaged. To make the expense of this as easy as possible, the friends have provided each man his own

bench, and of the other improvements, platform, new jealousies, &c., costing £17, Mr. Lynslager has given £5, and the people propose raising the remainder. We want a new bible for the pulpit, for our present is much damaged and deficient. Perhaps some friend will supply us with one.

BIMBIA.

A letter has been received from Mr. MERRICK, dated the 24th of October, giving the following account of the state of things at that station.

Book of Selections.

I am now engaged with my Book of Selections from the Old and New Testament, and the gospel by John. When I next write I shall send you a part of the latter and the continuation of the former, a part of which I sent you some months ago.

The sabbath.

King William has lately made a law to prohibit sabbath-breaking, since which time our Lord's day morning services have generally been well attended.

Hopeful appearances.

Moindu is a real Christian, and my old interpreter and his wife, if not real Christians, are inquiring the way to Zion with a steady, determined will. I cannot say that Moindu's husband is converted, but he comes regularly for instruction, and wishes to know the truth. A woman, called Dinninge, is also a sincere inquirer, and comes regularly for private instruction. Another female, called Inboti, comes with the other inquirers for instruction, and is, I think, awakened, but not yet convinced of sin. She was with me this morning. I did all I could to rouse her conscience. All these meet together in each other's houses, from day to day, for social prayer. A few days ago I met them, by appointment, at Moindu's house, and there spent a pleasant season in prayer with them. For the first time I heard Moindu pray, and was delighted with the manner in which she expressed her dependence on the atoning merits of Christ. May she be faithful unto death! Pray for her, dear brother.

Heathen superstitions.

But while we have a little to cheer, we have much, very much to depress. One of the Bimbia chiefs, named Dick Merchant, lately hanged a man and a poor old woman on the charge of witchcraft. A canoe from Dick Merchant's town, in returning from market, upset, and a young man was killed by a shark. The celebrated necromancer, Eson-gupu, was immediately consulted, and the

consequence was the murder of two innocent persons. I heard of Dick's determination too late to arrest the evil. When I arrived at Dickola the poor old woman was a corpse, and lay shrouded in her house. The man was cut down before he died, and his skull broken and arms mangled in a most barbarous manner. I met him breathing strong, and offered to take him away, but they would not listen to me. When I ordered some water to be put on the fire in order to endeavour to resuscitate him, they broke the pot, and ordered his grave to be dug as quickly as possible. Next day I learned that the poor fellow was actually buried alive. Only a few months ago this same Dick Merchant entered into a treaty with the queen of England, through Captain Eden, of H. M. frigate Amphitrite, never again to offer human sacrifices.

Renewal of war.

Not satisfied with having imbrued his hand in the blood of two of his own people, Dick Merchant left his town a few days ago with a large body of men to make war with an inland chief called Mofe-mo-kema, on account of a canoe. King William sent off two large canoes filled with men to Mofe's assistance. We must begin to pray more earnestly than we have yet done, "Have respect unto thy covenant, O Lord, for the dark places of the earth are filled with the habitations of cruelty." I am glad that our schoolroom at Dick Merchant's town is nearly finished, and that we shall soon be able to carry on more vigorous operations there than we have yet done. Nothing but the gospel will reform the nations. May the Lord make us wise to win souls to Christ.

Want of assistance.

Before you receive this our brother New-begin will, I think, be on his way to Africa; should it not be so, and you meet him any where, kindly beg him to come speedily. I do hope our Committee will send out a few humble, devoted missionaries to carry on the work; if not, the mission, humanly speaking, must soon sink. Take up this matter, dear brother, and give it the prominence which it demands.

A further letter has been received from Mr. MERRICK, dated November 1, 1848, from which we have pleasure in taking the following extract.

The Lord has begun to work among us. Two, if not four, are hopefully converted, and two others are inquiring the way to Zion with their faces thitherward. A young girl called Inangge, the sister of King William's eldest son, and who is betrothed to King Bell of Cameroons, is awakened, and comes not only to chapel, but for private instruction. She was with me yesterday, and said she does not wish to go to Cameroons to become Bell's wife, for she plainly sees that all her country practices are offensive to God. She is very attentive under the word, and will, I hope, yet cast in her lot among the people of God. May the Lord guide and direct her. King William is very favourable, and has lately made a law to prevent sabbath-breaking among his people.

Will you kindly inform the friends at Bow

that the clothing which they kindly sent, has been received, and partly distributed and sold? Should the Bow friends think of Africa again, kindly say to them that men's and boys' shirts of common cloth, but strong, and common pantaloons, made of any strong un-expensive cloth, as well as large women's garments tastefully made, would be very acceptable. The women's garments should, for the most part, be made like a lady's night-gown, with a cape and long sleeves. They don't like short sleeves.

If you hear any friends asking what would be useful at our station, please say that Brazilian straw hats would be highly acceptable. Our St. Alban's friends sent a fine supply, and the first day I opened the box the greater part went off: I suppose if I had one hundred more they would be sold with ease.

AMERICAN BAPTIST MISSION.

MAULMAIN.

We are persuaded our friends will read with interest the following extract from a letter addressed by the Rev. T. SIMONS, to the editor of the Calcutta "Oriental Baptist."

It affords me pleasure to give you information of additions made to the English baptist church here. On the 8th inst. (November) Miss P., sister of Mr. E. P., was baptized in the river Salwen by the Rev. H. Howard. Last Lord's day, early in the morning, eight young converts, five females and three males, were also baptized in the same place by Mr. Howard, assisted by Mr. Stevens, the father of one of the candidates, an interesting youth nearly ten years of age. He had given evidence of his interest in the Saviour for some time, but was not encouraged to ask for baptism on account of his age.

We hope others are near the kingdom, and will soon come forward to tell of the good things the Lord has done for them. Most of

the candidates recently baptized are pupils in Mr. Howard's school, two of them are his own daughters. They, with two others, it is believed, have cherished hopes of their interest in Christ for nearly two years.

There are signs for good among the natives. Next Lord's day a Burmese woman will be baptized by the Rev. J. Haswell, pastor of the Burmese church. Among the Talings there are a few promising inquirers after truth. The Rev. J. G. Binney baptized on June 2nd twenty Karens, men and women, and August 13th one Karen man. We feel thankful for these tokens of the divine favour following our labours. May the Lord continue to bless us, and cause many around us to turn to Him with full purpose of heart.

We feel assured that all who have read the deeply interesting memoir of the late Mrs. Judson,* written by the lady who has been since called by Providence to take her place, and who was previously well known as a writer under the name of Fanny Forester, will be pleased by the perusal of an extract from a letter

* Memoir of Sarah B. Judson, Member of the American Mission to Burmah. By Fanny Forester, with an Introductory Notice by Edward Dean Underhill. London: Aylott and Jones.

addressed by her to a friend in America with reference to the present state of the mission, and the labours of the devoted missionaries.

We have been favoured by the Rev. A. D. Gillette with the sight of a letter he has just received from Mrs. Judson, dated Maulmain, July 21, 1848. She says, and the intelligence will interest very many of her friends, "We are comfortably settled in the house to which we came when we first landed, and doing what we can. We are all in very good health, myself in particular. You never saw me so well. Baby is as round and as rosy as though she had been born in a land of snows."

The following extract of her letter will show that she has not laid down the pen of "Fanny Forester," and will, we hope, yield profit both to our readers and to the friends of the Missionary Union.

"Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labour and to wait."

"This verse of Longfellow's, my dear Mr. Gillette, has seemed to me, as I looked over the papers received this month, a very good expression of the spirit of the age. 'Up and doing!' 'Up and doing!' is the great cry; and I feel sure that all this energy, this 'running to and fro,' and 'increase of knowledge,' is not for a trifle. Blessed are they who, in this crisis of the affairs of earth, are not warring with windmills and wrestling with shadows; or, worse still, labouring to dig pits for the downfall of themselves and their fellows. You cannot imagine, now that I am out of the whirlpool, how it looks to me. I see a parcel of children hurrying, scrambling, and jostling, each trying to keep his own bubble in the air, or blow it where there is the most sunshine. These are the children of men. There are others busy—I cannot say quite as busy—building up a glorious temple of sapphire and emerald, and the other precious 'living stones,' each digging his priceless gem from the mire, wherever he can find it; and these, the labours of whose hands are eternal, are the children of God. You will like to know what the gem-seekers here in Maulmain are doing, and whether they find any

thing that will help much toward building the temple.

"One company of them has discovered a bed of stones entirely unguarded, and they are securing them, one after another, right gleefully, I can assure you. The temple, at the particular spot where they are labouring, goes up very rapidly, and though their hands are sometimes weary, their hearts are full of joy.

"For the other company I cannot say so much. They have discovered a deep rich mine, but it is closely shut up, and guarded by a certain personage of whom you may have heard before, called Apollyon. Now, the command to overcome this fellow, who has gained all these jewels by robbing the Owner of the land, is positive, and they dare not disobey; and, moreover, they are certain they shall be successful in the end. But for these two considerations, joined with a dislike to lose so much treasure, if it can be avoided, I think they would retreat, and perhaps join the other company; for their task is very difficult and discouraging. Occasionally they gain a momentary advantage of the giant robber, and succeed in snatching a gem or two from beneath his feet; but of course they cannot expect to get at the bottom of the mine in this way. You may have heard of a certain lever, very powerful in such circumstances, called the word of God. This they have already prepared, and if they can only put it into full operation, they will at once overcome the enemy and unlock the mine. But necessary facilities for such operation will cost much time and labour, and will moreover cost a great quantity of gold, and many human lives. But He who bought the mine, a little less than two thousand years ago, paid a much higher price for it. The company know that it was of exceeding great value; and that if they do not recover it for the Owner, who is their benefactor, he will be angry with them, and chastise them. Do you know of any one who has a life to give in this cause? If not, gold would be very acceptable; for, as I have told you, it costs both."—*Christian Chronicle*.

CHINA.

HONG KONG.

When Mr. Dean, the American missionary, was in this country early last winter, he gave a very interesting account of the progress of the American Baptist Mission in China, and stated that a native agent, of whom he had four ready, could be supported for £25 per annum. Some members of Mr. Fraser's church, in Regent Street, Lambeth, feeling deeply interested in the object, determined to raise the amount, at the same time resolving not to permit this to trench on their

contributions to the Baptist Missionary Society, and we are informed that no part of the sum thus diverted would have been contributed to the Society, and we think we can place confidence in a church which has done so well, that they will not permit the amount to be reduced.

The following letter from Mr. JOHNSON contains an account of the commencing labours of the native agent thus employed.

The name of your missionary is *Si-ki-Bu*. He first came under Christian instruction in 1844, was baptized at Hong Kong by Mr. Dean in February, 1847. He has a wife and three children. He is a man of superior intellectual endowments, and possesses a somewhat extensive and correct knowledge of Christian doctrine. We have entire confidence in his Christian character, and expect much from his labours for the salvation of his perishing countrymen. Oh, that he and his supporters may at last stand together on Mount Zion above, surrounded by a great number saved through their instrumentality! We doubt not that your fervent prayers to the great Head of the church for him will be unceasing, that he may have grace to continue indefatigable in the great work for which he has been set apart. During the month of June he was engaged in preaching and distributing tracts and portions of the scriptures in Tung Chiú, an island about

fifteen miles from this place. He is now on a visit to his native district, Tie Chin. He took with him a supply of books. And you are now, doubtless, through your representative, presenting to a people "ready to perish," the "bread of life," and telling to multitudes who never before listened to it, the story of Calvary's bleeding Sufferer!

There is nothing of special interest with us just now. We have, as a mission, been called again to drink of the cup of affliction. The dear devoted wife of my youth, the sun of our domestic circle, the light of our home, has been removed from us. Oh, that the design of my heavenly Father in calling me thus early to drink so deeply of the cup of sorrow may be clearly recognized! and may I have grace, with a patient and hopeful spirit, to bow in humility and submission to Him who directs all things according to the counsel of his own will!

THE "DOVE."

Our readers were informed last month that the "Dove" had left the Isle of Wight on the 19th of December, with a fair wind. We regret to learn, by letters from Funchal, in the island of Madeira, that on the 23rd, when in the Bay of Biscay, she encountered a storm, which, on the following day, increased in violence, and continued for several days; that one of the sails was torn into ribbons, the tiller broken, the aft skylight stove in, and the vessel nearly engulfed, the passengers, especially the females, suffering severely from the incursions of the sea as well as of the rain. Mr. NEWBIGIN says, "We lifted up our hearts to God in our distress, and he heard and delivered us, and on the 6th of January we reached Funchal, where we found that within eight days six vessels had been wrecked there, as well as many others at some distance. The day following we returned public thanks in the Presbyterian chapel for our deliverance." The letters stated that they had received much kindness, and were recovering from the very severe effects of the storm. Captain MILBOURNE's letter, dated the 13th of January, is as follows:—

Little did I anticipate when I left England that I should have to address you from this island. I deem it a great mercy that we had such a port to resort to. Up to the 23rd ult., our voyage was prosperous and pleasant. On the evening of that day a gale commenced from the south-west, which increased to a hurricane. At two A.M., Lord's day (the 24th) the sea was terrific. I then, for the first time, felt alarmed for the safety of the Dove and

the lives of all on board. I hove the vessel to, but not having my storm-sails bent, she did not head the sea as she was wont to do, but often fell off into the trough of the sea, which alarmed me very much. When the storm was at its height, and all was done that could be done, I deemed it my duty to let the friends, who were slumbering below, know of their perilous condition. We then gave ourselves to prayer. Before daybreak a change

for the better was apparent, for which we immediately gave thanks. On the following day a sea broke in upon us, and stove in our skylight, a large portion of which fell into the beds on which three of the friends were resting. It was immediately secured and battened down. During all this boisterous weather we were greatly annoyed by several leaks, which wetted our beds, and rendered us all as miserable as we could well be. It was not till about the 3rd inst. that we began to

have fine weather, and I could unbatten the skylight. All our clothes, beds, bedding, &c., were thoroughly soaked with salt water, which has rendered it necessary for every thing to be sent on shore. We arrived off Funchal on the 6th. At present the wind is from the east, blowing very hard, which prevents my getting off.

P.S. Monday 15th. The weather is now moderate and fine, and at six o'clock I shall be under weigh.

THE "WILLIAM CAREY."

We regret to have to state that this noble vessel also encountered a storm, which continued with unabated violence for seven days, and compelled her return to Liverpool, "not in consequence of any casualty, but the complete prostration of the officers and crew." Mr. and Mrs. Sale paid a visit to the highly esteemed owner (William Jones, Esq.), who was confined by indisposition, and on his remarking that such a storm was enough to make the stoutest hearts quail, and asking whether they would still attempt the voyage, they replied that they had not suffered from fear, only from sea-sickness, and that having been preserved by God in such danger, they were encouraged to believe that their heavenly Father had work for them among the heathen, and that they should start again with much greater confidence after such proofs of the vessel and her commander. Our excellent friend adds, "Thus did these devout servants of the Lord set sail with confiding and buoyant hearts, to preach the gospel in the regions beyond, where Christ is not named. They sailed again on the 29th ult. My only regret was, that *only two* could be sent out by the Society to preach the glad tidings of salvation to the millions of India. The 'William Carey' had splendid accommodations for many more, and I hope she will never again have to sail for Calcutta with *only two* missionaries." We trust our friends will enable the Committee to realize the highest wishes of our benevolent friend.

HOME PROCEEDINGS.

In explanation of the appearance of the Report of the Sub-committee, and of the Draft Charter, which were printed last month,* the Committee have directed the following portions of their proceedings to be inserted in the Herald.

On the 10th of January Mr. Hinton brought up a Report from the Sub-committee appointed to report on the question of seeking a charter of incorporation, on which, after discussion, it was resolved:—

"That the Report be received, and that it be printed, with a copy of the proposed Charter of Incorporation, for the information of the Committee, and that a copy be sent to each member of the Committee, with a view of its being further considered at the next quarterly meeting."

This was accordingly done, and on the 17th of January the Committee adopted the two following resolutions:—

"That the Committee, under a deep impression of the importance of the subject which has

* See Baptist Magazine for February.—Ed.

been brought forward by the Sub-committee, and desirous of ascertaining thereon the sentiments of the members of the Society at large, direct the publication of the Report and the Draft Charter, for general information.

"That the Report of the Sub-committee on the Charter be referred to the same Sub-committee for revision previous to publication."

JOSEPH ANGUS, *Secretary.*

From the above extract from the Minutes, it will be seen that the Committee have come to no decision on the question of a Charter of Incorporation, though they have deemed it respectful to the friends of the Society generally to give them an opportunity of considering the question which has been submitted to the Committee, and of expressing their opinion upon it.—Ed.

YOUNG MEN'S MISSIONARY ASSOCIATION.

We have great pleasure in stating, that in the course of the month of January, meetings were held in connexion with this association in Devonshire Square School-room, Keppel Street Chapel, Fox and Knot Court School-room, Smithfield, Alfred Place Chapel, Old Kent Road, Buttesland Street Chapel, Hoxton, Horsley Street School-room, Walworth, North London School-room, Grays Inn Road, Cotton Street Chapel, Poplar, and Islington Green School-room, which were attended by deputations from this association, who in some instances were kindly aided by our ministerial friends, Mr. Brock, Mr. Carey, Mr. George, Mr. Pottenger, and Mr. Rothery, and by Dr. Prince. A good spirit was manifested, attention was excited by the details and the exhibition of idols, and at several juvenile auxiliaries were formed. Various other meetings, we understand, are in the course of being held. We shall be happy to see the example followed in other parts of the kingdom.

The remaining lecture at the Mission House will be delivered on the 21st inst., by the Rev. F. Tucker, B.A., of Manchester, "On India."

ANNUAL MEETING.

The Annual Meeting of the Society will be held at Exeter Hall on the morning of Thursday, the 26th of April, and, by adjournment, on Friday evening, the 27th.

The chair to be taken at the morning meeting by S. MORTON PETO, Esq., M.P., and at the evening meeting by JOSEPH H. ALLEN, Esq.

Four Juvenile Meetings will also be held on Monday the 23rd of April.

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.

Mr. Groves, of Bristol, whose name is mentioned in a letter from Mr. Page, of Madras, in the Herald for November, 1848, has intimated to us that his name is erroneously connected with the tonets which Mr. Page has there condemned.

THE DIVINE METHOD OF GIVING.

The missionary intelligence this month filling a less space than usual, it is thought that the vacant columns will be not unprofitably occupied by the following extract from a sermon by the Rev. Dr. YALE of the United States.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there may be no gatherings when I come."—1 Cor. xvi. 2.

We are not our own; but are bought with a price; and, in the exercise of love, we devote to Him that loved and bought us, all that we are and have, and all that we can do, to carry into effect his designs of mercy to perishing men, and we ask, each one for himself,

"What can I do for him that died
To save my wretched soul?"

Knowing, as we do, the languishing state of the missionary enterprise, in all its departments, it is of the utmost importance to know what is the *divine method of raising all the funds we need*. Let us examine this divine method.

1. It is to *contribute frequently*. Upon the first day of the week. This is frequently, for it is once in seven days. Nor shall we think that God calls too frequently, if he calls once a week, to make some appropriate acknowledgment of his right, by giving a portion of what he gives us, to carry on his peculiar work in the world, and to save the perishing; to save them, not from starvation, but from perdition. Once a week—can this be too often to make a pecuniary contribution to send the word of life, or the messenger of mercy, announcing life to those who are dead in sins? Were our souls where theirs are, should we think once a week too often to be thought of, and prayed for, and laboured for, that we might live? Relief must be had. God has ordered it to be given by us, and given on the first day of the week. *Frequently*, so that we may never forget it.

2. *Statedly* also. Upon the first day of the week. What day could be more appropriate? The Redeemer's birth-day. As it is said, "This day have I begotten thee." The day of the church's foundation: for, on the first day of the week, the stone, which the builders rejected, became the head of the corner. What precious associations! A rising Saviour! A church founded! Now, on the same day, we lay by in store that which may honour the Saviour, add lively stones to the building, send hope to the benighted world. It must be good also to begin the week with this labour of love. Let God have the first-fruits of all our time; let the noble object of saving lost men, as co-workers with God, pre-occupy our thoughts and our plans, give tone to our spirit, and direction to all our movements. To commence the week in this manner assimilates earth to heaven, the employments of Christians to those of angels. The

sanctity and the blessedness of the sabbath are thus spread over all our time, and all the work of our hands. Thus frequently and statedly the *divine method* requires to lay by in store.

3. *Universally*. "Every one of you." Is it a duty to contribute frequently and statedly for evangelizing the world? Whose duty is it? The duty of every Christian. Is it a privilege? Whose privilege? Does our Lord demand the service of every one? Does he not, at the same time, allow every one the privilege? Who is it, then, among all his friends, that is to be exempt from the duty? Who that is to be deprived of the privilege? Not one. Due allegiance is expected of all, and due favour is shown to all. It is ordained that every one shall lay by him in store. How suitable and how beautiful is this arrangement! Here the whole church of Christ, the high and the low, the rich and the poor, the male and the female, appear before him on the first day of the week. Nor does any one appear empty handed. Every one lays by him in store an offering, as an acknowledgment of obligation and thanksgiving. This being done frequently and statedly, and on that day of consecration and blessing, it is suited to produce the most happy results. Here all hearts beat in unison, before the face of the Lord.

4. *In due proportion*. "As God hath prospered him." Believers were generally poor in apostolic times, and obtained the means of their support by their daily labour. At the end of the week, their work being done, they could be ready to observe the Divine Providence in regard to them, and to know how far they had been prospered. And this was the rule of proportion for their contribution. They might lay by in store, as they were able, or as their love prompted them to do. If, at any time, they had received more than common, then their proportion would be the same, while the amount would be greater. And so, if they had received less. This would operate equally upon all members; for the rich would give abundance from their abundant income, and the poor would give a little, just in the same proportion.

5. *With order and care*. "Let every one of you lay by him in store." Labourers have store-houses; in them they preserve the fruits of their labour. They also have a place for their money; their iron chest, or some other place of safety. This is their treasury. In this they deposit the results of their industry and frugality. For what? For the double purpose of order and safe-keeping. On this place of deposit how much thought may be

expended! It is the store, perhaps, laid up for a day of trouble, or for the helplessness of old age, or as an inheritance for children. In view of this store, one may say to his soul, "Thou hast much goods laid up for many years." Another may calculate how much he may gain by the provident use of this store; or he may pride himself on the power he can exert with his wealth. Others may look towards their little store with an anxious eye, unable to tell how their wants shall be supplied amid the vicissitudes of an uncertain hereafter.

But where is the man who keeps a treasury for God? I mean a place of deposit, in which he may lay up in store, as God has prospered him, his contribution for the relief of the needy, especially the needy soul. It would be no great stretch of the imagination to suppose that a pious mind would find as much pleasure in thinking of the Lord's treasury as of his own. It is the testimonial of his heavenly Father's bounty. Every thought of it calls forth a new emotion of love, with a strong desire to do good to the needy. In this treasury the money is safe, and it is ready. This was one design of the apostle in ordering this deposit—"that there be no

gatherings when I come." He was making collections in Asia and Europe, among the churches of the Gentiles, to relieve the poor saints at Jerusalem. As he was passing from one church to another, to promote their spiritual interests, he was willing to take charge of their collections, and be the bearer of them for the relief of the poor. But he did not wish to do what they could do themselves. Nor did he wish to be diverted or detained from his great work while their collections were being made. If they would follow his directions, all would be ready. He would receive their bounty, and rejoice with them in their readiness and liberality. Then God would be pleased with their cheerfulness, and honoured by the abundance of their contribution and their joy. So in all cases of charitable liberality, if the DIVINE METHOD were followed, how pleasant, how delightful would be the aspect of the church! Every member laying by him in store upon the first day of the week, as God had prospered him, what an abundance would there be for every want! How promptly, how cheerfully, how satisfactorily would every want be met! Every one's bounty would be ready on the call being presented.

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.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Merrick, J.	August 31.
	CLARENCE	Saker, A.	Sept. 2 & 4, Oct. 18 & 28.
	MADEIRA ..	Milbourne, T.	January 13.
		Newbegin, W. ...	January 10.
AMERICA	MONTREAL	Cramp, J. M.	Nov. 30, Dec. 13, Jan. 4.
		Leeming, J.	Dec. 22.
ASIA	CALCUTTA	Lewis, C. B.	November 6.
		Thomas, J.	Nov. 7, Dec. 7.
	COLOMBO	Davies, J.	November 13.
	DINAGEPUR	Smylic, H.	September 22.
	KANDY	Allen, J.	November 14.
		Dawson, C. C.	December 14.
	MADRAS	Page, T. C.	December 10.
	MONOHIR	Lawrence, J.	November 29.
	NEWERA ELLIA	Davies, J.	December 14.
	SAUGOR	Makepence, J.	November 23.
	SERAMPORE	Marshman, J.	December 7.
	SEWRY	Williamson, J. ...	November 4.
BAHAMAS	NASSAU	Capern, H.	Nov. 22, Jan. 3.
		Littlewood, W. ...	November 27.
BRITANNY	MORLAIX	Jenkins, J.	Jan. 6 & 25, Feb. 2.
HAITI	CAPE HAITIEN	D'Essex, A. W. ...	October 6.
HONDURAS	BELIZE	Braddick, G.	December 11.
		Kingdon, J.	November 11.

	£ s. d.
Peto, Miss S., Collected by, for <i>Dove</i>	3 7 6
W. A.	1 0 0
<i>Legacies.</i>	
Fenton, Mr. S., late of Cockfield	18 0 0
Macpherson, Mr., late of Perth	50 0 0
Madgwick, Rev. W., late of Bethnal Green	10 0 0
Murton, Mrs. Mary, late of Hawkedon	80 11 6
LONDON AUXILIARIES.	
Battersea, on account... Devonshire Square	9 8 2
Contributions, by Master and Miss French, for <i>Dove</i>	1 5 4
Do., Sunday School, for do.	0 8 0
Islington, Second Church—Sunday School Class, for <i>Dove</i>	0 10 0
Mazepond, on account... Regent Street, on account	9 0 0
Do., for <i>China</i>	36 12 10
	6 0 0
BEDFORDSHIRE.	
Bedford, Second Church—Contributions, for <i>Dove</i>	1 11 0
Biggleswade—Contributions, by Master H. Conder, for <i>Dove</i>	1 0 6
BERKSHIRE.	
Wokingham—Contributions, on account	18 17 4
BUCKINGHAMSHIRE.	
Buckingham—Contributions, for <i>Dove</i>	3 0 0
CAMBRIDGESHIRE.	
Gainlingay—Manning, Rev. E., for <i>Dove</i>	0 10 0
CORNWALL.	
CORNWALL, on account Saltash—Contributions	26 18 0
Do., for <i>Dove</i>	1 11 6
Truro—Contributions, for <i>Hatt</i>	0 11 6
	4 0 0
DERBYSHIRE.	
Walton on Trent—Tomlinson, Mr. W....	2 0 0
DEVONSHIRE.	
Bampton—Contributions	1 10 0
Do., for <i>Dove</i>	0 5 0
Chudleigh—Contributions, for <i>Dove</i>	2 0 0

	£ s. d.
Kingsbridge—Collections	5 17 8
Contributions	4 11 8
Sunday School, for <i>Dove</i>	1 4 0
Plymouth, George Street—Contributions, for <i>Africa</i>	4 0 0
Uppottery—Collection	1 5 0
DORSETSHIRE.	
Lyme—Collection	2 15 0
Parley—Contributions	1 1 0
DURHAM.	
Sunderland—Oliver, T., Esq., for <i>Debt</i>	5 0 0
ESSEX.	
Harlow—Contributions, for <i>Dove</i>	2 10 0
Loughton—Contributions	6 1 2
GLOUCESTERSHIRE.	
Coleford—Sunday School, for <i>Dove</i>	2 10 3
Eastington—Sunday School, for <i>Dove</i>	0 10 0
Nailsworth—Underhill, E. B., Esq., for <i>Debt</i>	5 0 0
HAMPSHIRE.	
Andover—Collections	5 2 3
Contributions	31 13 10
Do., Juvenile	1 10 7
Broughton—Collection	7 13 6
Contributions	4 4 3
Do., Sunday School	0 11 4
Guernsey—St. Martin's, Collection	1 14 10
St. Saviour's, ditto	1 16 8
Do., Contributions	1 17 6
	5 9 0
Exchange and expenses	0 16 6
	4 12 6
Romsey—Collection	6 7 10
Contributions	5 9 11
Do., for <i>Dove</i>	0 12 6
Wallop—Collection	2 5 0
Contributions	1 11 1
HEREFORDSHIRE.	
Kington	6 10 0
HERTFORDSHIRE.	
Boxmoor—Collections	5 1 10
Contributions	3 7 9
Do., Sunday School	0 4 6
Tring—Olney, D., Esq.	5 0 0

	£ s. d.
KENT.	
Eythorne—Contributions	2 6 8
Do., for <i>Dove</i>	1 1 4
Faversham—Contributions, for <i>Dove</i>	1 1 0
Greenwich, Lewisham Road—Contributions from a few friends and children	4 4 0
LANCASHIRE.	
Liverpool, Pembroke Chapel—Sunday Schools, half yearly subscription, for <i>Patna Orphan Refuge</i>	4 0 0
Manchester, Union Chapel—Sunday School, for <i>Enthalpy</i>	10 0 0
Do., for <i>Dove</i>	2 15 0
Rochdale—Kelsall, H., Esq., for <i>Jamaica Theological Institution</i>	50 0 0
Ulverstone—Contributions, for <i>Dove</i>	0 18 7
LEICESTERSHIRE.	
Leicester—R.	10 0 0
LINCOLNSHIRE.	
Hrocklesby—Contributions, for <i>Dove</i>	0 7 0
NORFOLK.	
Neatishead—Contributions, for <i>Dove</i>	1 5 0
NORTHUMBERLAND.	
Berwick—Collection	12 13 6
Contributions, for <i>Africa</i>	5 0 0
Do., Sunday School, for <i>Dove</i>	0 5 0
Do., do., Mrs. Makin's, for do.	1 0 0
	0 8 6
NOTTINGHAMSHIRE.	
Sutton on Trent—Collections	3 0 0
Contributions	3 10 0
Do., Sunday School	1 10 0
OXFORDSHIRE.	
Banbury—Clarke, Mr. C. ... A.S.	1 0 0
OXFORDSHIRE, on account	50 0 0
SHROPSHIRE.	
Bridgnorth—Collections	12 16 6
Contributions	11 13 0
Coalbrookdale—Contributions	7 5 0
Dawley Bank—Collection	2 0 0
Donnington Wood—Contribution	1 0 0

		£	s.	d.			£	s.	d.			£	s.	d.
Pontesbury—					SUSSEX.					FLINTSHIRE—				
Collection		1	2	0	Brighton—					Rhyd Galed—				
Contributions		1	11	2	Collection, Public					Contributions, from				
Wem—					Meeting		12	2	8	Colliers		1	10	0
Collection		0	15	6	Do., Boud Street					SOUTH WALES.				
Contributions		0	5	0	(part)		5	5	3	CARMARTHENSHIRE—				
Whitchurch—					Contributions		16	13	7	Newcastle Emlyn.....		10	6	0
Collection		5	17	3	Hastings—					Rhydwillym—				
					Collection		2	5	3	Collection		2	17	3
Acknowledge before		44	5	5	Sunday School		0	13	9	GLAMORGANSHIRE—				
		30	0	0	WARWICKSHIRE.					Cardiff—				
		14	5	5	Birmingham—					Bute Docks, Bethel				
SOMERSETSHIRE.					Swan, Rev. T., for Debt		5	0	0	Sunday School, for				
Bristol, on account		62	1	6	WILTSHIRE.					Dove.....		1	16	0
Minehead—					Melksham—					Bethany		0	16	4
Contributions, for					Juvenile Association		3	1	0	MONMOUTHSHIRE—				
Dove.....		0	10	0	Trowbridge—					Abergavenny—				
Weston Super Mare—					Page, Mrs.....A.S.		20	0	0	Contributions		0	18	0
Contributions, for					WORCESTERSHIRE.					Pembrokeshire—				
Dove.....		1	0	0	Stourbridge—					Bethabara—				
SUFFOLK.					Contributions, for					Collection		1	18	10
Barton Mills—					Dove.....		0	10	0	Contributions		1	15	0
Contributions, for					Yorkshire.					Do., Sunday School		6	8	8
Dove.....		1	0	0	Bramley—					for Schools		1	10	8
Eye—					Contributions		1	0	0	Hull—				
Collection		2	8	5	Toft, Mrs., for W. & O.		10	0	0	Ripon—				
Contributions		8	5	10	Earle, Francis, Esq.,					M.D.....		6	6	6
Do., Sunday School,					Scarborough, &c., on ac-					Society for Religious				
for Schools		1	10	8	count		50	0	0	Purposes.....		8	3	0
Horham—					Sutton—					Wright, Mrs. Dr.....		1	1	0
Collection		5	14	6	Collections.....		11	18	2	IRELAND.				
Sunday School		0	2	6	Contributions		1	4	10	Ballina—				
Ipswich, Stoke Green—					North Wales.					Contributions, for				
Contributions, for					ANGLESEA—					Dove.....		1	17	10
Dove.....		1	10	6	Holyhead—					Contributions, for				
Mildenhall—					Contributions		14	7	8	Dove.....		1	0	0
Collection		1	9	6	NORTH WALES.					Londonderry—				
Contributions		0	7	0	ANGLESEA—					Contributions, for				
Stradbrook—					Holyhead—					Dove.....		1	0	0
Collection		2	4	0	Contributions		14	7	8	SURREY.				
Contributions		4	9	0	Norwood, Upper		1	1	0	SURREY.				
Sutton—										Norwood, Upper		1	1	0
Sunday School		0	8	6										
SURREY.														
Norwood, Upper		1	1	0										

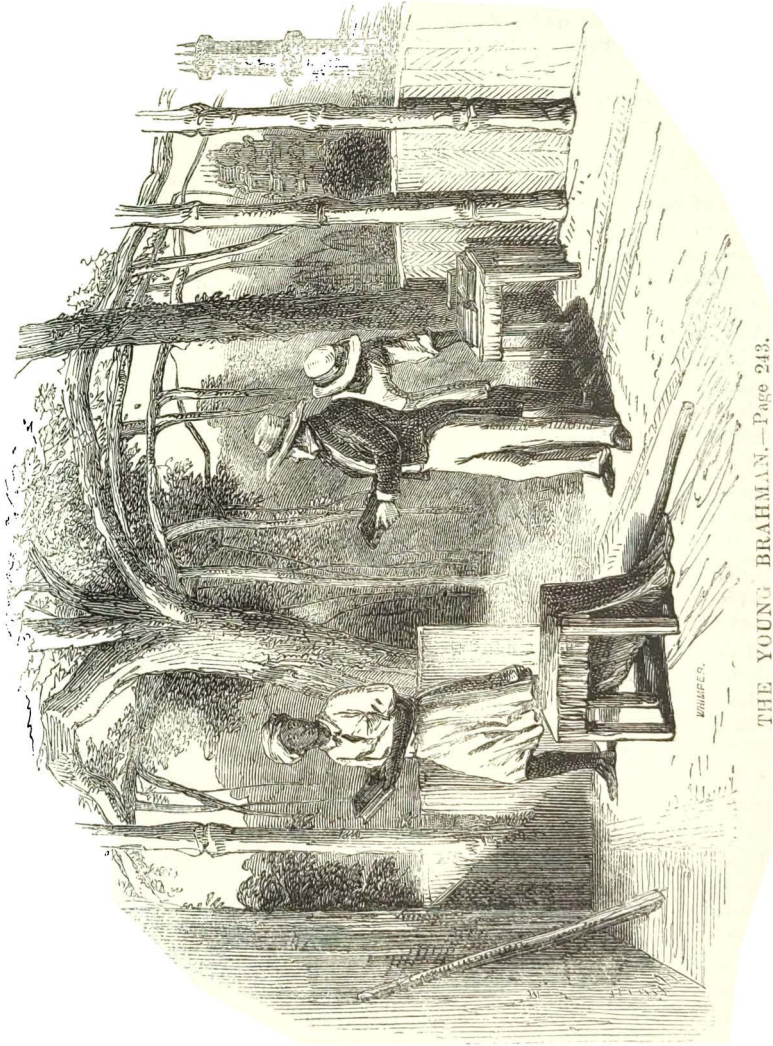
ERRATUM.

In the list of contributions in the Herald for January the amount of the collection from Libanus, Glamorganshire, should have been *nine* shillings, not *six*, as by the printer's error it is there stated.

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 CALCUTA, 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 (April 1849).



THE YOUNG BRAHMAN.—Page 243.

ASIA.

DACCA.

DEATH OF THE REV. O. LEONARD.

Mr. ROBINSON, writing under date the 28th of November last, announces the death of this excellent missionary as having occurred on the 23rd.

Mr. Leonard was one of those raised up by Providence in the country. He was a European converted under the ministry of Dr. Carey in 1808, and baptized on the 2nd of April, 1809, at which time he was represented in a letter to the Society as a singular monument of mercy. In the latter part of the same year he was appointed a deacon of the church in Calcutta, when it was stated that he had waded through uncommon temptations, which had left a deep impression of seriousness on his mind, and that he was a man of real piety and considerable intelligence, and very active among inquirers, especially the young.

In the following January Mr. WARD says, "Having read a letter from Mr. King relative to the success attending the schools at Birmingham, brother Leonard remarked that we might have a free school in Calcutta for the multitudes of poor country-born children who are in the most pitiable state of ignorance. I took up the hint, and proposed the consideration of it;" and thus originated the Benevolent Institution, which has since been the means of diffusing its benefits to thousands. Mr. Leonard undertook its superintendence, for which he appears to have been admirably fitted; and by his affectionate attentions to the children he very soon rendered it the means of exciting the desire of the parents, particularly the females, to attend the preaching of the gospel.

In a letter he particularizes one of his scholars as coming to him under very remarkable circumstances. He says, "Among the children just added to the school is Thomas, a distressed Malay boy introduced by Captain Williams, a subscriber to the Institution, who saved his life, with that of two other boys, who had been stolen from a neighbouring island for the purpose of being sold for food to the Battas, who are cannibals; they were at the time being fattened for slaughter."

In the year 1816, Mr. Leonard was appointed to occupy the mission station at Dacca, where his talents and attention to the Bengali and Persian schools immediately raised them from the depression under which they were labouring, and by subsequent reports the number of scholars appear to have been above 500. Here he continued for thirty-two years, faithful to his trust. "His labours," as Mr. Robinson justly states, "were for many years very great, almost beyond human strength." For some years he has been laid aside from active labour, which has been a source of great distress to him, but he rejoiced in the success of others, and the conversations of his missionary brethren on the efficacy of the atoning blood and the saints' prospect in a better world supported and animated his mind. After such conversations he would say, "Now I have something to think about during my sleepless hours." As his end approached he said repeatedly to his wife, in his figurative style, "I am going to Paradise—I am going to Paradise." He was interred in the mission burial ground in the spot he had himself marked out, "in the corner under the mango-tree," and his funeral sermon was preached by Mr. Robinson, who had travelled from Assam to attend him in his last hours, but who arrived too late to be recognized by him.

ADDITIONS TO VARIOUS CHURCHES.

The Calcutta Oriental Baptist for January contains the following gratifying intelligence.

Agra. One European female was baptized by Mr. Williams on the 5th of December.

Chitauru (near Agra). Mr. Smith writes that he had the pleasure of immersing two new converts from Hinduism on sabbath the 10th of December.

Narsigderchok (south of Calcutta). Three native brethren were baptized by Mr. Lewis at this station on the 17th of December.

Dum Dum. Two persons, one an East Indian, and the other a native female of the Madras Presidency, were baptized on a pro-

cession of their faith in Christ, by Mr. Lewis on the 24th of December.

Jessore. Mr. Parry, writing from Sâtberiyá under date of the 21st December, says, "You will rejoice with us that last sabbath fourteen converts were baptized in two villages, and on the following day three more made a public profession of their faith. Most of these converts have been hearing the gospel for years, others for some months, and have been under serious impressions for a long time."

DELHI.

From a letter from Mr. THOMPSON, we extract the following interesting information respecting a missionary tour in which he has been engaged.

Visit to Garhmukteshwar Fair.

Nov. 4th, 1848. Here I am, through mercy, another year, to meet and labour among the multitudes drawn hither at this season of the year to bathe in the Ganges, in the expectation of washing away their sins and being saved; and I pray it may be my happiness to labour with earnestness in making known the truth, and in seeking to apply it to the condition of my hearers.

At Dasna, as I passed a day in the serai, I was happy in being recognized by a well-spoken, respectable Muhammadan, who, being no stranger to our books, earnestly desired to have more, and as soon as he received and carried them to a party of his friends, I saw them eagerly take and open them, to acquaint themselves with their contents. At Hauper there were a number of applicants for the words of Jesus, and they were thankful for the smallest portions given them. Inquiry may be promoted and knowledge diffused by these distributions among persons who seem not to have met with our books before. I here had the opportunity of worshipping with three individuals who by their situation are destitute of the public means of grace.

At this place, where I arrived to-day, I met with an uncommonly attentive reader of our books in a Muhammadan, who sat for hours patiently perusing them. Others from Bijnour came, and took books, for which they seemed thankful but did not stay long. Two Sikhs from Shahabad beyond Umbaléh, came, read, and took books, and desired to know their purport. I gave them a brief history of redemption, stated the objects of missionary labours, and the divine purpose of subjecting all mankind to the faith of the gospel, and

leading them to confess that Jesus alone is the Saviour of the world. The men owned that they had taken our books from Hurdwar with the intention of reading them, but were dissuaded by brahmans and others who spoke against them. I said their trade in the souls of men was in danger. The men resolved to read and fully understand the books now.

On the 6th a good number attended to hear and take books, and have a better understanding of their purport. Some think that the contents of our books agree with certain portions of their shastras, and therefore profess to esteem them; while others will have nothing to do with them, as being contrary to generally received opinions and practices.

An interesting youth.

A young brahman of Garh, named Hazári, said he had a great esteem for our books, greater than that of scores who had taken books from me year after year; and in proof of his assertion he went home and brought forward a copy of the Hindi New Testament, which he said he had had six years, and that his father had brought it from Delhi for him; he had this book carefully wrapped in a judan or cloth case. Perceiving the binding to be injured, and that the edition was of 1818, I offered to exchange it for a copy of more recent date, but he seemed startled at the idea of parting with it, though it was to exchange it only. "No," he said, and took up the book in a fright, as if it would be taken away from him. I wish I had the whole of the Old Testament to gratify him with the gift of it; yet if he believes to the saving of his soul, what more does he need of divine writ to assure him of salvation through the Lord Jesus Christ? He is, however, young, and if

his life should be spared, and he continue to love the sacred writings, he may yet meet with the entire volume of God's word, and thereby have his joy increased in God's salvation, which appears to be the object of his search. A young Hindu pupil of the Rev. Mr. Moore's school at Agra, seemed anxious to become fully acquainted with the meaning of the New Testament, and when presented with a comment on the parables of our Lord, was very glad, and said, "This is what I want! I wish to understand the New Testament."

A little brahman boy of Delhi recognized me, and asked for a book, on which I offered him a tract: he refused it, and said he wanted a gospel, the book of glad tidings! Oh, that this would become the general desire and anxious wish of all the youth of India, even to have the gospel, whether preached or in its written form.

Missionary efforts.

A few Punjabis who are located near us, have been amongst the most attentive of our hearers these three days. On the 7th and 8th we were much distressed by fierce west winds and sand storms, which through a great part of the day hindered our doing any thing satisfactorily; but some scores of men came to us at different times, and particularly at the close of these days. We read, discoursed, and prayed and sang at proper periods. Some few bairágis, who are mad upon idols, when the declaration against idolatry began to be read, rose and went away, while the rest of the hearers continued to the last, seemingly impressed with what they had heard, though every thing was contrary to their views and practice. The greater part of those who heard were strangers to the doctrine of our books. One man, a Muhammadan, was desirous to receive our controversial tracts. On the 9th and 10th we had greater numbers to hear the word, ask for the New Testament and parts of the Old. Most of the latter were Muhammadans from Umroha, Chundansi, Bijpou, and Moradabad; and they were anxious also for controversial books and tracts, which they had heard of or seen. Many Hindus also were desirous of Dr. Wilson's examination of their shásters. Of the successive crowds that came to us, numbers were unable to read, and had come only to hear, and so contentedly sat down to listen to the reading, conversation, or discourse. Some made inquiries, and a few pandits and brahmans joined in singing the Artee or Adoration of Jesus. Numbers heard of the Saviour for the first time, and to several the account appeared to be glad tidings, and worthy of further inquiry, which they hoped to prosecute with the books they had in hand. The ignorance of some people, Muhammadans and Hindus, is very great as to the kind of books we offer them; some of the former

asking with great seriousness for the Qurán, and not a few of the latter for some one or other of their shásters! and when informed that the books are solely of the Christian faith, and distributed with the view of disseminating the knowledge of that faith, in order to lead all men of all castes to believe in Jesus our Saviour, and look for salvation to him, they stare, and cannot be made to believe that God has sworn that to Jesus every knee should bow, and to him every tongue confess that he is Lord, to the glory of God the Father.

Effects of former efforts.

11th. The multitudes have bathed, and are going away, this being the day of the full moon. There have been numerous parties to-day also, both to hear and take books, and the desire for both is rather on the increase. Great numbers have heard, but certainly a very small portion of the people of the fair. Still it is matter of thankfulness that so many have heard the word, and some hundreds taken the books and tracts offered for their consideration. I have had evidence at this fair that the books and tracts of former distributions have, in some instances, been preserved, and I may venture to express my hope that those now so ardently desired and so eagerly taken by numbers, will, to a certain extent be preserved in the homesteads of the recipients, and the contents of them engage their attention and occupy their thoughts. It was in this way in years past that the seed of the word was sown, and in a few honest and good hearts it yielded the fruits of faith, love, and obedience. By humble prayer we are led to look for the like results, when the truth shall have purified the heart, and the Spirit of grace have deigned to perform his office; and may it be our happiness to learn in the course of time, that some poor soul has been awakened by the efforts of this season, by the slow operation of the truths of revelation, and by the power of God the Spirit. Of this, however, I may be sure, that of those who heard the word, numbers carry away with them a knowledge of divine truth they never possessed before; and some few, a correct view of the way of salvation and its relation to the various forms of religion in the country. There are also those at this fair, who are departing to their homes with an increased desire for our books, and whom it was difficult to satisfy with the portions available for them. Muhammadan applicants seem hardly satisfied without each having the Pentateuch and New Testament entire, and pandits among the Hindu applicants are equally urgent for the account of our Saviour's birth, its date, the country where and the people among whom he became incarnate. The generality of the people, Hindus in particular, like tracts, and some go away satisfied with a single tract, the contents of which may have particularly

interested them. A few brahmans seemed not indisposed to embrace Christianity, but found their future means of support to be a great difficulty, from their never having learnt a trade, and having been the objects of adoration of the other three classes of the Hindus. They ask for support by an assignment of land, on the part of government, or a pension equivalent to their gains as family-priests, and then they say they will be free to embrace the gospel. The examples of individuals and families, and tribes, are before their eyes, who under the Muhammadan emperors renounced the faith of their fathers, and were rewarded as above stated; but they have yet to feel the operation of a new principle, the love of Christ, leading them, without benefit or reward, to forsake all for the honour that cometh from God only, by believing in and following Christ, according to his word. It is true that this principle has been developed in several instances at the various missionary stations where the heathen or Muhammadans have given themselves up to God in the gospel of his Son, but the light reflected by such instances has been, in general, a dim light, and its lustre has been tarnished by human infirmity. Yet this divine principle will prevail, will satisfy observers of its heavenly origin and blessed effects; and lead them first to admire, and then to lay open their hearts to the admission of this principle, the love of Christ, and convince others of its

superiority to the sordid motives that now prompt some worldly minds to barter for a Christian profession.

Scriptures, &c., distributed.

The scriptures and tracts distributed this season amount to upwards of two thousand eight hundred, the former consisting of volumes of the scriptures, such as the entire New Testament, the Psalms, and the Gospels, and Acts, and smaller portions, as the Proverbs, Genesis, and Exodus, and Isaiah and Daniel, and the separate gospels. The tracts were single, and stitched together.

	Vols.	Gospels.	Tracts.	Total.
Arabic	2	...	...	2
Persian.....	28	150	200	378
Urdu	20	200	300	520
Hindi.....	61	400	1166	1627
Sanskrit.	35	150	14	199
Bengali	10	...	43	53
Punjabi.....	3	18	53	74
Grand Total....	159	918	1776	2853

It is my earnest prayer that these precious depositories of divine truth may not have been distributed in vain, but, under the Spirit of grace, serve to diffuse the knowledge of Him who shall justify many.

WEST INDIES.

JAMAICA.

SALTER'S HILL AND MALDON.

A letter has been received from Mr. DENDY, dated the 3rd of January, giving a very satisfactory account of the progress of education in the schools connected with his station. He says—

Sunday schools.

There has been a considerable improvement in the Sunday schools during the past year in the attendance both of teachers and scholars. There are still difficulties with which we have to contend, but which it is hoped by steady perseverance will be surmounted and overcome. Education is generally progressing. There are now in these schools 269 reading in the sacred scriptures, and the scripture classes are committing to memory the portions of scripture arranged and published by the Sunday School Union. These are generally repeated to the minister previously to the commencement of public service on Sunday morning. The teachers of the four schools meet in union once in four months, when the state of the schools comes under review, and

discussions take place, having for their object the promotion of their efficiency and usefulness. These meetings promise to become very beneficial to the schools.

The Sunday school at Salter's Hill appears to consist of 263 children and eighty-nine adults, who are instructed by seventeen teachers, who meet once a month for the purpose of transacting the business of the school, and once a fortnight for three hours on a Saturday morning for self-improvement, when the sacred scriptures and books of a useful character are read, and other exercises attended to calculated to increase their stock of useful knowledge.

The Sunday school at Maldon appears to consist of 140 children and ninety-eight adults, instructed by fourteen teachers. Teachers' meetings of the same character as those at Salter's Hill are held here, and the incon-

venience which has been experienced from the room being used also as a place of worship, is removed, the congregation now occupying a newly erected place of worship. In connexion with this school, one of the teachers has opened a school three evenings in the week at Hines Mountain, which is attended by sixteen children.

HAITI.

A letter has been received from Mr. WEBLEY, dated Jacmel, the 6th of February, containing information which will, we doubt not, gratify all our readers; and not having room for the whole, we will present an abstract rather than defer the noticing it.

It states, first, that he and Mrs. Webley have returned from a visit to Jamaica, and that the voyage has been blessed to the restoration of the health of both of them.

Secondly. That the political state and prospects of the island have undergone a great change for the better, and now assume a brighter aspect than they have for some time past.

Thirdly. That the schools have been resumed with numbers equal to those of which they before consisted.

Fourthly. That there is much in the congregation calculated to afford encouragement: that there is reason to believe several individuals to be the subjects of converting grace; that having baptized one candidate previously to sailing for Jamaica, he is about to baptize three more, one of whom has been for some time in the habit of inviting his neighbours into his house on the Lord's day morning, and reading and explaining to them the scriptures, for which Mr. WEBLEY considers him well qualified; and that there are several others whom he considers as in a hopeful state.

Fifthly. Mr. WEBLEY presents an application, in our opinion a very cogent one, to his fellow Christians in Great Britain to provide his congregation with a chapel, there being no difficulty in rendering the tenure secure, which had been conceived by some to be the case in consequence of the law preventing foreigners holding landed property. This application he urges on several grounds. 1. That the house, of which the room used as a chapel forms a part, is situate in a market-place, the noise and confusion of which (very far beyond those of an English market) are so intolerable as to compel the closing of every door and window in that part of the house which is surrounded by the market, during the whole of the service, but that even with the doors and windows closed, the worship is frequently interrupted by the shouting and cursing of persons at the doors, and the jingling of money on the window-sills, sometimes by all the noises together, forming, to use a common expression, a perfect Bedlam. 2. That the house, of which the room used as a chapel forms a part, is completely at one end of the town, which contains a scattered population of 7000, and that the distance from the centre of the town and the lamentable indisposition to exertion prevent the attendance of those who have not learned to appreciate the worth of gospel truth. 3. That the class among whom they are called to labour feel a very strong prejudice against worship conducted in a dwelling-house. 4. That the room used as a chapel is also employed as a school-room, and that the desks and benches have in consequence to be removed two or three times a week; that great difficulty is frequently felt in procuring persons to remove them at the time required, and the missionary family have to perform that work themselves, thus employing time and strength which are valuable for more important purposes, and producing an exhaustion immediately before divine service, which it is highly desirable to avoid; and, further, that this continual removal is attended not only with trouble and expense, but with injury to the articles removed, so that some of them are already rendered unfit for use, and their renewal at an expense of fifty or sixty pounds must be looked for every three or four years.

Mr. WEBLEY states that a chapel capable of containing a congregation of 300 might be built for about £500; that it is not improbable the land would be granted as it has been on another occasion, by the government; that he expects a contribution of about £50 from the churches in Jamaica, and is about to make exertions in Haiti, so that if he could rely on from £250 to £300 from home, the object which he represents to be so important, in which we fully concur with him, would be accomplished.

HOME PROCEEDINGS.

JUVENILE MISSIONARY ASSOCIATIONS.

The Young Men's Missionary Association recommend the following rules for the guidance of those who feel interested in the formation of Juvenile Auxiliaries.

1. That a juvenile missionary auxiliary be formed in connexion with each Sunday school, and that the young people of the congregation be invited to co-operate.

2. That the auxiliary be conducted by a committee consisting of the whole of the teachers, and that the business of the auxiliary form a part of the business at the ordinary teachers' meetings.

3. That the pastor be requested to become president, the superintendent of the school treasurer, and the secretary or librarian secretary, if they should be able to give the time which is requisite.

4. That the accounts be kept by the secretary in a book provided for the purpose, the subscriptions transmitted to the parent society, quarterly, and the accounts audited annually by two members of the auxiliary.

5. That the subscriptions received be purely the free-will offerings of the children, that they be received by the teachers in their respective classes every Sunday in the missionary box, each child being invited to contribute one farthing per week, if so disposed.

6. That the young persons of the congregation, and some of the senior scholars, whose interest in missionary objects is ascertained, be furnished with collecting books in which to enter the names of subscribers, and boxes to receive their subscriptions, and that the amount be returned to the secretary monthly.

7. That the subscriptions received be devoted to some special field of labour, such as the schools connected with a particular missionary station.

8. That a missionary working class be formed in connexion with each auxiliary, or, where it is thought advisable, two; one for the young persons of the congregation, and the other for the scholars; that they meet once a fortnight, or once a month, as may be found most expedient, the female teachers conducting the classes and reading extracts from the Juvenile Missionary Herald, or some other interesting work; the expense of the materials for work being defrayed from the funds of the auxiliary, if not otherwise provided for.

9. That missionary information be constantly placed before the members of the association, and that the Juvenile Missionary Herald be furnished gratuitously to every regular subscriber.

10. That a monthly address on Christian missions be delivered in the school on a Sunday afternoon, after which a missionary prayer meeting shall be held for half an hour.

11. That a quarterly missionary meeting be held in conjunction with each auxiliary society, the parents of the children, young persons of

the congregation, and all the scholars being invited to attend, when addresses shall be delivered, a different field of missionary labour, such as India, Africa, China, &c., being selected for each successive meeting.

12. That an annual meeting of the auxiliary be held, when a report of the past year shall be presented, and resolutions of a simple and earnest character proposed.

13. That the meetings commence punctually at the time announced, and close within two hours; that they commence with singing and prayer, and that one or two appropriate verses be sung between each address—no address to occupy more than twenty minutes.

The "Young Men's Missionary Association" feel it desirable to impress on their friends who are teachers, that whatever is given by the children should be their own free-will offerings, contributed from an interest in missions, and in order to this, that they should inform the children of the miserable state of the heathen, especially of the young; that they should be made to feel, as far as possible, the value of their own souls, and the greatness of those privileges by which they are themselves distinguished from the children of heathen parents, and that care should be taken to guard against the idea of preference being shown to those children who contribute. Many may be willing who may not be able. It is hoped that such an interest may be excited, that the 150 day and Sunday schools connected with the various missionary stations may at no distant date be entirely supported by the children in our schools. A contribution of a farthing per week from each scholar would effect the object.

But in order to excite this interest preparation will be requisite on the part of those who conduct the meetings. They must furnish themselves with information of the country, its features, climate, productions, &c., and the character and customs of the people, particularly with reference to their state of heathenism, and to illustrate such addresses a large map of the world, and also drawings, rejected idols, and as many objects peculiar to those countries as can be obtained should be provided and explained to the meeting. In order the better to accomplish this a missionary museum, to which access can be had, is felt to be indispensable, and the association have determined to take immediate steps for the formation of one, in which they hope their friends will kindly and promptly aid them by the donation of articles of the nature referred to, which will be thankfully received at the Mission House, Moorgate Street.

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 19th, at eleven o'clock.

ANNUAL SERMONS, APRIL 19th & 25th.

The Committee have much pleasure in announcing that the annual sermons on behalf of the Society will be preached by the Rev. JAMES SHERMAN, of London, and the Rev. OCTAVIUS WINSLOW, of Leamington. The former will preach at Surrey Chapel on the evening of Thursday, April 19th, and the latter at Bloomsbury Chapel, on the morning of Wednesday, April 25th.

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

SERMONS, LORD'S DAY, APRIL 22nd.

The following are the arrangements (so far as completed) for April 22nd.

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

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road	Rev. W. Young.....	... ..	Rev. R. G. Lemaire
Austin Street, Shoreditch	Rev. A. M. Stalker	Rev. W. Miall*	Rev. H. Dowson
Battersea	Rev. J. Paterson ...	... ..	Rev. J. C. Butterworth
Blandford Street	Rev. H. Dowson	... ..	Rev. T. Winter
Bow	Rev. J. Webb .....	... ..	Rev. H. S. Brown
Brentford, New	Rev. J. Clarke .....	... ..	Rev. J. Clarke
Brixton Hill (Salem Chapel)...	Rev. T. T. Gough...	... ..	Rev. J. H. Hinton, M.A.
Bloomsbury	Rev. J. H. Hinton, M.A.	... ..	Rev. W. Brock
Camberwell	Rev. J. Leechman, M.A.	Rev. R. H. Marten*	Rev. S. Nicholson
Chelsea, Paradise Chapel	Rev. R. Roff .....	... ..	Rev. Dr. Godwin
Church Street, Blackfriars.....	Rev. J. C. Butterworth	... ..	Rev. J. Bigwood
Deptford, Lower Road	Rev. A. Major .....	... ..	Rev. A. Major
Devonshire Square	Rev. W. Brock	... ..	Rev. N. Haycroft, M.A.
Eagle Street	Rev. F. Overbury ...	... ..	Rev. Dr. Acworth
Eldon Street.....	Rev. B. Williams	Rev. B. Price.....	Rev. B. Williams
Gravesend, Zion Chapel.....	Rev. E. S. Pryce, B.A.	... ..	Rev. E. S. Pryce, B.A.
Greenwich, Lewisham Road ...	Rev. J. Russell .....	... ..	Rev. R. H. Marten
Hackney	Rev. Dr. Cox	W. H. Watson, Esq.*	Rev. T. F. Newman

PLACES.	MORNING.	AFTERNOON.	EVENING.
Hammersmith	Rev. T. Winter .....	... ..	Rev. J. Leechman, M.A.
Hampstead, 1st Church (15th)	Rev. J. Castleden ...	... ..	Rev. J. Castleden
Harefield .....	... ..	... ..	Rev. Dr. Murch
Harlington	Rev. G. W. Fishbourne	Rev. G. W. Fishbourne	... ..
Hatcham	Rev. C. Stovel .....	... ..	Rev. J. Russell
Henrietta Street	Rev. T. D. Reynolds	... ..	Rev. T. D. Reynolds
Highbate	Rev. C. E. Birt, M.A.	... ..	Rev. C. E. Birt, M.A.
Homerton	Rev. D. Curtis .....	... ..	Rev. D. Curtis
Hoxton, Buttesland Street.....	Rev. J. Rothery ...	... ..	Rev. J. Webb
Ilford.....	Rev. W. B. Bowes	... ..	Rev. J. Woodard
Islington Green	Rev. J. T. Wigner	... ..	Rev. J. Paterson
John Street, Bedford Row.....	Rev. S. Nicholson...	... ..	Rev. Geo. Wilkinson
Kennington, Charles Street ...	Rev. C. Attwood ...	Rev. R. G. Lemaire	Rev. C. Attwood
Kensall Green .....	... ..	... ..	Rev. B. Swallow
Kensington	Rev. W. G. Lewis...	... ..	Rev. J. Branch
Keppel Street	Rev. J. Berg	Rev. J. Angus, M.A.	Rev. T. T. Gough
Maze Pond	Rev. R. H. Marten, B.A.	... ..	Rev. C. M. Birrell
New Park Street.....	Rev. C. Elven	Rev. C. Elven*	Rev. A. M. Stalker
Poplar	Rev. Samuel Green	... ..	Rev. F. Overbury
Prescot Street, Little	Rev. T. F. Newman	... ..	Rev. C. Stovel
Regent Street, Lambeth.....	Rev. F. Tucker, B.A.	Rev. W. Fraser* ...	Rev. W. Fraser
Rouford	Rev. H. S. Brown ...	Rev. E. Davis .....	... ..
Salts' Hall	Rev. S. J. Davis ...	... ..	Rev. F. Tucker, B.A.
Shacklewell	Rev. Dr. Godwin ...	... ..	Rev. J. Cox
Shakespeare's Walk	Rev. Jos. Green.....	... ..	Rev. Jos. Green
Shoreditch, Ebenezer Chapel...	Rev. W. H. Elliott	... ..	Rev. W. H. Elliott
Shouldham Street, Paddington	Rev. W. F. Burchell	Rev. J. Phillips* ...	Rev. R. W. Overbury
Spencer Place (May 10).....	Rev. J. Peacock ...	... ..	Rev. J. Angus, M.A.
Stepney College Chapel	Rev. Dr. Hoby .....	... ..	Rev. Samuel Green
Stratford, Enon Chapel	Rev. W. Ward .....	... ..	Rev. W. Ward
Tottenham	Rev. C. M. Birrell	... ..	Rev. R. Wallace, M.A.
Unicorn Yard, Tooley Street...	Rev. W. H. Bonner	... ..	Rev. W. H. Bonner
Vernon Chapel	Rev. Dr. Acworth...	Rev. O. Clarke* ...	Rev. W. F. Burchell
Walworth, Lion Street	Rev. N. Haycroft ...	Rev. John Branch*	Rev. J. T. Wigner
Walworth, Horsley Street	Rev. G. Lemaire ...	... ..	Rev. W. B. Bowes

PLACES.	MORNING.	AFTERNOON.	EVENING.
Wandsworth.....	Rev. E. R. Hammond	... ..	Rev. W. Ball
Waterloo Road.....	Rev. J. Branch .....	... ..	Rev. W. G. Lewis
Wild Street, Little	Rev. C. Woollacott	... ..	Rev. E. R. Hammond
Windmill Street, Hope Chapel	Rev. J. A. Wheeler	... ..	Rev. J. Rothery
Woolwich, Queen Street .....	... ..	... ..	Rev. C. Elven

Collections will be made after these services.

ANNUAL MEETING OF JUVENILE AUXILIARIES, APRIL 23rd.

The following annual meetings of the young friends of the Society will be held on Monday April 23rd. The chair will be taken at each place at two o'clock in the afternoon. The hymns to be sung on the occasion will be found in the *Juvenile Herald* for April.

PLACE.	CHAIRMAN.
Bloomsbury Chapel . . .	Rev. WILLIAM BROCK.
Surrey Chapel . . .	Rev. F. A. COX, D.D., LL.D.
Bishopsgate Chapel . . .	Rev. J. C. GALLOWAY.

Lord's Day Afternoon Services for the Young will be found mentioned in a foregoing list.

ANNUAL MEETING OF MEMBERS OF THE SOCIETY, APRIL 24th.

A General Meeting of the members of the Society will be held at the Mission House, Moorgate Street, on the morning of Tuesday, the 24th 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 26th and 27th.

The annual public meeting of the Society will be held in EXETER HALL, STRAND, on Thursday, the 26th of April: the chair will be taken by S. MORTON PETO, Esq., M.P. at ELEVEN 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 27th. The chair will be taken by J. HOWSE ALLEN, 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 pleasure in making the necessary arrangements.

Mr. Peto begs to acknowledge the receipt from K. F. M. of £150, which he has much pleasure in appropriating in accordance with K. F. M.'s request—

To the Baptist Missionary Society	£100
To the Bible Translation Society	30
To the Baptist Irish Society	20

Mr. Angus begs to acknowledge the receipt from "Onward," of twenty pounds, to be appropriated to the purchase and distribution of New Testaments in Vienna, Rome, Paris, and Brittany. He will at once arrange for the distribution of five pounds' worth at Vienna and in Brittany respectively, under the superintendence of Mr. Oncken and of Mr. Jenkins. Similar arrangements will be made at Paris and Rome as soon as some friend can be found to whom the work of distribution may be entrusted.

"Onward" affectingly appeals to the principle so well recognized by the founders of our Mission—Expect great things and attempt great things—and asks why we are not carrying out that principle on the continent. Openings abound on every hand, and we can but repeat the question, and pass it on to our friends—Why are we not expecting much and attempting much in Europe?

"Onward's" gift is the more cheering as he is himself suffering from the changes which he hails as so favourable for the diffusion of truth.

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.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Merrick, J.	November 1.
	CLARENCE	Saker, A.	December 4.
AMERICA	MONTREAL	Cramp, J. M.	February 1.
ASIA	BENARES	Small, G.	January 3.
	CALCUTTA	Dannenberg, J. C. A.	December 20.
		Lewis, C. B.	January 6.
		Robinson, W.	December 28.
		Thomas, J.	January 6.
		Wenger, J.	January 6.
	COLOMBO	Davies, J.	January 15.
	DELHI	Thompson, J. T.	January 4.
	ENTALLY	Pearce, G.	January 8.
	HOWRAH	Morgan, T.	December 27.
	JESSORE	Parry, J.	January 19.
	KANDY	Allen, J.	January 12.
		Dawson, C. C.	January 13.
	MADRAS	Page, T. C.	January 13.
	MUTTRA	Phillips, T.	January 2.
	SAUGOR	Makepeace, J.	January 4.
BRITTANY	MORLAIX	Jenkins, J.	Feb. 14, March 7.
HAITI	JACMEL	Webley, W. H.	February 9.

JAMAICA	CALABAR	Tinson, J.	Jan. 13, Feb. 3.
	JERICHO	Cornford, P. H.	February 7.
	KINGSTON	McCulloch, J.	February 7.
	MONTEGO BAY	Vaughan, S. J.	January 18.
		Williams, T.	January 17.
	PORT MARIA	Day, D.	February 14.
	SALTER'S HILL	Dendy, W.	January 16.
	STEWART TOWN	Dexter, B. B.	January 17.
	STURGE TOWN	Hodges, S.	January 18.
TRINIDAD	PORT OF SPAIN	Cowen, G.	January 18.

ACKNOWLEDGMENTS.

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

- Mr. Blyth, Langham, for a parcel of magazines;
- Mr. Charles Godwin, Bath, for a parcel of magazines;
- Ladies at Salters' Hall and Salem Chapel, Brixton, for a box of clothing, &c., for *Female Orphan Refuge, Patna*;
- Blyth Foster, Esq., and Mrs. Seymour, Biggleswade, for a bale of clothing, &c., for *Western Africa*;
- Mr. John Hill, for a parcel of pamphlets and newspapers;
- Miss Elizabeth Howard, Tottenham, for a parcel of bibles, &c., for *Martha Vitou, Fernando Po*.

The best thanks of the Committee are presented to the British Schoolmaster, Amersham, for a pulpit bible, for the use of the church at *Clarence, Fernando Po*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of February, 1849.

£ s. d.		£ s. d.		£ s. d.	
<i>Annual Subscriptions.</i>		Knight, Mrs.	0 5 0	LONDON AND MIDDLESEX	
Allen, J. H., Esq.	2 2 0	Meredith, Mr. J.	1 1 0	AUXILIARIES.	
Ball, Miss	1 1 0	Murch, Rev. Dr.	2 2 0	Cumberland Street, box	0 2 3
Hall, A. M., Esq.	1 1 0	Nash, W. W., Esq.	1 1 0	Devonshire Square—	
Barnes, Robert, Esq.	1 1 0	Nash, Mrs. W. W.	1 1 0	Contributions, for	
Beddome, Wm., Esq.	1 1 0	Overbury, Mr. B.	1 1 0	Dove	3 4 6
Beddome, R., Esq.	1 1 0	Pewtress, Thomas, Esq.	1 1 0	Harlington—	
Benham, J. L., Esq.	2 2 0	Phillips, Miss	1 0 0	Juvenile Missionary	
Benham, James, Esq.	1 1 0	Pontifex, R., Esq.	1 1 0	Society, Overberg	
Blight, Mr. G.	1 1 0	Porter, Miss	0 5 0	House (moiety)	1 5 0
Bousfield, J. R., Esq.	1 1 0	Ridgway, T., Esq.	5 5 0	Shouldham Street—	
Cartwright, R., Esq.	5 0 0	Rippon, Mrs. T.	5 0 0	Contributions	5 0 0
Chandler, B., Esq., Sherborne	3 3 0	Rouse, W., Esq.	0 10 6	Staines—	
Collins, W., Esq.	5 5 0	Saunders, Mrs.	1 1 0	Collection	3 17 4
Deane, Messrs. G. & J.	3 3 0	Smith, Miss R.	1 1 0	Contributions	2 10 6
Dennis, S., Esq.	1 1 0	Spalding, Mr. T.	1 1 0	Do., Sunday School,	
Dunt, T., Esq.	1 1 0	Walkden, John, Esq.	1 1 0	for Dove	0 8 6
Dunt, John, Esq.	1 1 0	<i>Donations.</i>		Vernon Chapel—	
Elgood, Miss	0 10 6	B. I., for Africa	1 0 0	Sunday School	3 3 1
Francis, Mr., Wellington Street	1 1 0	Eöthen, for Java	0 10 0	Do., for Dove	0 2 2
Fraser, Mrs. R., Inverness	1 1 0	H. M.	1 0 0	; BEDFORDSHIRE.	
Gardiner, Mr. W. B.	1 1 0	Jacobson, Miss, for Debt	1 0 0	Leighton Buzzard—	
Gibbs, F. N., Esq., Plymouth, two years	2 2 0	Lowe, George, Esq., for Debt	10 0 0	Flanders, Mr. M. W.	0 10 0
Giles, W., Esq.	1 1 0	O. M., for West Indies	1 0 0	Roxton—	
Haddon, Mr. John	2 2 0	R. H., for Debt	1 0 0	Contributions	6 10 0
Hodge, Mr. John	1 1 0	R. S., for India	1 0 0	Do., for Dove	0 15 0
Jacobson, Miss, for Colonies	1 0 0	<i>Legacy.</i>			
		Reynolds, Mrs., late of Ilcham	9 16 6		

BERKSHIRE.	£	s.	d.
Newbury—			
Collections.....	9	3	6
Contributions	22	4	6
Do., Sunday School	1	3	5
Sunninghill—			
Collection	0	14	4
Contributions	2	13	8
Do., for Dove.....	1	1	0
Windsor—			
Collection	7	0	0
Contributions	6	12	0
Do., Sunday School			
for Dove	1	0	0

BUCKINGHAMSHIRE.	£	s.	d.
Amersham—			
Contributions, for			
Dove.....	0	14	0
Buckingham—			
Collection	16	8	0
Chesham—			
Contributions, for			
Dove.....	1	0	0
Colnbrook—			
Collection	3	10	6
Crendon, Long—			
Collection	2	10	0
Contributions	2	9	6
Datchet—			
Collections.....	2	3	0
Contributions	1	14	0
Do., for Dove.....	0	10	0
Do., Sunday School	0	5	0
Haddenham—			
Collections	4	18	5
Contributions	7	17	2
Mursley—			
Sunday School	0	12	0
Seer Green—			
Collection	0	14	9
Towersey—			
Collection	3	4	9
Sunday School	0	7	11
Wraysbury—			
Collection	1	17	7
Contributions	3	2	5

CAMBRIDGESHIRE.	£	s.	d.
Cottenham, First Church—			
Sunday School, for			
Dove.....	1	0	0
Gamlingay—			
Collection	4	13	4
Contributions	0	18	6
Do., Sunday School	0	1	6
Swavesey—			
Contributions, for			
Dove.....	1	0	0

CORNWALL.	£	s.	d.
Launceston—			
Contributions, for			
Dove.....	1	10	0

CUMBERLAND.	£	s.	d.
Maryport—			
Collections.....	6	7	0
Contributions	8	10	8
Do., for Dove.....	1	15	4
Whithaven—			
Collections	7	6	4
Contributions	3	10	0
Do., for Dove.....	1	0	0
Do., for Schools.....	1	0	0

DEVONSHIRE.	£	s.	d.
Devonport, Morice Square—			
Collections.....	11	10	0

	£	s.	d.
Contributions	15	5	0
Do., for Dove.....	2	14	6
Do., Sunday School,			
for do.....	0	17	6
Acknowledged before	30	7	0
	20	0	0
	10	7	0

Newton Abbott—			
Sunday School, for			
Dove.....	0	10	0
Plymouth, George Street—			
Sunday School, for			
Dove.....	1	17	6
Tiverton—			
Contributions, for			
Dove.....	1	10	0

DORSETSHIRE.	£	s.	d.
Bridport—			
Contributions, for			
Dove.....	0	13	0

DURHAM.	£	s.	d.
Houghton le Spring—			
Contributions, for			
Dove.....	1	0	0

ESSEX.	£	s.	d.
Ilford—			
Contributions, for			
Dove.....	0	13	0
Thaxted—			
Contributions, for			
Debt.....	1	5	0

HAMPSHIRE.	£	s.	d.
Portsmouth, &c., on account	60	0	0

HEREFORDSHIRE.	£	s.	d.
Fownhope—			
Collection	1	3	6
Contributions	0	10	6
Do., Sunday School,			
for Dove	0	11	0
Gorsley—			
Sunday School	1	3	0

KENT.	£	s.	d.
Borough Green—			
Contributions	3	5	0
Do., for Dove.....	1	0	0
Edenbridge—			
Collection	4	10	0
Gravesend, Zion Chapel—			
Sunday School	1	0	0
Greenwich, Lewisham Road—			
Contributions, for			
Dove.....	0	10	0
Town Malling—			
Collections.....	10	5	6
Contributions	3	0	6
Do., for Dove.....	1	5	0

LANCASHIRE.	£	s.	d.
Liverpool, on account... ..	45	0	0
Contributions, for			
Patna Orphan Re-			
fuge	4	0	6
Oldham—			
Collections, two years	30	8	1
Contributions, do.....	13	2	10
Cheetham, Mr. James,			
for Debt	20	0	0
Preston—			
Contributions	4	10	0
Do., for School's.....	1	0	0

ROCHDALE—	£	s.	d.
Contributions, for			
Dove.....	3	0	8
Salford, Great George Street—			
Sunday School, for			
Dove.....	1	3	6

LEICESTERSHIRE.	£	s.	d.
Blaby—			
Contributions, for			
Dove.....	1	0	0
Foxton—			
Contributions, for			
Dove.....	0	12	2

NORFOLK.	£	s.	d.
Ingham—			
Contributions, for			
Debt.....	25	3	6
Norwich			
Birkbeck, —, Esq., for			
Debt.....	5	0	0

NORTHAMPTONSHIRE.	£	s.	d.
Brayfield—			
Collection	2	1	1
Contributions	0	6	1
Burton Latimer	4	9	6
Kettering—			
Collection, Rev. W.			
Robinson's.....	15	10	8
Independent Congre-			
gation	1	0	0
Stanwick—			
Contributions, for			
Dove.....	1	7	0
Walgrave—			
Collection	1	3	6

OXFORDSHIRE.	£	s.	d.
Banbury	2	15	0
Oxford—			
Contributions, for			
Dove.....	2	4	0
Thane—			
Collection, &c.	2	11	3

SOMERSETSHIRE.	£	s.	d.
Bristol—			
Contributions, by Rev.			
James Clark, for			
Dove.....	2	0	0
Keynsham—			
Sunday School, for			
Dove.....	1	5	0

STAFFORDSHIRE.	£	s.	d.
Burton on Trent—			
Contributions	1	0	0
Do., Sunday School,			
for Dove	1	2	1

SUFFOLK.	£	s.	d.
Bradfield St. George—			
Contributions	0	7	6
Eye—			
Contributions, for			
Dove.....	1	0	0
Horham—			
Contributions, for			
Dove.....	0	17	0
Stoke Ash—			
Collection	0	14	9
Stradbroke—			
Contributions, for			
Dove.....	1	5	0

	£	s.	d.		£	s.	d.		£	s.	d.
SURREY.			NORTH WALES.						GLANMORGANSHIRE—		
Dorman's Land—				CARMARVONSHIRE—			Neath—				
Collection	5	0	4	Carmarvon—			Bethania, Sunday				
Contributions	2	11	6	Collection	11	4	2	School, for Dove ...			
				Contributions	2	5	0	English Church, Sun-			
SUSSEX.								day School			
Battle—				Less expenses	13	9	2	Do., do., for Dove... 0 15 6			
Contributions, for					9	9	8	MONMOUTHSHIRE—			
Dove.....	0	8	4	Llanberis—			Argood and Bont... .. 3 17 4				
Horsham—				Collection	0	18	11	Beulah			
Contributions, for								Llanddewi			
Dove.....	1	1	0	DENBIGHSHIRE—			Nantylgo, Hermon				
				Pandyt Capel—			Penycae				
WARWICKSHIRE.								Do., English Church			
Rugby—				Collection	2	2	8	PENDROKESHIRE—			
Contributions, for				Contributions	7	8	6	Ebenezer—			
Dove.....	1	18	3	Do., for Dove.....	1	10	11	Collection			
								Contributions			
WILTSHIRE.								Do., Sunday School			
Devizes, High Street—				MONTGOMERYSHIRE—			Newport—				
Contributions	13	11	5	Talywern—			Collection				
Do., for Dove.....	0	17	6	Contributions, for				Contributions			
Salisbury—				Dove.....	0	13	0	Contributions			
Contributions, for				SOUTH WALES.			Pembroke—				
Debt	23	12	6	BRECKNOCKSHIRE—			Collections				
				Sardis			Contributions				
WORCESTERSHIRE.								School, for do. ...			
Catshill—				CARMARTHENSHIRE—			SCOTLAND.				
Collection	0	11	0	Bwlchgwyn—			North Britain, a small				
				Collection	0	17	8	mite			
YORKSHIRE.							Edinburgh—				
Beverley—				Contributions	0	19	0	Collection, Public			
Sunday School, for				Do., for Dove.....	0	1	0	Meeting, Albany			
Dove.....	1	0	0	Bwlchnwydd—			Street Chapel.....				
Hull—				Collection	1	2	0	Contributions, Elder			
Salthouse Lane—				Contribution	0	5	0	Street			
Sunday School, for				Fynnon—			Do., do., for Dove ...				
Dove.....	1	6	3	Collection	0	14	0	Do., do., for Africa			
South Street—				Contributions	4	3	6	Do., do., for Trini-			
Contributions	2	0	0	Do., Sunday School	0	9	6	dad Schools.....			
Lockwood—				Llanely, on account ...	8	0	0	Do., do., Sabbath			
Collection	3	9	5	Bethel Sunday School,	2	7	9	School, for do. ...			

Received from the 1st to the 15th of March, 1849.

	£	s.	d.		£	s.	d.		£	s.	d.
Annual Subscriptions.			Blandford Street, on ac-						Tottenham—		
Angus, Rev. Joseph, and				count	20	0	0	Collection			
Mrs. A.	3	3	0	Bloomsbury Chapel, on	10	0	0	Contributions			
Denham, Mrs.	1	0	0	account	10	0	0	Do., Juvenile			
Fraucis, Rev G.....	0	10	6	Cheisea, Paradise Chapel—				Do., Sunday School			
Gouldsmith, Mrs.....	5	0	0	Contributions, for	0	10	9	Walthamstow—			
Payne, Mrs., Leather-				Dove.....	0	10	9	Contributions, by Mrs.			
head	2	2	0	Devonshire Square—				Penney			
				Contributions, for	1	17	11	Walworth, Horsley Street—			
Donations.								Collection			
Cowper Street, Lecture,				Hatcham—			Contributions				
proceeds of (molety)	2	0	0	Jones, Captain, R. N.				Do., Juvenile.....			
E T.....	0	10	0	A.S.....	1	1	0	BEDFORDSHIRE.			
Friend, for Widows and				Islington Green, First Church—			Sharnbrook—				
Orphans	5	0	0	Contributions, for				Contributions, for			
A Friend.....	25	0	0	Dove.....	0	6	0	Dove.....			
"Onward," for Bibles in				Kensal Green	1	0	0	BERKSHIRE.			
Europe	20	0	0	Maze Pond—			Ashampstead—				
Theobald, Master J. K.,				Contributions, for				Collection, &c.			
Collected by, for Dove	0	5	0	Dove.....	0	0	0	CAMBRIDGESHIRE.			
				Northampton Street—			Cottenham—				
LONDON AND MIDDLESEX								Green, Rev. J.			
AUXILIARIES.											
Alie Street, Little—				Sunday School							
Contributions, by Miss				Poplar, Cotton Street—	9	0	0				
Jones	1	2	0	Juvenile Association							
				Prescot Street, Little—							
				Sunday School, for	1	0	0				
				Dove.....	1	0	0				

	£	s.	d.
CHESHIRE.			
Chester—			
Contributions, for			
Dove	0	10	0
DEVONSHIRE.			
Bradinch—			
Contributions	2	7	0
Exeter, Bartholomew Yard—			
Contributions	1	9	2
Do., for Debt	2	1	0
Malborough—			
Contributions, for			
Dove	0	10	0
DORSETSHIRE.			
Wimborne—			
Contributions, for			
Dove	1	5	0
DURHAM.			
Darlington—			
Contributions, for			
Dove	1	10	9
Do., Sunday School	0	1	8
Middleton Teesdale—			
Collection	6	1	0
ESSEX.			
Asbdon—			
Contributions, for			
Dove	0	15	0
Langley—			
Contributions, for			
Dove	0	14	0
GLOUCESTERSHIRE.			
Wotton under Edge—			
Contributions, for			
Dove	0	15	10
HAMPSHIRE.			
Broughton—			
Contributions, for			
Dove	0	10	0
Hartley Row—			
Contributions	5	0	0
HEREFORDSHIRE.			
Gorsley—			
Collection	1	7	0
Kington—			
Contributions, for			
Dove	1	4	0
Peterchurch—			
Contributions	3	0	0
HERTFORDSHIRE.			
Hemel Hempstead—			
Contributions, for			
Dove	2	2	6
Hertford—			
Contributions, for			
Dove	0	15	0
Hitchin—			
Collection, Proceeds			
of Tea Meeting.....	6	0	8
Contributions	10	4	0
Do., Juvenile.....	24	0	4
Do., for <i>Entalty</i>	4	0	0
	44	5	0
Acknowledged before	40	0	0
	4	5	0
St. Alban's—			
Collections.....	13	10	10

	£	s.	d.
Contributions	13	12	6
Do., Juvenile, for			
<i>Matura</i>	8	0	0
Do., for <i>Dove</i>	2	7	3
Do., for <i>Entalty</i>	2	10	0
	40	0	7
Acknowledged before	18	0	0
	22	0	7
Ware—			
Contributions	1	10	0
HUNTINGDONSHIRE.			
Bluntisham—			
Collection (moiety) ...	24	16	1
Ramsey—			
Collection (do.)	6	2	2
St. Ives—			
Collections (do.)	26	13	3
Contributions	13	10	0
St. Neots—			
Collection (moiety) ...	9	4	4
Spaldwick—			
Collection (do.).....	7	11	6
Woodhurst—			
Collection (do.).....	1	10	8
	89	8	0
Acknowledged before	85	0	0
	4	8	0
Yelling—			
Contributions, for			
<i>Dove</i>	1	0	0
KENT.			
Dover—			
Contributions	0	15	6
Do., for <i>Dove</i>	0	18	6
Kingsford, A., Esq.,			
two years .....A.S.	10	0	0
Faversham—			
Contributions	2	17	6
St. Peter's—			
Contributions	3	3	0
Sevenoaks—			
Contributions, by Miss			
Baker, Tonbridge..	1	10	0
Tenterden—			
Collection	4	10	0
Contributions, for			
<i>Dove</i>	1	0	0
LANCASHIRE.			
Chowbent—			
Sunday School, for			
<i>Dove</i>	1	2	2
Liverpool, on account...	45	0	0
Starhope Street—			
Sunday School,			
(Welsh) for <i>Dove</i>	2	11	9
Rochdale, West Street—			
Sunday School, for			
<i>Dove</i>	2	0	0
LEICESTERSHIRE.			
Lelcester—			
Harris, Richard, jun.,			
Eq., for <i>Debt</i>	10	0	0
NORFOLK.			
Diss—			
Contributions, for			
<i>Dove</i>	1	2	0
Kenninghall—			
Contributions, for			
<i>Dove</i>	0	10	0

	£	s.	d.
NORTHAMPTONSHIRE.			
Clipstone—			
Collection	15	19	1
Contributions	11	0	11
	27	0	0
Acknowledged before	25	0	0
	2	0	0
Middleton Cheney—			
Contributions, for			
<i>Dove</i>	1	5	2
Stanwick—			
Collection (part)	2	2	0
Thrapstone—			
Collection	5	0	3
Contributions	6	0	9
Do., Sunday School	1	19	0
Do., for <i>Dove</i>	1	0	0
Welford—			
Contributions, for			
<i>Dove</i>	0	17	0
NORTHUMBERLAND.			
Berwick on Tweed—			
Friend	3	0	0
Sunday School, for			
<i>Dove</i>	2	3	6
NOTTINGHAMSHIRE.			
Southwell—			
Contributions	2	0	0
OXFORDSHIRE.			
Burford—			
Contributions, for			
<i>Dove</i>	0	5	6
SHROPSHIRE.			
Shifnal—			
Contributions, for			
<i>Dove</i>	1	2	6
SOMERSETSHIRE.			
Horsington—			
Contributions	0	7	5
Do., for <i>Dove</i>	0	18	2
STAFFORDSHIRE.			
Newcastle under Lyne—			
Sunday School, for			
<i>Dove</i>	1	10	0
SURREY.			
Kingston—			
Collections	10	13	7
Contributions	2	10	0
Do., Sunday School,			
for <i>Dove</i>	4	1	0
Leatherhead—			
Contributions, for			
<i>Dove</i>	0	11	6
SUSSEX.			
Burwash—			
Noakes, Mr.	1	0	0
WARWICKSHIRE.			
Coventry and Wyken—			
Contributions, for			
<i>Dove</i>	3	0	0
WILTSHIRE.			
Ludgorshall	2	7	0

THE MISSIONARY HERALD.

REPORT.

THE Committee of the Baptist Missionary Society once more appeal to the friends of the Redeemer, and place before them a brief record of its proceedings since the last Annual Meeting.

I.—AGENTS.

The changes that occur in a year among upwards of two hundred brethren and their families are generally not inconsiderable ; but during the last year they have been rather fewer than usual. Mr. and Mrs. Cowen, and Mr. Littlewood, who had left their respective fields of labour, have returned to them ; the former to Trinidad, and the latter to Nassau. In Africa, the band of brethren there has been weakened by the return to this country of Dr. and Mrs. Prince, a step rendered necessary, in their esteem, by the continued ill health of their daughter. This affliction has compelled Dr. Prince to relinquish all hope of re-engaging in a work in which (as he has expressed it) he has found himself “doubly blessed.” The illness of Mr. and Mrs. Clark has prevented them also from returning to Africa, though there is hope that a little longer stay in England may be blessed to at least the partial recovery of them both. In the meantime, the “Dove” has gone back to Fernando Po under the command of Captain Milbourne, with Mr. and Mrs. Newbegin and Mrs. Saker, and with Mr. and Mrs. Yarnold, lately accepted as teachers for Clarence.

In India several changes have occurred. One of the brethren, Mr. Dannenberg, has resigned his connexion with the Society, and is now on his way, at his own expense, to Europe. Others have been laid aside by age and illness, and one (Mr. Leonard) has entered upon his rest. He was present, in early life, at the storming of Seringapatam, and is one of the many pious soldiers who have owed their conversion to the labours of our brethren. He originated the Benevolent Institution in Calcutta for the instruction of country-born children, and was for some time the superintendent of it, an office for which his intelligence and energy admirably qualified him. In the year 1816 he was appointed to Dacca, where his talents and attention raised the Bengali and Persian schools at that station to great eminence. For nearly forty years he has maintained a most consistent character, and has died amid the regret and esteem of all who knew him. It is a singular and not an un instructive fact, that of the ten or twelve missionaries who became connected with the Society in 1837 (on its re-union with Serampore), most of whom were either born in India, or had been there for some years, Mr. Leonard is the first who has been removed by death ; while,

of the ten who were sent out as the result of the appeal of our honoured friend W. H. Pearce, but three remain. This fact speaks decisively in favour of an indigenous ministry; nor less decisively of the importance of having in the field a larger number of European missionaries than may be absolutely required to occupy the posts that are left vacant by the older brethren. Not a few who are now connected with the Society in India, indeed (it may be said) most have been engaged in the work for twenty years and upwards; and they are still bringing forth fruit in their old age. A few years more, and all will have left their toil, and have entered upon their reward, without, probably, any long interval between them, and yet we are not preparing to supply their place. Mr. Fink has been compelled by age to leave Chittagong, and Mr. Robinson, Dacca. At Delhi, Mr. Thompson has been labouring for upwards of thirty years, and is the only missionary at the station; while every where our brethren are calling loudly for help, not so much to extend as to maintain their posts.

To India, one missionary (with his wife) has been sent during the year, Mr. and Mrs. Sale. A passage was given to them by the owner of the "William Carey," who complained, however, that the Society could do no more towards exhausting his generous offer of a free passage for *as many as* they could send. He has again and again expressed the hope that his vessel will never leave the shores of England for the east without carrying, on the same terms, at least one messenger of the cross. Fifty years ago no English vessel could be found to take out the despised yet dreaded missionary; now, the acceptance of a free passage is regarded by an intelligent ship-owner as an honour and reward.

It ought to be recorded with no less grateful feeling, that a mercantile house in Bristol, to whom the Society is indebted for previous acts of kindness, have returned the passage-money of Dr. and Mrs. Prince, and have added other substantial proofs of their interest in the Society's success. The Committee have also reason to know that a more just appreciation of the tendency of the labours of their brethren has become general, and that many who once questioned whereunto this mission would grow, are prepared to aid it, convinced that legitimate commerce and fair dealing have nothing to fear, but every thing to gain, from the diffusion of religious truth.

Changes have also taken place, from various causes, at other stations. In Canada, the aid of the Society has been extended to eight brethren, instead of ten, as in previous years. In Ceylon and in the Bahamas, the necessary diminution of the Society's grant has compelled our brethren to close several schools, and to dismiss the teachers. So that, during the year, there have been altogether the following changes:—instead of sixty-eight missionaries reported last year, there are but sixty-seven, and instead of 163 native preachers and teachers, there are now only 145.

These numbers, it will be remembered, are but a faint representation of what is done by the Society abroad. They contain no element to represent the Sunday schools, the tract distributors, the holy and efficient preachers who are to be found in many of the mission churches. The Committee carefully exclude from this list all but such as are, more or less, dependent on the Society for their support.

II.—LABOURS.

The labours of these two hundred and eleven agents are of course very diversified. Of the 145 native preachers and teachers, about 100 are engaged during the day in teaching. In all the schools the sacred scriptures are read and expounded, and the missionary visits them, often every day. At the close of the day's teaching, and on the Lord's day, the teacher is the assistant of the missionary in the important work of bible and tract distribution. At certain seasons, too, his time is entirely devoted to this work, and the daily labour of the school is relinquished. Of the *native preachers*, most are engaged as evangelists and assistants; but several in India, in Ceylon, and in the Bahamas, are pastors of churches; an arrangement that would be extended but for the fact that it is found more satisfactory to employ the native brethren as evangelists rather than as pastors. So far, of course, as they act in the capacity of pastors, their salaries are generally raised by the churches under their care. The *evangelists* are engaged daily in reading to the people, and in expounding the scriptures; in accompanying the missionary in his tours through the country, and in his services in the streets. In all capacities they are found invaluable helps to our brethren.

The work of the missionary is necessarily yet more extensive than that of the native ministry. Some (as Messrs. Wenger and Lewis) give most of their time to the translation of the scriptures. Mr. Leslie at Calcutta, and Mr. Williams at Agra, act as pastors of self-supporting churches. Mr. Leslie has also given much time during the year to the revision of the New Testament in Hindee, and Mr. Williams to the superintending of a considerable body of native preachers. Mr. Pearce and several others devote much of their time to the Bengalis; C. C. Aratoon, Shujat Ali, and the brethren generally in Northern India, to the Mohammedans. Each missionary has his school or schools; and in several of those schools, as at Patna, Calcutta, Serampore, Birbhum, Colombo, and Port of Spain, some of the children are orphans, and are supported by funds for which the missionary is responsible. Each has also a church or churches under his superintendence. Some spend several months in visiting the religious festivals of the people, and preach during the year to many thousands of persons. Others are engaged in preparing tracts and elementary books for the use of the converts. Some, like Mr. Denham and Mr. Pearce, add to their labours the training of young men for the work of the ministry. Others give their time entirely to this work, as Mr. Tinson at Calabar, and Dr. Cramp at Montreal. Some are engaged principally in translating and printing the scriptures, as Mr. Thomas at Calcutta, and Mr. Merrick at Bimbia: all in India are busily engaged in distributing them, the copies being supplied to the extent of 50,000 volumes a year by the liberality of the Bible Translation Society and the American and Foreign Bible Society; while in Africa, America, Haiti, and France, the Bible, in English, French, and Spanish, has been supplied by the British and Foreign Bible Society.

Some confine themselves entirely to their work as missionaries, others find it necessary and advantageous incidentally to promote the temporal comforts of the people. In Bengal, our brethren protect the poor convert against the cruelty and injustice of his heathen relatives. In Africa, they aid the cause of

civilization by introducing the fruits of the more favoured regions of the tropics and the arts of Europe. In Trinidad and Tuscarora, they lay the grievances of the people before the government, and obtain relief.

While some of our brethren are thus occupied in diffusing the blessings of the gospel among nations sunk in heathen darkness, others labour among our own countrymen in Canada, or among our neighbours in France. In Canada, the grants of the Society are devoted to the partial support of eight or ten brethren, who are engaged as pastors of small churches in important towns and districts of that vast country, and where, but for the Society's help, it would be impossible to maintain the cause. Several of these brethren travel over extensive regions to tell our countrymen, in the midst of their solitudes, of that God whose worship is associated with all their recollections of kindred and home. In the interior of that colony again, and in central America, our missionary labours among Indian tribes.

This vast diversity of labour is rather apparent, however, than real. Our brethren every where preach one gospel, and have one aim. Whether among the Roman catholics of France and Trinidad, or the Indians of Canada and Bacalar, the Hindoos, or the descendants of Ishmael and worshippers of the false prophet in India, whether among the barbarous tribes of Africa, or their warm-hearted brethren in the West Indies, they tell to all the same story of peace, and exhibit the same glorious Redeemer. Their agency has every where the same tendency. The school is maintained because there the children are qualified to read of the Saviour of children for themselves; the tract is distributed, because it is Christ's messenger; and the bible is translated, because it is itself the message. The temporal interests of the people are watched over on the same ground. By seeking to increase their temporal comforts, the missionaries exemplify in a faint degree the precepts of Christ, and recommend more forcibly the truths which his death embodied. Every where, and by every means, they preach Christ Jesus the Lord.

The amount of labour performed by our brethren in these engagements it is impossible to state; but some idea of it may be gathered from the fact that in Ceylon there are fifty services held every week, and thirty-two schools under daily instruction; and that, while eighteen stations and sub-stations are regularly supplied, 128 villages receive periodical visits. This is the work done in an island where we have but three missionaries and fourteen assistants, exclusive of teachers.

The brethren who have been thus engaged during the year require, under any circumstances, the cordial sympathy of our friends. They have foregone the blessings of Christian fellowship; they have a thousand disappointments from which in more favoured lands they might be free; and when it is remembered that many of them are alone, sometimes among a million of people, that they have been waiting for years for help, that others of them have had to struggle with severe personal or domestic affliction, as Webley and other friends in Haiti, Page at Barisal, Lewis at Calcutta, Davies in Ceylon, and our brethren generally in Africa, nothing more need be added to secure our remembrance of them at the throne of grace. The Committee but repeat the request of nearly every letter they receive, when they implore the friends of the mission not to cease offering up on their behalf "prayer and supplications with strong crying

and tears unto Him that is able to save;" not so much that the afflictions of our brethren may be removed, as that the sufferers may be found faithful, and that Christ may be "magnified, whether it be by life or by death."

III.—RESULTS.

TRANSLATIONS.

In the work of TRANSLATION, the chief part of the Report of the Committee refers of course to the department of BIBLICAL translation. In Africa, the Gospels of Matthew and John in Isubu have been completed, and the books of Genesis and Exodus. Other portions of scripture are also ready, and wait only for printing. For the use of schools a volume of scripture extracts has been published. The grammar and the Gospel of Matthew in Fernandian, prepared by Mr. Clarke, have also been printed during the year. In central America Mr. Kingdon has been engaged in improving his version of the Gospels in Maya; and Mr. Jenkins, at Morlaix, has completed the New Testament in Breton, and has circulated throughout that country nearly the whole of the edition. He speaks of the openings there as cheering in a very high degree. The liberality of the Religious Tract Society has recently placed at the disposal of himself and his brethren the sum of £100 to be employed in translating and printing Barth's Bible Stories, and other books, suitable especially for the young. Many thousand tracts have been printed by him during the year, at the expense of the Paris and London Religious Tract Societies. Tracts on the doctrines of the gospel, as opposed to the errors of the Romish church, have also been printed by Mr. Law of Trinidad, who has been supplied by the Religious Tract Society with paper for that purpose. At Delhi, our aged brother Mr. Thompson has printed several thousands of tracts, and has a promise from the same Society of whatever paper may be needed for future publications. His knowledge of the people, their language, and modes of thought, renders his labours in this department peculiarly acceptable.

The BIBLICAL labours of our brethren in Calcutta have been confined during the year chiefly to the three vernacular languages of India—the Bengali, the Sanscrit, and the Hindi.

In HINDI Mr. Leslie has completed his new version of the New Testament, and there have been printed	2,500 copies.
And of single Gospels	9,000
Mr. Thompson has translated Daniel into the same language, and there have been printed	1,000
In SANSKRIT the first volume of the Old Testament has been printed to the extent of	2,500
And of single Gospels	5,000
In BENGALI there have been printed of single Gospels	33,000
Of the Psalms	5,000
And of the Proverbs	1,000
Making the total printed during the year	<u>59,000</u>

Or since 1838, of 639,067 volumes; or, in all, from the first, of 887,122.

The number of the scriptures circulated during the year amounts to 48,157 volumes.

The printing of the remainder of the Old Testament in Sanscrit, and the revision of the New, are advancing steadily; and reprints of the New Testament in Bengali, Hindi, and Hindustani, are in preparation for the ensuing year.

INSTITUTIONS FOR NATIVE AGENCY.

In the important work of training young men for the ministry, the Committee are thankful in being able to report on the whole favourably. At Montreal, though some adverse influences have been at work, twelve students have continued to enjoy the benefits of the Institution, four of whom are now settled and labouring with assiduity and success. Since this Institution was formed, twenty-six brethren have been trained in it, and are now stated or occasional preachers of the gospel. At Calabar, Jamaica, eight young men of good promise have been during the year in the Institution; and the Report, which has recently been received, speaks very highly of their character and piety. They seem also likely to prove acceptable to the churches in Jamaica. At Serampore, Mr. Denham has reported that eight young men of good promise are under tuition. More than one of them are sons of missionaries, and the Committee look with hope to this Institution for future labourers for the Indian field. With individual missionaries there are several others becoming similarly qualified, it is hoped, for the work of God among the heathen. So that it may be affirmed, that in this department, not less certainly than thirty young men are engaged in studying the scriptures, and are undergoing a course of elementary instruction likely, under God, to make them able ministers of the New Testament.

ADDITIONS TO THE CHURCHES.

A survey of the statistics generally connected with the Society exhibits rather a larger number of baptisms than in the previous years; though, from various causes, there is not a correspondent increase in the churches.

Beginning with Calcutta, it seems that, in ten churches in that city and its neighbourhood, there are now in communion 532 members, of whom sixty-five were baptized during the year. The other churches in Bengal Proper are nine. They contain in all 571 members, of whom fifty-eight were baptized last year. In other parts of India, insular and continental, there are 796 members, of whom eighty-two have been baptized during the year, making 205 in all. The total number of members in thirty-four churches being 1899, who, it is said, represent a community of nearly as many families.

In the Bahamas, the number of members under the care of our brethren is 2612, of whom 150 were added to the churches last year. In Trinidad, twenty-two have been baptized; the total number of members being 117. In Haiti, seven have been baptized, a number that would have been much larger but for the disturbances in that island. In Africa, the additions have amounted to ten, and the total number of members is about one hundred and ten.

While our brethren have been encouraged by these results, the actual number of members in connexion with their churches has suffered diminution from various causes. In Barisal, a considerable number of the members have con-

nected themselves with their former pastor, but who is now no longer a missionary of the Society. At other stations, many members have been removed, in consequence of civil and military changes in India. In Haiti, the late disturbances have scattered the church, and some of the members have permanently left the island. In the Bahamas, the poverty of the people has compelled many to retire to other places, and the churches have been consequently weakened. The business of the Society, however, is to sow the seed of the kingdom, not to keep the wheat that springs from it in one garner rather than in another; and whether those whom the grace of God converts are on earth or in heaven, in one department of the field or in another, is a matter of small concern. The great question is, whether they are truly called and faithful.

These statements of the results of the labours of the year are but partial. We can record at most those only that are seen. In all spiritual enterprises it may probably be said with truth, that the results which are visible and appreciable are small compared with those that are concealed. Several hundreds have been baptized; several thousands have been taught. In India, especially, it is certain that there are many secret disciples, who fear to put on Christ in consequence of the penalties, both legal and conventional, which are still attached to the profession of the Christian name. Fifty thousand volumes of the scriptures have been distributed, and at least as many thousands of tracts. But four or five times fifty thousand persons have read them. The revelations of eternity cannot fail to be grander than those of time. So that, while there is enough to induce us to thank God and take courage, and our duty would have remained if there had been less, it becomes us to remember that our estimate of present success necessarily excludes results which will be seen one day to be among the most precious and important.

IV.—CLAIMS.

It has long been one of the principles of the Society, that if we do the work God will supply the means; or, to express it in a more evangelical form, the grace which fosters devoted purposes will bring with it the funds needed for the accomplishment of them. It is the rule of God's dispensations to give grace to grace; to the grace of holy desire the grace of holy achievement; to the grace of labour, the grace of ampler means and of larger success. So that, if the Committee proceed to set forth what they deem the claims of the mission, it must not be supposed that they speak in the language of despondency on the one hand, nor yet, on the other, as if their reliance for the success of their appeals were placed on human wisdom, or on merely human exertion. They believe that, if God make them faithful to their work, He will be faithful to his promise. But they believe no less firmly, that they need to urge the claims of the Society upon its friends, through whom it is hoped that the promise so far as funds are concerned, will be fulfilled.

They have to repeat, then, the statement made in previous years, that the income of the Society is not yet equal to the amount absolutely required to meet its unavoidable expenditure. For many years, the expenditure has been as low as is consistent with the continuance of the present number of agents; but, for the last eighteen months, the Committee have been compelled to con-

sider the question of reducing the number. *European* agents they have not been prepared to *recall*; from the fact that to recall them would effect no saving of expense for at least twelve months from the time of their recall, the cost involved in a passage to England often amounting to the salary of a whole year. Nor, if they had attempted this course, would they have found it practicable without abandoning important stations. From various causes, however, the entire number of agents has been gradually diminished. There is now one missionary less in Africa, and one less in India. Of native agents, not less than a dozen have been dismissed; and as many schools have been closed. These changes have involved the relinquishment of but one station, and the saving is rather prospective than immediate. Even if it were effected now, however, the Society would still need an income of £18,000 for the support of its missionaries, independently of all special contributions for particular objects. And when it is remembered that this sum, besides meeting the expenses of conducting the Society's business, and aiding in the support of the widows and orphans of those who once contended honourably in the high places of the field, has to be divided among upwards of two hundred agents (those agents living in expensive countries), the surprise will be, not that so much is required, but that so much is done at so small a cost.

This sum of £18,000, it will be observed, admits of no curtailment, unless by a diminution of agency. No part of it is spent on buildings which might be left unfinished, or on an extension of the field of labour—a work which might be postponed; or on luxuries which might be abandoned; nor even in sending out additional missionaries who might, under peculiar pressure, be kept at home. It is all needed for supporting our present agents. If the income of the Society must be below this sum, the alternative is continued debt or diminished agency. Did the Committee know that the income would be less, they would feel bound to decide, at once for diminished agency; for this course, however painful, is, in their estimation, the less unscriptural of the two.

Strongly convinced of the propriety of this course, as compared with the other, the Committee wish nevertheless to impress upon their own minds, and to lay again before their constituency, the consequence of adopting it. It would itself be costly. Agents must be recalled or removed. In either case there will be necessarily some pecuniary sacrifice. We shall also lose, to a considerable extent, the labours of previous years; nor can any station be relinquished without leaving in the wilderness some little flock whom the Spirit of God has gathered from the world. He that gathered them can doubtless keep them; but to justify ourselves, the necessity of leaving them needs to be made unequivocally clear. It ought also to be recollected, that in no station is the amount spent by our Society all that is spent in connexion with our mission for evangelical purposes. In Ceylon, between two and three hundred pounds a year is contributed towards the labours of our brethren by those who would certainly give less, and would probably in some instances give nothing, if our brethren were removed. At Saugor, in Central India, where a station has recently been established, with a saving of expense to the Society, £150 is promised towards the support of local efforts. The Society gives part of the missionary's salary, one or two friends give the rest, and a considerable sum is raised besides. Wherever the Christian missionary goes, benevolent and

educational effort is put forth, not by him only, but by others under the influence of his example : and all probably will cease if he remove. To prevent these grievous evils, a steady income of, at least, £18,000 is required ; and even this sum makes no provision for supplying the place of brethren who may be removed, or for meeting the unforeseen expenses which missions in tropical climates especially involve.

But, before the Committee can be satisfied even with the present amount of their agency, a grave question remains ; whether it is adequate to the claims upon it, or to the extent and the necessities of the stations occupied by us ? In India (our oldest field, and not the least promising), the extreme limits of the territory occupied by our missionaries are as distant as Gibraltar and the Shetland Islands, as Lisbon and Pesth ; or, marking the distance by the time required in that country to travel it, they are as widely distant as Calcutta and London. Yet for the whole country we have but forty missionaries : fewer than the number of pastors of baptist churches in London. And of these the strength is so divided as to be almost lost. Mr. Thompson is still alone at Delhi ; Mr. Phillips at Muttra. Chittagong is all but deserted, the ill health of one of our brethren there having compelled him to leave. Dacca is left vacant. Mr. Page at Barisal, and Mr. Parry in Jessore, with large churches under their care, and extensive districts requiring visitation, have been calling loudly for help. One missionary has been sent out during the year to this Indian field ; and our brethren are asking whither they are to send him ; to Barisal or to Jessore, to Patna or to Bow Bazar (Calcutta), to Delhi or to Chittagong ?

Nor is the question of strengthening these stations one that refers merely to the comfort of the missionary. It is really one of life and death for the stations themselves. In nearly all the places we have mentioned the baptist missionary is the only one ; and there is no brother within a week's journey. The members of the churches gathered from among the heathen are disowned by their friends : a bigoted priesthood surrounds them. When the missionary is sick, the school is closed. If he visits the distant fairs and festivals, the churches suffer, and the adversaries blaspheme. "See ! these missionaries" (say they, and we now quote language used within the last six months at more than one station) "are here to-day, and gone to-morrow. See what comes of their schools and preaching ! But *our* temple stands where it did ages ago, and *our* priests will never fail." Add to all this, that the missionary, being alone, is left without advisers or friends. If discouraged, there is none to comfort him ; if maligned, none to defend his character, or prove his innocence ; if tempted, none to warn and counsel. This picture is in no part too darkly coloured, for even in the past year facts have occurred which furnish the originals from which it is taken. And if no such facts had occurred, there is enough in human nature, in common prudence, and in the example and precepts of our Lord, to justify the decision, that to maintain important stations, so densely peopled and so widely scattered as ours, with only one missionary at each, is little better than to abandon them.

Besides, ought we not to be ready to avail ourselves of the openings which Providence may present ? At Saugor, Mr. Makepeace has within reach nearly two millions of people who are without the gospel. At Madras, Mr. Page has implored the Committee to send missionaries to the scores of thousands in his

vicinity, who are waiting to receive the truth. Stations left vacant by death necessarily remain vacant for a year or more before new agents can be sent, and in the mean time the people are scattered, and years are required to regain what has been lost.

This view of the inadequacy of our labours in India, is no less true of Africa. Each station in that unhealthy climate has but one European missionary, and each missionary is printer, translator, builder, and physician. Two missionaries at each station are required, both by the necessities of the case and by the very success with which God is beginning to crown our exertions. In Haiti, Mr. Webley is still alone, and has suffered much from ill health; while, of course, the station has suffered too. Is it saying too much to affirm, that the mission claims of the church ampler funds and additional agents, if only to occupy the posts which are already won?

Let not these remarks be misunderstood. Our plea is not for aid to save a sinking cause from ruin, an exhausted treasury from bankruptcy; it is for means to meet the necessities of an enterprise that lives in the heart of Him who became poor that he might make rich the tens of thousands who support it;—an enterprise which God has crowned with large success, and which is identified with the glory of Christ and the eternal interests of our race.

The Committee cannot close these remarks on the claims of the mission without adverting to one topic more of paramount importance. They have spoken in previous years of the value of systematic effort in the work of missions, and they would speak no less decisively now. The co-operation of all our churches on behalf of the Society, and of all the members of our churches, the Committee would hail as a token for good, both to the heathen and to the churches themselves. They have also enlarged on the importance of prayer in this work—of prayer proportioned to our exertions, and to the admitted urgency of the case; and upon this topic they are prepared to enlarge again. Discouragements and success alike point to it. It is our refuge and our safety in both. But, to these suggestions of systematic effort and of a prayerful spirit, the Committee would add another. We need deeper earnestness in our great work, and a spirit of deeper devotedness to it, especially in its spiritual aspects and bearings. The appeal on this point is of course to the friends of the Society, and the Committee make it no less earnestly to themselves and to their brethren abroad. We give and we pray for the conversion of a guilty world, for the extension of the Saviour's glory: but is the desire in which these gifts and prayers originate a ruling passion? We may have learning, and funds, and worldly respectability—a mighty host and a sound creed; but if there be wanting that ardour of mingled pity and love, that holy earnestness which agonizes before God and with men, the passion which Paul more than once expressed for the salvation of the Gentiles and of Israel, and which is required to concentrate all our influences upon the *conversion of sinners*, we shall fail. The effective force of a Christian church depends, after all, rather upon its spirit than upon its numbers. It is not the magnitude of the moving body, so much as its velocity, that gives it power. A few holy men, burning with apostolic zeal, will do more than millions of nominal, cold-hearted Christians. The little church at Jerusalem, formed by the Son of God, and richly endued with spiritual influence, struck more powerfully upon the conscience of a

slumbering world than whole nations of Protestant Christendom in a later age. The legalized wickedness of various countries fell before it; nor could the world, though roused to opposition by unrighteous and adverse influences, resist the spirit and wisdom by which it spake. And is not the spirit of that early church needed among us, and needed now?

This question, however, is rather for the friends and agents of the Society to consider before God. The Committee can but indicate their own feeling, and implore Him whose glory they seek to pour his Spirit first upon the thirsty, in preparation for yet richer effusions upon the dry ground. "God be merciful unto us and bless us, that thy way may be known upon the earth, thy saving health among ALL NATIONS."

V.—FUNDS.

The Committee refer to the state of the funds of the Society with much concern. The Society's year was commenced with a deficiency of £5234 5s. 5d., the accumulation of several years. Towards the liquidation of this deficiency, special donations have been received to the amount of £4094 6s. 9d., leaving a balance due on the old account of £1139 18s. 8d. The income of the Society for the year available for ordinary purposes has amounted to £15,828 13s. 10d., the smallest income for general purposes the Society has received since the Jubilee year, and a diminution, as compared with the average income of the last four years, of £2200; and as compared with last year, of nearly £2000. The expenditure for the support of missionaries and other purposes, as compared with 1847, shows a diminution of £2000; but as at least £18,000 is required for the support of the present agency of upwards of 200 missionaries and preachers, the whole of the deficiency in the income of the year, namely £2200, has to be added to the previous debt of the Society. In Africa the expenditure has been increased in consequence of the return to Africa of the "Dove," by about £600. Most of this amount, however, belongs to next year. In India, again, the expenditure is increased by a similar sum.

The present debt of the Society is therefore explained as follows:—

Balance due on debt of 1848	£1140
Diminution of income arising from legacies and donations	2500
Diminution of receipts from foreign auxiliaries and temporary increase of expenses in Africa	1300
	<hr/>
	£4940
	<hr/>

It is important to add, that the diminution of income is owing to a diminution in legacies and in donations. In legacies the diminution is about £800, and in donations about £1700; the diminution in the latter item being owing in part to the special effort on behalf of the debt.

The Committee thankfully acknowledge the following donations of £50 and upwards, not inclusive of donations towards the Debt.

The Earl of Radnor.....	£50	C. J. W.	£50
The American and Foreign Bible Society ...		Educational Committee of Society of	
The Bible Translation Society	1000	Friends, for <i>Trinidad and Haiti</i> , three	
Do., for <i>Africa</i>	100	donations	160
The Executors of the late Mr. Boyce, by		Mr. Heptonstall, for support of <i>Native</i>	
John Penny, Esq.....	100	Preacher at <i>Serampore</i> for three years	50

K. F. M.....	£100	Messrs. King, Bristol (Dr. Prineá's passage money).....	£50
H. Kelsall, Esq., for Calabar.....	50	S. M. Peto, Esq., M.P., for Calabar	50

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

	£	s.	d.		£	s.	d.
Caddick, Thomas, Esq., late of Tewkesbury, additional.....	50	0	0	Mitchell, Mrs. Ann, late of North Brixton, by Mr. H. Woodall	90	0	0
Davis, Miss Ann, late of Linton, by.....	19	19	0	M'Pherson, Mr., late of Perth, by his Trustees	50	0	0
Fenlon, Mr. S., late of Corkfield, by Rev. W. J. Wasted	18	0	0	Madgwick, Rev. W., late of Bethnal Green, by Rev. J. W. Morren	10	0	0
Hunter, W., Esq., late of Dundee, by ...	25	0	0	Murton, Mrs. Mary, late of Hawkdon, by Mr. J. Rowley and Mr. Thomas Webb	89	11	6
Kidd, Mrs. Jane, late of Hull, part of residue, by T. Sykes, Esq.	75	0	5	Poole, Mrs. Isabella, late of Islington, by Mr. W. M. Nicholson.....	112	0	0
Le Maire, Mr., late of Spital Square, by Mr. J. R. Le Maire	10	0	0	Reynolds, Mrs., late of Isleham, by Mr. J. Brown.....	9	16	6
Kirkby, Mrs. Ann, late of Clifton, by D. Derry, Esq.....	45	0	0				

The grateful thanks of the Committee are due to the many friends who have contributed towards the liquidation of the Society's debt. Upwards of £4000 has been contributed in this form during a year of severe commercial distress.

The total receipts of the Society have amounted to £23,836 16s. 9d., and the total expenditure to £23,549 9s. 2d.

APPENDIX.

The following account of various stations connected with the Society is taken from the letters of the brethren, and will be found to support the statements of the previous part of the Report.

CHURCHES IN AND NEAR CALCUTTA.

1.—CHURCH IN CIRCULAR ROAD—ENGLISH.

Pastor A. LESLIE.

Number of members, 97.

This church defrays its expenditure from its own resources.

The church has during the year received several additions, but some of its members have, for a time at least, proceeded to England. The attendance on the Lord's day is encouraging, especially in the evening. The sabbath school is conducted by several members of the church.

2.—CHURCH IN LAL BAZAR—ENGLISH AND NATIVE.

Acting Pastor . . . J. THOMAS.

Present number of members, 124.

This church defrays its present expenses from its own resources.

Extract from the letter to the Association.

"We have continued to enjoy the ministry of the word and the administration of the

ordinances of the gospel among us. We are happy to state that during the past year we have not been called to exercise discipline in any case of special aggravation. Four have been called away by death, and some other changes have taken place, but by the great mercy of God our losses have been more than made up by additions to our number.

"Connected with the church are two vernacular day schools, attended by 110 boys."

The services, for the most part in the native languages, at Cooley Bazar and Kidderpore, as well as the native services in the Lal Bazar chapel, have been carried on, the latter principally by Mr. DE MONTE.

3.—CHURCH IN SOUTH-KOLINGA—NATIVE.

Pastors . . . J. WENGER, SHUJAAT ALI.

Present number, 41.

The pastors' salary is derived from the Parent Society; the other expenses are mainly defrayed by the church itself.

The *church in South Kalinga* writes to the Association: "Through the merciful visitation of the Lord we have, during the past year, received a larger increase than heretofore. At present we are forty-one in communion. May the Lord yet add to our number, and to that of other churches. We desire, however, to grow not in number only, but also in knowledge and holiness.

"In the month of October we were greatly refreshed by the return, from Monghir, of our brother and pastor Shujaat Ali.

"Our brother, Mr. Manuel, encouraged by the approbation of the church, preaches the gospel almost daily to Hindu and Muhammadan, and other sinners. And he is very useful to the church by occasionally preaching to us as well as by his conversation.

"The two sisters who were removed from among us by death, departed in the Lord, having, through faith in him, borne a joyful testimony to his grace. May he enable us all, like them, to await his coming with joy."

4.—CHURCH AT INTALLY—NATIVE.

Pastor . . . G. PEARCE.

Assistant Pastor RAMKRISHNA KABIRAJ.

Native Preachers Three.

Present number of members, 46.

"We have not been altogether without encouragement at this station," says Mr. Pearce, "during the past year. The attendance on the means of grace, both on the Lord's day and at the service on the Thursday evening, has been generally good. Within the church there has been peace. Seven persons have been added by baptism, and two by restoration. One, alas, however, has been excluded for careless conduct. During the year one Hindoo and three Mussulmans have attended as inquirers. With a view to a more intimate attention to the interests of the members individually, at the recommendation of the pastor, and with the concurrence of the church, our native brother, Ram Krishna Kabiraj, was chosen to the office of assistant pastor."

5.—CHURCH AT NURSIKIDACHOKE—NATIVE.

About sixteen miles south of Calcutta.

The current expenses of this and the three following stations, together with the salaries of eight native assistants, are mainly paid by

the Auxiliary Society; the Parent Society pays the salaries of the missionaries and assistant pastors, also those of six native preachers.

Pastors . . . C. B. LEWIS.

W. THOMAS.

Native Preachers Three.

Present number, 48.

"The congregations have been good, and the conduct of the members, on the whole, satisfactory. None have forsaken us. A general good feeling towards each other appears to exist among the members. The new place for worship at Debipore is very well attended.

In the year seven persons, formerly excluded, have been restored to membership with us.

Of the three men who were last month baptized, one is advanced in life, and according to the testimony of his neighbours, his present conduct affords good evidence that he has been brought under the power of the Spirit of grace."

6.—CHURCH AT MALAYAPUR—NATIVE.

About twenty miles south of Calcutta.

Pastor . . . G. PEARCE.

Native Preacher KASHINATH BAE.

Present number, 5.

This church has been weakened by the exclusion of one member, and now numbers only six persons.

7.—CHURCH AT LAKHYANTIPUR—NATIVE.

About thirty-five miles south of Calcutta.

Pastor . . . G. PEARCE.

Joint Pastors . DARPANARAYAN.

KHAGESHWAR.

Native Preachers Two.

Present number, 61.

At this station there have been three persons baptized during the year, who continue to run well. The examination they underwent prior to their baptism afforded much pleasure to two missionaries by whom it was conducted. In July last two of the native preachers at this station were set apart to the office of joint pastors over the church, which arrangement has hitherto continued to work well for the benefit of the congregation. The Lord has rewarded the labours of the native brethren at this station by the conversion of a respectable native youth of the writer caste,

who has given up all, and cast in his lot with the people of God. He is doing well, and gives much hope of godly perseverance.

8.—CHURCH AT KHARI—NATIVE.

About fifty miles south of Calcutta.

Pastor G. PEARCE.

Assistant Pastor . . . JACOB MANDAL.

Native Preacher . . . KALACHAND.

Present number, 53.

The members in communion in this church are fifty-three, of whom six were baptized on the 31st of December. There have been three deaths, but the vacancies have been supplied by the restoration of persons that had been excluded. The state of the church is encouraging. Discipline is well maintained, and a spirit of godly fear seems to rest upon the people. At a recent visit made by Mr. Pearce, 140 persons were present at the morning service, and more would have been there, but they were absent at a neighbouring station assisting in getting in the harvest. The congregation have established a granary, to which yearly contributions are made for the benefit of the poor. From this dépôt the exigencies of many were supplied during a late trying season. By the recent visitation of Providence in which so many ships were lost or dismantled in the Bay of Bengal, the sea-water overflowed the bunds (embankments) about Khari, and greatly damaged the rice-fields, which has occasioned the people a good deal of present and prospective suffering.

9.—CHURCH AT HAURAH.

Pastor T. MORGAN.

Present number, 35.

"In the year 1848 five persons were baptized, one was received by letter, one by experience, and one by restoration. Two were excluded. We now have thirty-five members.

The three native schools have been carried on as in former years. Some of the boys attend the chapel in Haurah. The total number of scholars is 190.

We have been enabled to collect money on the spot to carry on all our operations.

Upon a review of the whole, I must say that, though there are many things among us of a humbling nature, yet we have much

cause for gratitude, and much to encourage us."

10.—CHURCH AT DUM DUM.

Acting Pastor . . . C. B. LEWIS.

Native Preacher . . . SUBHRU.

Number of members, 22.

(From the letter to the Association.)

"The ordinary means of grace have been continued to us through the kindness of our Calcutta missionary brethren, and we rejoice to say with evident tokens of the Lord's blessing.

"During the stay of a wing of H. M. 18th Royal Irish in Dum Dum, a spirit of inquiry prevailed; both our public services and our daily meetings for social prayer were regularly well attended, and we rejoice to believe that some were brought into fellowship with God.

"Our brother Subhru has laboured among the native members of the church, and preached regularly; to the heathen in the bazars, and occasionally at Baraset, Chitpore, and other places in the vicinity.

"We have been permitted, during the past year, to baptize and receive into our number five persons on a profession of faith and repentance. Early in the year we were compelled to exclude two of our native members on account of unruly conduct. One, however, having given good evidence of repentance, has since been restored to our fellowship.

"The native preacher attends to the spiritual wants of the members, and is also frequently engaged in preaching the gospel to the heathen."

CHURCHES IN OTHER PARTS OF INDIA.

SERAMPORE.

(From the letter to the Association.)

"It affords us unspeakable pleasure to be able to say, after so long a period, that goodness and mercy have followed us, and that the past year has been a year of special and undiminished mindfulness and goodness.

"The usual stated services, English and native, have been prosecuted without interruption, while the numerous itinerations to the villages and bazars, and at the melas as they occurred, have been regularly followed up, and the good seed very widely sown.

For help, health, and strength, we are grateful to God, and we fell assured you will unite with us in fervent prayer to Him, for his continued and most enlarged blessing."

1.—SERAMPORE COLLEGE.

"We now possess," says Mr. Denham, "spacious and suitable accommodation for the Christian and native students. Five young men are beneath our own roof, two more are about to join the class as probationary students. A large number of Hindoo youths and young men are receiving in the College school a Christianized education. Five other youths of European parents will be entered next month. We have spacious grounds, and rooms for teaching and examinations—a large but not very select library. So that we may be said fairly to have overcome our early difficulties, and things are now in a proper train for working. We ask you, therefore, to unite in prayer with us, that God will put into the hearts of the youthful converts in India a desire to devote themselves to this sacred service."

2.—CUTWA.

The gospel is preached almost daily, and is apparently listened to with approbation and interest. Even on the Lord's day many Hindus attend Christian worship. There has been a small addition to the church, but from the number of nominal Christians, not from the heathen. A few days since I (J. W.) went to Cutwa, and stopped a few hours there. Among other Christians, some of whom I had previously seen at Calcutta, I also saw the widow of Kangali, the sweet singer of Israel in Bengal. The aged sister is, according to her own testimony, ninety-eight years old. There can be no doubt that she is above ninety, and I believe her own statement is correct. She is bent with age, but otherwise in the full possession of her senses and her intellect, and from all I could learn, given to prayer. She longs for the time when she shall be permitted to lay aside her frail tabernacle.

3.—BEERHOOM.

Our annual report this year, like that of the past, is not altogether of an encouraging character. In the early part of the year three

persons were added to us by baptism, since which time we have not been favoured with any further additions. On the contrary, our church has sustained a proportionate decrease, so that our present number is still thirty-two, being the same as reported last year. Of those received, one, who has since died, was a young woman of heathen extraction. She was a quiet, industrious woman, and though too deaf to reap much benefit from her attendance on the means of grace, she nevertheless possessed a considerable degree of Christian knowledge, and appeared to be a subject of genuine piety. Another is a youth of Christian parentage, a teacher in our Bengalee, and a learner in our English school. He goes with us to the bazar, and speaks occasionally with considerable fluency and propriety. The last admitted is a Mr. W., a well educated and very promising young man. He also regularly accompanies us to the bazar, speaks both Hindustani and Bengali well, and frequently gives a very good address.

Although we cannot, after making the necessary deductions, reckon more members of our church this year, yet we trust that, through the blessing of God on a pretty regular attendance on the means of grace, our spiritual improvement has been generally promoted. The peace of the church has not been disturbed as last year, and we hope, by the help of divine grace, will not be so again, though our past experience may teach us how much we need watchfulness and prayer lest we enter into temptation.

Our schools, which are still maintained by local contributions, continue to impart the blessings of secular and religious education to the youth who attend them, and whose number has increased since last year.

4.—DINAGEPUR.

This year two have been added to us by baptism, and one by restoration. With the church it has been a year of peace.

Several very long journeys have been performed. In all the natives paid much attention to the word, and some could give a very fair account of what they had read.

At times many of the boys have been withdrawn from the school, but they have generally speaking returned again. Very much

more could be done were the means at hand, but in every way we are much straitened.

5.—JESSORE.

No report from this station. *Forty-five* were baptized during the year.

6.—BURISAL.

(From Mr. Page.)

There are at present one hundred and thirty-nine members in the different churches in Burisal and the district. Of these there are *seven* under suspension.

"There is one candidate for baptism, whom I shall baptize (D. V.) whenever I can go to Digalia. There are seven other candidates with whom I am not yet satisfied. Several families from among the heathen are coming in one after another. And latterly we have had scarcely any leaving us.

"Of the general state of the little churches I cannot speak very favourably. There are dissensions among the people, and of those suspended *six* have paid a great disregard to the sabbath, the observance of which we strictly insist on. The people at Digalia and Sugaon are at present the most stable.

"The native preachers are getting their houses up, and becoming settled; when so I shall be able to give a better account of them and their labours. We have only one little school. I might add that we do not allow a day to pass without, if possible, preaching somewhere to the heathen and Muhammdans."

7.—CHITTAGONG.

(From the Bengali letter to the Association.)

"Although during the past year we have not had many things to gladden us, yet we are bound to rejoice, for there is joy in heaven when one sinner repents. Among us two married women have repented, and been added to the church.

"During the past year a woman left her three sons, and came to us. At first the sons would not even hear her name pronounced, but now one of them frequently comes to us, and says he will become a Christian. The remaining two also show respect to their mother, and allow her to visit them in their houses.

"We preach every morning in some part

of the town, and in the afternoon in a chapel erected in the principal thoroughfare, where we have many hearers. Two persons, who appear to be inquirers, sometimes visit us there, and sometimes in our houses, to converse about the bible and the comparative merits of Hinduism and Christianity."

8.—DENARES.

Missionaries and Co-pastors W. SMITH, and G. SMALL.

Native Preacher . . . J. BARINGER.

Mr. Small has felt it his duty to devote a large portion of his time and attention to the superintendence of the schools, and to itinerating in the suburbs and native villages. On these occasions tracts or portions of the scriptures have been occasionally distributed, and in other instances offered for sale or lent.

There are three day schools for native boys, in so many distinct localities, containing about 300 children, who are instructed in English, and also in Persian and Hindi, and the scriptures are read and committed to memory. There is also a native day school for girls, in which there are generally about twenty-two present, many of whom are the children of widows. There is unhappily a great indisposition among the people to the education of girls, and attempts have been made to create alarm in the minds of the parents by reports that they were to be carried off when taught, but on an occasion of this sort one of the mothers who understood the true interest of her children, said, "When my daughters are at school I look upon Mem Sahib as their mother and father."

9.—SAUGOR (*Central India*).

Pastor . . . J. MAKEPEACE.

Assistant . . . DOMINGO.

This is the new quarters of a military division, European and native, the civil administration of which is vested in the resident at Gwalior, who assumes the title of "Commissioner of the Saugor and Mobudda Territories." The total area of the district is estimated at 30,000 square miles. The population appears to consist of nearly two millions, of whom about seventy thousand are Mussulmans, and the remainder Hindoos. The temperature, it is stated, is extremely moderate, the hot season lasting scarcely two

months, and the nights being, comparatively speaking, cool throughout the year.

The ordinance of believers' baptism was administered in an artificial lake to two candidates in December last, that being most probably the first occasion of its administration, a goodly number of Europeans and natives being present. The services of the day are stated to have been solemn and impressive, and at the close a young man who was an inquirer said to one of the friends, "I am decided; I never saw any thing like this before." The sabbath school consists of more than thirty scholars, of one of whom (the eldest daughter of one of those recently baptized) great hope is entertained. This school appears to be a favourite with the European residents at the station, who have promised £22 per annum towards its support. Contributions have also been made towards the maintenance of public worship, &c. The whole amounting to £150. Mr. Makepeace states that the attendance is encouraging, and that he intends to hold a service in the lines for the benefit of the men in the barracks. He is assisted by Domingo, who preaches in the native tongue. Mr. Makepeace regularly visits the European hospital, and efforts among the heathen are carried on almost daily in the city and suburbs; "and hitherto" (Mr. Makepeace states) "the message has been received with apparent interest and attention. Opposition, indeed, has been offered, but to a very feeble and limited extent. The glad tidings of salvation have been proclaimed to numerous crowds, especially on the Wednesday, when an immense market is held, which I attend. On the last occasion, towards the conclusion of my address, every lip was sealed and every eye intent, and when, having closed I made my *salám* and departed, not a murmur was heard from a solitary disputant throughout the large and promiscuous assembly."

10.—MUTTRA.

(Letter from brother Phillips.)

"This year I am sorry to have to report but little missionary work on account of continued sickness. In the commencement of the year I went with brother Dannenberg to Saugor, and am happy to say that our journey

has not been in vain. One Musulman, a moonshee of the Tehree rajah, has I hope been really converted to God, and the new mission station of Saugor has been commenced through my exertions. May God bless and prosper brother Makepeace in his arduous undertaking. On my return I found my English school flourishing under the care of Mr. B., and the little church in peace. I have been obliged to dismiss the heathen pundit of my vernacular school for undermining systematically all my Christian instruction to the lads.

"We are now journeying to Rohilkund with a good cargo of scriptures.

"I have no inquirers or new converts to report save the one at Tehree. I have, however, preached many English sermons this year, in Bundelkund and Agra, on many important but neglected doctrines, as well as on practical subjects, and I have reason to hope with good effect.

"I have not kept an exact register of scriptures and tracts distributed, but from a rough estimate I suppose the former is about 500, the latter about 1500."

11.—DILHI.

(Extracts from Mr. Thompson's report.)

"The happiest part, perhaps, of my labour in the city throughout the year, has been my solemn discharge of duty among the crowds of Hindoos and Muhammadans every morning, and this I have been enabled to attend to with little intermission. Between six and seven thousand persons of all castes, and most classes, have thus been addressed.

"Besides the above hearers, I have had attendants at my house, in the chapel, and at the Drummer's lines, to the number of 2000 and upwards.

"Tracts distributed, in the city and at fairs, 8437; scriptures, 3376.

"In the early part of March last I was happy in being able to go out in the district, visiting Fureedabad, Pulwul, Hodul, Huteen, Nooh, Sena, and Goorgaan.

"In the latter part of March, and nearly to the third week in April, I was on my annual visit to Hurdwar."

MADRAS.

MR. AND MRS. PAGE.

Two Teachers.

Baptized, ; members, 34.

Encouraged by warm friends in the presidency, especially by the founder of this mission, our brother has recently purchased a building for a chapel and mission house.

have been baptized in the year, and the prospects of the church are cheering.

In the presidency there are three other baptist churches, containing about seventy members; and at Arnee Mr. Hull labours amid much encouragement. He is supported principally through the efforts of friends at Madras.

CEYLON.

COLOMBO, ETC.

MR. AND MRS. DAVIES.

Twenty-two Day Schools.

Native Preachers and Teachers.

Baptized, 41 ; members, 394.

Most of the stations under Mr. Davies' care are in a prosperous state, though he has not been able to give them much personal attention during the year. Some of the old members have died in triumphant faith. Those baptized at the beginning of the year, and of whose troubles Mr. Davies wrote at the time, have not only been steadfast, but active and zealous in an unusual degree. The attendance at most of the stations is considerably increased. The Auxiliary contributions are less than last year, and amount to £85.

KANDY—MATURA.

The state and prospects of the churches have been already referred to at length in the Herald. Our brethren labour amid many trials, but not without encouragement.

AFRICA.

BIMBIA.

Pastor . . . J. MERRICK.

Assistants . . . MESSRS. CHRISTIAN,
FULLER, TRUSTY,
and NICOLLS.

A new station has been opened at Dillidu, where a comfortable school-room has been erected forty-seven by twenty feet, which serves

also as a teacher's dwelling. The greater part of the expense (£12) has been paid in cloth on hand. Williams, Fuller, and Cooper were the chief builders, and they have done their work well. The whole is thrown open on Lord's days for the accommodation of the people who come to hear the gospel. Our prospects at this station, which we call Bethsalem, are of the most cheering character, especially in reference to the schools. This school will be conducted by brother Trusty and brother Fuller. I cannot speak too highly of brother Fuller's zeal and devotedness. He has indeed clutched with a firm hand the sword which his father dropped on his dying bed, and by his superior intelligence and knowledge of the native tongue promises to be still more efficient than his sainted father. Since brother Newbegin's departure he has been my principal coadjutor in preaching the gospel.

A review of the events of the past year fills me with gratitude and praise. My domestic afflictions have been greater than they had been previously, but my gracious God has not only delivered me, but has kept my mind in perfect peace; and notwithstanding the paucity of our labourers by the absence of several beloved brethren, the work of religious instruction has been carried on more vigorously at this station than ever, owing partly to our increased knowledge of the language, and partly to our possessing parts of the scriptures in the native language.

We have two services on the sabbath in the Isubu. The congregation sometimes has consisted of more than 300, but is very fluctuating; sometimes only 100. It is generally as orderly as an English congregation. The word has been blessed to a few. We have private classes for religious instruction, which not only the men, but the wives and children of the teachers attend. The native villages are visited, and the people are for the most part willing to leave their employments to listen to the word of salvation. A difficulty has been experienced in inducing the children to attend school regularly, but eleven can read pretty well in the Isubu scriptures, and two in the first class book.

The gospel by Matthew, the book of Genesis, part of the gospel by John, and eighty

pages of a book of selections from scripture, and also a book of hymns in English and Isubu, and a short catechism in Isubu, have been printed.

Industry in the cultivation of the soil has been enforced upon the people, and the effort has not been made in vain. The bread-fruit tree, and other trees and various vegetables, have been introduced. The bread-fruit, the pear, and the mango have already borne at Clarence, and will prove a great blessing to the island.

It is essentially necessary that the mission should be strengthened by fresh agents—mentally, physically, and spiritually qualified, and if a township could be formed of emigrants from Jamaica—men of deep-toned piety—it would tell powerfully and quickly not only on the Isubu tribe, but all the inferior tribes with whom they have intercourse.

CLARENCE.

MR. and MRS. NEWBEGIN.

MR. and MRS. YARNOLD.

MISS VITOU.

CAMEROONS.

MR. and MRS. SAKER.

HORTON, JOHNSON, MR. FULLER.

WEST INDIES.

JAMAICA.

Though the Committee do not include Jamaica in their Report as an island to which the funds of the Society are appropriated, they cannot refrain from appending a little information in reference to the work of God there. In that island there are now twenty-eight European pastors, five or six native pastors, and about thirty-five teachers, most of whom are natives. The financial and commercial condition of the country, and the sufferings of the people, have seriously increased the difficulties of our brethren. The anxieties they have had to contend with are probably no less trying than those of the days of persecution, though of a different kind. But, thus far, most of them have been enabled by divine grace to maintain a consistent and devoted course. From the returns which have been received from twenty-two out of about thirty-six churches, and which contain

about 18,000 members, it seems that, during the year, 783 have been baptized; and that the total additions amount to 1402. Four hundred and sixty-four have been removed by death, and 760 by exclusion: the total decrease being 1478, or a clear decrease of seventy-two. In presenting this statement our brethren say, "We are free to confess that, at the commencement of the year, knowing that spiritual deadness existed to a fearful extent, and resolved, at all hazards, and at any cost, to exercise strict and scriptural discipline, we anticipated a large decrease in the number of our members. In this, however, our fears have not been realized. We are pained to have to report any decrease at all; but are bound to praise the God of all grace for any aspect in our mission of an encouraging nature."

The detailed reports which have been received from the various churches are very affecting. Nearly all, however, contain one hopeful element—indications of deep consciousness that something is wanting, and of a readiness to apply, under their emergency, to the Strong for strength. The Committee affectionately commend their brethren to the prayers and hearty sympathy of all who, in previous years, have taken an interest in that island.

It is gratifying to know that, in the Sunday schools connected with the twenty-two churches just referred to, there are upwards of 7000 children and 550 teachers; and that in the day schools there are upwards of 2500 children. These schools have been generously aided during the year by the Educational Committee of the Society of Friends.

CALABAR.

"We have at present," say the committee of this Institution, "six students in the house. One has died during the session; he was a young man of sterling piety, diligent in his studies, of amiable manners, and considerable promise. Two have left, having completed their time of study. One of them on leaving, received an invitation from a church at Dry Harbour, to which he had frequently preached while a student. He accepted the invitation, and in June last was ordained as pastor; since which there has been an addition to the

church, and he continues to labour with comfort and success. He is also keeping a day school, for the benefit of the young in his congregation and neighbourhood. The other is at present aiding his former pastor.

"Of the men now in the Institution, it is gratifying to state that we think well of their piety, while their general conduct has been unexceptionable."

The Committee of the Baptist Missionary Society have met the salary of the tutor during the year, and are thankful, considering the present distress in Jamaica, to be able to report that donations to the amount of £160 have been forwarded through the Society, for the support of the students. But for such aid, the Institution must have been closed.

From Haiti, Trinidad, the Bahamas, and other stations, reports have also been received, the most of which have already appeared in the Herald; parts not yet published will appear in early numbers.

TABLE SHOWING THE NUMBER OF STATIONS, &c., NOW OR RECENTLY CONNECTED WITH THE BAPTIST MISSIONARY SOCIETY.

	Stations and Sub-stations.	Mission-aries.	Female Mission-aries.	Native Preachers and Teachers.	Bap-tized.	Total No. of Mem-bers.	No. of Day Schools.	No. of Day Schol-lars.
INDIA.								
Calcutta	12	...	18	65	532	12	736
Upper India, &c.	29	...	48	95	945	27	1811
Asiatic Islands.....	...	4	3	46	45	451	34	1022
AFRICA.	5	5	10	10	110	6	350
WEST INDIES.								
Jamaica, recently supported by the Society	28	...	35	1100	30,000	35	300
Jamaica	1	1					
Bahamas	3	3	10	150	2612	11	595
Trinidad	2	2	9	22	117	6	235
Haiti	1	1	2	7	14	1	80
AMERICA.								
Central America	1						
Canada	8		no account				
EUROPE.								
FRANCE.....	...	1	1	2				
		67		145	1494	34,781	132	7479

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 DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

THE MISSIONARY HERALD.

ANNIVERSARY SERVICES.

The Annual Meetings of the Society commenced, as last year, in unfavourable weather, but the public meetings were, upon the whole, well attended, and the spirit that pervaded them was gratifying to all our friends.

The Prayer Meeting, with which the services began, was held on Thursday the 19th of April. It was conducted by Mr. Branch of Waterloo Road, and the brethren Wigner of Lynn, Hamilton of Ballina, Walcot of Stanwick, W. L. Smith, and Dr. Hoby engaged in prayer.

On the evening of the same day, after prayer by Brother Larom, of Sheffield, the Rev. James Sherman preached at Surrey Chapel from the last verse of Mark's gospel. From this passage the respected preacher found occasion to illustrate the employment of human agency in the service of Christ, the combination of divine power with human agency, and the confirmation that ensued, a confirmation which was to be seen in the miraculous powers imparted, in the overcoming of mighty difficulties, and in the decision of believers amidst sufferings and persecution.

On Lord's day the 22nd, Sermons were preached at most of the Baptist chapels in and near London, and in the afternoon special services were held in several of them for the young, at which the attendance was very good.

The following day Juvenile Services were held at Surrey, Bloomsbury, and Bishopsgate chapels, at which, notwithstanding the inclemency of the weather, upwards of 3000 children were present.

On Tuesday the Annual Meeting of the Members of the Society was held at the Mission House.

J. L. PHILLIPS, Esq., of Melksham, having been called to preside, the Rev. J. ANOUS gave out a hymn, and the Rev. Dr. GODWIN engaged in prayer.

Part of the Minutes of the proceedings of the Committee was then read, and various questions in reference to matters of business asked and answers given.

The Secretary laid upon the table the Reports of the Committee and of the Treasurers for the year.

After the reading of the Minutes, it was moved by the Rev. Dr. COX, and seconded by the Rev. T. F. NEWMAN, and resolved,—

That this meeting regard with the highest satisfaction the determination of the Committee, as expressed in their resolution of April the 18th, to abandon the proposed application for a charter of incorporation, and record their opinion that the measure, as it has been submitted to the judgment of the subscribers, would, if adopted, be attended with serious injury to the Society; and their confidence that the peace and progress of the Society will not be endangered by any introduction, by the Committee, in future, of this or any similar measure

On the motion of Rev. W. ROBINSON, seconded by E. B. UNDERHILL, Esq., resolved,—

That a Special Committee be hereby appointed to prepare a schedule of all the property

vested in Trustees in the name and on behalf of the Baptist Missionary Society, stating the following particulars, viz:—

1. The nature of such property, whether chapel, school, mission-house, or otherwise.
2. The place in which such property is situated.
3. The tenure by which such property is held, whether freehold, leasehold, copyhold, or as the case may be.
4. The names of the Trustees in whom such property is vested.
5. The original cost, and as nearly as can be ascertained the subsequent outlay on such property, its encumbrances, if any, and its present estimated value.

And that the said Committee present, at the next General Meeting, their report on the above mentioned points; together with any other particulars connected with the property, and the influence which it exerts on the welfare of the Society.

Resolved, also, That the following be the members of the Sub-committee:—Messrs. PEWTRESS, UNDERHILL, RUSSELL, BOWSER, STEVENSON, and ROBINSON.

Rev. J. P. MURSELL gave notice that, at the next Annual Members' meeting, he should move the adoption of the following resolutions:—

That inasmuch as the Baptist Missionary Society has purely religious objects in view, it is the opinion of this Meeting that its constitution should be purely of a religious character, and therefore it is proposed that henceforward its affairs be conducted by a Committee chosen by *representatives* of the churches connected therewith.

That in accordance with the foregoing principle, the following amendments be made in the plan and regulations of this Society, to take effect at the Meeting 1850.

Instead of the present reading, the rule respecting "members" to stand thus:—

That this Society shall consist of the officers and members of those churches who make an annual contribution towards its funds.

That in the rule respecting "General Meeting of Members," for the words "General Meeting of Members," there be substituted the words "General Meeting of Representatives of the Churches," both in the title and body of the law; and after the word "transacted," that there be inserted the following paragraph:—

This meeting shall consist of representatives of all churches which shall have made a contribution towards the funds of the Society during the past year. Not more than the pastor and two other representatives to be allowed to each church.

Rev. J. VENIMORE gave notice that, at the next Annual Members' meeting, he should move the adoption of the following resolution:—

That no proposal to alter the constitution of the Society shall be submitted to any General Meeting for decision until (*six months*) after notice of such proposal shall have been conspicuously inserted in the Missionary Herald, and that further notice of such proposal shall be given, with every official notification of the meeting at which it is to be decided; or otherwise, shall be sent, with a notice of the meeting, in a circular to every member of the Society.

Resolved, on the motion of Rev. S. G. GREEN, B.A., seconded by Rev. Dr. COX, That the foregoing notices be published in the Minutes of this meeting.

The Meeting then proceeded to the nomination of the Committee, and the ballot being taken, scrutineers were appointed to examine the papers, and the following names were afterwards brought up as the Committee for the ensuing year.

REV. JAMES ACWORTH, LL.D.	Bradford.	REV. WILLIAM BROCK	London.
JOSEPH H. ALLEN, Esq. . . .	London.	REV. FRANCIS A. COX, D.D., LL.D.	Hackney.
REV. CHARLES M. BIRRELL . . .	Liverpool.	JOHN DANFORD, Esq.	London.
REV. CALEB E. BIRT, M.A. . . .	Wantage.	REV. J. MORTLOCK DANIELL . . .	Birmingham.
REV. WILLIAM B. BOWES	London.	REV. SAMUEL GREEN	London.
REV. SAMUEL BRAUN	Loughton.	REV. WILLIAM GROSER	London.

Rev. JOHN H. HINTON, M.A. . . . London.	Rev. JOSHUA RUSSELL . . . Greenwich.
Rev. JAMES HOBY, D.D. . . . London.	Rev. ISRAEL M. SOULE . . . Battersea.
Rev. DANIEL KATTERNS . . . Hackney.	Rev. JAMES SPRIGG, M.A. . . Margate.
GEORGE LOWE, Esq., F.R.S. . . London.	Rev. EDWARD STEANE, D.D. . . Camberwell.
Rev. WILLIAM H. MURCH, D.D. . . London.	GEORGE STEVENSON, Esq. . . Blackheath.
Rev. JAMES P. MURSELL . . . Leicester.	Rev. CHARLES STOVEL . . . London.
Rev. ROBERT W. OVERBURY . . London.	Rev. HENRY TREND . . . Bridgewater.
THOMAS PRWTRESS, Esq. . . . London.	JOSEPH TRITTON, Esq. . . . London.
JOHN L. PHILLIPS, Esq. . . . Melksham.	Rev. FREDERICK TRESTRAIL . . . London.
Rev. EDWARD S. PRYCE . . . Gravesend.	Rev. JAMES WEBB . . . Ipswich.
Rev. WILLIAM ROBINSON . . . Kettering.	Rev. THOMAS WINTER . . . Bristol.
Rev. ROBERT ROFF . . . Cambridge.	EDWARD B. UNDERHILL, Esq. . . Nailsworth.

On the motion of Rev. S. GREEN, seconded by Rev. J. P. MURSELL.

Resolved unanimously,—That W. B. GURNEY, Esq., and S. M. PETO, Esq., M.P., be respectfully requested to continue their services as Treasurers for the ensuing year, and that the thanks of the Meeting be presented to them for their past services.

On the motion of the Rev. Dr. MURCH, seconded by Rev. C. M. BIRRELL.

Resolved unanimously,—That the Rev. JOSEPH ANGUS, M.A., be respectfully requested to continue his services as Secretary.

On the motion of Rev. JOSEPH ANGUS, M.A., seconded by Rev. D. J. EAST.

Resolved, That GEORGE GOULD, Esq., CHARLES JONES, Esq., and THOMAS HAWKINS, Esq., be auditors for the year ensuing.

On Wednesday Mr. WINSLOW, of Leamington, preached at Bloomsbury Chapel from Solomon's Song vi. 10, taking occasion to treat of the church as justified, sanctified, and missionary. The service was commenced by Mr. BIRRELL, of Liverpool.

PUBLIC ANNUAL MEETING.

This Meeting was held in Exeter Hall on Thursday the 26th. The Chair was filled by SAMUEL MORTON PETO, Esq., M.P. and Treasurer.

The proceedings were commenced by singing the 575th hymn, after which the Divine blessing was implored by the Rev. Dr. Cox.

The CHAIRMAN addressed the meeting as follows: Dear Christian friends, on the last occasion on which we assembled together in this Hall, on the last anniversary of our Society, a report was presented to you, which was not at the time read in all its length, but which, I trust, you now all possess, and which I regard as a most valuable compendium, or short history of the Society, which you will do well to preserve and hand down to your children's children. There are times when it is particularly desirable and necessary that we should have especial regard to first principles—when we should look narrowly into the springs of our action, in order to ascertain how far they are in harmony with the motives by which those actions should be guided; and I deem this occasion to be one in an especial degree. In the first place, it is necessary that our churches should form their conduct in missionary exertion on the model of Christ, and in entire accordance with His commands.

We should emulate the conduct of those devoted men, who must be regarded as the fathers of our mission, in so far as they followed Christ, and let us an example to follow in their steps. Let us, dear friends, for a few moments, see how far we are actuated by the same principle and the same motives. Those fathers of missionary labour of whom I speak, had but one great object in view—to spread the gospel of Christ among the heathen nations. They were animated by untrifling zeal, by a righteous and hearty consecration of their whole spirit and energies to their work, and they were supported by the strong and undying faith they had in the glorious promises of their God. Let us look back to the example of Carey himself, when, in 1792, he was called from the humblest of occupations—called by the Spirit of God itself to originate his noble enterprise—we may regard him as the unquestionable father of the numerous Christian missions of this country.

When so called to his great work by God's Spirit, he said, "If it should please God to give me but twenty years more on earth, I trust I shall be enabled to give the blessed word of life to a million of heathens;" and when we regard the fact, that he was maintained for a space of not less than forty-two years in that field of godly labour, which he had, under God's blessing, opened for himself, and that before he died he had the satisfaction of seeing, and of himself originating and carrying out, the translation of God's word to millions of the people of the East, I think we cannot but look upon this mission as the work of the Lord. And when we remember, that for many years the government systematically prohibited the preaching of the word to the nations of India; that, until the year 1807, the distribution of the scriptures, or of religious tracts, was prevented by law, and the preaching of the word restricted, except by their own ordained preachers,—and that, by an ordinance of the government, Carey was actually forbidden to set his foot on Indian ground—when we remember these things, and consider what, in spite of all this opposition, was done, who can fail to perceive the finger of God? Where was Carey all this time? All those present who are acquainted with the history of this mission, will, no doubt, find a ready answer to this question; but to those who are not, it may not be superfluous that I should state, that fourteen miles from Calcutta was a small settlement belonging to the Danish government, which has since been purchased for a trifling sum by this country, and that, in this little country, Carey found refuge and safety; and, though the demand was made, to their honour be it said, that the Danish government refused to give him up; their reply was, "He is a Danish subject while on Danish ground, and entitled to all the rights and immunities of Danish laws." And while we honour the spirit that promoted this decision, I ask, can we fail to trace the finger of God, which gave to the authorities in that settlement the courage to return such an answer, and thus to form, as it were, another land of Goshen, in the midst of that Egypt, for the father of our mission? And do allow me to say further, that these are essential reasons why we should now have recourse to first principles and the motives of our actions.

I must now refer, for a moment, to a subject I would rather not allude to, but which, not being mentioned in the Report of the Committee, I feel I ought, as one of your treasurers, to make some mention of, as many who are present will, I have no doubt, expect some information in reference to it. You are aware, my dear friends, that during the past year a discussion of somewhat a public character has been carried on in regard to some parts of the machinery of this Society; and, in speaking to this point, I must be

allowed to make one remark, that is, when we are sometimes engaged in the discussion of matters of the machinery merely, let us not forget the principles of the Society, nor the overwhelmingly important objects it has in view. I for one would never desire to prevent the fullest and freest discussion on all subjects. It is necessary to the existence of our missions that we should stand well with our churches; and, unless we have their co-operation throughout the length and breadth of the land, which, after the blessing of God on our labours, is most essential, we cannot expect to prosper. If we are not animated by their prayers, supported by their exertions, and receiving their advice, what can we expect? Let it be understood, once for all, that your Committee are simply the representatives of your churches; and, unless they feel themselves to be such, and act in a corresponding spirit, they are not worthy of their position. I will now refer, for a moment, to the subject to which I have alluded, in order that it may not be referred to again. It did occur to the minds of some old and dear friends on the Committee, that, seeing the position in which the Society was placed in regard to holding its property in foreign lands, and in regard to the great expense which was occasioned by every change of trustees, a plan might be adopted, under which the Committee (who are annually elected) might be made the perpetual trustees of the Society. The question was brought under discussion, and was considered by the Committee; it was, however, never put by the chairman for the adoption or rejection of the Committee; but most of our brethren felt that, before deciding, they would desire to have the opinion of other friends of the denomination, and they found that many of the old friends of the Society considered such a plan undesirable. The Committee felt, therefore, that they had no other course to adopt than, rather than divide the Society, themselves put an end to the subject; and a resolution was unanimously passed, that it be not further entertained. At our meeting on Tuesday last, the subject was again considered; and I feel it my duty to convey to you the impression on my mind, that the way in which the subject was considered, was highly honourable to the Christian feeling of those who differed from each other, all of whom left the meeting bound and knit up together in feelings of Christian charity, brotherhood, and love.

Now let me refer for a moment to another subject, which, since I have been connected with the Society, has pressed much on my attention. I feel that, somehow or other, we have not that amount of support from, and identification with, the different churches throughout the length and breadth of the land, which we ought to have. I believe that to be the fault, in a great mea-

sure, of the churches themselves. I think it might be entirely obviated by every Christian church determining that it would, under all circumstances, communicate, at least once in every two months, with some one missionary. That there should be an understanding—a routine laid down, as to the mode in which such communications should be kept up. That the church should communicate, in a letter of fraternal love, with the missionaries, assuring them of their fraternal love—of their sympathy, and their prayers. I am sure that our missionary labourers would receive such communications with heartfelt satisfaction, and that they would tend to elevate their spirits, keep alive their zeal, and make the churches themselves feel more identified with the missionary work; and what I feel to be of still greater value, it would support the sinking spirits of our friends abroad. I have conferred with many of our missionaries, and they have often told me that the greatest affliction they feel in their absence from their native land, is the want of such communications, and such assurances of sympathy and support, on the part of their Christian brethren at home. Let me refer to the letter of a dear friend of mine, connected not with us, but with the established church. Some friends at home had sent him four numbers of a religious periodical, and this act called forth the following letter from the absent missionary, dated September, 1848.

"My dear Sir,—Pray tell me if you are the same anonymous benefactor who had time to think of and gladden me with the first four numbers. What a treat for a transport! Whosoever the unknown hand which posted that periodical for me in secret, the Lord will reward him openly; for truly he has refreshed my soul in the Lord. That publication has worked on my broken mind like a healing well on invalids. They go for a season to a cure place, to gather strength for the winter; my spirits, in perusing those pamphlets, got quite brightly enough to stand the dreariness of years of banishment."

I believe, also, dear friends, that a most valuable result would be obtained in the reflex influence such communications would have on the churches themselves. I believe that our funds would feel the benefit, and, for my part, I always feel that funds produced by free and spontaneous goodwill, are far more valuable than such as are obtained by appeals on the ground of our distressed position. If we had the sympathy, the hearty support and love, and the true Christian feeling of the various churches of the country with us, we should never want for funds. Let me refer to a letter from Carey himself to Dr. Ryland, as showing that the same feeling actuated him. Many persons were then urging that some of the missionary stations should be abandoned in consequence of the insufficiency of funds; and, in answer to a communication on this subject, Carey then writes,

"Dear brother Ryland,—I entreat, I implore you not to think of the petty shopkeeping plan of

lessening the number of the stations, so as to bring them within the bounds of your present income, but bend all your exertion and attention to meet the pressing demands that Providence is putting on us.—W. CAREY."

"Don't fear the money," said Pearce to Carey, "God is for us, and the silver and the gold are his, and so are the hearts of all that have it. I will see the churches from Land's End to Orkney, and we shall get money enough." Now, let us strive to emulate the spirit of these the first founders of our mission. Let us be actuated by the same entire zeal, the same identification with the cause, the same hearty desire for the salvation of the heathen, and with the same strong feeling of the inestimable value of their immortal souls, and we shall have no occasion to say any thing to you as to the condition of our funds, nor will you have cause to regret the position of our Society.

Before I sit down, I will refer, for a few moments, to the subject of Jamaica. I have felt, as I am sure you must all do, an intense interest in the position of the suffering church of that suffering country. You know all the circumstances that led us to feel that we were not justified in accepting the proposition which was made to us,—you know well, that, by diverting the funds to other purposes than those to which they were pledged, we should be inflicting a great injury on, and endanger the prosperity of, the Society. But it is the duty of the church, in connexion with the mission, without infringing on the general funds, to aid, in every possible way, their suffering brethren in Christ abroad. There is a most valuable institution in that island (Jamaica), whose object is to train up young men, and qualify them for the ministry; and last night only I received a letter from Joshua Tinson, dated Rio Bueno, Jamaica. He says:—

"The students are well, and, if I mistake not, progressing in piety, while they continue cheerfully and successfully to pursue their studies. That we can find young black and coloured men in our churches, of sufficient capacity and religion to justify their studying for the ministry, is no longer a matter for inquiry. The question now is—Shall such enjoy, by the continuance of this Institution, those advantages that shall enable them to become intelligent and respectable teachers of their fellow-men; or shall this work cease, for the want of two or three hundred a-year? I am quite aware that it may be said, perhaps many say, The Institution should be sustained, but it ought to be done by the churches in Jamaica; England has enough to do, claims are coming from all quarters. India, Africa, China, France, Canada, and elsewhere, besides the continual demands for carrying on the increased and increasing societies, political, civil, and religious, in the parent land. All this I fully admit, but the admission effects nothing—our churches cannot do what they did formerly. The people have not only many new demands for their money, but it is indeed little they get. The pay for able-bodied men varies from 1s. 3d. to 9d. a-day, in some places only 6d.; and for that they have often to wait for weeks, then get paid in dribblets, and, not infrequently, are never paid; and if we get no help out of Jamaica, we must give up, even with our

present limited number of students. As I have said before, into debt I cannot go. I have always had a horror of it, and now I fear it more than ever, as I see its crushing, withering influence on some of my brethren. Myself, I ask nothing; I want nothing: I have bread enough, and sometimes a mouthful to spare for the poor and destitute around me. And though, by the time I have met the necessary expenses of this establishment (expenses much larger than I should ever dream of incurring, were it not for the position I am in), paid its taxes out of my own salary, with occasional doctor's bills,—I find a cause for gratitude in my wife's economy, that makes my home happy, and keeps me out of debt. It is true that my death would leave her and my child utterly destitute; but we can leave the future in the hand of God. We have no concern about riches, seeing that God does not give us power to get wealth. For the Institution I do feel intensely,—it has my unceasing solicitude and labour; and, though I know not what sort of a beggar I should make for myself, for the College I can do and beg.

"Your obliged and grateful friend in the gospel of Christ,

"JOSHUA TINSON.
"S. M. Peto, Esq., M.P."

I am sure you will say with me, that this must not be allowed to continue. Through our instrumentality, and under God's blessing, the church has been established in Jamaica, and, as will be seen by the Report, in the state of prosperity in which it now is. What I ask of you is, to bear in mind, as far as you can, and as far as you have the opportunity, to minister to their necessities, and aid their schools, and especially aid this valuable Institution in sending among them intelligent and able ministers of their own country. I feel that I have detained you too long, but I trust you will allow the importance of the subject to be my apology.

The Report, a copy of which appeared in our last, was then read by the Rev. J. ANGUS.

The Rev. NATHANIEL HAYCROFT, M.A., of Bristol, moved the first resolution, to the following effect:—

That this meeting fully recognizes the duty and privilege of Christians to employ all scriptural means for the diffusion of the gospel of Jesus Christ throughout the world; and calls, with thankfulness to the God of all grace, the labours and success of the Baptist Missionary Society and of kindred institutions.

It seemed that, during the past year, the expenditure of the Society had exceeded by £3800 its income, and that there was a previous debt, still unpaid, of about £1100, leaving a balance of £4900. This was a painful circumstance in the Society's history, and one that demanded a careful and attentive regard, as to the causes which they might conceive had contributed to so painful and lamentable a result. It could not be that there was any thing in their objects or operations which indicated approaching feebleness or old age, or that such a work was likely ever to die. He had heard it said by physicians, that when a man had continued in robust health until he arrived at fifty or sixty years of age, about that period he might expect a rap—a memento that he was mor-

tal; but this could not be the case with this Society. The cause of Christianity was unchanging and undying. It had remained the same amid revolutions of literature, of science, of arts, and amid the destruction of the strongest governments of the most powerful nations of the world: he could not, therefore, for a moment conceive but that this Society, based as it was on Christian principle, must go on to the end conquering and to conquer. Christianity might not be in course of advancement for a time; but if so, it would be like the mighty flood, which, though impeded for a brief space, would ere long force down all barriers, and spread forth with force irresistible, in spite of all impediments. He believed that although a dark cloud might rest upon their Society, yet the obstacles with which they were met would only be transient and temporary, they would soon be dissipated—the cloud would disperse, and the Society would prosper, so that they would have two missionaries where they had now only one, who would go among the people preaching the unsearchable love of Christ. That Society, originated by their now sainted fathers and friends, whose memory was ever fragrant, and who were now looking down from heaven, watching the manner in which they were promoting its object—that Society must never be permitted to stop in its onward progress. Many of the best and choicest spirits in their church had gone to a labour of love among the heathen. Many of them had only gone out to find a speedy grave. Many had gone to spend the future of their life in His cause, and had been called upon to leave their bones in the soil. Many had spent their early youth, and the strength of their manhood, in a far country, and had been permitted to return to their native home with shattered health. Yates slept beneath the deep, and Knibb was lamented by ten thousand of the Africans in the West Indies. There was not a mission where some of their fathers or their brothers had not been interred, around whose tombs thousands would gather to bless their memories, and pray for the love of the God of the missionary. Women—kind and gentle women, too, had gone forth with their husbands to minister in heathen places. Many of them had expected to find a home, where they and their husbands had only found a grave. Others had been permitted to return to their native land, but it was only as widows, with fatherless children claiming and obtaining the sympathies of all Christians. Were those holy men, and those kind and gentle women, to be withdrawn from their labours in God's holy cause? No. If their Society were to fail, it never could be in London, whose merchants were as princes in the earth. It could not be that their Society had failed to interest the public mind from their want of success. Hitherto every report had been a triumph. The seed had been

scattered abroad, it had germinated, and was now growing up, and would soon produce goodly fruit, to the praise and glory of God. In Jamaica 30,000 members testified to the faithfulness of their missionaries; in Central India they had 2000 out of the millions of that country, who testified to the truth as it is in Jesus. In all countries, wherever their missionaries went, they had made their thousands of Christians. Sixty thousand of the heathen had been converted and added to the various churches of the Society. Now, if that alone were the result of their labours, still it proved that the public interest was not withdrawn from the Society for want of success. Want of success! Look at the circulation of the blessed word of God which had taken place—upwards of one million copies of the blessed book had been circulated under the auspices of the Society—schools had been established in all lands—the practice of the suttee had been abolished, and their Society must go on until superstition had been utterly routed from the earth; it must be broken in pieces, and great would be the fall thereof. It was not, then, for want of success that the public interest had been withdrawn from them, for God had indeed abundantly blessed their labours in the field. There must be no talk of the return of any of their missionaries; on the contrary, every thing called for an increase in their energy and earnestness. So far from lessening their forces, they required to multiply them, for God had greatly added to their field of labour. China had been opened up; but, to the disgrace of the baptist community, they had not a missionary there. Africa, benighted Africa, ought to have its thousands of workers in God's vineyard, in place of only tens. The continent of Europe ought to be filled with their missionaries, as well as Brittany. On all hands there was a loud cry, "Come over and help us." There could be no cause assigned for the apparent want of confidence in the Society founded on the want of success. While considering the subject, he had been naturally led to consider and examine the remedies which had been proposed for that state of things which existed. Some said the Society must retrench their expenditure both at home and abroad—that it must diminish its working expenses, and reduce the salaries and allowances of the missionaries to the lowest possible amount. Why, that had been the practice of the Committee for many years past. The expenditure of the Society had been reduced to the lowest possible amount for a long period; and as to the salaries of the missionaries, those good brethren might be said to exist—to vegetate, rather than to live by the preaching of the blessed gospel. Others, again, urged reformation; they said the system of management must be altered—must be popularized. Well, that had been done. The system of management had been altered—it had been popu-

larized; still the difficulty remained—still the Society was in want of funds. In order to remedy this material defect, some counselled that the Society should give up some of their fields of labour. Now, would those who give such advice be good enough to point out which of their fields of labour they would be content to give up—which was to be the one resigned? Should they give up India—the scene of their first missionary labours—the field in which Carey had triumphed—India, where so many had been brought to a knowledge of the Lord Jesus—were they to give up India, with its thousands and millions who were yet in darkness, and leave them utterly to perish? No, it was impossible; the eldest born of the Society could never be resigned. Should they, then, give up Africa—Africa, to which Great Britain stood more indebted than to any other country in the world? England owed a fearful debt to the sable inhabitants of Africa; was it a proper way to repay that debt, by abandoning them to the grossest idolatry and superstition; were they to give up their youngest born, the very Benjamin of the Society's missions? Oh, never! Were they to withdraw from the West India islands? Thirty thousand converts to Jesus told them they must not. Was it to be Canada, where the ancestors of those now forming the Society had established the Word? No! no!—they could not afford to resign any one of their fields of labour—they would not give up one of their missionary stations. The thought was not from heaven—it did not emanate from the mind of man—he need not more particularly allude to whence it originated; he left that to be solved by the judgment of the meeting. What, a Christian community turning back from a field of labour in God's vineyard! At such a scene infidelity itself would cry shame, and the whole church would stand appalled. It was said that there was a decline in the religious feeling of the people,—that the number of conversions was diminishing. He questioned whether the decline in missionary effort was not the cause of the decline of religion. When the primitive church went forth to preach the unsearchable riches of Christ, that was the richest time of religious feeling which the church ever knew. The missionary spirit, when it burned brightly, re-acted upon the church. This Society, like many of a kindred nature, had been threatened with peculiar obstacles. The brethren would recollect that only a short time ago, the London Missionary Society was groaning under the oppressions which had been inflicted upon them in Tahite. Well, Providence had taken the retribution in its own hands. The instrument which then employed itself in torturing a woman in Tahite, was soon after compelled to fly a fugitive from his throne. At Fernando Po, the great enemy which the church had to encounter was popery. Wherever their missionaries went, there they found

popery. But, marvellous to relate, not long since a revolution broke out in Rome itself—a revolution in the very metropolis of papacy, and superstition, and of error, and the Pope himself became a fugitive. All this was very encouraging, and if they humbly trusted in the goodness and the grace of God, every obstacle to their onward march would be removed. The meeting could not relish the appalling fact that had been brought under their notice in the Report, viz., that the Society was so much in debt. Did it not excite their surprise to hear that the Society owed no less a sum than £4900? Tell it not in Gath, publish it not in Ascalon, let not the infidel know it, tell it not to the follower of the pope, tell it not in the senate. Let it not be thought for a moment that the ministers and the deacons of the church were willing to allow the Society to remain under such a cloud. Let them stir up the church to a lively sense of the pure love of God, and then come to a resolution, that this should be the last year of debt. He had no fears for the Society; he should yet see it progress, until, where they had now one missionary, they would have two, and until their brethren were in all the places of the earth, and then, and not till then, would the Christian church have realized the object of the Society—then would the Supreme Majesty in heaven look down on them with benignity, and say, “It is very good; my will is done on earth, even as it is in heaven.”

The CHAIRMAN said, it gave him much pleasure to introduce to their notice a friend, whose presence, upon such an occasion, proved the value of the loving principle of the Holy Alliance. The Rev. J. Jordan, the vicar of Enstone, would second the resolution.

The Rev. J. JORDAN.—As a friendly stranger come amongst them, he might be allowed to explain the position he occupied, standing on that platform, in favour of the Baptist Missionary Society. It was but a few years ago that he had been invited to take part in favour of any missionary society but that connected with the church of which he was a member. Upon that occasion he received an invitation to assist at the meeting of the London Missionary Society. He took the invitation into serious consideration, and, looking at the matter in the light of his conscience, he found that he could not refuse to give the aid which they sought from him—he could not refuse to take the part which they offered him, and therefore he willingly attended their meeting. Very shortly after that, the Evangelical Alliance was formed, and he rejoiced at it, for it had brought out that spirit of love which actuated all who felt themselves as one in Him, the Head of all. Shortly after that again, he was honoured with an invita-

tion from the same honoured society, to take part in their general meeting in that very hall. He would willingly have shrunk from standing on that platform to address such large audiences as were in the habit of meeting there; but his conscience impressed upon him the necessity of going forward. He remained still of the same mind, and he attended and performed the duties which had been kindly imposed on him. That was followed by an invitation from the London Missionary Society in the last year to preach for them, as well as to take a part on this platform at their anniversary. He could not refuse to ascend the pulpit for them, acting in strict conformity with his conscience, he had felt himself constrained to take the part assigned him. On that occasion he had received a very kind invitation from their honoured friend, Dr. Steane, to take part in the proceedings of that day; he felt that he was bound in conscience to show the same respect and love for their Society, as he had done to the others, knowing as he did what their works had been, and honouring them for the labours of love in which they had been engaged. It might be asked what he could find in common in all those different societies, which could justify him in appearing at and assisting in their meetings. He trusted he could show many and good reasons for his conduct. Even had the missionaries done no more than tend to the civilization of the world—even had they done no more than improve the temporal condition of that portion of mankind amongst whom they had laboured—even that comparatively low ground would justify him in appearing there. Every one who desired the benefit and the blessing of his fellow-man, must be glad of the privilege of taking part in support of such societies. As a patriot, he claimed the right to assist such societies. What work had been done which was so efficient in promoting colonization from this country—what would so much promote the spread of the good Saxon, as an extension of the missionary system? There was another view of the question, in which, as a patriot, he should think himself justified in attending upon their anniversaries—that was the manner in which the missionaries had been the means of extending schools throughout the world, and thereby promoting civilization and a knowledge of the true God. After highly praising the noble exertions of the Society in the missionary field, he seconded the resolution with much pleasure.

The resolution was put, and passed unanimously.

The Rev. HENRY DOWSON, of Bradford, moved the following resolution:—

That the state of the various missions maintained by this Society, as exhibited in the Report, should impress upon the minds of all its friends a more

lively sense of our dependence on God, should lead to fervent prayer for the promised help of the Holy Spirit, to more constant watchfulness over the motives which influence our services, and to more systematic and self-denying liberality to promote this sacred cause.

We have two beautiful instances of Christian evangelical liberality in scripture history; the first is that of the box of alabaster ointment with which the woman anointed the head of the Saviour, anointing him for his burial. When Judas was angry with her, the Lord defended her. But our blessed Lord reserved his highest eulogiums for the poor widow who came with her two mites and cast them amongst the Pharisees' gold in the treasury of the Lord. Now, if you will pardon me, I will make one observation respecting the good friends in London. I do not like your collections. It is not on account of the gold and the silver there, but because I see so little copper in the plates. I like, not only to see the gold of the rich man, and the silver of the man in moderate circumstances, but the copper of the poor man. We want more of systematic liberality, that all should contribute according to the extent that God has prospered them. Then we shall not need to recall missionaries from the field of labour. I would say solemnly and earnestly to the honoured directors of the Society, that this must not be done. I would say to the Christians of this great metropolis, "You ought not to suffer it to be done." The Christians of this metropolis, the focus of civilization, the centre of commerce, the admiration of all the civilized nations of the world, the place where Christian missions have been cradled and fostered all these years,—are you going to abandon now the Baptist Missionary Society? No; and we, who are the representatives of the provinces, and the angels of the churches, will go back to our various congregations and communities, and tell them that they must not suffer it to be done.

The Rev. T. Boaz, missionary from Calcutta, a deputation from the London Missionary Society, seconded the resolution as follows. Sir, in rising to address you on the present occasion, I find myself subject to those feelings which have been expressed by one of our sweetest poets, Henry Kirke White, who says, in listening to the bells of the evening,

"I'm pleased, and yet I'm sad."

Pleased to think that there are so many hearts that beat with high and holy expectation in reference to the conversion of the world to Jesus; and sad to think that, after the labour of 1800 years, so large a portion of the human family should yet be held under the dominion of the "prince of the power of the air." I feel particular pleasure this morning in coming

to the Baptist Missionary Society, especially because I am here, in this kind of spiritual parliament, as the representative of the London Missionary Society, and in some measure the representative of the continent of India. In coming to the Baptist Missionary Society in connexion with India, it is like a traveller tracing the stream to its spring. One comes to see the place where the bubbles first sprung up, where the stream first shed itself to the east, and to the west, and to the north, and to the south. I feel particular pleasure in coming here this morning, because the note has been a note of sorrow. Let us cheer it. We have been, according to the various speakers, in the clouds; at any rate, we have heard a great deal about small clouds and large clouds. Now, I do not believe in clouds, in reference to missions. I believe, not in clouds, but in the promises; and I am quite certain, if we rest in the promises, we shall soon live beyond the clouds. I am quite pleased that you feel yourselves as baptists, and a society, in great difficulties, because men always act like men when they have difficulties to meet. I remember, when a boy, a member of the Society of Friends once standing by my side, in my native town, upon its dark and stormy shore, and saying, whilst I looked upon the dense cloud that seemed to encircle us, "My boy, do you think that those clouds are as dark as they appear to be?" "I am not sure," was my reply. "I tell you," said he, "that if you had a telescope long enough to penetrate right through the cloud, you would see that it is as bright beyond, and brighter, than it is below." Now, I think, sir, that you want the telescope of faith to look right through those clouds, and to see far beyond them into the bright and glorious future. We never feel so much as we ought to feel, as Christians, as when we get into the bright, clear, lucid, healthy atmosphere of faith. Let us scatter our doubts to the winds, rest upon the promises, and do our work like Christians and like men. I feel this morning particularly pleased at being here, just because I think that I am in the right place. I am among those who were the substantial pioneers of missions to the East. I am not unmindful of the fact, that the Danish king, to whom you most appropriately adverted, was the first sovereign who sent Christian missionaries to the East; nor would I be unmindful of the fact, that the Church of England, through the agency of the Propagation Society, was the second agency that sent a few solitary missions to Oriental climes. Let us give all the credit that is due to all parties; then we can take a firmer stand upon the basis that we have for ourselves. Your missionaries were the efficient pioneers of Christian missions to the East. Nay, when the beloved Carey, and his associates, first arrived in that country, what was the kind of reception that they met

with from the government of the day? One would have supposed that men, coming upon such a generous and gratuitous mission as did your brethren to the East—one would have supposed, that the members of council would have hailed them with pleasure, and that the doors of the Government House would have been thrown wide open for their reception. That was not the reception they met with. They were, in substance, told, "The vessel that bore you from Europe must bear you back again." Then came that striking and singular interposition of the Divine Providence in reference to Serampore. God turned the heart of the governor of Serampore, as the streams of water in the south; and that governor said, in substance, to your brethren, though I believe he was a man not possessed of a spark of religion, yet, from the generous impulses of his nature, resisting the oppression exercised towards your brethren by the British authorities, he said, "If you will come to Serampore, I will give you a place to live in, and a place in which to worship God." They went, sir, and I think it is a singular and a striking thing that the first house in which those brethren obtained a resting-place was the house of a publican or tavern-keeper. I like to think of that fact, because they commenced their mission in India as the Lord commenced his mission in the world, in the company of publicans and sinners. When your brethren first reached India, you will have perceived from these remarks, that the mind of the government composed of Christian men, was directly opposed to their landing and labouring in India. So strikingly was that the case, that it has been stated that one of the members of council said concerning them, "If these men had belonged to the English Church, and had been missionaries, one might have borne with them. If they had belonged to any of the more respectable sects of the dissenters, they might have been tolerated. But to think of tolerating baptists, the smallest of the sects, and the strictest; that is not to be borne." I believe, sir, that you have been enlarged within yourselves since that time, and that you would like to hold communion with the whole human family. It is a remarkable thing that the son of that very member of council, was, I believe, brought to the knowledge of the truth in one of the hill stations in India, by having a newspaper edited by a dissenter, and printed at your press, containing an extract from the writings either of Baxter or of Doddridge, and that, descending from his solitary hill station to the plains, to seek godly and ministerial advice, the first station he came to was a station of the Baptist Mission. I need not tell you, sir, nor this Christian assembly, that the baptist minister who was at that station, soon convinced this neophyte that it was his special duty to follow his Lord through the water; and the consequence is this, sir, that

that civilian, that gentleman, is a baptist. He is a Christian. (A voice: "That is better still.") Yes, it is better still. He is now on his way to this country, and you will have fellowship with him. I had hoped that he would have been here to-day, so that in his own person he might have borne testimony to this matter. One cannot help seeing that the ways of God are not as our ways, and that the thoughts of God are not as our thoughts; for if that gentleman's father had had his will, humanly speaking, his son had never been brought to the knowledge of the truth.

When your brethren first reached India, the mind of the native community was diametrically opposed to their continuance and labour. In substance, the native gentleman, and especially the native priesthood of Calcutta, said, "If those Christian priests be permitted to live, and preach their gospel in India, we cannot answer for the stability of our religion; and if our religion fail, we cannot answer for the stability of the government." Priesthood, sir, and priestcraft, are the same things all the world over. Priestcraft—the office of priestcraft, is to bind the minds of men in the fetters of ignorance. Then some of you will say, "Why you are speaking against your own craft." No, no such thing—we are not priests, sir. We do not own the term. We are the ministers of a better dispensation, and our work is to set the minds of mankind free. A great change has since come over the masses of the priesthood, and the intelligent gentry of India, on the subject of Christianity. A singular illustration of this occurred in the course of my journey from India to this country. Passing the island of Ceylon—and who can speak of Ceylon without thinking of your faithful and devoted Daniel?—a man whose memory has not yet been justified in your churches—a man worthy of all praise, and more praise than he will perhaps obtain, for he was indeed a faithful man, and worthy of the entire confidence of all the churches of Jesus;—passing that island, a gentleman travelling on board the steamboat told me a singular history. Ceylon, you will observe, is the Oxford of the Buddhists, and the high seat of orthodoxy; now my companion stated that, in the city of Kandy, the central city of Ceylon, there was a very sacred relic, and that this relic was just a tooth of the very celebrated Buddha. The British government (to their shame be it spoken) for many years patronized that tooth, and lest some crafty dentist from Europe should come and take it away, they appointed soldiers as sentries to guard it. They collected the revenues of the temple. They paid the priests. But owing to the "pressure without"—that was, from India and from Britain—that church and state connexion between the tooth and the government was obliged to be dissolved. At last the

government convened an assembly, or synod, of the priests, and said to them, "Gentlemen, our connexion with this tooth is about to be dissolved, and we wish you to take care of this precious relic yourselves." Now, the priests of the East are very ingenious, and, like most priests, very clever when their craft is in danger; and they said, "No, we would rather not take it. It is a very oppressive thing. When our own government possessed the island, they had this tooth, and it ruined them. The Dutch next took possession of it, and it crushed them; and now you English people think that you are going to lose your grasp upon the island, and you want to have done with it too. No," said they, "we would rather that you should pay our salaries as usual, and take care of the temple." Now, it strikes me forcibly, that that is the kind of thing that would happen in other countries, under similar circumstances, if such a proposal were to be made to the priests. It is an illustration, in some degree, of the state of things in reference to the priesthood of the East. They feel, and must feel, that their system is tottering to its base.

When your brethren first arrived in the East, there was scarcely a page of the inspired volume translated for the millions of India. Now, for a large section of the great Indian family, either in whole or in part, the sacred scriptures have been translated; so that I anticipate that, for ninety, out of the 150 millions, there are the means to

"Allure to brighter worlds and lead the way."

God had a great work to do in India, and one of the first things to which he directed the attention of his servants, and one of the things they have done best, is to translate, in the incipient stage of Christianity in the East, the bible, and especially the New Testament portion of the sacred word. So that, in dealing with Hindoos and Mohammedans, Papists, infidels, and Buddhists, we can at the very beginning of things say, "To the law and to the testimony," and if they be not according to these, we will not receive them. A singular and amusing instance of this kind occurred in Calcutta some time back, and I relate it, not out of any disrespect to the worthy diocesan of Calcutta, but as an illustration of the temper of the native mind. The bishop of Calcutta, who is an excellent Christian, and a most excellent preacher, went to visit one of the schools of instruction in Calcutta, and he went, as all bishops do, in the pomp and circumstance of episcopal state. You know there is no harm in that, if people believe in it. And, amongst others, he was accompanied by two men, who are generally the attendants of great men in the East, and who carry in their hands large silver sticks—a sort of shepherd's crook. When the bishop had left the school, one of the teachers noticed a group of Indian youth gathered

round a book; and, asking what they were about, they said, "We were looking into the epistles of Titus and Timothy, to see where it is stated that a bishop should be accompanied by two silver sticks." When your brethren first reached India, there were in that country large numbers of slaves. There is not legally a slave in India now. By one stroke of the pen one of the governors of India made all men in India legally free. That great fact fell upon the ear of the churches in this country like lead. And why? Why, the people of England do not like any thing that they do not pay for. If we had come from India with knouts, and chains, and lacerated backs, and asked you for twenty millions of compensation, you would have cheered loudly when granted, because you had paid for it. But in India our people made all men legally free, and they asked you nothing for the boon. It is a fact, and one in which you and all Christians should rejoice.

When your brethren first reached India, there were no such things as schools, in which Christian truth was taught. Now, within a circle of six miles, in Calcutta alone, there are 6000 young men receiving an enlightened Christian education; and a very curious and interesting circumstance occurred in the course of a visitation that I made of that district; for though I be not the bishop of Calcutta, I yet very humbly think that I am a bishop of that city in the strict sense of the term. As a bishop in that neighbourhood, I made a sort of visitation of schools, and, during that visitation, I happened to come to one of a class of schools peculiarly called "anti-missionary;" because, within the walls of these institutions, it is said that the Christian religion is not taught. The proprietor, who was standing at the door, seemed to wish to prevent my entrance. I stated to him, however, that I was going to Europe, and that I wanted to visit the schools to ascertain the number of pupils, and the kind and degree of education given; when he said, "If that be the case, you may enter." Upon entering, there was a shrewd little fellow, a pupil, sitting upon one of the forms near the door, who had overheard the discussion, and he said, "You know they don't teach Christianity in this school, but we learn it." "Indeed," said I, "how do you manage that?" "Why," said he, "don't you know they teach Shakspeare here?" "Shakspeare," said I, "what has he to do with Christianity?" "Why, if you like, I will prove your doctrine of the atonement and of the resurrection out of Shakspeare." And it is in those schools, in which Locke and Bacon, and all your western histories and biographies, and even Shakspeare himself are taught—though I should not have thought of quoting Shakspeare as an authority in divinity—it is in those schools that the children learn those great truths; and yet, from those very institutions, the founders and sustainers of

them declare that Christianity is excluded. Now, we say, multiply such schools a thousand fold; only let the Christian church take care—I am sure I shall not offend in using the expression here—let the Christian church take care to “baptize” that spirit of inquiry with the true spirit of Christianity.

When your brethren first arrived in India, there had been no preaching of the gospel among the people. Now, it is every where common. And, in reference to the preaching of that gospel, I can state, and my brother Sutton is here to corroborate what I say, if it be true, or, to deny it if it be false, that, through her length and breadth, India is perfectly open to the preaching of Christ's gospel. More free than Britain! I have come to England to witness that marvellous anomaly, of one professed Christian priest shutting up another in his prison-house for preaching the gospel. Now that, I think, could not happen in India. The government of India, in India, do for all missionaries that which every government should do for ministers of religion—no more or less; they give the amplest civil protection, without the slightest religious interference. Many persons speak against the government of India, and I am not here as its apologist; but the faults connected with the government of India are not usually with the officials in India. All the mischief is in that rightly-named house, in a rightly-named street, in that city of London, that my brother who spoke first, so highly eulogised—Leadenhall Street. I mean to say that, if any good thing comes out, either in England or India, for India,—if you want to make it an “organic remain,” you have only to send it to Leadenhall Street. If you complain that India is not what she ought to be, then, I say, the power is with yourselves. You have the power of ruling India—especially the wealthy among you: you can buy East India stock—you can become East India proprietors and directors, and you have the “Gordian knot” in your hands. There, in Leadenhall Street, is the spot to move in reference to the regeneration of India, in a political point of view.

There is one more subject to which I will advert, since the residence of missionaries in British India, infanticide and suttee are in that country what they are in this—legal murder. Not only is man himself free, but the land is free, and every thing in connexion with religion may be as free as the air we breathe, and the grace we preach. Moreover, the iniquitous connexion between the idolatries of the land and the government—that, too, is nearly extinct. One faint thread connected with Orissa binds the government to idolatry. I should wish that Mr. Sutton might have to carry back with him to India this one cheering note, that the authorities in Leadenhall Street had at last abolished this last link of the evil. But there is still some-

thing to be done for India. You must not relax your efforts. More men, more native agents—that is the secret of India's regeneration—more prayers, more buoyancy in your efforts. Don't let your secretary be down-cast, and come to you with a funeral oration next year. Let him come with a paean of triumph, and begin it to-day. Wipe off the debt! Wipe it off! Don't disgrace the name of this great Society by leaving this hall with a paltry £4000 in debt. I am sure the Chairman will set the example. Ah, you clap; but are you going to follow the example? Pay it off! Four thousand persons at a sovereign a-piece, and it is done! Now, Christian friends, I have somewhat exceeded my time, but I had a very good example in your Secretary. He transgressed full ten minutes from his own rule, and I most heartily forgive him, for it was an excellent Report, and well read, and will bear well reading in private. I have very great pleasure in being present with you this morning, and in offering my testimony to the efficiency of your missions in the East, to the high character of the men who sustain them, to their disinterestedness and zeal, and to the success with which God has crowned their labours in our great dominions in the East.

The resolution was supported by CHARLES COWAN, Esq., M.P., and was then put from the chair and agreed to unanimously.

The Rev. AMOS SUTTON, late missionary of the General Baptist Missionary Society in Orissa, moved the following resolution:—

That in the momentous events now transpiring in the world, this meeting recognizes the hand of God on behalf of His church; it rejoices that in many lands long closed against the gospel, the barriers have been removed, and cannot but regard the changes that have occurred among the nations as loudly calling on all who are actuated by Christian principles to renewed exertions in the diffusion of that truth which is the only sound foundation of private virtue and of national prosperity.

One of the speakers has referred to a memorable remark of the late Mr. Cecil, give me leave in reference to the impressive prospects suggested by the terms of this resolution to refer to another remark by the same eminent and excellent person: “With respect to the number of perishing souls around me,” said he, “I see on the one hand multitudes rushing daily to their eternal destruction, I see on the other hand, the crucified Saviour of mankind stretching forth his cross to receive and to save them.” With these two ideas to occupy my mind I need no third. In Christian England, with the gospel in our hands, two important reflections in reference to it seem to be powerfully suggested on occasions like that which has brought us together this day; the one, that we should bring our minds, thus privileged as we are, to feel more deeply the value of the gospel to ourselves; the other that

this sense of its value should induce us to be more earnest in the work of diffusing its blessings to every other class and community of the great family of man. We have, in this resolution, an intimation that your Society, which, notwithstanding its crippled means, has made the diffusion of that gospel the constant object of its unremitting efforts, looks forward with some confidence to the present eventful crisis as offering additional opportunity for forwarding and extending the great work. Let us then see what is doing in this or other lands. I have in my possession a copy of an original proclamation issued but a few short years ago by the emperor of China, in which he threatens with punishment "even unto death" all who shall presume to introduce the gospel into the Chinese dominions. Why China, as our brother Boaz has told you of India, is now more free for the dissemination of the gospel than Christian Britain. We have missionaries settled at Ningpo, for example; they are in every respect more free there than at Canton. They have perfect freedom of locomotion. They go when and where they like, without let or hindrance from any one.

But it has been my lot, in the course of my missionary wanderings, to go among the Burmese, and to travel in their country to the districts in which the Kareens reside. They are a people dwelling in the wildest regions of the jungles and the marshes of Burmah, and who had not been heard of, even by name, in Europe, when Boardman first went out and laboured among them. I addressed, through an interpreter, a number of these poor people, consisting I think of about 450, who had made their way to meet and to be taught by a Christian missionary to a spot so remote from their homes that it was under the very guns of the frontier post of the British. They had braved and surmounted every obstacle for this purpose, travelling by night in order to avoid the native Burmese authorities, by whom they would have been cruelly punished for the course they had adopted. I was profoundly moved on that occasion. The Kareen women came, with their children, the youngest attached to their backs by neat lashings of the bamboo, to attend this meeting of the converts. They said, "If you will teach our husbands, we will learn the good word also." As they rocked the cradles of their infants with one hand, they held the book out of which they were learning with the other. I never saw a more interesting, and I might say a more interested auditory in my life than that which I addressed. It is but twenty-one years since the first attempt to cultivate this field was made; and now in Burmah, where American as well as British missionaries have laboured earnestly, they count their converts not by scores but by thousands.

And now I come to the country of Orissa. Our first missionaries went out with Mr.

Ward of Serampore, our venerated brother. By his advice they went to Orissa. The advice given to our board by Mr. Ward was that they should select the field that was widest and which had not been previously occupied by any other missionaries. They did so, and not without success. They pitched their tent under the very shadow of the pagoda of Juggernaut—that Moloch of a cruel and impure idolatry. Their countrymen would frequently say to them, "You will never make a single convert in the neighbourhood of Juggernaut. If you would wish to succeed in your object, go elsewhere." Many a fearful and terrible tale might be revealed of the abominations which attend the hideous and polluted worship that is offered at that shrine. But I pass to other matters. We scarcely yet know the work we have to do in carrying out this Christian enterprise. The further we penetrate into regions to which our missionaries have not heretofore penetrated, the more widely does the expanding prospect of the fields to be occupied open upon us. When we first went out to Orissa we supposed that there was but one language spoken throughout that tract of country. But the fact was quite contrary to our expectations; for whilst it is the gospel alone which binds man to man in holy sympathy and a common hope of a hereafter, sin and idolatry have separated the species where they prevail into numberless communities, and that separation is increased by a corresponding diversity of tongues. Jellasoer was the first station we came to after quitting Orissa. And here we found an American missionary established, whose efforts, in conjunction with those of brethren of our own Society, have brought around him many people whose very name I believe had been unknown to Europeans before. These people are of a race called the Sentoons, inhabiting the Raghmah hills, and in the back country of that part of Hindustan. They are now constant in their attendance on the missionaries. The Kundhs again are to us quite a new people, inhabiting districts of Cuttack and Ganjam, and extending as far back perhaps as Nagpoor. These people have been, for a period of unknown duration, in the habit of offering up human sacrifices. It has but lately come to the knowledge of the British government in India that they have been in the habit of stealing the children they can decoy on the plains of Orissa, and carrying them away to the hills, where they carefully fed them up for slaughter until the period arrives when, dressed out in all the gay habiliments of idolatry, they are offered up as victims at the shrines frequented by these people. The mode of sacrifice is this. They insert into the ground a pointed stake, the top of which is usually surmounted by a peacock's feathers, or a live magpie. To this stake the victim is tied; and after they have performed their incantations, they rush upon the miserable child and stab

and hack his flesh to pieces with their knives as an offering to the goddess of earth, whom they think thus to propitiate so as to communicate a red tint to the grain they raise in their fields. When I was in India I had from thirty to forty of these children who had been rescued from the fate intended for them, placed under my care at Cuttock; and I learn that since I have returned to England (now upwards of twelve months) upwards of one hundred more of these rescued victims have been delivered into the hands of the British missionaries. When these one hundred newcomers first arrived at the station, the previously rescued victims turned out to see them. Among these first saved was a fine little native Orissa boy, who had received the name of Philip. He had been captured from the Kunds some three years before. To the astonishment of our people, after viewing the new comers he returned leading another youth by the hand, and presenting him to the minister he said, "Here is my brother." This brother had just before been sold to the Kunds by the same cruel and unnatural uncle, who had three years antecedently sold Philip to them, for the same vile and inhuman purposes from which both were now so mercifully retrieved. Under what circumstances could the precepts of Christianity and the knowledge leading to eternal life have been more beneficially communicated, than they have been to these poor youths thus snatched from the sacrifices demanded by a sanguinary superstition?

I was prepared with many other anecdotes of a highly interesting kind, but the time I see presses; I will therefore confine myself to one only. There was among these intended victims thus happily rescued from the hands of the Kunds an awkward ungainly looking lad who was called David, Great pains were taken with him, but he was so stupid that all attempts to cultivate his faculties seemed hopeless, and we at last devoted him to the menial task of sweeping out our premises at the Mission House. At this time our school was very full, and many of these young natives had been converted. All at once a ray of intelligence seemed to break upon the mind of poor David, like a light from heaven, (and who shall say it was not a light from heaven?) He seemed suddenly possessed of new-born faculties; and one might almost have been permitted to say of him, "All were astonished at his understanding and his answers." He applied himself so diligently, and profited so much by the instruction afforded to him, that he was received into our church. Soon after we put him into the printing office, and such rapid advances did he make, we made him a compositor. But whilst he was thus engaged, and interesting and amazing us all by his sudden proficiency, there appeared upon his skin numerous white spots, which are the first indi-

cations of leprosy, a very common and also a very fatal disease in India. We sent him to the hospital, and every care was taken of him; but each of the white spots soon became a putrid ulcer, and his limbs were eaten away. All which could be done was to smooth his passage to the grave. Nothing could arrest the progress of his malady or save his life; and the doctor directed that he should be kept by himself, as contact with others might communicate to them the infection, a tent was provided for him; from this tent he would creep at service time to the door of our meeting room, and listen to and join in the service. A more intent listener I never looked upon. One day I went with my wife to pay him a visit. He was stretched on his mat, apparently absorbed in some deep reverie on a passage he had been reading. His testament was close to his side. The hymn book was in his other hand, and we saw that his attention had been riveted to this passage:—

"Of all that decks the field or bower,
Thou art the fairest, sweetest flower;
Then, blessed Jesus, let not me
In thy kind heart forgotten be.
Day after day youth's joys decay,
Death waits to seize his trembling prey;
Then, blessed Jesus, let not me,
In thy kind heart forgotten be."

When we left his tent my wife said to me, with great emphasis and emotion, "There lies an heir of glory; for, though like Lazarus he be full of sores, like Lazarus too he is rich in assured hope." I could not but concur in the parallel. Shortly after I determined to pay him another visit. I found everything as I had left it. The door of the tent was still open. There was the testament,—there, was the hymn book, still at his side on the mat on which he was stretched. But his spirit had already flown to rest in the bosom of Abraham! On this spectacle, thought I, I am content to rest my plea on behalf of missions. Here was a proof how the communication of the word of God could raise thus wonderfully the soul of this poor lad to the contemplation of the true Redeemer. To any and to all who would not encourage missions, who could remain insensible to the beneficial effects they had produced on fellow creatures who had been placed in the position of these timely-rescued victims from the brutal superstition of the Kunds, I should be inclined to hold the same stern but poetical language of remonstrance which was once addressed to the Marquis of Hastings for refusing, when Governor-General of India, to abolish suttee.

Before sitting down I must be allowed to say one word on behalf of Bengal, a country with which I was so long and so intimately connected. It must be remembered that Bengal was the first region of India in which we established missions. I still retain the most affectionate interest for its progress in Christian conversion. I received letters from Bengal

in the course of last year apprising me of the numerous converts that had been made in the districts round Calcutta. My informant, who is well known to most of you, you would admit, is no enthusiast, nor likely in his zeal to overstate the exact condition of the case. Yet he writes to me, "I believe that if I had three or four good preachers, who would come and preach the gospel with their own lips, constantly, at various places round Calcutta, we should, in a few years, succeed in converting the greater portion of the people to Christianity. I do not hesitate to say, I have seen as large an amount of real Christian feeling and faith among them as I have ever witnessed in any equal number of professing Christians in this country.

I have yet another anecdote to tell you. A friend of mine some time ago was travelling in the wilds of Orissa. As he pursued his way he came in sight of an officer's tent. The officer seeing he was a European invited him to dinner. He accepted the invitation, and after the repast the officer said, "And so Mr. Wilkinson you have come out here to try and convert the Hindus." "Yes, that is my object," answered my friend. "And a pretty wild goose chase," rejoined the officer, "you will make of it. You don't know these fellows so well as I do." "Oh, Sir, I think I myself know something about them already." "Ah, but you have not had to deal with them as I have. If you had been accustomed to the command of a company of Sepoys you would soon find out their duplicity and faithlessness." Mr. Wilkinson assured him he had made some converts whose earnestness and sincerity were beyond all question or suspicion. "Oh!" said the officer, "I should like to examine them." "Your wish can soon be gratified, for here is one of them coming up the avenue. Gunga," (continued Mr. Wilkinson, addressing the native who entered,) "here is a gentleman who wishes to examine you as to

your Christianity." "What right has he to examine me?" inquired Gunga, "and does he mean to do so in anger or in ridicule?" "So," said the officer, "you have turned Christian?" "Yes." "How did you get your living before you turned Christian?" Gunga was astonished. His pride also was hurt. "I am a Brahmin," said he, throwing back his robe over his shoulders and exhibiting a mark that attested that fact. He could not conceive how such a question could be asked of him raising so obvious an appearance to his disparagement. The officer, somewhat abashed, asked how he had felt before he became a Christian, and he replied, "I felt that I myself, like all my countrymen, was in miserable darkness. I longed for the truth, but I could not find it. At length I heard that the light of truth was to be found on the Padre side, and thither I instantly repaired to light my own taper at the source. I found what I sought for, and I carried my candle to the bazaars and public places that I might communicate the same light to others." As he went on the officer admitted to Mr. Wilkinson that this was indeed something which he had not expected to hear. A tear stood in his eye as he spoke. He had found in an Hindoo a true believer; and he was preparing to retire to indulge in his own meditations, when Gunga said, "I should like now to examine you. Are you a Christian? Are you indeed a Christian?" This was an arrow to the officer's heart, and this question asked in Christian simplicity became the means of his conversion.

The motion was seconded by the Rev. WILLIAM BARTON, a deputation from the Wesleyan Missionary Society, (also from India,) and passed unanimously.

The benediction was then pronounced and the meeting separated.

During the course of the meeting devotional exercises were conducted by the Rev. J. MORTLOCK DANIELL and Rev. Dr. GODWIN.

ADJOURNED MEETING, FRIDAY EVENING, APRIL 28th, AT FINSBURY CHAPEL.

JOSEPH H. ALLEN, Esq., presided.

Prayer was offered by the Rev. J. T. WIGNER of Lynn,

The CHAIRMAN addressed the meeting as follows:—We meet to-night to resume the missionary theme—a theme that should be dear to every Christian heart. To engage in this great work is not our duty merely, but it is our high privilege. That it is our solemn duty I think is obvious. The command of our blessed Lord is imperative. The last command which he gave, before he left this world, was, "Go ye into all the world, and

preach the gospel to every creature." Happy are the men who, called of God, animated by his Holy Spirit, go forth, nor count their lives dear unto them, so that they may finish their course with joy, and testify to the gospel of the grace of God, preaching amongst the Gentiles the unsearchable riches of Christ; and happy are those who, although not called to go forth to the heathen, are occupied at home as God may give them the opportunity

and ability, consecrating their time, their talents, their energies, their money, and making sacrifices, if need be, in order to help on this great cause. I say happy are the men, for in undertakings like this there is a reflex influence. The churches which are most diligent in the missionary cause are the most prosperous, the most united, and the useful churches at home; and the individuals, who are thus occupied, are the most honoured of God, because they delight to honour God, and "him that honoureth me," God says, "I will honour." The missionary undertaking is no longer an experiment. The experiment has been tried, and proved to be successful. The promise of God has been fulfilled. Thousands have been brought out of the darkness and wretchedness of heathen night into the light, and liberty, and purity of the gospel; and we can point to the east and the west, to the north and the south, for proofs of this. And who does not rejoice that this is the fact? But, although this be the fact, in drawing a missionary picture, we don't like to paint it in colours all of which are bright. There is a dark shade to the picture as well as a bright one—there are discouragements as well as encouragements, and we ought to look them fairly in the face. With regard to the missionary system, its history affords us proofs of this fact. We have had our discouragements, as well as our encouragements. But, looking at missionary operations as a whole, regarding them on a broad scale, we have no reason whatever to be discouraged, but to be animated onward in our course. Some few years ago, you will remember, there appeared to be a mighty outpouring (and there doubtless was) of the Spirit of God on Jamaica, and that island, which was like a moral wilderness, became almost as the garden of the Lord. Thousands were added to our churches. The work of our missionaries increased so much, that more missionaries were required, and more were sent forth, and occupation was found for them—spiritual occupation—and numbers professed to be converted to the faith. Now a somewhat different scene presents itself. The churches have decreased in number, and many have not maintained the consistency of their profession. Well, this is a discouraging circumstance, and we ought to look upon it as such. At the same time, it is declared to us, that there are thousands belonging to the churches in Jamaica whose consistency and whose piety will bear comparison with the members of the churches in our own land. In speaking of missionary facts of a pleasing character, we would not, for the sake of producing an effect or an interest, give them a colouring which they ought not to have; and, on the other hand, we would not excite visionary ideas, such as every sober-minded man knows cannot be, or are not likely to be realized. Let us look at the missionary cause just as it is, with

its encouragements and its discouragements; and regarding it as a whole—marking what has been done, not merely in the regeneration and salvation of man, but in producing a better state of society, in improving the morals of man, where the chief end has not been accomplished—we are called upon to thank God, and take courage. Worldly men will tell you that there is a larger expenditure in the missionary cause, for the smallest possible results, than in any thing in which men engage. This it is the calculation of a mere worldly man. We are not to put the missionary cause by the side of any worldly speculations, nor judge of it as we judge of the success of worldly undertakings. We are to judge of it by the standard which Christ has given us. And what standard is that? Why, he puts the whole world into one scale, and the soul of a single man into the other, and he makes the soul of man to outweigh the whole world. Thus are we to judge, and to this standard are we to bring our calculations with regard to the missionary cause; and when we remember how many thousands there are, who, through the instrumentality of this, and of kindred institutions, have been brought to the knowledge of the truth, we have reason to thank God, and take courage.

The SECRETARY then briefly stated the objects of the Society, and laid before the meeting a statement of its proceedings during the past year.

The Rev. JAMES PATENSON, of Glasgow, moved the first resolution:—

That, in the opinion of this meeting, the work of evangelizing the heathen can be maintained in its vigour by those only who are imbued with the Spirit of Christ, and that it requires in the Christian church, in proportion, whether to its discouragements or to its success,—intelligence and simplicity, devotedness and faith.

He heartily concurred in the sentiment of the Chairman, that it was unprofitable to judge of the cause of the Lord by measuring it with the standard of the world. Religion under no phase was to be weighed in the balances of worldly men. The religion of the bible could not be estimated by the number of men and women congregated in any one place. They must estimate what had been done by the Baptist Missionary Society in the balances of the sanctuary—they must estimate these institutions by the word of God. The gospel was preached by the missionaries of this Society, and that it has been instrumental, under the blessing of God, in leading many guilty sinners to the knowledge of the Saviour, would be admitted by all candid and right-judging men. There was not a Christian present who would object to the propositions contained in the resolution.

The "opinion" alluded to, meant the deep-seated conviction of the soul, the reality of the mind, and not the varying opinion that comes and goes by the sight of the eyes, or by the hearing of the ears—the conviction of the assembly that the proposition was true. The thing to be accomplished, was the evangelization of the heathen. This institution had not been called into existence to carry on the work of civilization—to propagate the knowledge of the arts and sciences—to carry to the heathen superior systems of philosophy. They did not say that civilization would not follow in the path of the Christian missionary; but if he should descend to lower ground, and be made the missionary of the arts and sciences, and of philosophy, and not hold himself in a position above these things, he must have failed to understand the word of God. The missionary was sent forth to propagate the knowledge of a living faith, that which would enter into the soul, and make him a new man. If there was truth in the bible, this must be true, that "if any man is in Christ, he must be a new creature." The missionary, then, was sent forth to take part in the instrumentality that was to regenerate the world, to bring men to a new mind, to give them possession of a new heart, to make them what the bible declares to be the object of the propagation of the gospel,—to make them "like Christ Jesus." This work could be carried on only by men imbued with the spirit of Jesus—men possessed of the temper manifested by the Lord. This was not the spirit of mere formalism, nor was it to be regarded as the spirit of mere sectarianism. This work could be maintained in its vigour only by men possessed of the spirit of our Redeemer.

The Rev. WILLIAM BROCK, in seconding the resolution, expressed his conviction that the week's gatherings would be greatly beneficial to the institution. Their friends from the country had done good to their brethren in London, and he hoped their brethren in London had done good to their friends from the country. There had been a sort of reciprocation of kindly and generous influences. The resolution was too good. Some resolutions were not good enough, inasmuch as they contained no suggestions worth having. But the resolution before the meeting contained so many, that he scarcely knew where to begin, they were all so valuable. The substance of it was, that for the work in which they were engaged, they wanted the earnestness and disinterestedness of their Lord and Saviour Jesus Christ. Those who took up the matter from mere impulse, were not the men whom God would honour, and they were not the men who, on other accounts, would go on with it very long. Unless a man was baptized into the Spirit of his Lord and Master, he could not take the first step in the right way. When they thought of the lan-

guages of these heathen—some of them dissonant, and harsh, and almost inexpressible by the human organs, and some so mellifluous and sweet, that one would almost wish them to be our mother tongue; their habits, some savage and uncouth, and others positively voluptuous and refined; their religions, some metaphysical and refined, and others so gross and material, that they could be scarcely called religion at all—the difficulties in the way of dealing with these people must be fully apparent. The work in hand was their evangelization. He did not think that word conveyed any full, distinct, and comprehensible idea to the English mind. He would rather say they had to indoctrinate all these people with the truths of the gospel, to instil these truths into their hearts, to "bring them out of darkness into God's marvellous light." The resolution said it was necessary the work should be carried on with vigour; and to carry it on with vigour required a large infusion of the spirit and mind of Christ; and when that spirit was solemnly and positively impressed upon the heart, its recipients would address themselves in right good earnest to the work of evangelizing the heathen. The resolution spoke not only of the necessity of possessing the spirit of Christ to carry on the work, but it put forth an alternative. The resolution said that if they were discouraged they would need the mind of Christ to keep them from being improperly and unduly depressed; and if they were unduly elevated with success, they would want the mind of Christ to moderate their exultation. Let them take care to cultivate the spirit of earnestness, of disinterestedness, of intelligence, of devotedness, of simplicity, and of zeal, and then they would go on their way rejoicing—not cast down under discouragement, nor puffed up when the prospects were in their favour. Oh, that they might all be baptized unto that spirit, and go on their way calmly, through good report and evil report, looking far beyond their present prospects and plans, remembering that their rule of duty is the Lord's own commission, their hope of success the Lord's promise, and that sooner or later they must reap if they faint not. Let this be but one of the results of this meeting—that the Divine Spirit may come down and diffuse itself through the missionary committee, the contributors, and the missionaries themselves,—then they would be doing God's work in God's own way, and they would find of a truth—"He will not forsake the work of his own hands." Let it be the ambition of every one to do what they could in this great cause, not for the sake of pleasing man, but God; and in doing it for His sake, he would weigh their motives in the balances of the sanctuary, and however feeble their outward actions might be, they would not fail at the last to receive the commendation, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

The CHAIRMAN said it was a rare thing for a man of property to devote himself to the ministry and to the missionary work. He did not know why that should be. Certainly it ought not to be. A more noble work cannot be engaged in; and at the present time, should men of this description come forward—men of decided piety, men on whose judgment the Society should rely, how gladly would he point their attention to Jamaica.

The resolution was then put and agreed to.

The Rev. T. F. NEWMAN moved the next resolution. The visible amount of success which had attended the labours of the Society was perhaps altogether disproportioned to the real amount of that success. It was impossible to ascertain by any information, the most intense and searching, in the present state of things, what the Lord had been graciously pleased to do, through the instrumentality of the servants of this Society, in the east and the west, the north and the south; and therefore it was important to walk by faith and not by sight—to hold fast by first principles—to keep firm hold on the truth of God, and to devote every energy to disseminate the gospel throughout the world, and to carry out the blessings conferred by the great Head of the church, whose promise to his disciples was, that he would be with them always, even to the end of the world. Reference has been made to the depression which has been felt in all the departments of the missionary enterprise; but he trusted that none retired yesterday, and that none would retire from the present meeting with their minds depressed, their spirits flagging, their hearts cast down. He recollected the words addressed to him many years ago, at a critical and anxious period of his life, by the father of his revered friend (Mr. Hinton)—“*Nil desperandum, Christo duce*”—“Despair nothing, Christ being our leader.” That was a motto which, as a confederated body of Christians, they would do well to bear in mind. If Christ was before them—if they were serving a divine Master—if they were seeking with simplicity of aim and holy zeal and steadfastness of purpose to diffuse throughout the world the knowledge of redemption through the blood of Jesus Christ—let them not be scared by a passing cloud, let them not be daunted by difficulties, let not any seemingly adverse circumstances draw them from their post. Rather let it drive them with a more intense ardour to the throne of grace, and make them pray for those showers of divine blessing which would fructify the desert, and cause it to rejoice and blossom as the rose. He had been requested to propose for the adoption of the meeting the following resolution:—

That the thanks of this meeting are especially due

to the various collectors throughout the country, and to the members of Juvenils and other Auxiliaries; and that they be requested to continue their labours, connecting with them yet more fervent prayer, in the hope that these labours may become, under the blessing of the Holy Spirit, increasingly beneficial.

If it were thought right, as a matter of Christian courtesy, to submit a resolution of this kind for the adoption of religious assemblies, he could have no sort of objection; but his conviction was, that those who are acting from principle are the last in the world to wish to be thanked for their services. He, therefore, regarded a resolution of this kind rather as an expression of Christian sympathy and brotherly love than as a tribute paid to those, who, working in the service of a Divine Master and consecrating their energies to the promotion of His glory, look for no other reward than His approving smile, and no other animating principle than that love to Him which had been kindled up in their hearts, and which in its nature and scope bears some resemblance to the love which animated His own bosom. It would be well for us to challenge our own consciences and our own hearts, and to ask, with a determination to know what is the truth, whether we are assembled on principle, whether we are listening and speaking on principle, whether, in retiring from the house of prayer to-night, we shall be increasingly desirous that the principles of the gospel, in all their beautiful simplicity, in all their expansive influences, in all their deep commiseration, shall, in our different spheres of action, be exemplified and maintained. Our missionary meetings would never subserv the object to which they might be devoted, till they became extensively the means of grace, the means of animating the soul, the means of producing a higher range of Christianity towards those who are Christians, and towards the world without the pale. For what was the gospel? Was it not the embodiment of Divine love? and ought it not to be exemplified and sustained and commended in the lives of the followers of Him who “loved us and gave himself for us?” Let them fall back on the principles in which this and kindred societies originated—let them remember the essential point. “Man is lost wherever man is found.” The gospel was the message of God to lost man; and, therefore, that message embraced by lost man in any latitude and under any circumstances, must rouse him up, must spiritualize his degraded nature, must bring him into communion with God, and assimilation to God, and prepare him for those enjoyments which will await the ransomed church when all sublunary things shall have passed away. And not only ought those principles which are matter of theory to be remembered, but the principle which binds every individual Christian to his Master. Those who had consecrated themselves to Jesus Christ ought to show in every thing

that they regard themselves as His "who loved them and gave himself for them." He had sometimes been affected with admiration and gratitude when thinking of the social principles which bind man to man, and the power of which has never been so fully exemplified as under the refining and sanctifying influence of the gospel of Christ. It was a beautiful thought that what they were doing now might, under the Divine blessing, touch the conditions, and necessities, and happiness of some one living in distant climes, and at present enveloped in all the shades of moral ignorance and death. It was a beautiful thought that the prayers now ascending from this spot might bring down blessings on their brethren in Calcutta, in Africa, and in Jamaica. It was the privilege of the Christian that, while confined to one spot, a little insignificant being, might, by his zeal and his earnest supplications at the throne of grace, contribute more to the success of the missionary cause, than some who had apparently lavished large sums on the object, without, at the same time, offering up their earnest and believing prayers. Christianity must advance. That was the purpose of God, and all his promises afforded encouragement to look forward to that result with confident expectation; and as Christianity advanced, the world must be benefited and blessed in all its interests. Its social, political, religious, everlasting interests would all be advanced by the march of the gospel and the multiplication of the triumphs of the Redeemer. As Christianity advanced, all tyranny must be swept away, all ignorance must flee before it, and all the superstitions of the heathen must be scattered and cast to the moles and the bats. Oh, glorious prospects! Oh, animating anticipations! Cherish them. Bind them to your hearts. Let nothing induce you to despair of the cause of the gospel,—of the cause of the Redeemer. Many references have been made to the revolutions which have taken place, and to others which may be impending. As far as they have established the rights of man, and contributed to the extension of Messiah's kingdom, we hail them. Many of the changes which have taken place have been in the right direction. But there is one revolution yet to come, mightier than all the rest, and methinks we have its harbinger and distinct intimations that that revolution is not far distant. Men's minds are heaving, principles are brought into collision, the power of thought and inquiry are awakening every where; men are beginning to feel as men, not as serfs; the intelligence of the human mind is springing up, and we hail it. Christianity addresses itself to intelligence, and therefore we rejoice that the human mind is raising itself, breaking its fetters, and springing forth into the possession of its rightful liberty. Oh, may nothing interfere with the progress of truth! and then

the mind every where shall be emancipated—the conscience—the soul—every thing that is noblest in man shall be vindicated; and, by the power of the gospel, which you are assembled to assist in propagating, shall the image of God be stamped on the soul of our fellow creatures, throughout this degenerate world, and every voice unite in one anthem, and every heart bound with a similar impulse, as the crown of immortal glory is placed upon His head, "who, though He was rich, for our sakes became poor, that we, through his poverty, might be made rich."

The Rev. J. LEECHMAN, M.A., rose to second the resolution. Reference was made in the resolution to the collectors, and to the members of juvenile societies; and he would take the opportunity of mentioning an interesting circumstance which had come to his knowledge the other day, thinking it would encourage both parents and children to exert themselves more than they had hitherto done for the promotion of this great cause. There was a little boy who procured a collecting box, and went home with great delight to show it to his mother; and he said, "Mother, I have got a collecting box, will you give me a penny a-week for the missions?" She said, "No, I cannot; I already subscribe to your brother's box, and I cannot always be giving. You must take the box back again, and give it to the teacher." The little fellow looked at the box, and was sadly vexed at the thought of having to part with it; and, after pacing up and down the room for some time, he came up to his mother and said, "How many pins do you get for a penny?" She said, "I don't know—about so many." "Well," said he, "will you buy your pins from me, mother?" She said, "Yes;" and he then began to collect pins from this person and from that, and persevered to such an extent, that at the end of the year he found in his missionary box four shillings and some odd pence. He hoped his young friends, the collectors for this Society, would be encouraged to go on in a similar way, and that all the parents present would encourage them in this great and good work. He would mention a circumstance which took place in India. It had often been said, "The poor receive the gospel, but have any of the learned, have any of the brahmins been converted to the faith? When will you ever get them to become preachers of the gospel of Christ?" Now, in Benares, the holy city, there lived a brahmin—a man of intelligence, a man of learning, and a man of rank and property. That brahmin heard the gospel. It came home to his heart, he felt himself a lost and ruined sinner, and that he had found a Saviour, and determined to make a public profession of his attachment to Christ. His friends became alarmed; his father went to him, and said if he became a Christian, he would lose his

property, his status in society, and be separated from his friends. He however determined to persevere. At length his sister went, and when all other arguments had failed, she threw herself at his feet, looked up in his face, and said, "Brother, brother, what could induce you to think of becoming a Christian?" Now, mark his answer. He said, "Sister, it was the greatness of my sins that drove me to the Lord Jesus Christ." His sister said, "If you become a Christian, your wife and your child will visit you no more." He replied, "What will it profit that I gain the whole world and lose my soul!" And he was baptized and became a disciple, and a preacher of the gospel, and had been instrumental in bringing many souls to Christ. Our great missionary festival has now come to a close, and when I look around I cannot help thinking there may be some present to-night who will never again see the recurrence of a season like this. This may be the last missionary meeting which some may be privileged to attend. It may be the speaker, it may be some of my reverend brethren around me, it may be some of you. Let us, then, remember what God

says: "Whatever thy hand findeth to do, do it with all thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." And while we are seeking to send the gospel abroad, let us not forget ourselves; let us remember the words of the brahmin, "The greatness of my sins drove me to the Lord Jesus Christ."

The Rev. J. H. HINTON, M.A., at the request of some gentlemen around him, related to the meeting, with much feeling, the very affecting story of the poor boy afflicted with leprosy referred to by Mr. Sutton in the morning. How much ought such a case to interest us occurring in pagan lands, the result of missionary labour? This one case was a sufficient recompense for all our missionary expenditure and toil. But it was but one instance out of multitudes which might be adduced to show the benefits conferred upon the heathen by this and kindred institutions.

The resolution was then put and agreed to, after which the proceedings concluded with praise and prayer.

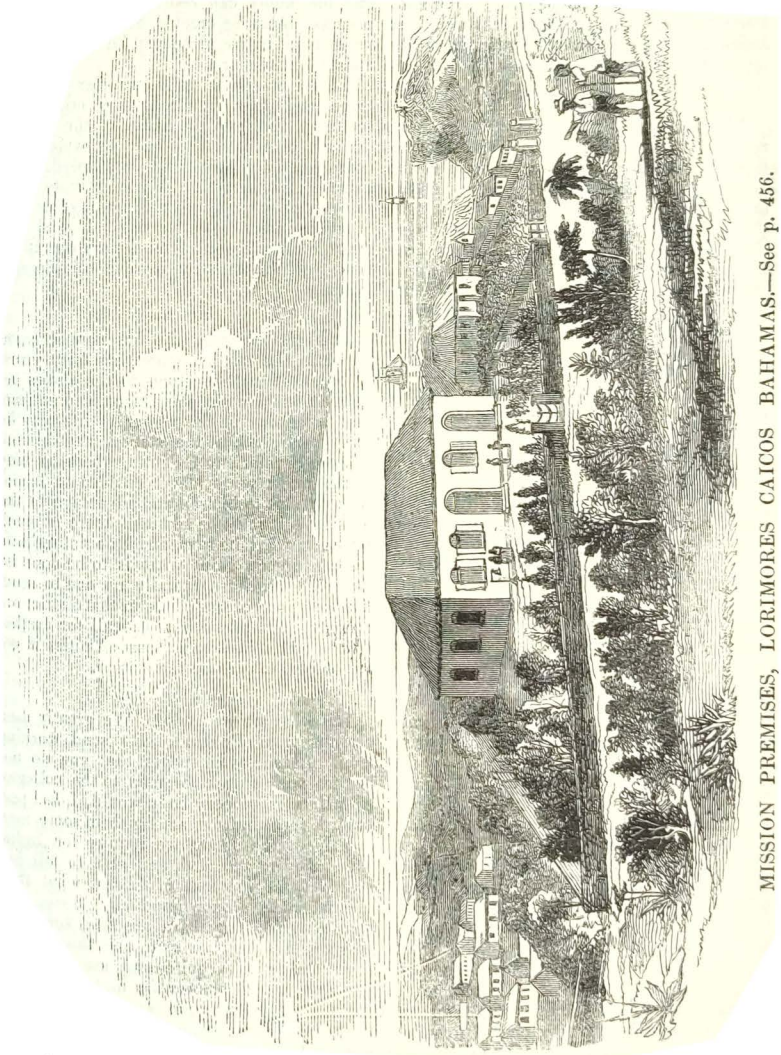
ARRIVAL OF THE "DOVE" AT CLARENCE.

Our friends will rejoice to learn that our little missionary vessel has once again borne her precious freight in safety to Fernando Po. After encountering a terrific storm in the Bay of Biscay, which compelled her to refit at Madeira, and from thence enjoying a pleasant though somewhat tedious voyage, she reached Clarence on Sunday, February 18.

All our friends were well, and were most joyously welcomed at Clarence by our brethren and the residents at that place.

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 DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

THE MISSIONARY HERALD.



MISSION PREMISES, LORIMORES CAICOS BAHAMAS.—See p. 456.

ASIA.

CALCUTTA.

A letter has come to hand from Mr. THOMAS, dated February 8th, 1849, containing information which will deeply interest our readers, and while it represents the prospect of usefulness, urging most powerfully the necessity of men of piety and zeal being sent out without delay. We trust our readers will feel it to be a call to exertion.

You will be pleased at hearing that brother Parry baptized seven converts last month in Jessore. I hope towards the latter end of this month to baptize several at Bow Bazar.

BARISAL.

The brethren Pearce and Wenger have returned from Barisal, and you will be delighted at learning that their account of the people is very pleasing. Many of them seem to be truly converted, and to have eminently the gift and spirit of prayer. The following short extract from a letter I received from brother Wenger while at Barisal will, I think, interest you, as it did me. "When at Gha-gor" (a place in the neighbourhood, where a number of the native Christians reside) "we catechized the people. The first man we called upon to give an account of his faith, stood up and said, 'Sirs, I am a poor ignorant man, and have not received much instruction, so you must not take it amiss if I cannot express myself well.' After this short preface we expected to hear a narrative, but instead of that he uttered a most beautiful prayer, quite extempore, for he dwelt a good deal on our visit. And last sabbath, having had some talk with a widow whom the zemindar had robbed of land, brother Pearce entered upon spiritual subjects, and having learned that she was in the habit of praying daily, asked her in what way she prayed, when she also prayed in the most affecting manner."

Our brethren also report that nearly all the people have given in their adhesion to the Society. We have, however, since learned that immediately after the brethren left Barisal measures were adopted by parties at the station to place it in connexion with the Propagation Society. We are endeavouring to prevent this measure being carried into effect. The question, however, arises, and it is a very serious one, what is to be done for the station? We all consider it to be important that effective means should be adopted to retain the station, and take advantage of the opening prospects of usefulness. Whatever is done must be done immediately, and nothing can be even attempted without considerable expense. One of our number must go and reside there, and the only one at liberty is brother Lewis. No house exists in which he

and his family can reside, and consequently premises must be erected, and in addition to six or more native preachers, he must have an assistant missionary.

The converts already number between three and four hundred, they are widely scattered, and from the nature of the country difficult of access, and only by water, and consequently a boat must be allowed. But more of this hereafter; I merely state these things that you may see that we have no idea of retiring from that promising field, and also that the carrying on of missionary operations there will of necessity involve considerable expense.

DACCA.

Brother Robinson, who has now been engaged in the mission more than forty years, finds his strength unequal to the duties required at such a place as Dacca, and entreats that some one in the vigour of life may be early appointed to the station, and himself allowed to return to Calcutta, where he may be for a few years longer enabled to labour with comfort to himself and advantage to the mission. It must be admitted there is much reason in what he says, and I do not see how we can object. But what is to be done for Dacca? We have literally no one to send. The prospects of usefulness in that district are encouraging, and such as to call for further efforts, and it will be a thousand pities if we are obliged to give up the station.

A call for help.

But what are we to do? We greatly need recruits from England. Do send working men. Let me again suggest that you do not restrict your search for men to the colleges. The Home missionary body would, I feel persuaded, furnish from among them some men exactly of the stamp we require for India. Men of piety and zeal, and able to tell impressively of the love of Christ, what they themselves have known and felt. Some such men, provided they have acquired some one language besides their own, and thus proved their ability to acquire and use a foreign language, would answer for many important stations in India quite as well as men of greater polish, more studious habits, and more commanding talent.

MONGHIR.

A letter has been received from Mr. LAWRENCE, dated February 1st, 1849, which will interest our readers. It is as follows:—

I am very glad to learn that Mr. and Mrs. Sale were expected to leave England for India so soon. More than ever does our mission require reinforcement. A great work is being done, and must not be given up. The next generation will probably reap the fruit of the labour which is now bestowed upon this unpromising soil. Since I wrote last I have spent a month from home in visiting some of the villages to the south-east of Monghir. In every place we were received with civility, and in some places with much deference. We were often cheered by the attention with which our hearers listened to our discourses, or rather conversations. There is increasing evidence that idolatry and superstition have less influence over the minds of the people than formerly, and that many are beginning to be awakened to the absurdities of the Hindu religion. Many openly avow their disbelief in their shastres, and ridicule their idols, but in order to maintain their standing in caste they still continue to perform puja, or worship, on particular occasions. Were it not for the brahmans and the fear of losing caste, I believe there are hundreds in the villages around us who would renounce idolatry altogether.

I have recently heard of three or four very interesting cases in our neighbourhood of good impressions having been produced by village preaching, and the distribution of the holy scriptures and tracts. While at a village about forty miles from Monghir, our native brother Nainsukh was invited to go and see a man who was very ill, and who wished to see him. The sick person was in respectable circumstances. He had heard the gospel, and had read a portion of the holy scriptures. When Nainsukh entered his room he exclaimed "Oh, I am so glad to see you. I have been reading your book, and I want you to instruct me in its doctrines. The religion of my own people is all false. I have no longer any confidence in idols. Jesus Christ appears to me to be the true Saviour, and I wish to know more about him." You may be sure that Nainsukh was delighted at hearing such a speech. He sat down by the side of the sick man, and preached the gospel to him for an hour. The poor man listened with the greatest interest. Nainsukh prayed with him, and left him, having promised to call and see

him on his return from the mela (or fair) to which he was going. On his way back Nainsukh called, as he promised, but the man was dead. His relatives told Nainsukh that he refused to allow them to perform the usual pujas (superstitious rites) to their idols, and told them all that his whole confidence was on Jesus Christ, whom the Christians worship; and he exhorted them also to renounce their idols, and trust in Him. With this confession he died. May we not hope that he was a brand plucked from the burning?

I have since heard of another instance at the same village, of a person being favourably impressed by reading a copy of the gospels, which he had received from some missionary. These, and similar facts, are encouraging, and lead us to hope for better things, and for greater success.

February 8th, 1849. Yesterday and the day previous there was a mela (or fair) at a celebrated hot spring about six miles from our house, called Seeta-Roond, or the fountain of Seeta. Seeta was the wife of Ram, or Rama. The brahmans say that on her last incarnation she became invisible on this spot, or entered the nethermost regions there, and immediately on her disappearing this spring of hot water burst forth, and has continued to flow ever since, as an astonishing proof of her divinity. It is no valid objection to this proof, in their estimation, that there are in different parts of the country some twenty or more other Seeta Roonds, respecting all of which a similar tale is told, and each of which claims to be considered the very spot on which the goddess made her last appearance on earth. Two or three times in the year large numbers of people come together from the surrounding villages from the distance of twenty or thirty miles to perform certain idolatrous ceremonies at Seeta Roond, after performing which they all visit a certain temple on the banks of the Ganges, about a mile from our house, and bathe in the river. The distance between the ghat at the river and the spring is about six miles. The whole line of road is thronged with people going to and fro from sun rise till about noon. We station ourselves on a convenient spot by the side of the road, and are able to collect large and attentive congregations for hours together.

WEST INDIES.

BAHAMAS.

We have pleasure in inserting a letter from Mr. RYCROFT, dated Grand Cay, Turk's Island, 2nd April last, bearing testimony to the improvement of the people, and their exertions in providing a place of worship and a residence for their minister.

Having an opportunity of sending a few lines to you, I embrace it to say that the means of grace established in the settlement where this chapel has been erected by the agency of the Baptist Mission, have, through Divine mercy, proved efficacious in uprooting many soul-destroying evils, of establishing an improvement in the general habits of the settlers which excites general notice and surprise, and of leading many persons to the adoption of gospel principles, the service of our dear Redeemer, and the hope of another and better state of existence.

Here we have a native agent and his wife, around whom the settlers cluster to receive instruction for themselves and their dear children. On the Lord's day every inhabitant is found in the house of God, and every child capable of walking in the Sunday school, which contains not less than 100 dear children dependent in a great degree on the institutions established here for intelligent information on all subjects, especially moral ones. To see this school in its grotesque appearance, grotesque to an unaccustomed eye, is a sight worth crossing the seas to look upon, and in its results at present, not to refer to future generations, rewarding to the benevolence and labour laid out.

The chapel before you [*vide frontispiece*] has been built solely at the expense of our poor people, some of whom have given money, and others labour. Here we are

now able to afford accommodation to three or four hundred persons, whilst the clean, neat, and suitable mission-house on the right renders our native agency comfortable, and being the most desirable residence in the settlement, is not unfrequently sought as a temporary abode by gentlemen having business in this place. It is gratifying to think that since our mission premises have been set up, the settlers are no longer satisfied with the huts we found them in, but are on the right and left erecting neat, clean-looking, and desirable residences. The present physical, mental, moral, and spiritual aspect of our friends here is every way satisfactory.

We have now built, in the course of a few years, three chapels in these islands, and a fourth is far advanced. At two we are erecting a house for the use of native agency.

Every settlement on the Caicos is now supplied with the means of grace, and has its little church and regular sabbath services, as well as week-day worship. But for the denomination we represent, these islands, apparently, would have been in a condition no language can adequately describe. But we are verily thankful to see the prophet's word verified with relation to these poor islanders, "Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

JAMAICA.

WESTERN UNION.

In the Annual Report of the Churches in connexion with the Baptist Western Union for 1848, it is stated, "We are free to confess, that at the commencement of the year, knowing that spiritual deadness existed to a very fearful extent,—foreseeing the difficulties we should have to encounter in consequence of that deadness, and resolved at all hazards and at any cost to exercise strict and scriptural discipline, we anticipated a large decrease in the numbers of our members. In this, however, our fears have not been realized. We are pained at having to report any decrease at all; but are bound to praise the God of all grace for any aspect in our mission of an encouraging nature."

We cannot but express gratitude to God, that notwithstanding the altered condition of Jamaica, whilst on the continent of Europe, and in some of the islands of these Western Seas, contention, turmoil, and bloodshed have prevailed, yet in this land all classes have been permitted to enjoy peace, and that they have uninterrupted opportunities of attending the public means of grace. It is a matter of humiliation and for lamentation, that these peaceful times have not been so

fully improved by the churches of Christ as they ought to have been in attempts to enlarge Messiah's kingdom. Notwithstanding, however, present appearances, we yet rely upon Him who has promised in answer to prayer, "I will pour out water upon the thirsty, and flowing streams on the dry ground. I will pour my Spirit on thy children, and my blessing on thy offspring."

The Report then contains details of the respective churches, particularizing with deep concern the lukewarmness and backsliding of some and the awful falls of others who once ran well, and at the same time pointing out cause for rejoicing in the internal peace with which the churches had been favoured, and the spirit of prayer and of zeal which evidently characterized many of the members, with many pleasing proofs afforded that God had not forsaken his churches, but was still working by the power of His Spirit in their midst. The result of this information will be found in the tabular statement annexed, to which are appended statistical reports of the Sunday and day schools connected with the churches.

TABULAR VIEW OF CHURCHES AND STATIONS CONNECTED WITH THE BAPTIST WESTERN UNION, FOR THE YEAR ENDING DECEMBER 31, 1848.

NAME OF STATION.	PARISH.	PASTOR.	Station formed.	Church formed.	Baptized.	Restored.	Received.	Died.	Excluded.	Dismissed.	Withdrawn.	Increase.	Decrease.	Members.	Inquirers.
Buff Bay	St. George	S. Jones	1824	1834	...	2	5	10	...	12	...	25	155	29	
Anato Bay	Metcalf	...	1824	1824	44	11	26	30	...	50	...	51	799	98	
Port Maria	St. Mary	David Day	1826	1826	...	20	2	10	25	...	...	13	463	114
Oracabessa	"	"	1827	1829	...	6	3	12	15	1	...	19	363	75	
Mount Angus	"	William Teal	1828	1842	...	6	...	4	21	4	...	23	360	70	
Mount Nebo	St. Thos. in Vale	James Hume	1834	1842	...	8	2	10	21	...	2	...	23	378	
Spanish Town	St. Catherine's	J. M. Phillippo	1819	1820	...	...	...	...	...	...	...	...	...	...
Passage Fort	"	"	1821	...	...	No	ret	ur	ns.	...	...	...	...	...
Sigo Ville	"	"	1834	...	...	...	...	...	...	...	...	...	...	...
Point Hill	St. John's	J. Tunley	1824	1835	...	6	4	7	19	2	2	20	333	3	
Jericho	St. Thos. in Vale	P. H. Cornford	1824	1834	27	25	2	26	73	2	...	47	1300	84	
Moneague	St. Ann's	"	1834	1835	1	4	1	6	10	3	5	18	216	21	
Stacey Ville	Clarendon	T. Gould	1835	1838	18	12	...	22	18	2	4	16	257	72	
Coultart Grove	St. Ann's	"	1835	1835	17	2	2	8	10	...	3	...	279	48	
St. Ann's Bay	"	B. Millard	1829	1830	16	11	6	19	41	4	...	31	25	31	
Ocho Rios	"	"	1829	1830	24	4	...	6	13	4	...	5	450	43	
Brown's Town	"	J. Clark	1830	1831	56	19	6	15	49	8	9	...	1066	63	
Bethany	"	"	1836	1839	36	7	13	11	29	3	13	...	624	53	
Sturgis Town	"	S. Hodges	1839	1845	30	12	6	9	14	6	19	...	373	32	
Salem	"	"	1843	1846	13	15	5	4	12	1	16	...	260	32	
Dry Harbour	"	T. Smith	...	...	11	8	3	4	4	1	13	...	154	50
Clarkeon Ville	"	F. Johnson	1839	1840	49	7	1	6	13	1	37	...	288	36	
Stewart Town	Trelawney	B. B. Dexter	1829	1829	48	20	13	29	18	3	5	26	765	...	
Rio Bueno	"	"	1838	1838	29	3	2	4	15	2	13	...	239	...	
Refuge	"	J. Tinson	1829	1829	21	11	2	6	9	9	8	...	327	...	
Kettering	"	W. Claydon	1831	1837	35	18	3	4	19	33	...	...	598	37
Waldensia	"	"	1840	1844	20	16	10	2	5	...	39	...	243	18	
Unity	"	J. E. Henderson	1836	1837	...	No	ret	ur	ns.	...	...	...	...	...
Falmouth	"	"	1842	1842	...	...	...	...	...	...	...	...	...	...
Bethlehem	"	H. Gay	1827	1827	35	23	4	14	21	1	6	20	836	44	
Hastings	St. James	J. B. Picton	1835	1835	...	No	ret	ur	ns.	...	...	...	...	...
Salter's Hill	"	"	1841	1843	...	...	...	...	...	...	...	...	...	...
Mount Carey	"	W. Dendy	1824	1825	20	41	8	41	70	2	...	44	1285	102	
Shortwood	"	E. Howlett	1835	1842	39	9	1	9	12	...	28	...	701	77	
Watford Hill	"	"	1840	1842	14	11	2	4	10	...	11	...	480	88	
Bothel Hill	Hanover	"	1838	1838	12	1	52	3	10	...	52	...	219	23	
Luca	Westmoreland	"	1835	1842	14	10	5	7	8	...	14	...	459	82	
Green Island	Hanover	J. May	1830	1830	...	19	6	13	24	...	4	...	724	13	
Gurney's Mount	"	"	1831	1835	...	3	...	14	8	6	25	...	50	153	
Fletcher's Grove	"	C. Armstrong	1829	1829	15	11	...	18	38	10	12	...	52	672	
New Providence	St. Elizabeth	G. R. Henderson	1835	1842	14	4	1	2	12	1	4	...	173	16	
Bethanlon	"	"	1840	1841	21	5	...	5	7	...	14	...	175	...	
Savanna-la-Mar	Westmoreland	J. Hutchins	1828	1829	51	13	11	49	32	4	...	10	724	160	
Fuller's Field	"	"	1827	1828	53	7	33	28	19	4	...	42	251	180	
			783	408	211	464	766	117	131	382	468	17854	1831		

The Statistical Reports of Sunday Schools and Day Schools are postponed till next month from want of room; also several interesting communications which are now in print.

CALABAR.

A letter has been received from Mr. Tinson, dated April 9th, 1849, from which we have pleasure in making the following extract:—

We are all about as usual in health. The students are well, and giving me much comfort in every respect. Mr. Smith is going on well at Dry Harbour. He has had two additions to the church since his settlement, and the people seem pleased with him. For the last two sabbaths he has been supplying Mr. Armstrong's station, and Dry Harbour

has been supplied by students. Yesterday week I sent a black student to Falmouth, and brother Gay says he gave great satisfaction. I notice these little matters because they indicate our progress, and I flatter myself that you and the Committee will take an interest in them.

FERNANDO PO.

ARRIVAL OF THE "DOVE."

We had the pleasure of announcing in the Herald for the last month, the safe arrival of the "Dove." The want of room forbade more. We feel assured that our readers will be gratified with the following extract from Mr. SAKER's letter, dated Clarence, February 24th, 1849:—

The merciful God has again brought our dear friends to this distant land. On sabbath day last, soon after our school had closed (say one o'clock), Mr. Lynslager sent word to me that the "Dove" was in sight. The "smokes" then, as it has been for eight weeks past, was exceeding heavy, so much so that we could not see more than three miles distant; and at that time, with the aid of a small glass, I could only discern something approaching. Hoping that the governor's glass had not misled him, I instantly prepared to go to meet this long looked for "Dove." The news fled through the town so quickly, that I had not time to prepare myself ere five or six of our people, one after the other, came up to tell me the news. Others ran to the beach to procure a boat, and soon a dozen friends were ready seated in Mr. Lynslager's boat to convey to us great joy or heavy tidings.

Rapidly the boat glided over the waves, and all doubt as to the identity of the vessel was removed, yet no one was to be seen on deck, owing to the thick haze. We soon neared the "Dove," and one by one I saw Captain Milbourne, brother Newbegin, a stranger, another, and another, but no Mrs. Saker. Another moment, and a voice came pealing over the water, "All right, brother."

A happy greeting followed. My dear wife had been obliged to go below from over excitement. In a few minutes all our minds were calm, and after reading the 103rd psalm, we prostrated ourselves before God in adoring gratitude.

A light air brought us into the cove, and our anchor fell into the deep. But the friends who had congregated to welcome the brethren when they landed, had grown impatient, and numbers, in canoes and boats, came off, so that soon our little vessel seemed like a floating city. Our whole town was moved, and every one, young and old, came out to welcome the long expected friends. As soon as convenient, our boat moved back to the beach, and many smiling, happy faces welcomed our brethren

to this distant shore. Great joy was depicted in every countenance; but it was the sabbath, and there was no tumult, no noise, but a hearty, joyful welcome.

We ascended the hill, and all who had not sought the beach were assembled on the highest ground, and greeted us as we passed. It was then past three, and ere we could obtain refreshment the bell announced the hour of worship. A goodly company met, and brother Newbegin preached. At seven in the evening a prayer-meeting was held to give the church an opportunity of expressing their gratitude for the great mercies we now enjoy. It was a hallowed hour.

On Monday evening a public meeting was held in the chapel, which I feel unable to describe. I was too much engaged in it to take notes of any thing that was said, and I fear that no one else has done it. Besides our mission band, Wilson, S. Johnson, and Smith addressed the meeting. It was not so much the things said, although all was chaste and happily appropriate; but there was a hallowed, grateful feeling, that sought to be uttered by some, but in others was a calming, sanctifying power. I think it was, without exception, the happiest and most joyous public meeting I have attended in Africa.

On Tuesday evening a special meeting was held to express our gratitude for the deliverances our brethren had experienced on the voyage. These were neither small nor few, but which our friends will speak of themselves.

And now, dear sir, we are all here, healthy and happy. To me it has been an exhilarating time. It has had a happy effect on my spirit, but I feel unable to bear the joy, and I shall soon need a quiet, retired hour to moderate my feelings. That hour will soon come, for on Tuesday next the "Dove" will move on to Bimbia. Brother Newbegin and wife, Yarnold and wife, Captain Milbourne and wife, will passage in her, and on its return it is probable I shall visit Camerouns, with Mrs. Saker.

STATE OF THE FUNDS, AND NECESSITY FOR INCREASED EFFORT.

The state of the funds, and the fear of stations being abandoned and missionaries withdrawn, have called forth several letters to the Editor, expressing very strongly feelings in which we would express our entire concurrence, and at the same time our confident belief that if the suggestions contained in those letters were fully and earnestly carried out, not only would curtailment be unnecessary, but the sphere of usefulness may be considerably extended; and if the motto of the Pope is "NOT A STEP BACKWARDS," let not the protestant relax in his efforts to fulfil the gracious commission of the Redeemer to go into all the world and preach the gospel to every creature.

One friend (D. J. E.), after the suggestion of measures for the consideration of the Committee as to communication with the pastors of the churches and the officers of the auxiliaries, urges the desirableness of each pastor convening a meeting for solemn consultation and earnest prayer within a short period, in order to avert the lamentable result that would ensue if stations should be abandoned or missionaries withdrawn, and expresses the hope that by the matter being presented as a personal question to the members of our churches, a large augmentation of income may be secured.

Another correspondent (R. S.) remarks feelingly on the feeble efforts that are put forward for the fulfilment of the Saviour's great commission, and enforces the duty of immediate steps being taken to double, which he considers possible, the income of the Society, urging on every member of the church, in addition to that now given, to subscribe one penny weekly, and stating that some of the young members of the church with which he is connected have begun collecting on that principle.

A third, under the appropriate motto, "*Go forward*," prays "that we may all think more of the love of our divine Redeemer, who being rich for our sakes became poor, and feel an increased interest in the promotion of his cause," and he sets an example which we shall be happy to see more generally followed, by enclosing five pounds in addition to his annual subscription.

Surely if the principle enforced in our March number, under the title of "Divine Method of Giving," were generally followed out, that is to say, if every one who can, gave something, and that on the first day of every week, and each gave as the Lord had prospered him, the Society would be at once relieved from all embarrassment. There are probably many young persons who do not contribute, and we trust that Juvenile associations will be multiplied, and that in them all such will be included. The youthful Josiah never thought when he set about a work for God what a blessing God was about to confer on him, and it may be that our children, when brought to feel an interest in the salvation of the heathen, may, under the Divine blessing, be led to seek for themselves that which they would confer upon others. Those in humble circumstances, if they can be induced to put aside with regularity even the smallest sum, will by their numbers raise a large amount; but if we may venture an opinion, it is that the poor members of our churches have borne their proportion of that which has been done. When we look back to the lists of subscribers for twenty years, and see the same individuals with the sum of one pound one shilling annually appended to their names, while it is acknowledged that their income has, under a Divine blessing on their exertions, been increased tenfold, and that their style of living has been in comparison with that, the conclusion is manifest that they have not given as the Lord has prospered them. It may be that they have added some six or eight guineas to their subscription list, and perhaps advanced somewhat in their contribution to the support of their

minister, but alas how small a proportion does the whole together bear to that of which God in his providence has made them stewards! Who amongst us, except some poor widow, has ever made a sacrifice? While a tenth may be a due proportion for one man, a fourth or even a half may be as unquestionably that for another. We feel no doubt that an adherence by all to the scriptural method of giving would at once double the income of the Society. May the Lord enable each of us to feel it a privilege to do all we can for the promotion of His cause.

After the above was in print a letter came to hand from W. H., expressing the feeling which had been created by the Missionary Herald for the last month, which he describes as "a most thrilling one, calculated to excite the most fervent gratitude for the conversion of souls, and a deep sympathy with the Committee of the Society under its present difficulties." He expresses his earnest desire that each may arise and show himself strong on behalf of Christ's cause; each according to his power and his responsibility. He states that his reading parts of the Missionary Herald at the prayer meeting had produced immediately a donation of £5, and urges an effort to pay off the debt; but we would remind our excellent friend that this is not all we require. Our expenditure is, year by year, greater than our income, and we must have an increase of regular annual income, or the effort will have to be repeated; and such efforts often repeated have an injurious effect on the Society. As we have expressed above, if every one does what he can, the income will be more than sufficient, and we feel that it will be a reproach to us if, that being the case, the Committee shall be compelled to diminish its means of usefulness.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from the 16th to the 31st of March, 1849.

Annual Subscriptions.		£ s. d.	£ s. d.	£ s. d.			
Bartlett, Rev. T., Marn-wood	1	1	0	Watson, Mr.	0	5	0
Bailey, W., Esq.	1	1	0	Wilkin, Miss, Collected by.....	1	17	8
Beeby, Mrs.	2	2	0	Williams, Thomas, Esq., Cowley	10	0	0
Bickersteth, Rev. E.	1	1	0	Servant of ditto	0	6	0
Carey, Rev. E., & Mrs.	2	2	0	Wood, Mrs., for clothing for Fernandians	1	0	0
Delaney, Miss, two years	2	2	0	Zion's Trumpet, Editor of.....	2	2	0
Edwards, Mrs. E.	1	1	0	<i>Legacy.</i>			
Hamilton, T., Esq.	1	1	0	Llewellyn, Mrs., the late, Estate of, 5 years	17	19	7
Hancock, Rixon, and Co., Messrs.	1	1	0	LONDON AND MIDDLESEX AUXILIARIES.			
Hoby, George, Esq.	1	1	0	Battersea—			
Johnson, Mr. W.	0	10	6	Collection	7	10	0
Johnson, Mr. G.	0	10	6	Contributions	43	12	8
Kemp, G. T., Esq.	3	3	0	Do., Sunday School	1	19	5
Key, William, Esq.	1	1	0	Do., for Dove.....	0	17	11
Maclaren, Mr. D.	1	0	0				
Mann, Mr. Joel	1	1	0	Acknowledged before	54	0	0
Millar, W. H. Esq.	5	5	0		9	8	2
Napier, T., Esq.	1	1	0		44	11	10
Olney, Mr. Thomas	1	1	0	Bloomsbury Chapel—			
Peek, Brothers, and Co., Messrs.	1	1	0	Contributions, on account	7	4	3
Peto, S. M., Esq., M.P., and Mrs. Peto	100	0	0	Bow—			
Phillips, T., Esq.	1	1	0	Collection	1	18	0
Poole, M., Esq.	1	1	0	Contributions	6	17	8
Pottenger, Rev. T.	1	0	0	Do., for Dove.....	0	12	7
Potter, Henry, Esq.	1	1	0				
Ransden, R., Esq.	1	1	0				
Ridley, S., Esq.	1	1	0				
Sharp, Mrs.	1	1	0				
Smith, W. L., Esq.	2	2	0				
Smith, Mrs. W. L.	1	1	0				
Smith, Miss E.	1	1	0				
Wallis, A. J., Esq., by Messrs. Nisbet	5	0	0				
Warrington, J., Esq.	1	1	0				
Watson, S., Esq.	1	1	0				
<i>Donations.</i>							
Allingham, J., Esq.	5	0	0				
Beal, Mr., for clothing for Fernandians	0	10	0				
Servant of do., for do.	0	2	6				
Bible Translation Society, for E. I. Translations	250	0	0				
Do., for African do.	100	0	0				
C. R.	1	0	0				
Crosby, Miss Mary, £25	25	0	0				
Consols, with dividend	24	5	0				
Dickett, the late Mrs. Jane, of Harlington	25	0	0				
Freeman, Messrs. R. & T., for clothing for Fernandians	1	0	0				
Friend to Missions, a thank-offering	5	0	0				
Friend, H.	5	0	0				
Hamlin, Captain	1	0	0				
Hatch, Miss, Islington, for Dove	0	10	0				
K. F. M.	100	0	0				
Pottenger, Mrs., for Debt	1	0	0				
Trestrail, Rev. F., for do.	5	0	0				

	£	s.	d.
Brenford, Now—			
Collection	8	12	0
Contributions	9	16	8
Do., for <i>Dove</i>	1	6	6
Do., Sunday School, for <i>do</i>	1	0	0
Brompton, Alfred Place—			
Contributions	4	10	0
Camberwell—			
Contributions	95	12	4
Do., for <i>Colonies</i> ...	0	10	0
Do., for <i>Entally</i>	1	6	0
Do., Juvenile	8	15	7
Do., for <i>Dove</i>	5	3	9
Churh Street—			
Contributions	1	10	4
Devonsbire Square—			
Contributions	34	9	5
Do., <i>F. E.</i>	5	5	0
Do., for <i>Dove</i>	0	11	0
Eagle Street—			
Contributions	15	11	2
Ealing—			
Collection (moiety) ...	2	9	0
Contributions	1	16	0
Hackney—			
Collection	19	15	4
Contributions	31	12	4
Hammersmith—			
Collections (part).....	7	14	1
Contributions	21	16	3
Do., Sunday Schools	1	8	8
Do., for <i>Dove</i>	1	15	11
	32	14	11
Henrietta Street—			
Contributions, for <i>Dove</i>	1	11	6
Do., for <i>Entally</i> ...	0	13	6
Highbate—			
Sunday School, for <i>Dove</i>	0	13	0
Isington, First Church—			
Contribution	1	1	0
Do., for <i>Dove</i>	1	0	0
Isington, Second Church—			
Contributions, for <i>Dove</i>	0	9	3
John Street, Bedford Row—			
Contributions, by Miss Stoneman	0	16	0
Kensington—			
Contributions, by Mrs. D. Rawlings	3	0	0
Keppel Street—			
Contributions	4	11	1
Do., Juvenile.....	1	9	10
Do., for <i>Dove</i>	4	2	1
Do., for <i>Africa</i>	0	2	6
Mazo Pond—			
Contributions	43	7	2
Do., for <i>Ceylon</i> Schools.....	9	0	0
Do., Juvenile, for <i>Muttra</i>	20	0	0
	72	7	2
Acknowledged before	9	0	0
	63	7	2
New Park Street—			
Contributions	10	13	7
Do., Juvenile, for <i>Ceylon</i> Schools ...	32	0	0
Do., for <i>Dove</i>	6	8	6
Regent Street, Lambeth—			
Collection	11	10	0
Contributions	53	18	9
Do., for <i>Haiti</i>	2	3	9
Do., for <i>China</i> , addi- tional	15	6	0

	£	s.	d.
Regent Street, continued—			
Contributions, | Sun- day School, for <i>Africa</i>	4	0	0
Do., do., for <i>Dove</i> ...	1	1	1
	87	19	7
Acknowledged before	36	12	10
	51	6	9
Salters' Hall—			
Contributions	11	2	10
Shacklewell—			
Contributions, on ac- count	25	0	0
Shoreditch, Ebenezer—			
Contributions	0	4	0
Shoreditch, Providence—			
Contributions	3	5	8
Spencer Place—			
Contributions	7	19	0
Do., Sunday School	3	16	3
Stepney College—			
Collection	2	13	7
Contributions, for <i>Dove</i>	2	13	1
Tottenham—			
Contributions, for <i>Dove</i>	1	6	10
Walworth, Horsley Street—			
Sunday School, for <i>Dove</i>	1	13	0
Walworth, Lion Street—			
Sunday School, for <i>Dove</i>	2	2	0
Do., for <i>African</i> Schools.....	3	3	0
Waterloo Road—			
Contributions, 2 years	14	3	0
West Drayton—			
Contributions	2	4	6
BEDFORDSHIRE.			
Amphill and Maulden	6	3	6
Contributions, for <i>Dove</i>	0	8	1
Heath	1	15	0
Houghton Regis—			
Collections	7	2	2
Contributions	12	17	10
Keysoe—			
Collection	1	4	0
Leighton Buzzard, First Church—			
Contributions.....	7	15	2
Do., Sunday School	23	0	1
Do., for <i>Schools</i>	2	0	0
Do., for <i>Africa</i>	0	6	0
Leighton Buzzard, 2nd Church—			
Contributions	1	10	3
Luton, First Church—			
Collections	21	1	5
Proceeds of Tea Meet- ing	6	7	6
Contributions	3	9	6
Luton, Wellington Street—			
Contributions, for <i>Dove</i>	0	12	0
Do., for <i>Ceylon</i> Schools.....	1	3	0
Do., Sunday School for <i>do</i>	0	5	3
Do., do., for <i>Dove</i> ...	9	7	3
Northall—			
Collection	1	12	9
Risely—			
Contributions	0	11	6
Sharnbrook—			
Contributions	4	0	0
Contributions	7	0	0
Stoventon—			
Collections.....	3	16	7
Contributions	1	4	11

	£	s.	d.
Thurleigh—			
Collection	1	14	9
Contributions	2	12	0
Toddington—			
Collection	1	0	1
Contributions	1	1	11
BERKSHIRE.			
Kingston Lisle—			
Contributions	3	8	6
Wallingford—			
Contributions, for <i>Dove</i>	1	0	6
Wokingham—			
Proceeds of Tea Meet- ing	8	0	0
Contributions	10	5	4
Do., for <i>Dove</i>	2	4	0
	20	9	4
Acknowledged before	18	17	4
	1	12	0
BUCKINGHAMSHIRE.			
Brickhill, Great—			
Contributions	0	15	4
Do., for <i>India</i>	2	13	6
Do., Sunday School, for <i>Indian</i> Schools	1	0	0
Do., for <i>Dove</i>	0	13	3
Chesham—			
Contributions	14	12	6
Chipperfield—			
Contributions, for <i>Dove</i>	0	10	0
Olney—			
Contributions, for <i>Dove</i>	0	13	1
Waddesdon Hill—			
Contributions, for <i>Dove</i>	0	4	0
Weston Turville—			
Deverell, Mr. R.	10	0	0
Wycombe, High—			
Collections	7	11	5
Contributions	12	0	0
Do., Juvenile.....	1	2	7
Do., British School Girls	0	3	2
CAMBRIDGESHIRE.			
Cambridge—			
Contributions, for <i>F.E.</i>	15	1	0
Do., for <i>Dove</i>	2	5	0
Soham—			
Contributions, for <i>Debt</i>	1	0	0
Wisbeach—			
Contributions	4	14	0
CORNWALL.			
Falmouth—			
Collections	9	2	0
Contributions	13	0	9
Do., for <i>Debt</i>	0	10	6
Do., Juvenile, for <i>Patna</i> Orphan Re- <i>fuge</i>	4	0	0
Do., Sunday School	1	6	6
Do., do., for <i>Dove</i> ...	0	10	0
Grampond—			
Contributions.....	2	0	0
Helaton—			
Contributions, 1847-8 ...	14	6	11
Contributions, do.....	1	11	0
Redruth—			
Contributions	6	19	0
Do., Chacewater ...	0	13	7
Contributions	5	15	5

St. Austle—	£ s. d.
Collections	5 8 2
Contributions	8 4 4
Truro—	
Collections	7 8 7
Contributions	20 10 2
Do., for Translations	1 0 0
Do., for Schools	1 0 0
	103 6 11
Acknowledged before	26 18 0
	76 8 11
CUMBERLAND.	
Carlisle—	
Contributions	1 10 0
Do., for Schools	1 0 0
Do., for Translations	1 0 0
DEVONSHIRE.	
NORTH DEVON Auxiliary	50 0 0
Sheepwash—	
Guest, Mrs., for Dove	1 0 0
Torrington, Great—	
Veysey, Miss E., for Dove	0 10 0
Modbury—	
Contributions	2 4 0
Do., for Dove	0 2 0
Plymouth—	
Collections, &c.	72 18 6
Contributions, for Haiti	1 5 0
	74 3 6
Acknowledged before	35 0 0
	39 3 6
Shaldon—	
Contributions	3 5 0
Stonehouse—	
Contributions	1 7 9
Do., for Dove	0 17 3
DORSETSHIRE.	
Dorchester—	
Contribution	1 0 0
Do., Sunday School, for Dove	1 16 6
Poole—	
Collections	2 1 2
Contributions	1 15 0
Do., Sunday School, for Dove	4 0 0
DURHAM.	
Hamsterley—	
Collection	2 0 0
Contributions	0 14 0
Monk Wearmouth—	
Contributions	4 1 0
Shotley Bridge—	
Collection	1 15 0
Contributions	0 8 2
Do., Sunday School, Shotley Grove, for Dove	0 3 0
South Shields—	
Collection	3 15 0
Contributions	2 1 0
	5 16 0
Lees expenses	1 0 0
	4 16 0
Sunderland—	
Collection, Sans St.	12 0 11
Do., Bethesda	6 1 4
Contributions	9 7 9

ESSEX.	
Ashdon—	
Collection	3 5 0
Braintree—	
Contributions	4 12 0
Do., for Dove	1 0 0
Colchester—	
Collections	9 11 2
Contributions	15 11 8
Do., for Schools	0 10 0
Do., for Dove	3 3 0
Do., for Debt	0 5 0
	29 0 10
Acknowledged before	13 0 10
	16 0 0
Harlow—	
Collection	7 0 0
Contributions	21 1 9
Ilford, Turret Place—	
Contributions	6 0 0
Laugham—	
Contributions	16 5 6
Do., for Dove	0 11 6
Langley—	
Collection	1 1 8
Loughton—	
Collection	8 6 8
Contributions	0 10 10
Do., for Dove	2 8 7
Potter Street—	
Collection	2 12 0
Contributions	3 10 0
Do., Sunday School, for Dove	0 14 0
Saffron Walden—	
Collections	13 10 0
Contributions	10 4 5
Do., for Dove	1 17 0
GLOUCESTERSHIRE.	
Cheltenham—	
Collection	13 15 0
Do., Sunday School	6 19 3
Contributions	11 7 0
Do., Sunday School	10 3 9
Fairford—	
Thomas, Mr., for clothing for Fernandians	0 12 6
Gloucester—	
Woodrow, Rev. G. ...	1 0 0
Lydney—	
Contribution	0 10 0
Do., for Dove	1 0 0
Tewkesbury—	
Contributions	3 16 4
Thornbury—	
Collection, &c.	5 5 6
HAMPSHIRE.	
Beaulieu—	
Contributions	21 1 0
Guernsey, St. Peter Port—	
Currency.	
Collections, Wesley Road	10 5 0
Contributions	3 10 0
	13 15 0
Less exchange	2 13 11
	11 1 1
Jersey—	
Collections	4 12 8
Contribution	1 0 0
Lymington—	
Contributions ..	4 10 0

PORTSMOUTH, PORTSEA, & Gosport Auxiliary—	
Contributions	10 0 6
Elchener—	
Collection	3 6 1
Contributions, Juvenile	3 7 2
Do., for Dove	2 1 1
Forton—	
Collection	2 11 6
Kent Street—	
Collections	25 7 10
Contributions	6 0 2
Do., Sun. School, Marie-la-bonne	0 10 0
Landport—	
Collection	2 11 2
Contributions	1 4 3
Do., Sun. School	2 0 0
White's Row—	
Collection	3 8 3
Contributions	9 6 2
Do., for Dove	1 0 0
	81 14 2
Acknowledged before	60 0 0
	21 14 2
Southampton—	
East Street—	
Collections	8 3 0
Contributions	5 17 10
Do., Juvenile	3 11 0
Portland Chapel—	
Contributions	10 6 9
Wallop—	
Contributions, for Dove	0 10 6
Whitechurch—	
Collections	3 7 5
Contributions	4 0 0
Do., for Dove	0 10 6
HERTFORDSHIRE.	
Bishops' Stortford—	
Collection	3 16 0
Contributions	1 7 5
Do., Sunday School	0 4 3
Do., for Dove	0 14 2
Hitchin—	
Contributions	3 0 0
Markyate Street—	
Sunday School, for Dove	1 6 0
Royston—	
Contributions	0 5 0
Tring—	
Contributions	6 9 5
Watford—	
Collection	13 15 1
Contributions	31 15 7
Do., for Dove	4 2 3
	49 12 11
Acknowledged before	20 0 0
	29 12 11
HUNTINGDONSHIRE.	
Huntingdon—	
Collections (moiety) ...	5 17 4
Contributions	3 1 0
Do., for Dove	1 11 8
Ramsey—	
Contributions	13 11 4
KENT.	
Ashford—	
Collections	4 15 11
Contributions	3 11 4
Do., for Schools	1 1 0
Do., for Dove	1 3 0

	£	s.	d.
Brabourne—			
Collection	1	5	0
Contribution	1	1	0
Broadstairs—			
Contributions	5	0	0
Canterbury—			
Collections	14	0	6
Contributions	18	4	10
Juvenile Association—			
Collection	3	7	3
Contributions	47	14	6
Do., Sun. School	1	4	0
Do., for <i>Dove</i>	2	15	0
	87	12	1
Acknowledged before	13	16	0
	73	16	1
Chatham, Zion Chapel—			
Collections.....	10	12	6
Contributions	6	15	3
Do., Sunday School	0	17	3
Do., for <i>Dove</i>	2	3	2
Greenwich, London Street—			
Contributions	0	11	2
Maldstone—			
Contributions	26	9	2
Do., for <i>Translations</i>	10	0	0
Do., for <i>Dove</i>	0	10	0
Do., Juvenile.....	5	0	0
Margate—			
Collections.....	9	5	0
Contributions	21	16	7
Do., Sunday School,			
for <i>Dove</i>	0	10	0
Meopham—			
Contributions	3	7	6
Do., Sunday School,			
for <i>Dove</i>	0	10	0
Ramsgate—			
Collections.....	18	2	3
Contributions	26	9	0
Do., Sunday School,			
for <i>African Schools</i>	1	18	9
Romney, New—			
Contributions	1	0	0
Staplehurst—			
Contributions	5	10	0
Woolwich—			
Collection, Queen St.	6	8	6
Contributions	6	9	4
	12	17	10
Acknowledged before	8	0	0
	4	17	10
LANCASHIRE.			
Ashton under Lyne—			
Contributions	19	5	3
Dover, near Wigan—			
Sunday School, for			
<i>Dove</i>	0	11	6
Heywood—			
Sunday School, for			
<i>Dove</i>	1	0	0
Liverpool—			
Contributions, balance	95	13	11
Do., by Rev. C. M.			
Birroll, for <i>Haiti</i>	30	15	0
Manchester—			
Collections.....	13	13	8
Contributions	174	14	6
Do., for <i>Debt</i>	62	0	0
Do., for <i>Dove</i>	1	0	0
Great George Street, Salford—			
Collection	5	5	3
Contributions	6	11	0
Gorton—			
Sunday School, for			
<i>Dove</i>	0	13	6

	£	s.	d.
Grosvenor Street—			
Collection	10	19	7
Contributions, Sun-			
day School	0	17	3
Union Chapel—			
Collections.....	81	11	6
Contributions	30	0	0
Do., for <i>Dove</i>	10	0	4
York Street—			
Collections.....	11	19	4
Contributions, Ju-			
venile (2 years)	10	7	2
Do., San. School,			
for <i>Dove</i>	1	11	6
	421	4	7
Acknowledged before	310	0	0
	111	4	7
Rochdale, West Street—			
Contributions	1	0	0
Sabden—			
Contributions, for			
<i>Dove</i>	1	12	0
Foster, George, Esq.,			
A.S.	100	0	0
Tottelbank—			
Collection	7	19	4
Contributions, for			
<i>Dove</i>	2	0	8
LINCOLNSHIRE.			
Burgh—			
Contributions, for			
<i>Dove</i>	1	0	0
Grimsby, Great—			
Sunday School, for			
<i>Dove</i>	0	10	0
Horncastle—			
Contributions	1	0	0
Horsington—			
Collection (moiety) ...	1	10	0
Limber—			
Contributions	1	4	0
Do., for <i>Dove</i>	1	6	0
Spalding—			
Collection	1	12	4
Expenses	0	12	4
	1	0	0
NORFOLK.			
Buxton—			
Contribution	2	0	0
Do., Sunday School	0	14	4
Dersham, East—			
Collection	4	8	10
Do., Juvenile.....	3	7	7
Contributions	14	4	6
Diss—			
Collection	11	6	0
Contributions	5	18	9
Do., Juvenile.....	5	3	7
Do., Sunday School	0	6	10
Downham—			
Collections.....	3	2	1
Contributions	3	5	0
Ellingham, Great—			
Collection	3	3	9
Contributions	3	11	5
Do., for <i>Dove</i>	0	11	0
Do., Sunday School,			
for <i>do</i>	0	7	1
Fakenham—			
Collection	4	5	2
Contributions	16	17	0
Do., Juvenile.....	1	14	1
Ingham—			
Collections.....	9	8	0
Contributions	15	3	0
Do., Sunday School	0	16	6

	£	s.	d.
Lynn—			
Collections.....	13	1	10
Contributions	4	2	6
Do., Sunday School	0	9	0
Do., do., for <i>Dove</i> ...	2	2	0
Lynn, West—			
Sunday School, for			
<i>Dove</i>	0	4	6
Necton—			
Collections.....	2	12	5
Contributions	5	5	4
Norwich—			
Gurney, J. H., Esq.,			
for <i>Africa</i>	20	0	0
St. Mary's—			
Collections.....	30	6	6
Contributions	86	14	2
Do., for <i>Dove</i>	1	1	7
St. Clement's—			
Collection	8	10	2
Contributions	4	11	7
Swaffham—			
Collection	11	5	1
Contributions	5	13	1
Do., Sunday School	1	11	5
Upwell—			
Collections.....	2	4	9
Worstead—			
Collection	6	3	0
Contributions	6	0	0
	321	13	5
Acknowledged before	220	0	0
	101	13	5
NORTHAMPTONSHIRE.			
Aldwinkle—			
Collection	2	13	3
Contributions	0	3	3
Kettering—			
Contributions	11	4	6
Do., Sunday School	0	16	5
Do., for <i>Dove</i>	1	10	10
Ringstead—			
Collection	1	17	3
Contributions	5	8	1
Do., Sunday School	0	2	0
Titchmarsh—			
Collection	0	10	9
Woodford—			
Collection	1	11	6
NORTHUMBERLAND.			
Berwick on Tweed—			
Dodds, R., Esq., for			
<i>clothing for Fernan-</i>			
<i>dians</i>	1	0	0
Broomley—			
Collection	7	17	0
Contributions	0	11	7
Ford Forge—			
Contributions, for			
<i>Africa</i>	5	0	0
Newcastle on Tyne—			
Collection	2	7	4
Tuthill Stairs—			
Collection	11	0	0
Contributions	18	13	0
Do., Juvenile.....	0	18	6
Do., Sun. School,			
Fourth Banks,			
for <i>Dove</i>	0	18	0
Do., for <i>Debt</i>	1	0	0
Shields, North—			
Collections.....	7	15	1
Contributions	8	15	0
Do., for <i>Schools</i>	1	10	0
	67	5	6
Acknowledged before	35	0	0
	32	5	6

NOTTINGHAMSHIRE.	
Carlton Hall—	£ s. d.
Box, by E. Scott	0 13 0
Collingham—	
Nichols, Mrs., for <i>Jamaica Theological Institution</i>	1 0 0
Nottingham—	
Juvenile Society	19 0 0
Woodborough—	
Collections	2 2 8
Contributions	2 3 0

OXFORDSHIRE.	
OXFORDSHIRE AUXILIARY—	
Abingdon—	
Collections	11 0 11
Contributions	14 2 1
Do., for <i>Africa</i>	1 0 0
Do., for <i>Native Teacher, Benares</i>	5 0 0
Do., for <i>Female Education in India</i>	4 17 0
Chadlington—	
Contributions	1 15 0
Chipping Norton—	
Contributions	13 16 6
Coate—	
Collections	5 14 2
Contributions	1 8 0
Faringdon—	
Collection	4 10 0
Contributions	6 4 7
Oxford—	
Collections	15 0 6
Proceeds of Breakfast	10 1 0
Contributions	29 10 0
Do., for <i>W. I. Schools</i>	5 0 0
Do., for <i>E. I. do.</i>	1 0 0
Do., Sun. Schools	0 6 1
Witney—	
Contributions	1 10 0
Woodstock—	
Collection, &c.	2 3 0
	133 18 4
Acknowledged before	50 0 0
	83 18 4

SHROPSHIRE.	
Oswestry—	
Collection, &c.	4 19 8
Contributions	1 10 0
Do., for <i>Dove</i>	0 10 0
Shrewsbury—	
Collections	16 5 1
Contributions	18 4 0
Do., Sunday School	2 0 4
	34 9 5
Less expenses	7 11 0
	26 18 5

SOMERSETSHIRE.	
Bath—	
Collections	14 10 0
Do., Twerton	1 12 1
Do., Lympsey Stoke	1 2 3
Contributions	31 13 0
Do., Lympsey Stoke	3 15 5
Do., for <i>Africa</i>	2 0 8
Do., Juvenile	7 18 8
	62 12 1
Acknowledged before	20 0 0
	42 12 1

FROME—	
Contributions, for "Fanny," <i>Bimbia</i>	0 10 0
Do., Badcox Lane, for <i>Dove</i>	5 12 0
Norton St. Philip—	
Contributions, for <i>Dove</i>	0 10 0
Street—	
Contributions, for <i>Dove</i>	0 12 0
Witheycombe—	
Contributions	1 10 0
Do., for <i>Africa</i>	0 10 0

STAFFORDSHIRE.	
Hanley—	
Collection, &c.	9 10 0
Leek—	
Contributions	2 1 0
Willenhall, Liebfield Street—	
Collection	1 17 0
Contributions	3 4 8

SUFFOLK.	
Barton Mills—	
Contributions, for <i>Debt</i>	12 5 6
Earl Soham	1 15 4
Grundisburgh	2 10 0
Ipswich—	
Contributions, by Miss Pollard	1 0 3

SUSSEX.	
Hailsham—	
Contributions	2 3 0
Hastings—	
Contributions, for <i>Dove</i>	0 3 0
Lewes—	
Contributions, for <i>Debt</i>	2 12 6

WARWICKSHIRE.	
Birmingham—	
Collection, Public Meeting	13 5 4
Bond Street—	
Collections	17 1 0
Contributions	10 10 11
Do., for <i>Africa</i>	1 0 0
Do., Sun. Schools, for <i>Mr. & Mrs. Makepeace's Schools, India</i>	5 6 0
Do., Sun. School, Potter Street	1 16 3
Cannon Street—	
Collections	25 13 0
Contributions	51 13 1
Do., Sun. Schools	4 19 8
Do., do., for <i>Haiti School</i>	3 15 1
Do., for <i>Haiti</i>	2 15 6
Do., for <i>Schools</i>	5 10 0
Do., for <i>Dove</i>	1 0 0
Do., for <i>Africa</i>	21 12 8
Graham Street—	
Collections	21 17 8
Contributions	27 17 2
Do., Sun. School Girls	5 0 0
Do., for <i>Africa</i>	1 1 0
Do., for <i>Translations</i>	0 5 0
Heneage Street—	
Collections	10 6 11
Contributions	8 15 6
Do., Sun. Schools	6 18 6
Do., Juvenile	7 11 6

New Hall Street—	
Collections	£ s. d.
	5 0 0
	260 11 9
Acknowledged before	170 1 0
	90 10 9

Leamington—	
Collections, &c.	24 0 0
Contributions	8 5 6
Do., for <i>Dove</i>	1 17 6
Warwick—	
Contributions	1 12 9

WILTSHIRE.	
Bratton—	
Collection	5 2 4
Contributions	9 12 2
Do., for <i>Patna Orphan Refuge</i>	8 11 0
Damerham and Rockbourne—	
Contributions	5 5 0
Do., for <i>Dove</i>	2 0 0
Melksham—	
Juvenile Association	2 16 2
Shrewton—	
Contributions, three years	11 4 6
Swindon New Town—	
Contributions, for <i>Dove</i>	1 0 0

WORCESTERSHIRE.	
Bromsgrove—	
Collection	3 8 0
Contributions	3 15 6
Evesham, Cowl Street—	
Collections	7 12 0
Contributions	0 7 0
Stourbridge—	
Collection	1 0 0
Contributions	3 9 6
Do., Sunday Schools	1 8 6

YORKSHIRE.	
Bedale—	
Sunday School, for <i>Dove</i>	0 8 0
Beverley—	
Collections	5 12 0
Contributions	3 16 3
Do., Sunday School, for <i>Dove</i>	0 16 9
Bishop Burton—	
Collections	5 3 6
Contributions	4 1 0
Do., for <i>Debt</i>	1 0 0
Do., Sunday Scholar	0 2 0
Grimsby—	
Collections	4 6 8
Contributions	5 15 0

Hull—	
Collection, Public Meeting	12 16 10
Contributions	16 12 0
George Street—	
Collections	16 18 4
Contributions	1 6 6
Do., for <i>Dove</i>	0 15 11
Do., Sun. School, for <i>do.</i>	0 7 0
Salthouse Lane—	
Collections, and Juvenile Contributions	11 4 6
Killingholme—	
Collections	1 3 0

Leeds—	
Collections, South Parade	21 14 10
Do., Hunslet	1 0 7
Contributions	28 19 11
Do., for <i>India</i>	0 2 3
Do., for <i>Dove</i>	1 11 4

Leeds, continued—	£ s. d.
Contributions, Sunday School, Hunslet.	0 10 0
Do., Stanningley, for Dove	0 18 2
	64 17 1
Acknowledged before	42 17 4
	11 19 9

Masham—	
Collection	2 8 6
Contributions	2 4 9
Do., Sunday School	0 12 9

NORTH RIDING AUXILIARY—	
Burlington—	
Collections	10 13 0
Contributions	1 0 4
Driffield—	
Collection	4 7 4
Hunmanby—	
Collections	2 11 8
Contributions	7 8 4
Kilham—	
Collections	4 17 10
Contributions	0 8 8
Malton—	
Collections	3 3 1
Contributions	5 17 0
Scarborough—	
Collections	29 9 4
Contributions	23 8 0
Do., Sub. School	0 15 4
Do., for Dove	1 16 8
	95 16 7
Acknowledged before	50 0 0
	45 16 7

Ripon—	
Contributions, for Dove	1 0 0
Salentine Nook—	
Contribution	1 0 0
Do., for Dove	3 2 11
Shipley—	
Contributions	1 0 0

NORTH WALES.

ANGLESEA—	
Almwlch—	
Collection	7 13 3
Contribution	0 10 0
	8 3 3
Less amount not received	2 0 0
	6 3 3
Bothel	0 9 3
Bodafarn—	
Collection	0 4 4
Capel Gwyn—	
Collection	0 5 6
Cemaes	0 5 8
Garegflawr	0 3 6
Llanddeusant—	
Collection	0 14 10
Llanerchymedd.	0 7 6
Llanfachreth—	
Collection	1 7 0
Llanfair	0 8 0
Penysarn	0 5 4
Rhydawn	1 2 4
Sardis	0 10 8
Soar	0 11 8
Traethcoch	0 5 10

CARNARVONSHIRE—	
Capel-y-Boirdd—	
Collection	1 11 2
Highgate, Garn	2 7 9

Llandudno—	£ s. d.
Collections	1 3 0
Contributions	1 15 0
Llanellian	0 10 0
Llanllyfni	1 1 0
Llanwydden	0 8 0
Pontllyfni	1 15 0
Pwllheli—	
Contributions	34 8 4

DENBIGHSHIRE—	
Bontnewydd—	
Collection	0 11 6
Cefn Bychan—	
Collection	0 15 8
Contributions	1 15 0
Glyndyfrdwy—	
Collection, &c.	2 19 1
Llandrindog—	
Collection	0 4 0
Contributions	0 15 5
Llangollen—	
Collection	1 8 7
Contributions	6 2 7
Do., for Dove	0 13 0
Do., Sunday School	0 10 0
Llanfynydd—	
Collection	0 12 0
Llansaintffraid	0 6 6
Llansilin—	
Collection	0 7 8
Contributions	0 14 4
Penycae, Rhuabon—	
Contributions	0 16 0

MERIONETHSHIRE—	
Harlech—	
Collection	1 0 0
Contributions	1 8 0

MONTGOMERYSHIRE—	
Newtown—	
Collection	7 11 1
Contributions	29 18 5
Do., for Dove	2 19 9

SOUTH WALES.

BRECKNOCKSHIRE—	
Brecon, Watergate	2 2 10
Do., Kensington	3 16 3
Hay	2 11 0
Llanely, Bethlehem	3 2 0
Llanfrynach	0 13 7
Llangynidr	4 17 4
Maesyberllan	3 0 0
Penyrheol	1 0 0
Pontyccelyn	5 3 7
Sardis—	
Collection, additional	0 7 0

CARDIGANSHIRE—	
Bethel—	
Collection	0 6 6
Contributions	1 9 6

CARMARTHENSHIRE—	
CARMARTHENSHIRE, on account, by Rev. B. Price	12 0 0
Aberduar—	
Collection	0 14 0
Contributions	0 16 0
Do., Sunday School	1 12 0
Llanely, Bethel—	
Collection	0 12 9
Contributions	3 0 0
Llwynhendy—	
Collection	0 6 3
Salon—	
Contributions	0 10 0
Do., Sunday School	0 15 6

GLAMORGANSHIRE—	£ s. d.
Abercarnaid	1 10 0
Berthlwyd	0 16 4
Caerphilly—	
Collection	2 19 8
Contributions	0 17 6
Do., Sunday School	0 9 0
Dowlais—	
Caersalem	4 10 0
Elm	0 14 3
Hebron	1 6 6
Hengoed	2 9 6
Hirwaen—	
Collection	1 2 0
Contributions	7 18 6
Merthyr, Tabernacle—	
Collection	1 9 0
Contributions	0 12 6
Neath, Tabernacle	1 0 0
Pontypridd—	
Collection	1 4 7
Contributions	8 8 1

MONMOUTHSHIRE—	
Abercarn—	
Collection	1 4 7
Contributions	1 17 11
Bassaleg, Bethel—	
Collection	0 18 10
Contributions	2 16 7
Blaenau, Salein	2 11 8
Castletown—	
Collection	1 6 0
Contributions	5 8 0
Do., Sunday School	1 10 0
Henllys, Soar—	
Collection	0 15 7
Contributions	0 17 6
Llanwenarth	2 16 7
Llanidder	2 12 6
Maclen, Siloam—	
Collection	0 19 2
Contributions	0 5 0
Newport, Charles Street—	
Collection	3 1 6
Contributions	1 18 6
Pisgah—	
Collection	1 15 0
Contribution	0 10 0
Risca, Moriah—	
Collection	1 11 0
Contributions	2 15 2
St. Bride's—	
Collection	0 17 6
Contributions	0 15 6
St. Meilon's—	
Collection	1 5 1
Contributions	1 2 6
Tredegar, English Church—	
Collection	1 0 0
Contributions	1 0 0
Twyngwyn—	
Collection	1 3 0
Contributions	0 12 6

PENBROKESHIRE—	
Bethel (for 1847)—	
Collection	1 8 0
Contributions	0 17 6
Do., Sunday School	2 15 0
Blaenywaun—	
Collection	3 8 0
Do., Gerizim	4 11 8
Do., Penel	1 7 0
Contributions	8 19 11
Cilfowyr—	
Collection	1 13 6
Contributions	1 6 6
Do., Sunday School	1 0 8
Middlemill—	
Collection	1 6 6
Do., St. David's & Tretris	1 2 2
Contributions	19 10 9

	£ s. d.		£ s. d.		£ s. d.
Penybryn—		Cupar—		Lochgillhead—	
Collection, 1847	0 17 10	Collection	8 0 0	Contributions, for	
Contributions, do.....	0 10 0	Contributions	4 15 6	<i>Dove</i>	0 8
do., Sunday School,		<i>Do., for Dove</i>	3 8 1	Montrose—	
do.....	1 18 6	Edinburgh—		Sabbath School, for	
Collection, 1848	0 14 11	Collection, Bristo St.,		<i>Dove</i>	0 5 0
Contributions, do	0 2 6	for <i>Translations</i> ,	8 10 4	Perth—	
do., Sunday School,		<i>Do., do., Juvenile</i> ...	1 18 9	Ladies' Society, for	
do.....	1 3 2	<i>Do., Charlotte St.,</i>		<i>F. E. in India</i>	2 12 6
Tabor—		for <i>Translations</i>	60 0 0	Portsoy—	
Collection	0 17 3	Contributions	6 6 6	St. Andrew's—	
Contributions	1 0 0	<i>Do., for Debt</i>	21 0 0	Contributions, for	
		Legacy, Mr. D. Craig,		<i>Dove</i>	1 5 0
		<i>late of Kilmarnock</i>	5 0 0	Saltcoats.....	2 0 0
		Elgin—			
RADNORSHIRE—		Collection	5 12 6		
Rhayader—		Forres—		IRELAND.	
Contributions	0 4 4	Collection, Secession		Abbeyleix—	
		Church	3 0 6	Contributions	1 10 0
		Fortrose—		Dublin—	
SCOTLAND.		Collection	1 15 6	Contributions (addi-	
Aberchirder—		Glasgow—		tional).....	2 12 0
Collection	8 10 9	Collection	6 15 4		
Aberdeen—		Contributions	85 17 8	FOREIGN.	
Collection, John St....	7 0 0	<i>Do., for Translations</i>	15 0 0	Africa—	
<i>Do., Stewartfield</i>		<i>Do., for Dove</i>	5 7 0	Bimbia	2 18 11
Congregational So-		Grantown—		Asia—	
ciety	2 0 0	Collection	5 7 7	Bonares	170 0 0
<i>Do., Correction</i>		Contributions	1 6 6	Calcutta	155 0 0
<i>W'nd. for Africa</i>	10 7 6	Huntley—		Delhi	23 0 0
Contributions	6 7 8	Collection, Indepen-		Howrah	22 10 0
Auchencairn—		dent Chapel	3 17 6	Monghir	67 15 0
Contributions, for		Inverness—		Bahamas—	
<i>Dove</i>	1 0 0	Collection, Indepen-		Nassau	32 17 7
Ranff—		dent Chapel	2 12 1	Turk's Island	55 2 7
Collection, Indepen-		Kennedy, Rev. Mr....	0 10 0	Haiti—	
dent Chapel	1 14 0	Kemuy	0 7 0	Jacmel, for <i>Chapel</i> ...	2 0 0
Braemar—		Kingussie—		Trinidad—	
Haynes, H., Esq.,		Collection	1 11 2	Port of Spain	26 0 10
M.D.	2 0 0				

Received during the month of April, 1849.

	£ s. d.		£ s. d.		£ s. d.
ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY.		Shoreditch, Austin St...	7 10 7	LONDON AND MIDDLESEX AUXILIARIES.	
Annual Meeting at Exeter Hall.....	110 2 5	Wandsworth	3 0 0	Alle Street, Little—	
Do., at Finsbury Chapel.....	18 3 5	Waterloo Road.....	5 2 0	Sunday School	1 17 2
Do., Juvenile Associations, for Schools & Native Preachers—		Windmill Street, Hope Chapel.....	0 12 0	<i>Do., for Dove</i>	1 10 1
Bishopsgate Chapel	0 19 8	Annual Subscriptions.		Buttesland Street, Hoxton—	
Bloomsbury Chapel	5 9 0	Huntley, Miss, Bow ...	1 1 0	Sunday School, for	
Surrey Chapel	2 13 0	Maclaren, Mr. J. W. ...	0 10 6	<i>Dove</i>	2 7 7
Annual Sermon at Surrey Chapel.....	24 7 5	Mecliam, Samuel, Esq.,	1 0 0	Poplar, Cotton Street—	
<i>Do., at Bloomsbury Chapel.....</i>	34 11 4	Moore, Mrs., for <i>Colonies</i>	1 0 0	Sunday School	5 11 2
		Morrell, C., Esq.	2 2 0	<i>Do., for Dove</i>	1 10 0
		Rivers, Mrs.	0 10 6	Walworth, Lion Street—	
Bow.....	7 4 0	Thomson, Rev. James, D.D.....	1 1 0	Female Missionary Society	
Buttesland Street, Hoxton	3 8 4	Twelvetares, Mr. Harper	1 1 0	.....	22 0 0
Church Street, Blackfriars (moiety)	4 0 0	Donations.			
Deptford, Lower Road	3 10 0	Boyce, the late Mr. Thomas, the Executors of	100 0 0	BEDFORDSHIRE.	
Eagle Street	7 0 4	Edmonstone, Geo., Esq.	2 0 0	Bedford, Old Meeting... ..	30 5 3
Hammersmith	12 0 6	Friend.....	1 0 0		
Hampstead, Hollybush Hill	2 0 0	<i>Do., Exeter Hall</i>	2 0 0	CORNWALL.	
Harington.....	7 0 0	M. N., additional.....	2 0 0	Launceston—	
Hatcham	4 2 6	Roe, Mr., Freeman	10 0 0	Pattison, J. R., Esq.,	
Higgate.....	12 3 10	Standing, Mr. James, for <i>Debt</i>	5 0 0	A. S.	1 0 0
Islington, First Church Kennington, Charles St.	3 5 8	Thank offering	5 0 0	<i>Do., Donation</i>	1 0 0
Keppel Street	3 3 6	Watts, Captain.....	5 0 0		
Poplar, Cotton Street ...	5 14 0	Legacy.		DERBYSHIRE.	
Prescot Street, Little ...	7 16 8	Wilson, Mr. Thomas, late of Luton.....	18 0 0	Loxoe.....	2 6 8

DEVONSHIRE.

Culmstock—	
Collection	1 0 0

DORSETSHIRE.		SOMERSETSHIRE.		WESTMORELAND.	
£	s. d.	£	s. d.	£	s. d.
DORSETSHIRE.		SOMERSETSHIRE.		WESTMORELAND.	
Pool—		Crewkerne—		Crosby Garrett—	
Hodges, Mr.	1 0 0	Pupils at Prospect House	0 10 0	Contributions, for Dove.....	1 0 0
ESSEX.		Hatch—		Winton—	
Braintree—		Collection	0 11 0	Contributions, for Dove.....	0 10 0
Collections.....	10 12 4	Highbridge—		WILTSHIRE.	
Contributions	0 10 0	Collection, &c.	1 13 10	Salisbury—	
Do., for Dove.....	0 10 0	Minehead—		Sunday School	
Halstead—		Collection	2 5 2	1 14 0	
Collection	2 2 6	Contributions	1 0 0	WORCESTERSHIRE.	
Contributions	2 10 0	Do., for Africa	0 10 0	Bewdley.....	
Iford, Old Meeting—		Do., at W.....	1 5 0	3 0 0	
Collection	3 4 0	Do., at do., for Africa.....	0 10 0	YORKSHIRE.	
Stratford—		Paulton—		Bradford, Second Church—	
Collection (molety) ...	0 6 0	Contributions, for Dove.....	0 17 0	Contributions	
GLOUCESTERSHIRE.		Stogumber—		13 17 4	
Chipping Campden	1 15 6	Collection	2 6 2	Do., for Schools.....	
HAMPSHIRE.		Wincanton—		1 10 0	
Broughton—		Collection	4 10 0	Do., Juvenile.....	
Collection	1 10 0	Contributions	4 6 4	11 10 0	
KENT.		Do., Sunday School	0 15 4	1 0 0	
Crayford—		Yeovil—		SOUTH WALES.	
Smith, Mr. J.....	1 1 0	Collection	3 17 3	GLAMORGANSHIRE—	
Gravesend, Zion Chapel—		Contributions	0 1 3	Swansea—	
Collection	12 11 8	Do., Sunday School	1 1 6	Collection, York Place	
Ramsgate—		STAFFORDSHIRE.		6 0 10	
Hall, Mr. E., for Africa	1 0 0	Walsall, Goodall Street—		Contributions	
LANCASHIRE.		Sunday School, for Dove.....	1 10 0	7 4 6	
Liverpool—		SUFFOLK.		SCOTLAND.	
Contributions, by Rev. C. M. Birrell, for Cottage for Haiti ...	20 0 0	Beccles—		Broadford, Isle of Skye—	
NOTTINGHAMSHIRE.		Contributions, for Dove.....	1 13 10	Mac Queen, Mr. Jas.	
Nottingham—		Bildstone—		1 0 0	
Contributions, Juvenile, additional.....	2 12 2	Sunday School	1 5 0	Campbelton—	
		Do., for Dove.....	1 0 0	Contributions	
		Otley—		1 10 0	
		Sunday School, for Dove.....	0 7 0	Edinburgh—	
				Gibb, H. M., Esq., for Schools.....	
				0 10 0	
				Stirling—	
				Blair, Mr. and Mrs.....	
				100 0 0	
				IRELAND.	
				Easky	
				0 16 0	

Received during the month of May, 1849.

£ s. d.		£ s. d.		£ s. d.	
ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY.		F. L., for do.	1 0 0	Hatcham—	
Battersea	7 0 0	Edwards, Mrs., by	0 18 0	Contributions, for Dove.....	0 5 0
Bloomsbury Chapel.....	101 7 4	Friend	0 10 0	John Street, Bedford Row—	
Camberwell	40 0 0	Friend, by a Friend.....	100 0 0	Contributions	36 0 0
Chelsea, Paradise Chapel	3 10 0	"Go Forward"	5 0 0	Do., Sunday School	2 0 0
Church St., additional ..	2 0 0	L. M., for Haiti Chapel	50 0 0	Do., for Jamaica Theological Institution	1 15 0
Hatcham, additional ...	0 10 0	Lay, Master, Collected by, for Dove	0 3 9	Trinity Chapel, Southwark—	
Maze Pond	16 5 6	Nash, Mrs. W. W.	10 0 0	Sunday School, for Dove.....	0 13 2
New Park Street	18 14 1	Servant	0 10 0	BEDFORDSHIRE.	
Regent Street, Lambeth	11 8 6	Smith, Mrs. Johu	0 10 0	Biggleswade—	
Do., Juvenile	1 1 3	Stevenson, George, Esq.	50 0 0	Foster, B., Esq., for Debt.....	
Salterns' Hall	11 12 8	Ward, Mr. B. L.	10 0 0	5 0 0	
Spencer Place	4 14 6	Wilson, Mrs. J. Broadley	30 0 0	BUCKINGHAMSHIRE.	
Unicorn Yard	4 18 0	Legacies.		Princes Risborough—	
Vernon Chapel, Pontonville	6 0 8	Brackenbury, Mrs., lato of Raithby Hall	93 15 8	Eglington, Mr. John, for Debt	
Annual Subscription.		Pottor, Mr. Henry, lato of Brixton	45 0 0	1 0 0	
Giles, Edward, Esq.....	1 1 0	LONDON AND MIDDLESEX AUXILIARIES.			
Donations.		Chelsea—			
C. M.	3 0 0	Contributions, by Miss Vines, for African Schools.....	1 0 0		
Do., for Debt	2 2 0				
Cutts, Mr. H., for do. ...	12 2 0				

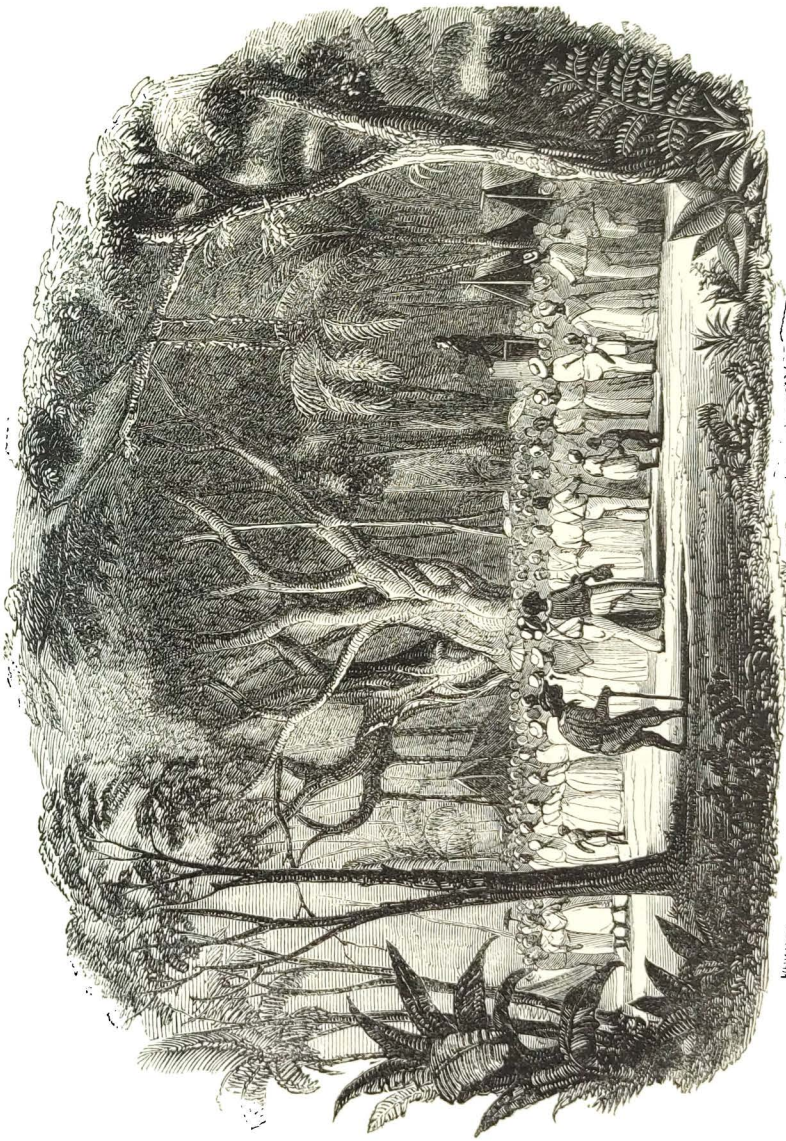
DEVONSHIRE.		£ s. d.	Contributions, on ac- count, 1849-50.....		£ s. d.	WILTSHIRE.		£ s. d.
Bampton	.....	1 0 0	Burton	.....	298 7 3	Corsham	.....	-
Exeter, Bartholomow Yard	.....	6 10 6	Collection	.....	0 17 0	Collection, &c.	.....	8 15 0
Do., South Street	.....	3 0 0	Frome, on account	.....	65 0 0	Devizes	.....	-
Tiverton	.....	-	Paulton	.....	-	Collections	.....	12 17 5
Collection	.....	6 14 1	Sunday School, for Dove	.....	3 11 0	Contributions	.....	12 2 3
Contributions	.....	5 18 8	Stowey	.....	-	Do., Juvenile	.....	8 8 0
Do., Sunday School, for Native Teacher	.....	5 0 0	Collection	.....	0 9 6	Penknapp, Westbury	.....	3 7 3
DORSETSHIRE.			Whitnell	.....	-	Contributions	.....	4 15 10
Weymouth	.....	-	Collection	.....	0 8 0	Westbury Leigh	.....	-
Collection	.....	5 10 0	WILTS AND EAST SOMERSET Auxiliary			Collection	.....	2 6 2
Contributions	.....	10 5 8	Beckington	.....	-	Contributions, Juve- nile	.....	0 13 10
Do., Sunday School	.....	9 2 6	Collection	.....	3 0 1	WORCESTERSHIRE.		
ESSEX.			Contributions	.....	0 16 3	Blockley	.....	-
Rayleigh	.....	-	Bradford	.....	-	Contributions, for Dove	.....	1 12 0
Collection	.....	3 16 0	Collection	.....	2 2 6	YORKSHIRE.		
Contributions	.....	2 9 0	Contributions	.....	14 12 3	Bradford, First Church	.....	-
HERTFORDSHIRE.			Bradley, North	.....	-	Contributions	.....	11 10 0
Totteridge	.....	3 9 8	Collection	.....	1 12 0	Do., Juvenile	.....	3 7 6
Ware	.....	-	Calne	.....	-	NORTH WALES.		
A. Z.	.....	1 0 0	Collection	.....	2 8 1	DENBIGHSHIRE—	.....	-
KENT.			Contributions, for Dove	.....	0 10 0	Gefail-y-Rhyd	.....	-
Biddenden	.....	-	Chapmanslade	.....	-	Collection	.....	0 15 11
Sunday School	.....	0 15 4	Collection	.....	1 1 6	SOUTH WALES.		
Greenwich, Lewisham Road	.....	-	Contributions, for Dove	.....	0 7 2	CARMARTHENSHIRE—	.....	-
Collection	.....	9 11 2	Laverton	.....	-	Llangynog, Ebenezer	.....	-
Smarden	.....	-	Collection, &c.	.....	1 5 3	Collection, &c.	.....	3 12 0
Collection	.....	3 8 6	Melksham	.....	-	RADNORSHIRE		
Contributions	.....	1 11 0	Collections	.....	5 8 9	Rock and Franksbridge	.....	-
LANCASHIRE.			Do., Forest	.....	0 10 2	Collection	.....	3 3 0
Goodshaw	.....	-	Do., Beanacre	.....	0 4 4	SCOTLAND.		
Collection	.....	2 12 0	Contributions	.....	22 1 0	Lechdonhead, Isle of Mull	.....	-
NORFOLK.			Do., for African Schools	.....	0 10 0	Mac Donald, Mr. Jno.	.....	1 0 0
Ingham	.....	-	Norton St. Philip's	.....	-	Thurso	.....	-
Postle, Mrs., for Debt	.....	5 0 0	Collection	.....	2 2 10	Dunnet, Mr. George	.....	2 0 0
OXFORDSHIRE.			Contributions	.....	5 17 10	IRELAND.		
Bicester	.....	-	Do., for Dove	.....	0 10 0	Dublin	.....	-
Contributions	.....	2 0 0	STAFFORDSHIRE.			Neilson, W., Esq.	.....	5 0 0
SOMERSETSHIRE.			Wolverhampton	.....	-	FOREIGN.		
Bristol Auxiliary	.....	-	Marten, Mrs.	.....	1 0 0	AMERICA—	.....	-
Balance of last year	.....	146 9 8	Do., for <i>Patsa Orphan</i> <i>Refuge</i>	.....	0 10 0	American and Foreign Bible Society, for Translations	.....	211 15 4
			Do., for <i>Jamaica</i> <i>Theological Insti-</i> <i>tution</i>	.....	0 10 0			
			WARWICKSHIRE.					
			Alcester	.....	-		
			Contributions, for Dove	.....	1 5 0			

Will "Onward" favour us by stating how a letter must be directed in order to reach him? His £20 has been received, and £15 of it has been appropriated as he 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 DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

THE MISSIONARY HERALD.

The Missionary Herald (Aug. 1849).



WILKINSON

PREACHING IN THE WOODS IN TRINIDAD.

ASIA.

CALCUTTA.

A letter has been received from Mr. THOMAS, dated May 2nd, containing information of a highly encouraging nature with reference to several of the stations, and urging the necessity of several missionaries being sent without delay to occupy the places of those who have long laboured in the field now emphatically "white to the harvest." We trust his appeal will be responded to, and that while men fitted for the work are offering themselves, the Committee will be furnished with the means of sending them forth.

Our brother Makepeace is much encouraged at Saugor. It would indeed appear that his going there has been of the Lord, and that there is a harvest ready to be gathered in. Thus far appearances are decidedly of a pleasing and encouraging character.

A letter has just arrived from Cawnpore, stating that the connexion heretofore existing between the church and its late pastor, Mr. Symes, has been dissolved, and earnestly requesting that the station might be supplied. I believe Cawnpore is an important and promising station, and I have heard well of the church. But we want men, men, men; devoted men of God. Openings there are in abundance, places calling for help are multiplying, but where are the men to go and occupy them? Agra needs help. At Cawnpore a church already exists which comprehends some excellent spirits, who would aid in missionary effort if provided with a missionary pastor. Jessore urgently demands at least another missionary. Brother Page at Barisal will not be able long to continue to prosecute alone his exhausting labours. Brother Robinson at Dacca feels his spirit sinking for want of a fellow labourer; and to this

list of places, each one of which calls so loudly for men of God, other places might be added scarcely less urgently demanding help. Are there none in the colleges—none among the home missionaries—none in the churches of highly favoured England, prepared to offer themselves on the altar of God for service in India? Surely there must be not a few among the rising ministry, or in the bosoms of the churches, who are desirous of devoting themselves to the work of God in the gospel. To such I would say, "If it is your wish for, come to India; here the field is wide, and the labourers are few. Here you will find room for labour; nor will you be without excitements and encouragements to labour, provided it be for God and souls you wish to labour."

We shall soon be looking for Mr. Sale, but being but one it will be impossible for his field of labour to be fixed without causing disappointment and sorrow to several who are in want of help. What are we to do? We look to the Lord of the harvest, and we look to you and to the churches of Britain. Shall we look in vain?

By a letter from Mr. Lewis, dated May 2nd, we are gratified in learning that after severe illness, affecting more particularly Mr. Lewis and his child, his health and that of his child have been mercifully restored, and that Mrs. Lewis enjoys upon the whole a tolerable degree of health. He adds,

Since I last wrote I have made a beginning of street preaching, but I have not been able to carry it out to the extent I proposed. There are three native preachers at Narsigdarboko, and I arranged that each of those should in turn pass eight or nine days with me in Calcutta. Thus my plan was to spend a part of each day in doing what I could to improve their knowledge and to promote their efficiency as preachers of the gospel, and as often as possible to go with them to preach in the highways. One of them accordingly came, and my plan was acted upon; but in the mean time the country round the village became dry, and the houses which were built

on heaps of earth in the midst of the water, the people going from place to place in canoes, become exposed to robbers, who seize the opportunity of plying their nightly trade, and a general feeling of insecurity prevails; hence the inability of those men to leave their homes at present. I have some hope that the friends at Counterslip Chapel will undertake to support a man for the specific work of preaching in the streets of Calcutta. There are already three or four native brethren thus employed in connexion with our Society, but abundant room for fifty.

Mr. William Thomas, the assistant missionary, spends the greater part of each month

in Narsigdarchoke, and he is a most excellent man. He has done much in instructing our people, and in presenting to them a consistent Christian example, as well as in preaching to the neighbouring heathen. When in Calcutta, where his family live, he seldom fails to preach night and morning in the streets or bazars.

I have continued to spend a considerable portion of time weekly, and almost daily, in

the reading and correction of proofs of the Bengalee scriptures. In addition to what I have done in this way in aid of Mr. Wenger, I corrected the sheets of an edition of the Psalms and Proverbs for the Bible Society, at the request of brother Thomas. I have of late given some attention to Hindostani, and am glad to be able to relieve brother Thomas a little by correcting proofs of the gospels in that language.

CHITAUARA.

Mr. SMITH gives the following interesting account of the efforts of a united body of missionaries at a fair.

Visit to Bhuteshwar Mela.

Brother Phillips and the Rev. Mr. Wilson having joined me at Chitaurah, we started for the mela on Tuesday, 7th November, towards evening, and arrived by the middle of the following day. Having travelled thirty-five miles, we were too tired to commence preaching, and consequently employed ourselves in making arrangements for the following day's operations.

Thursday 9th. After breakfasting and uniting in prayer for a blessing on our labours, we set out for the place where we had determined to have our principal preaching. It was conveniently situated in the midst of the temples by the river side, where our native brethren had taken up their abode, and commenced distributing books and preaching; our force consisted of brother Phillips and his native catechist, Shiva Jitray, Rev. Mr. Wilson of the Presbyterian Mission, Mr. Harris, the superintendent of the Agra Missionary Society's operations, with three native preachers and myself. We together formed one party, and united in all our operations. On another side of the mela was the Rev. Mr. Schneider, of the Secundra Mission; and on the third side, Mr. Pfander's native catechist had pitched his tent, so that we made an attack on this immense fort of iniquity from nearly every side. On arrival at our post the first sight that met our eyes was the burning of a corpse. An old man had come to the mela and died; they did but scorch his body black, and then in a most indecent manner took it into the middle of the river and set it afloat, to the great gratification of the bystanders and bathers. A brahman endeavoured to turn the matter to account, by telling the people that if they did not come to his stall and obtain tilaks, the dead man would get upon them (*murda tum par charh jāgá*). We kept up preaching in our turns most of the day, not only by the river side, but in several other places. The people heard with the most marked attention; a Punjabi asked

a number of questions, and was so much interested that he came afterwards to our tent, and remained with us in conversation as long as we could spare time to stop with him. Towards evening the mela began to thicken fast by the arrival of crowds of men and cattle of all kinds. Elephants, camels, horses, cows, bullocks, and bakris were very numerous, and covered some miles of ground. The men, women, and children, were huddled together by thousands, wherever a vacant spot could be found.

Heathen superstitions.

Friday, 10th. We arose early, and mounted the heights, which nearly surrounded the mela, and are not unlike some Scotch scenery on a small scale; on the sides of the hill we found two caves excavated for the residence of fakirs, with whom the place abounds. After breakfasting, we commenced our labours as usual by the river-side. The bathers were much increased, and we found all kinds of plans in operation for making money. Brahmans, calling themselves Jumna-putras, making tilaks of various kinds, according to the rank and caste of their customers, and giving stamps on the arms similar to those obtained by pilgrims at Dwáriká. Others again were selling flowers, vilwa-patras, and fruit for offerings. Again there were crowds of singers and dancers, and not far distant a juggler astonishing the ignorant farmers with his tricks of cunning. By the entrance to the principal temple were sitting groups of khákis, or fakirs, covered with rákh, some of them daubed in such a ludicrous manner as scarcely to resemble human beings except in shape. Amongst them I saw a company with their mahunt, whose reputed sanctity attracted more than usual attention. His feet had just been washed, and the dirty water was purchased by numbers at a pice for a small spoonful, the poor deluded people drinking it up, as a sweet draught, which they could not obtain every day. Amongst this motley group we preached the gospel, declaring that all the

abominations with which we were surrounded were displeasing to God, that they should speedily be brought to an end, with every Satanic device, that every idol should perish, that Christianity should spread throughout the length and breadth of the land, and that every pandit's shop should be closed. Numbers of people laughed at the puja and trickery which was going on, whilst others appeared most sincere in every action.

Conversation with a Purohit.

We had a most interesting conversation with a Purohit from a village near Mynpuri; he had received Wilson's Exposure of Hinduism about six years ago, and read it with such attention, that he had been led to renounce idolatry in every form, and he appeared to have got much of the truth as it is in Jesus! He stated that he had been preaching to the people in his village for years, that he had given up all the fees which as village priest he used to receive, and that the people laughed at him for his folly. He addressed the people in our presence with boldness, and urged them to turn from their idols to the living God. Here is an example of the secret influence of book distribution, and who can tell how many such men may be scattered throughout the widely spread agricultural districts of Hindustan, where the missionary's foot has never yet trod?

We retired for refreshments about three o'clock, and then recommenced preaching, and continued until we were too hoarse to be heard. Some of our native brethren were engaged all day in carefully distributing books to such as could read, and were anxious to obtain them. Applications were numerous, and many carried away with them the word of life with evident pleasure and satisfaction. As soon as evening came on we took a boat and crossed the river, and here a view presented itself worthy of the artist's pencil. A line of pakká gháts, about a mile in length, and forming a strong embankment, by which the stream of the river had been turned from its natural course, the whole surmounted by upwards of thirty temples of various kinds of architecture, chiefly the common Indian style, and from each of these gháts the natives were floating away thousands of little ghí lamps, placed on tattis of straw, the intention of which was to light their deceased ancestors to the abodes of bliss. This practice probably had its origin in connexion with Jumna's reputed relationship with Jaur, the lord of the infernal regions. The moon was just rising with more than usual splendour, and casting her pale light over this vanity fair, and we could not help remarking how God's best gifts are abused to the worst of purposes. The Giver is forgotten, neglected, despised, whilst his creatures are revered and worshipped, with a blind superstition, which degrades man beneath the beasts which perish.

We returned to our tents wearied, not only with our labours, but with the abominations we had witnessed. Surely Satan here reigns predominant.

Principal bathing day.

Saturday, 11th. We repaired to the river at an early hour, this being the principal bathing day, and the scene which met our eyes was one not soon to be forgotten. Men, women, and children were rushing through the principal temple with such violence and rapidity that we found it difficult to count them. Young men were leading their aged parents, and mothers their children, in order to save them from being trampled down by the crowd. O ye cold hearted Christians, come and learn zeal from these poor deluded worshippers of stone; think of their long journeys on foot—their sleeping nights on the cold ground in winter, almost without covering—their rising at midnight by thousands to bathe—rushing into the stream like maniacs, and thence to the temple, where it required more than ordinary resolution to enter, and suffering all sorts of inconvenience in order to their completing their worship. When shall we see such a spirit of zeal and sacrifice in the Redeemer's cause! We commenced preaching, but two policemen came and drove our congregations away, so that we were obliged to retire to a quieter part of the mela, where we addressed crowds of attentive hearers, and then returned to breakfast, after which we kept up preaching without intermission until three o'clock, P.M.

An interesting old man.

I was speaking of the necessity of the Holy Spirit's influences in order to purify man and fit him for heaven, when an interesting old man, who had been present for a length of time, repeated the following verse,

Alakh alakh sab koi kahe,
Alakh hi lakha no koi;
Jo alakh hi lakha
Alakh swarup hi hoven.

Which may be freely translated thus:

Every one speaks of the invisible, but no one sees him. If any one sees the invisible, then he becomes changed into his image.

We had a long conversation with the old man, who appeared deeply interested in all he heard. He discarded idolatry in every form, and notwithstanding his retaining some popular errors, he heard with a teachableness which proved that, like Cornelius, he only required to know, in order to his obeying the truth. We gave him some books, and hope to hear of him again at some future time. Numbers of others were evidently convinced in judgment, but require the Spirit's influences to enable them to give up family and friends, and bear the scorn of the world.

Sabbath-retired service.

Sunday morning, 12th. The sun arose with his usual splendour, but alas! there was no sabbath for the poor heathen at Bhuteshwar. Satan gives no day of rest to his servants; their greatest pleasures and enjoyments are but varieties of that toil of which his service consists. After breakfasting we crossed the river, in order to attend a retired service in a small mangoe garden on the opposite side, where Mr. Schneider's family were encamped. The sight of the massive ghâts and beautiful temples suggested many painful comparisons to the mind. It must have required years of the most persevering labour, and many lakhs of ruppes, to complete these buildings, and all this labour and money was expended by a heathen in honour of his stone idols. Christian, compare this liberality with thy own covetousness! Think of the zeal and perseverance of this idolater, and then consider what thou hast done in the cause of truth. On our arrival we formed a small practical Evangelical Alliance. Episcopalians, Lutherans, Presbyterians, and Baptists, each laying aside their little differences, united together in the midst of a heathen melâ in the praises and worship of God. Brother Phillips preached an appropriate sermon in English, after which we returned to the attack on Satan's fort with renewed vigour, and continued our labours until evening, when we united with our native brethren in a service similar to the morning one, only it was Hindustani instead of English. Mr. Wilson preached, and besides our native Christians, several others attended, and paid the greatest attention, especially a pilgrim, with whom I had a long conversation during the day. This man was seeking after the truth; the gospel had shed a new light on his mind; he said it appeared to him to be the truth for which he was seeking, but his mind was not quite satisfied. I had further talk with him after service, and found his convictions much strengthened. I left him with regret, but with this consolation, "The Lord knoweth them that are his;" and should this poor pilgrim be one, he will certainly be brought to a full knowledge of the truth. On our return home I endeavoured to make a man break through his vow of silence, but in vain; he laughed, and motioned, and showed signs of pleasure when he approved of what I was saying, but nothing prevailed on him to speak.

Disgusting fakirs.

Monday, 13th. Multitudes again heard the word of life with apparent pleasure. We preached as usual as long as we were able to speak, and then wishing to make some pur-

chases, we went through the melâ, which I think is becoming more mercantile in its character every year. On our way we met two naked fakirs, one carrying a skull, and both wearing necklaces of human bones, probably the back bones. The people are much afraid of this class of beggars, and I saw them receiving, as they passed from stall to stall, nearly any thing they asked for. They were most insolent in their demands, and few dared to refuse their requests. I met with three other men nearly in the same state of nudity, who were cutting their foreheads with knives until the blood gushed out, and flowed plentifully down their faces. We made another visit to the principal temple, and found matters completely changed; instead of the water flowing through it in one continued stream, all was dry and clean; the room was carpeted, and the idol dressed out in his best clothes, his stone head being well wrapped up in a white pugri. The secret was that too much water and bel patra had been offered, things of no value to the pujâris and consequently they had carpeted the room in order to obtain dry presents of ruppes and pice. On our visit to the temple, whilst the deluded worshippers were pouring their offerings before Mahadev, I saw the pujâris nearly fighting over the spoil. How blind must the people be not to see through such deception.

Encouragement.

Tuesday, 14th. After having our tent struck, and getting all into a proper train for returning home, we again preached to a large multitude, and this brought our labours in the melâ to a close. We left in the afternoon, and arrived in safety at Chitaura on the following morning, after an absence of eight days, where we found our families in good health, and all things going on well. On reviewing the circumstances of the melâ we find much to encourage us in our work. The cause of the Redeemer is advancing; Satan's grand device has received its death-blow. Soon shall every idol perish, and the time spoken of by the Baptist be accomplished, when "Every valley shall be filled, and every mountain and hill shall be brought low! And the crooked shall be made straight, and the rough ways shall be made smooth, and all flesh shall see the salvation of God." Several expressed their determination to join us, and a general impression of the truth of Christianity was evident.

"O see on both the Indian coasts
And Africa's unhappy shore,
The unlearned savage press to hear,
And hearing, wonder and adore.
Ah! why have ye so long forborne,
To tell such welcome news as this?
Go now, let every sinner hear,
And share in such exalted bliss."

SAUGOR.

Mr. MAKEPEACE, in a letter dated May 5th, furnishes us with a very encouraging statement of the progress of divine truth at his new station.

Six months have not yet elapsed since my arrival here, and twelve persons (most of them converts of a recent date) have already been immersed upon a profession of their faith in the Lord Jesus. I earnestly entreat your prayers that the work so auspiciously commenced here may be carried on with augmenting power to the glory of God's grace.

 INTERESTING ACCOUNT OF MIR NISAR ALI.

The letter of Mr. MAKEPEACE to the editor of the "Oriental Baptist" contains some particulars of one of the converts baptized at Saugor, which, notwithstanding the pressure of other articles, we feel constrained to insert. His name is Mir Nisar Ali. He was private tutor to the rajah of Tehri. It appears that twenty-seven years ago he became firmly attached to the method of salvation as revealed in the scriptures, and that this becoming known to the then rajah, he was cast into prison, where he remained sixteen years and seven months, during seven years of which his allowance of food was below that considered absolutely necessary for the preservation of life, the rajah ordering that no one should be allowed to bring him more, *as it was his wish that he should die*. Having lately avowed his attachment to Christianity, a deliberate attempt was made to poison him. A learned man, who was embittered against him on account of his conversion, invited him to a feast, and on his declining to attend, a present of sweetmeats was sent to him, two of which the servant was directed to say were of a very choice kind, and especially intended for himself. These, on pieces being thrown to dogs, were discovered to have been poisoned for the purpose of making him pay for his Christianity at the expense of his life.

On his asking permission to visit Saugor, it was refused by the father of the rajah, who is hostile to Christianity, and orders were given that he should not be allowed to pass the city gate, and that no means of conveyance should be placed at his disposal. He was, however, enabled to make his escape by a by-road, with an adopted son and the messenger sent by the missionary, and under the protection of that Providence which had in former instances so evidently appeared on his behalf, after travelling all night on foot, he arrived in safety at the missionary's tent, leaving behind him property to the amount of about 1500 rupees, and abandoning claims on the rajah to the extent of 2400 more, and a situation worth sixty rupees per month, but as the missionary exclaims, "He is clean escaped out of the hands of his enemies, for which deliverance we are bound to ascribe all praise to a gracious and overruling Providence. Since his arrival he has almost constantly accompanied Domingo and myself to the city or elsewhere, and being a well read and intelligent man, as well as a sincere Christian, he may soon render material service, so far as his age will permit, in the work of proclaiming salvation by Christ

 CHINA.

 HONG KONG.

We stated in the Herald for March last, that Mr. Fraser of Lambeth, and his friends, were supporting a native assistant selected and superintended by the

American missionaries, and we feel no doubt our readers rejoiced at finding that, while the state of our funds debarred the Society from undertaking a mission to China, members of our body were taking a part, though but a small part, in the work. A letter from Mr. JOHNSON to Mr. Fraser, dated Hong Kong, 27th March last, contains the following information:—

In my last letter to you I mentioned Si-ki-bu as the agent employed by your fund. He was employed in your service till the close of December. As he was desirous to visit his native district on private business, it was not thought consistent to employ him longer as your agent until he could again give himself "wholly to the work." He is still absent. The agent now employed is Tan Tui, aged forty-three, a widower. His family connexion is highly respectable. His father was a "literary man." Of his family connexions there is but one besides himself a Christian. A cousin (son of a mandarin) was baptized by Mr. Dean, and is a member of the mission church here. Brother Dean first met with Tan Tui in 1842. He was at the time a contractor, and had a number of men in his employ at work upon the public roads. The acquaintance was made on a visit for tract distribution to the shed in which he was living with his men. He at once became an attendant upon both the daily and Lord's day services, and soon an

anxious inquirer. He manifested his sincerity by a punctual attendance upon all the religious services, bringing with him on the Lord's day all the men in his employ; a most interesting instance of self-denial and moral courage, continuing this after his conversion and connexion with the church as long as he had men in his employ. He was one of the first members of the church here, and has continued from the first one of the worthiest. He is a man above the average of his countrymen, both in intellect and education.

He is stationed at Tany Chin, an island fifteen miles distant, between this and Macao, population about 6000. Several of our church members reside there, most of whom heard the story of Calvary's bleeding Sufferer first from his lips. We have established a school there, having commenced with twenty scholars. It is a part of his duty to have with the boys daily religious services. This is a very important and promising station.

ADDITIONS TO VARIOUS CHURCHES.

We extract from the "Oriental Baptist" for May, the following information, which will be interesting to our readers.

Saugor. Two believers were immersed in the lake at Saugor on the 20th Dec. last, in the presence of many witnesses. On the 25th July two more, and on the 18th three more in like manner owned their faith in the Lord Jesus Christ. One of the latter was a private tutor to the rajah of Tehri. He is a convert from Mohhammadanism, and is now adorning the doctrine of God his Saviour.

Benares. Mr. Small had the pleasure of baptizing Serjeant-Major Davis and his wife on the 25th of March.

Serampore. Our friends at this station had the pleasure of receiving three into their communion by Christian baptism on the first Lord's day in April. Two were youthful candidates, granddaughters of the late Mrs. Dr. Carey, and a European attached to the college school as second master.

Barisal. Our esteemed brother, Mr. Page, had the satisfaction of baptizing two converts from heathenism in March last.

Cuttack. Mr. Lacey, of the General Baptist Missionary Society, in a letter dated 23rd March, says, "We have added eleven at Cuttack during 1848, and thirteen at Choga. Our interests at Choga are growing stronger and fairer. Light has sprung up in darkness, the desert has become a sweet garden. The brethren Bailey and Miller will baptize their first candidate and convert at Paphlee next Lord's day. We have had sixteen who joined the Christian community at Choga during the past year, besides those baptized, and now one of the rajah's foster sons has come out, and a very interesting and promising youth he is, but the old man will not give us any more building ground, so we are going to build without leave. If he likes he can hurn down the houses, but I hardly think he will do that; the commissioners would hear of it."

WEST INDIES.

JAMAICA.

STATISTICAL REPORT OF SUNDAY SCHOOLS IN THE BAPTIST WESTERN UNION, 1848.

Schools, Where situated.	Superintendents.	Teachers.			Scholars.			Scripture Readers.	Ministers Inspecting.
		Male.	Female.	Total.	Male.	Female.	Total.		
Annotto Bay, Metcalfe ...	Mrs. Jones.....	5	4	9	43	30	73	44	Samuel Jones
Port Maria, St. Mary's ...	Mr. E. Williams	4	3	7	60	20	80	39	David Day
Oracabessa.....	Mr. W. Montgomery	5	4	9	45	28	73	35	" "
Jericho, St. Thomas in the Vale .....	.....	8	7	15	90	60	150	.....	P. H. Cornford
Ocho Rios, St. Ann.....	Mr. Malcolm Johnson.....	19	3	22	149	104	253	.....	Benj. Millard
St. Ann's Bay, St. Ann ...	Mrs. Millard & Mr. Higgin	15	14	29	270	234	504	.....	" "
Sturge Town, St. Ann ...	Mr. J. P. Mills	20	11	31	210	114	324	.....	Saml. Hodges
Salem, St. Ann.....	William Carr	14	3	17	158	63	221	.....	" "
Brown Town, St. Ann ...	Messrs. Finlayson & Brown	45	30	75	430	370	800	1480	John Clark
Bethany, St. Ann.....	Mr. S. Marston.....	11	10	21	160	120	280	175	" "
Clarksonville, St. Ann ...	Mr. T. G. Wisdom	12	9	21	119	90	209	89	Francis Johnson
Dry Harbour, St. Ana ...	Mr. Thomas Tucker	2	1	3	18	16	34	.....	Thomas Smith
Content, St. Ann.....	Mr. Peter Marshall	3	2	5	22	17	39	.....	" "
Coultart Grove, St. Ann...	Mr. Thomas Gould	4	1	5	30	20	50	.....	Thomas Gould
Staceyville, Clarendon ...	Mrs. Gould	12	10	22	105	55	160	80	" "
Emmaus, St. Ann	Mr. E. Clark	5	2	7	65	45	110	45	Benj. B. Dexter
Stewart Town, Trelawney	Mr. George Samuels	6	9	15	93	62	155	110	" "
New Birmingham, Tre- lawney	Mr. George Milliner	2	1	3	79	41	120	49	" "
Olney, Trelawney.....	Mr. Thomas Ferguson ...	3	0	3	31	14	45	19	" "
Rio Bueno, Trelawney ...	Mr. Lawrence Smith	8	6	14	85	58	143	.....	Joshua Tinson
Refuge, Trelawney	Mr. Robert Munroe.....	13	10	23	190	146	336	96	W. Claydon
Kettering, Trelawney.....	Miss Knibb	8	6	14	160	148	308	130	" "
Falmouth, Trelawney.....	Mr. J. Kitchen	23	15	38	162	121	283	.....	Robert Gay
Salter's Hill, St. James ...	Mr. Angus Duckett.....	10	5	15	152	111	263	.....	Walter Dendy
Adult	Mr. Henry Hunter	7	0	7	76	13	89	32	" "
Maldon, St. James	Mr. John Armstrong	10	0	10	99	41	140	14	" "
Adult	Mr. James Lovemore	4	3	7	40	58	98	32	" "
Mount Carey, St. James...	Mr. Alexander Houghton	8	5	13	181	260	431	201	Edward Hewett
Shortwood, St. James.....	Mrs. Whitfield.....	10	4	14	292	219	511	220	" "
Bethel Town, Westmore- land.....	Miss Ann Reid.....	13	4	17	154	140	294	205	" "
Watford Hill, Hanover ...	Mr. W. Irving	5	1	6	57	52	109	40	" "
Gurney's Mount, Hanover	Mr. C. E. Skeyers	4	2	6	63	49	112	32	Chas. Armstrong
Lucea, Hanover	Mrs. May	4	2	6	62	41	103	30	John May
Mount Moria, Hanover ...	Miss Davey	6	5	11	43	21	64	30	" "
Savanna-la-Mar, West- moreland	Mr. James Valentine.....	5	3	8	32	53	85	.....	John Hutchins
Fuller's Field, Westmore- land.....	Miss Hutchins.....	4	2	6	51	29	80	26	" "
Sutcliff, Westmoreland ...	Miss Chambers.....	6	3	9	64	46	110	.....	" "
Bunyan's Mount, West- moreland	Mr. J. McPherson	3	2	5	19	29	48	.....	" "
Providence, St. Elizabeth	Mrs. Henderson	6	3	9	54	35	89	.....	G. R. Henderson
Total		352	205	557	4123	3163	7336	2334	

ERRATUM.

We fear that the Herald for May may have misled some of our readers. It is there stated that the Educational Committee of the Society of Friends had aided the Jamaica Educational Society *last year*. It seems, however, that no grants have been made for 1848; though in 1847 some most acceptable grants were made.

STATISTICAL REPORT OF THE JAMAICA EDUCATIONAL SOCIETY IN CONNEXION WITH THE BAPTIST WESTERN UNION, FOR THE YEAR 1848.

DAY SCHOOLS.

Schools, Where situated.	Teachers.	Commenced.	Number on the Books.			Ministers Inspecting.
			Boys.	Girls.	Total.	
Beecher Town, St. Ann ...	Mr. R. J. Mc Gregor	1848	22	3	25	Benjamin Millard
Brown's Town, St. Ann ...	Mr. James O'Meally	1841	128	85	213	John Clark
Buxton, St. Ann	Mr. Richard Brown	1842	74	48	122	" "
Bethany, St. Ann	Mr. Richard Dalling	1844	30	18	48	" "
Stepney, St. Ann	Mr. S. Marston	1844	31	19	50	" "
Sturge Town, Infant, St. Ann	Mr. Thomas Mills	1839	60	40	100	Samuel Hodges
Salem, Infant, St. Ann ...	Mr. Robert Simpson	1844	32	21	53	" "
Clarksonville, St. Ann ...	Mr. Albert Rodney	1845	48	36	84	Francis Johnson
Dry Harbour, St. Ann ...	Mr. Thomas Smith	1842	15	17	32	Thomas Smith
Mount Zion, Clarendon ...	Mr. Thos. E. Tharp	1847	36	18	54	Francis Johnson
Staceyville, Clarendon ...	.....	1840	28	8	36	Thomas Gould
Stewart Town, Trelawney New Birmingham, Tre- lawney	Mr. H. and B. Dexter	1837	59	33	92	Benj. B. Dexter
Rio Bueno, Infant, Tre- lawney	Mr. G. Milliner	1840	55	29	84	" "
Kettering, Trelawney	Elizabeth Kellier	1837	22	19	41	Joshua Tinson
Refuge, Trelawney	Miss Knibb	1843	28	30	58	William Claydon
Salter's Hill, St. James ...	Mr. Robert Munroe	1835	90	35	125	" "
Maldon, St. James	Mr. & Mrs. Duckett	1837	130	61	191	Walter Dendy
Sudbury, St. James	Mr. John Armstrong	1837	92	24	116	" "
Mount Carey, St. James ...	Mr. Michael Watson	1837	89	53	142	" "
Ditto, Infant	Mr. Charles Sibley	1836	78	27	105	Edward Hewett
Shortwood, St. James ...	Mrs. Haughton	1836	75	59	131	" "
Bethel Town, Westmore- land	Mrs. Whitfield	1837	59	43	102	" "
Watford Hill, Hanover ...	Miss Ann Reid	1837	69	51	120	" "
Fuller's Field, Westmore- land	Miss Jane Reid	1848	44	23	67	" "
Sutcliff, Westmoreland ...	Miss M. Hutchins	1837	49	28	77	John Hutchins
Gurney's Mount, Hanover	Miss Chambers	1843	24	14	38	" "
Mount Moriah, Hanover	Mr. W. Sinton	1837	50	21	71	Charles Armstrong
Lucea, Hanover .....	.....	1848	28	17	45	John May
Providence, St. Elizabeth	Miss Davey	1837	11	19	30	" "
	.....	1843	20	12	32	G. R. Henderson
	Total		1873	911	2484	

Average attendance, 1530.

No reports have been received from Waldensia, Hastings, and Bethphel, at each of which stations there is a flourishing school.

The mode of classification adopted is that recommended in the Borough Road Manual.

ST. ANDREW'S, NEW GRENADA.

While the Society is debarred by the state of its funds from conveying the message of mercy to new lands, we have no doubt it will gratify our readers to hear of an instance in which God has, in a way we have not known, been raising up instruments and carrying on his cause where, until of late, there was a complete destitution of the means of grace. The intelligence reaches us in the following letter from our friend Mr. OUGHTON, dated Kingston, Jamaica, 9th June.

We have had a somewhat interesting circumstance here during the past week, which may not be uninteresting to you, especially at a time when the efforts of missionary societies are so crippled for want of means. A young man named Philip Livingston came from the Island of St. Andrew's on the Mosquito coast, in order to be set apart to the work of the ministry. His father, who was superintendent of the Maroons at Scots Hall, in the parish of St. Andrew's, was a member of Mr. W. Whitehorne's church at Mount Charles, and a very consistent Christian. The son, however, was very wild, and being

brought up to the sea, was removed from all parental superintendence and control. At length, by a succession of providential events, he was brought to serious concern. The vessel he commanded was struck by lightning, and he narrowly escaped destruction; and a succession of calamities followed which, I trust, were sanctified to the conversion of the young sailor. He was baptized by the Rev. W. W. Everts, of Laight Street, New York, and having married a native of St. Andrew's, went there to reside. This island, containing about 800 souls, had up to that period been destitute of every description of religious instruction, no member of any denomination having resided there. He therefore felt it his duty to endeavour to do something for the spiritual welfare of the people, and has been for nearly, or quite six years, doing the work of an evangelist amongst them. And the Lord has blessed his labours. The people have heard him gladly, have built for him a rough chapel, and I understand he has a congregation every Sunday of about 400 persons, whilst no less than eighty have manifested serious concern for their eternal welfare, and earnestly desired to be formed into a Christian church. He, however, feeling some objection to such a step without being first set apart to the work, has come here, after a voyage of four weeks, and the people, who have little or

no money, subscribed their contributions of cocoa-nut oil amounting to one hundred gallons in all, to bear his expense. As he produced the most undoubted testimonials both from the church at Laight Street, and also from the people, I did not dare to refuse their request. He was publicly set apart for the ministry in our chapel last Tuesday evening. We had a crowded congregation, and it was a very interesting service. I am happy to say that on application to the agent of the Bible Society, a small grant of bibles has been given to him, and we have furnished him with a Tract Society's Commentary, and other books, to aid in the good work. Thus you perceive the work of the Lord is still going on, and when missionary societies are compelled to stand still for want of means, the Lord can and does raise up men in a wonderful manner to advance his cause, and open for them doors of usefulness. The island is only about nine miles long by four broad, and his chapel is situated in nearly the centre, so that all the inhabitants have access to it. There is also another small island of about 500 inhabitants, called New Providence, to which he purposes (p.v.) to extend his labours. The islands belong to the republic of New Grenada, but the English language is spoken.

TRINIDAD.

We commend to the notice of our readers the following letter from Mr. COWEN, dated April 7th, 1849, containing an earnest appeal for the means of engaging the services of a native assistant, who appears, on a trial of several months, to be well fitted for a station of considerable interest. Though the expense, in addition to what may be derived from the Education Fund, will be only thirty or forty pounds per annum, the Committee do not feel themselves at liberty in the present state of the funds to incur it. But we trust our excellent missionary will not plead in vain with those who have the means of furnishing a separate contribution for the object. Which of us, in the situation of our brother Cowen, would not be disheartened by the refusal of such a request? We have pleasure in stating that one friend has promised £10 per annum for three years, within which time we hope the missionary chest will be replenished. We trust that the list will be completed before the mail on the 17th, so that the secretary may be enabled to forward the welcome intelligence.

Some time back I took occasion to name to you a native who had come over from Demerara at my request to assist in the work, by keeping school and other useful exercises. Since his arrival he has been located at Montserrat, where the little school has greatly revived and improved; in addition to which he has been every sabbath engaged in preaching the word at one or other of the stations. He is a man of considerable mind and practical turn, sound in the truth, has very respectable preaching abilities, and is fully competent and quite deserving of the position

for which I would beg to recommend him. Indeed he is the first native I have met since my residence in Trinidad for whom I would venture to say any thing like so much. He is altogether superior to any I have met in point of general intelligence, good sound Christian knowledge and experience, common practical sense, and deep humility, which in the natives especially is a virtue very rarely met with. He is desirous of being identified permanently with the Society, and feeling that his services would be of great value to us in this part of the island, I have ventured

to introduce him to you for this purpose. He is quite as efficient for the work in hand as any missionary the Society might send out, while his services may be secured to the stations here for about fifty or sixty pounds per annum, so that with what we are enabled to give him out of the Friends' grant, if we had about £30 more our mission here could be strengthened by an additional labourer as an *assistant missionary*. Now I know you are desirous, if possible, to secure native agency, and so am I, *if of the right stamp*. Well, here is a brother whom I think I can confidently recommend to the Society, and upon whose services both in public and private, in the school and in the pulpit, I set a very great value. And if the society be not at liberty to entertain this proposition, could not some one or two individuals be found sufficiently interested in the matter to guarantee this trifle for such a purpose? He left his family behind him, and hesitates removing them, and taking up his abode permanently with us, except in connexion with and directly recognized by the Society. Then would he give himself up fully to the work. I do hope he may be encouraged to do so.

There is ample work here for all, and I should consider him a great acquisition to our mission. His labours are, moreover, necessary to counteract the mischievous efforts of a set of grossly ignorant black men, who without the least fitness for the work, or the slightest acquaintance with the bible, being grossly illiterate, set themselves up as guides for others, whom they only seal up in darkness and ignorance still more profound than their own. Near us are some such men who continue thus to exert themselves, owing to the lamentable paucity of scripturally intelligent teachers in the field. Already much mischief has ensued through the vanity and ignorance of such men, who are enemies to the cross of Christ, but their mouths must be stopped, and an end put to their mischievous and wicked workings. In order to this I should hail the appointment of this highly intelligent, meek, and humbled-minded coloured young man, whom the Lord seems to have thrown in our way. With his assistance we might be able to pay some attention to Sanfernando, a place of some importance. Dear brother, I leave this matter with you, hoping soon to hear a satisfactory reply.

BAHAMAS.

A letter has been received from Mr. LITTLEWOOD, dated Nassau, January 29th, 1849, from which we select the following extract:—

The delay of the expected steamer affords me time to add a few lines relative to the work of God in this section of his church. Our times of sorrow and of joy have alternated. Many there are of our number who have held fast the profession of their faith without wavering, and are living witnesses of the transforming and sanctifying power of genuine godliness, and are increasing in knowledge of the doctrines of that word, "the entrance of which giveth light." Others there are who did run well, but Satan hath hindered them, that they should not obey the truth; but on a review of the whole, our encouragements preponderate, and we thank God and take courage. We have many inquiring the way to heaven in spite of these stumbling-blocks and rocks of offence. May God preserve the lambs of his flock, and throughout the thorny path protect and strengthen them.

Our sabbath schools are large, particularly the one assembling at Zion Chapel, and we are not without our hopes that the seed so unceasingly sown will re-appear in ripened fruit. When parents shall understand more fully their duty, and train up their little ones in the way they should go, we may expect greater success in this delightful employment. Amongst them we discover signs of strong intellect, an aptitude for learning, a fair acquaintance with God's most precious word, a serious and pious demeanour, which excites

the hope that they have been with Christ, and are taught of him. I wish I could speak highly of the quiet and gentle behaviour of all. Let us pray and do all we can, till our most sanguine desires are more than realized.

RAGGED ISLAND.

My visit to Ragged Island was attended with much pleasure, and I hope with profit to the isolated people there. A very great change has been effected in the morals of the place since Mr. Burton first explained to them the way of God more perfectly. Ere I arrived the church had been rent with party strifes and dissensions. A rule they had adhered to of compelling persons who had been excluded the church to sit apart from those, in the chapel who were members, occasioned continual outbreaks, and very often the words, "peace be within thy walls," &c., would have been most inapplicable. Captain Tucker, of the American steamer "Orus," kindly took me to the island free of charge. My stay was extended to twelve days, which were more than occupied in holding meetings for preaching, prayer, and religious instruction, endeavouring to settle disputes, and to improve the state of the church. Eleven candidates, of whose piety we hoped well, were admitted to the ordinance of baptism and the Lord's supper. A flourishing sabbath school meet in their large

substantial chapel twice every sabbath. A more kind and affectionate people I never met.

The return of my dear wife with health renewed and increased devotedness to the work in which we are engaged, elicits my heart's most grateful acknowledgments. My own health is very good. Oh, for more love

to God and zeal for the promotion of his glory, remembering my time is short, and soon I shall be summoned to render up the account of my stewardship. Let me have an interest in your prayers, a personal interest, that I may give up my account at last with joy. May every divine blessing rest upon you and yours.

HOME PROCEEDINGS.

RESIGNATION OF SECRETARY.

The last number of the Baptist Magazine will have informed many of our readers that the Secretary of this Society has been invited by the Committee of Stepney College to take the oversight of that institution, and that feeling it his duty to accept the appointment, he has resigned the secretaryship of this Society, continuing however to discharge the duties of the office till a successor shall have been appointed.

Previous to his coming to this decision the Committee of the Mission passed a resolution expressive of their sense of the great importance of the continuance of his services in connexion with the Society.

It is only necessary further to state, that the Secretary having on the 20th of June presented a letter of resignation, the Committee adopted the following resolution, on the motion of Dr. Cox, and seconded by Mr. Birrell:—

“That the Committee, having received the communication of the Rev. Joseph Angus, resigning his office as secretary of the Society, and having had laid before them assurances that that step has been taken after prolonged consideration and prayer, and is therefore not open to change, do, with a deep sense of the ability, diligence, and fidelity of his services during the past ten years, feel compelled to accept his resignation.”

INCOME AND EXPENDITURE.

We regret that it becomes our duty to announce that the Committee, having made a special appeal last year, and received in consequence £4000 to extinguish the debt then existing, but finding that notwithstanding that contribution the financial year closed with a debt of equal amount, have felt compelled to reduce the grants to nearly all the stations, and that even with those reductions much more must be raised in the present year to prevent an accumulation of debt than was raised in the last. At the same time the Committee express the hope that these reductions will not be permanent. We feel assured that our friends, when they read some of the late communications, and perceive the openings for usefulness which are presented, and the powerful calls for more missionaries, will lament that there should be even a temporary reduction, and that men well prepared for missionary work, and thoroughly devoted, should receive the answer, “The Committee have no funds to send you out, and cannot foresee when they shall have.” We cannot help hoping that the appeal in the last number of the Herald will have had some effect, and that when the question is whether we are to withdraw from the work which the great Head of the church appears to have assigned us, the members of those churches, of which we regret to say there are many, from which no contribution has been of late received, although possessing the means, will aid the Society, and that in many others we shall witness a greater spirit of liberality;

that each individual will put to himself the question, "How much owe I my Lord? What can I do to advance His cause who has done so much for me?" It is refreshing to hear of a wool-grower in the north of Scotland having made a contribution of £13,000 to the objects promoted by the Free Church of Scotland, and are there not individuals belonging to the Baptist denomination who might contribute an equal amount to the evangelizing of the world without depriving themselves of a single comfort, or interfering with the just expectations of those who may succeed them?

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.

FOREIGN LETTERS RECEIVED.

AFRICA	BEMBA	Fuller, J. J.	Feb. 14 & 21.
		Merrick, J.	Dec. 5, Feb. 19.
CLARENCE		Merrick, J.	Jan. 4.
		Milbourne, T. ...	Feb. 27, March 19, April 4.
		Saker, A.	Dec. 1 & 18, Feb. 27, March 16 & 19.
GRAHAM'S TOWN		Yarnold, J. R....	Feb. 23, March 19.
		Hay, A.	March 10.
		Haswell, J. M....	March 22.
ST. HELENA		Belcher, J.	April 5.
		Peck, S.	April 9.
AMERICA	BOSTON	Cramp, J. M.	Feb. 28, May 16.
		Do., & Davies, B.	March 14.
		Davies, B.	June 11.
		Hearle, J.	May 10.
		Leeming, J.	May 4 & 12.
MONTREAL		Colgate, W.	March 19, April 17, May 7, 8, & 15.
		Wyckoff, W. H. ...	May 29.
NEW YORK		Williams, R.	Feb. 9.
		Heinig, H.	Feb. 28.
AGRA		Small, G.	April 2.
		Lawrence, J.	March 7.
BENARES		Lewis, C. B.	May 2.
		Thomas, J.	Feb. 7 & 8, March 7, April 7, May 1 & 2.
CALCUTTA		Wenger, J.	Feb. 6 (2 letters), March 7, May 3.
		Smith, J.	March 5.
CHITAURA		Allen, J.	March 14.
		Davies, J.	April 13.
COLOMBO		Thompson, J. T. ...	Feb. 22.
		Morgan, T.	March 29.
DELHI		Pearce, G.	Feb. 7.
		Dawson, C. C. ...	March 14.
HOWRAH		Simons, T.	Feb. 19.
		Parsons, J.	Dec. 1.
KANDY		Phillips, T.	Feb. 2.
		Davies, E.	Feb. 13.
MAULMAIN		Davies, J.	March 13.
MONGHIR			
MUTTRA			
NEWERA ELLIA			

PATNA.....	Betty, H.....	Jan. 31, April 26.
SAUGOR	Makepeace, J.	Feb. 7, April 6, May 5.
SERAMPORE	Fiak, J. C.....	Feb. 6.
	Marshman, J. C.....	March 29.
AUSTRALIA	LAUNCESTON.....	Dowling, H.
		Dec. 8.
BAHAMAS	NASSAU	Capern, H.....
		Jan. 27, April 26 & 28.
		Littlewood, W.....
		Jan. 27, April 28.
	TURK'S ISLAND.....	Ryeroft, W. K....
		Jan. 6, April 2.
BRITTANY.....	MORLAIX	Jenkins, J.....
		April 10 & 28, May 17,
		June 9.
GERMANY	HAMBURGH	Oncken, J. G.
		March 20.
HAITI	JACMEL	Webley, W. H....
		March 14, June 4.
HONDURAS	BELIZE	Henderson, A.
		May 11.
		Kingdon, J.
		Feb. 20, March 10, April 7,
		May 9.
JAMAICA	ANNATTO BAY	Jones, S.....
		Feb. 28, June 4.
	BROWN'S TOWN	Clark, J.....
		Feb. 19, March 6 & 21 (two
		letters), April 4, May 1.
	CALABAR	Tinson, J.
		Feb. 19, March 23, April 9
		& 16, May 14, June 5.
	GURNEY'S MOUNT	Armstrong, C.....
		Feb. 13.
	JERICHO	Cornford, P. H....
		Feb. 19.
	KETTERING	Knibb, M.
		March 6, May —.
	KINGSTON	Graham, R. . . .
		April 2.
		Oughton, S.
		Feb. 2, March 24, June 9.
		Rouse, G.
		Feb. 21.
	MONTEGO BAY	Vaughan, J. S.
		Feb. 19, March 22, April 19.
	MOUNT ANGUS	Teall, W.
		Feb. 26, March 20.
	MOUNT HERMON.....	Hume, J.
		Feb. 19, March 6.
	PORT MARIA	Day, D.....
		March 5.
	ST. ANN'S BAY	Dendy, W. & ors.
		Feb. 19.
		Millard, B.....
		Feb. 15, March 21, (2 letters)
	SALTER'S HILL.....	Dendy, W.
		April 5, 9 & 18.
	SPANISH TOWN.....	Harvey, C.....
		April 6.
	STEWART TOWN	Claydon, W.
		April 4.
		Dexter, B. B.....
		Feb. 27, April 2 & 3.
TRINIDAD	PORT OF SPAIN	Cowen, G.
		Feb. 14, May 14.
		Law, J.
		Feb. 20, April 20, June 6.
	SAN FERNANDO	Cowen, G.
		March 20, April 7.

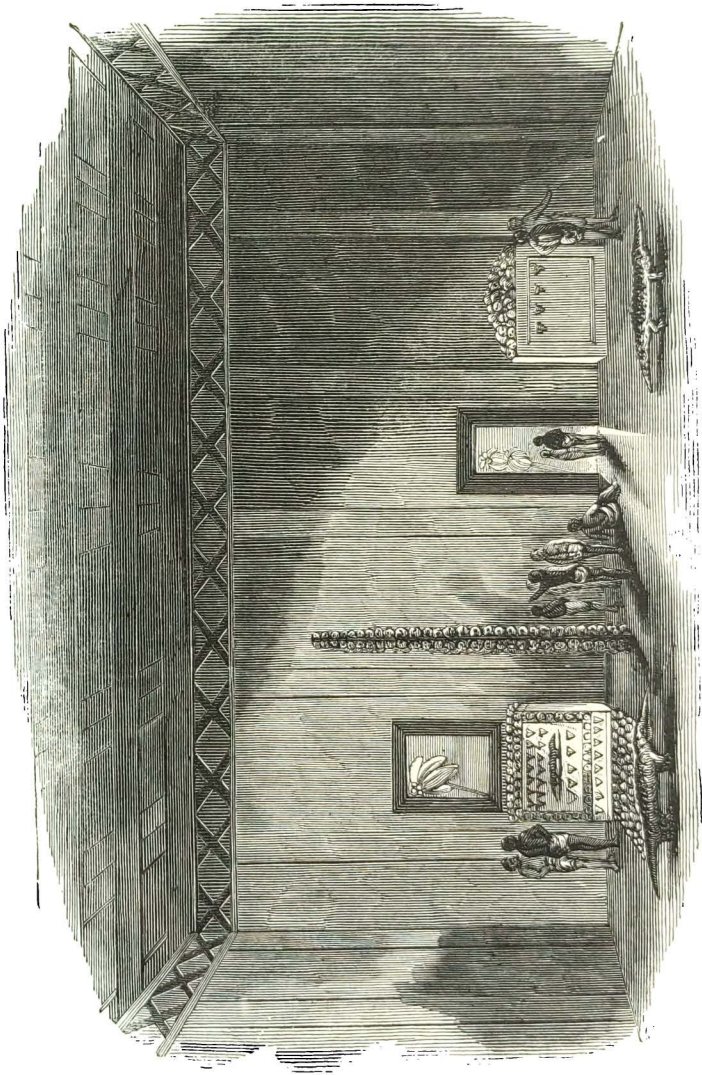
ACKNOWLEDGMENTS.

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

- W. B. Gurney, Esq., for 500 copies of his little work, entitled "Home Missionaries;"
 W. F. Lloyd, Esq., for 1000 copies of his "Lessons to Infants," for *the West Indies and Africa*;
 Mrs. Gipps, Potter Street, for a box of books and useful articles, for *Martha Vitou, Fernan-lo Po*;
 Friends at Waltham Abbey, for a parcel of useful articles, for *the same*;
 Ladies at Stoke Green, Ipswich, for a box of clothing, for *Haiti*;
 Miss Savill, Camberwell, for a parcel of magazines;
 Friends at Bury St. Edmunds, for a box of clothing, for *Trinidad*;
 Friends, New Road Chapel, Oxford, for a box of clothing, for *Africa*;
 A friend (Long Acre), for a parcel of magazines;
 Mrs. Blight, Hackney, for parcels of magazines;
 Friends, George Street Chapel, Plymouth, for a box of clothing, for *Rev. J. Merrick, Bimbia*;
 Sunday School, Hooe, for a box of clothing, for *the same*;
 Ladies, Ashton under Lyne, for a box of clothing, for *Africa*;
 Mrs. Snowden, for a pulpit bible, for *Rev. A. Saker, Western Africa*;

£ s. d.		£ s. d.		£ s. d.	
Wrcombe, High—		Liverpool—		WILTSHIRE.	
Contributions, for		Collection, Public		Corton	1 17 0
Debt	8 6 0	Meeting	27 12 0	Crockerton.....	1 5 0
CAMBRIDGESHIRE.		Do., do., Juvenile	5 0 0	Salisbury—	
CAMBRIDGESHIRE, on		Contributions	4 11 6	Contribution, for	
account, by G. E. Foster, Esq.,	150 0 0	Do., Ladies' Negro's Friend Society, for Jamaica Theological Institution	15 0 0	Debt	2 0 0
DEVONSHIRE.		Do., do., for Brown's Town	10 0 0	Semley—	
Tavistock—		Pembroke Chapel—		Collection	2 0 0
Contributions, by Miss Angas.....	8 0 0	Collections	75 1 0	Warrminster—	
Do., by do., for Haiti School	1 0 0	Contributions	27 9 3	Collections.....	6 3 8
DORSETSHIRE.		Myrtle Street—		Contributions	8 0 10
Gillingham—		Collections.....	41 6 6	Wootton Bassett—	
Collection	3 5 0	Contributions	16 4 6	Contributions	1 10 0
ESSEX.		Do., Sun. School Girls, for Dove	3 6 3	YORKSHIRE.	
Romford—		Do., do., Wildo Street, for do....	1 1 9	Farsley—	
Collection (moiety) ...	2 10 0	Soho Street—		Contributions, for Dove.....	1 0 0
Terling—		Collections	7 5 0	SOUTH WALES.	
Kemp, Mrs.	1 1 0	Contributions	7 12 10	CARMARTHENSHIRE—	
GLOUCESTERSHIRE.		Do., Sun. School	1 3 8	Carmarthenshire, on account, by Rev. B. Price	
Cheltenham—		Do., do., for Dove	0 11 10	5 0 0	
Contributions, for		Bootle—		MONMOUTHSHIRE—	
Debt	13 1 0	Collection	7 18 5	Blaenavon—	
Cirencester—		Birkenhead—		Ebenezer	
Contributions, for		Collection	3 13 6	Horeb	
Debt	17 0 6	Contribution	1 0 0	Daran-felin	
Gloucester—		Spark Bridge—		Erwd	
Contributions, for		Fell, John, Esq.....	5 0 0	Moriah	
Debt	7 3 0	SOMERSETSHIRE.		Pontypool, Tabernacle	
Stonehouse, near Stroud—		Bridgewater—		Rhydny, Soar	
Friend, by Mr. W. Hill	5 0 0	Collection		Trostant.....	
Tewkesbury—		Collection		1 0 0	
Contributions, for		Do., Juvenile.....		SCOTLAND.	
Debt	5 18 6	Burnham—		Edinburgh—	
HAMPSHIRE.		Collection		Cay, Mr. John, for	
Finch Dean—		Crewkerne—		Debt	
Contributions	1 14 5	Collection		Elgin Missionary Society	
KENT.		Contribution		Rose Bank, near Dunbar—	
Dover—		Horsington—		Contributions, for	
Contributions, Salem		Collection		Dove.....	
Chapel.....	4 16 9	WARWICKSHIRE.		IRELAND.	
Do., by Miss Knott	1 7 4	Birmingham—		Coleraine—	
Greenwich, Lewisham Road—		Sturge, Joseph, Esq., for Jamaica Theological Institution		Collection	
Contributions	15 5 4	Do., for Stewart		1 7 8	
Do., for Dove.....	0 10 0	Town Schools.....		FOREIGN.	
		Do., for Kettering		JAMAICA—	
		do.		Contributions, by	
				Rev. J. Clark,	
				for Africa	
				41 9 1	
				Kingston—	
				Graham, Mr. Robert	
				1 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 DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."



DJHU DJHU HOUSE, OKULUME, AFRICA.

EXPLANATION OF THE CUT.

Having received from Africa the drawing for the cut prefixed, our esteemed friend Mr. CLARKE has furnished us with the following explanation, in which there is a reference to the awful superstitions of the natives, but at the same time to their willingness to listen to the words of truth.

The accompanying wood-cut represents a Djhu Djhu House, or what is called in the language of Bonny, *Oru wari*. This house stands in the large town of *Okulumé*, which lies on the south-eastern side of the river Bonny, and about ten miles from its mouth. Connected with this town there may be 10,000 inhabitants, some of whom are great traders, and the rest are the women and children of these, and their slaves. The *Oru wari*, or house of *Oru*, is large, but not so neat in its appearance as the representation would lead you to suppose. Rough mangrove posts and wattled work form its sides and ends, and its covering is made of the leaves of the bamboo palm. It has no doors nor windows, and when our missionaries visited the place in 1845, they found two oxen sheltering themselves from the burning sun in the house of the idol.

At the one end of the house was a dark chamber, and near it was the altar, formed of mud and of skulls. Before it ten skulls of human beings paved the place of sacrifice; nine more were on each side, and five more in each row, were upon the top, and ten more were towards the base of the altar. In the middle was the stuffed skin of a large guana, and above and below it were two rows of the skulls of goats. Near to this altar stood a pole, reaching from the ground to the top of the house, and to this pole were attached four rows of human skulls, thirty-three in each row. On a platform roughly constructed, and raised about five feet from the ground, lay from fifty to a hundred human skulls, mixed with the skulls of goats, all of which, it was believed, had been offered, at different

times, as sacrifices to their idols. In this house about 296 skulls appeared to have been offered in sacrifice, and the bodies, the missionaries were told, had, for the most part, been eaten by the wretched slaves and miserable children of this dark and cruel place. What a picture of heathenism does this present! How many are our mercies, and what cause have we to bless God for our being in a land of gospel light!

Here our missionaries found that *Oru*, or Djhu Djhu, was regarded as a spirit existing in the water, among the mangrove trees, and small huts were placed over certain spots in the creeks, as the houses from which *Oru* intimated his will. *Oru* is also supposed to live on shore, in one of the guanas, which go about the towns, and as they know not the one in which the supposed protector of their town resides, a law exists which forbids, on pain of death, the destruction of any of these reptiles. In the large Djhu Djhu houses, by the *Ori ya lamba*, or *Oru inen*, the idol is believed to give his intimations and answers, for the direction and protection of the town.

In this enormous place, on the dark Delta of the mighty Niger, the people are willing to listen to the words of truth, and offer to allow a teacher to reside among them. They promise, too, to send their children for instruction, and a formal application has been made, through the captain of a palm oil vessel, for one to be sent to impart instruction there. The inhabitants of Cushim are in affliction, and the blessed gospel alone is the remedy for their wretchedness and woe. May we who have freely received, freely give, that the whole earth may soon "see the salvation of God."

ASIA.

CALCUTTA.

ARRIVAL OF MR. AND MRS. SALE.

We have received a letter from Mr. THOMAS, dated June 2nd, which, after announcing the arrival of Mr. and Mrs. Sale on the 18th of May, proceeds as follows:—

"They are very well, and I hope God will long preserve them and make them very useful. We have consulted about their future location and labours, and have agreed that upon the whole Barisal appears to present the strongest claims,

and to afford the best prospect of yielding a rich and speedy harvest of immortal souls to reward their toils. The claims of Dacca, however, are very urgent, and brother Robinson will be greatly distressed at brother Sale not joining him.

"I baptized two converted Jews at Bow Bazar last sabbath day."

THE "WILLIAM CAREY."

We have great pleasure in adding the further information conveyed to us in a letter from our benevolent friend WILLIAM JONES, Esq., the owner of the "William Carey," together with the expression of his hope and trust that we will send out more than two missionaries of the same stamp as Mr. and Mrs. Sale by the "William Carey" on her next voyage. We have one well fitted and prepared to go, but where are the funds for his support? May He whose are the silver and the gold, influence some who acknowledge themselves His stewards, to provide them, so that the generous wish of our excellent friend may be fulfilled, and stations now destitute be supplied.

"The William Carey arrived out at Calcutta on the 18th of May, after a fine and prosperous passage of 105 days. The chief mate died on the passage. Captain Emmet says he was confined five weeks, and that "Mrs. Sale was very kind to him, and paid him every attention that lay in her power." He further says, "Mr. and Mrs. Sale are very well, and stand the climate better than they expected. They were very agreeable on the passage. Mr. Sale performed divine service on the poop whenever the weather was favourable." This is satisfactory. And now I beg to observe, that if all is right, the "William Carey" will sail again for Calcutta about the same time (if not a little sooner) next year as she did this year; and ~~the same time~~ ^{The Missionary Herald (Oct. 1849).} ~~two mission-~~ ^{aries} next time of the same stamp as Mr. and Mrs. Sale."

MONGHIR.

A letter has been received from Mr. PARSONS, comprising his journal from December 1, 1848, to February 23rd, 1849, containing a detail of many hopeful appearances, but at the same time announcing the death of a fellow labourer, where it is to be lamented that while the harvest is plenteous the labourers are few. We have pleasure in inserting the following extracts.

Hope indulged.

Our dear native brethren, Nainsukh and Soodeen, were this year present at the great mela at Hajeepore, where the word has been annually made known to many hundreds for so many years. On the way thither they witnessed a scene of much interest at the village of Bar. A Hindoo there (the son of a Soobadar who died in Monghir, and used, during his life time, frequently to hear the gospel with interest) was accustomed whenever any preachers of the gospel passed through, or preached in the village, to invite them to sit in his shop, and show them polite attentions. He used, in the general, to approve of the Christian doctrine, but being a disciple of a Gooroo, named Durreea-das, he

used to maintain the excellency of that sect, and object to certain points which seemed to oppose its tenets. At the last interview Nainsukh had with him, previously to what I am going to relate, he even invited our brother to take some refreshment, which he assented to, but before it was ready the poor man, in the course of conversation, stumbled on "that stumbling-stone," and said something disrespectful of the Saviour, which induced Nainsukh to decline partaking of his refreshment, saying it was not right for him to eat and drink where the Redeemer's name was reviled, and, after some further conversation, he took his leave. On their way to the mela our brethren, on their arrival at Bar, proceeded immediately to his shop, but were informed that he was dangerously ill, not expected to

recover. However, they requested their names to be announced to him, upon which he readily invited them in, and though extremely weak, scarcely able to articulate, he made signs to Nainsukh to sit by him on his cot, and for a seat to be set for Soodeen. Nainsukh then said a few sentences to him, not very much, for he knew he was well acquainted with the gospel. He heard attentively, fixing his eyes on Nainsukh, but seemed unable to speak. After a while, however, he stretched out his weak arms, and taking the Testament out of Nainsukh's hands, placed it on his head. This was a significant action, which is well understood here, for in the idiom of the Hindee, to acknowledge any one's authority is expressed by words signifying, literally, to lift up his words on one's head. Shortly after this the dying man became much distressed, and wept so much, that Nainsukh began even to fear the consequences to him, in his weak state, of so much excitement. When his mother came to him in his distress, to console him, he declined her consolations, repeatedly pushing her away, and making signs to her to leave the room. Nainsukh, however, continued by his side, doing and saying what he could to calm him, and when he became tranquil, said, "If you heartily believe in Christ, then let me offer prayer with you in his name." He, by signs, expressed his consent, and during the prayer continued in a devout posture of supplication. When he took Nainsukh's hand with tears, and said, "Do not consider me separate from yourselves"—the only words he had strength to utter during the interview. Our brethren then soon left him, comforted and encouraged by the hope that the many attempts which have been made, from time to time, to enlighten and convince this poor idolater, may not have been in vain, but he may have been accepted as a sincere though weak believer in the blessed Redeemer. And we cannot but entertain the further hope, that there may be many, here and there, who will be manifested at the last day as the fruits of missionary labour, though, like the seven thousand in Israel who never bowed to Baal, the influence of the predominant wickedness around may have deterred them from openly avowing their convictions, or uniting themselves with the disciples of Jesus. On their return from the mela, our brethren were informed that the poor man had been dead ten days.

Death of an assistant missionary.

Feb. 20, 1849. I now sit down to the continuation of my letter, under circumstances which are, on the one hand, peculiarly solemn and affecting, and, on the other, a reason for the most fervent gratitude and thanksgiving on my part. On the 5th of last month I started from Monghir to accompany our dear

brother Hurtur in a tour on the hills, and left Bhagulpore with him on the 8th, and after an interesting season of labour returned with him again to his newly built house in Bhagulpore on the 9th of the present month, at which time, chiefly, as I supposed, through fatigue, he was feverish and unwell. I returned thence to Monghir on Monday, the 12th inst, on Saturday last received intelligence that he had since become dangerously ill, and yesterday evening received letters from which we learn that on the very day of our receiving the above intelligence, our dear brother exchanged a world of toil and sorrow for the blissful presence of his glorious Redeemer. He has been permitted by a wise and gracious, but to us, for the present, inscrutable Providence, to fall a victim to the deadly malaria of the hills, of which dear brothers Leslie and Nainsukh felt so long the pernicious effects. Thus a zealous, and self-denying labourer has been removed from a sphere in which it appears very unlikely he will have a successor who can devote the amount of time and attention which he did to the poor benighted hill tribes. A native brother, who was with us as cook, was attacked before brother Hurtur with fever and spleen; indeed his sickness induced us to return home earlier than we otherwise should have done, but I rejoice to say that, so far as my latest information goes, he is better than he was. But, oh, dear brother, what should be my gratitude! My dear brother has been struck by my very side with the arrow of death in the high places of the field, and yet unworthy I, who breathed the same tainted air, have been spared to return to my beloved family, and circle, and work, not only not sick and enfeebled, but even feeling specially well. O may my life, while spared, be more entirely than ever consecrated to the service and glory of my heavenly Father, and when summoned to his presence, may I be found as well prepared as I believe my deceased dear brother to have been!

On the day that, supported by the kind providence of our gracious Father, I arrived at home, dear brother Lawrence had started for Serampore in a boat, accompanied by his son John, and also Isaac Beddy, both of whom he is about to take to the college for education; and may our gracious Lord so bless the instructions they may there receive, that not only by the acquisition of secular, but more especially by the reception of spiritual knowledge, they may be fitted for useful stations in after life. No care, perhaps, presses more heavily on the minds of missionaries in the peculiar circumstances of this land, than that of the education of their children, and those Christian friends at home who feel a lively and prayerful interest in missions, amidst the many topics of prayer which suggest themselves at the throne of grace, cannot lay the missionaries who have families under greater

obligations than by pleading for a blessing on their offspring.

Missionary tour.

You will, I apprehend, look for some account of the tour from which I have now returned. When my late dear brother and myself, having with us a native brother as cook, and two hill people, one who serves me as bearer, and one a young man from the government school at Bhagulpore, started, it was our intention to go direct to the hills, but when we arrived on the second evening at a village about twenty-six miles from Bhagulpore, we heard that a mela would be held two days afterwards at the village of Bounsee, about fifteen miles distant. To that, therefore, we decided to go, and thence to proceed on our way to the hills. We reached it on January 11th, and stayed over Lord's day the 14th, during which time we had many gratifying opportunities of declaring the word of life under interesting circumstances, and had for the most part attentive hearers, though our discourses were frequently intermingled with discussions with the brahmans, who compose a large proportion of the attendants at the mela. It was specially interesting to declare the glorious gospel in such a locality, and we carried the glad news into the very courts of Parasnaut's temple, which probably never echoed to the name of Christ before.

On the last day of our stay at Bounsee we were favoured to see what possessed us to rejoice, though, as in all such cases, with trembling.

Secret inquirers.

A pundit, who had repeatedly argued with us, but had subsequently heard our discourse very quietly, came warily to our tent, careful that no one should notice him, and, sitting down, gave us a long explanation of his disbelief of Hindoo worship and shastras, and, as a proof, showed us that, though professedly a follower of Vishnu, he had not the customary frontal mark, for that he had no heart to attend daily to ceremonies which he knew to be worthless. He said he had an earnest desire to become well acquainted with Christian doctrine, and proposed to accompany us to the hills. As this was, however, impracticable, brother Hurtur gave him a note to the address of Mrs. Hurtur, that he might thus be introduced to good brother Bundhoo. It was a sad disappointment to us, on our return, to find that he had not availed himself of the opportunity, but I still think that, whatever may have deterred him from so doing, his mind is actually and sincerely convinced of the falseness and futility of Hindooism. May he yet be conducted to the true Saviour!

Shelter in a heathen temple.

From Bounsee we proceeded direct to the hills, by a cross-country road, and reached

the first hill village on the 19th January, having been delayed a day to dry our tent, which had been washed down the previous night during a heavy thunder storm, compelling us to take refuge at midnight in a house built for the goddess Kalee. It was indeed providential that such a shelter was near, for the soil was of such a nature that when moistened by the rain, it afforded no hold to our small tent-pins, and it was also agreeable to us to find in the morning that the villagers, who are Bengalee blacksmiths that have formed a little colony here, and are engaged in smelting the iron ore they find in the neighbouring hills, so far from being offended by our intrusion on their goddess's abode, rather regretted we had taken the trouble to put up our tent at all. Our reception was, on the whole, very friendly. We were, at first, in villages where resided relatives of the young man who had accompanied us from the government school, and this circumstance led to our being accommodated with a house to put up in during our stay in the village.

We preached the gospel in twenty-five villages, but to small numbers generally; being in some places grieved by their levity and indifference, in others gratified by their attention, but in most treated with respect. In one of our halting places the two head men of the village—Manjies as they are called—proffered their services for some days in succession to conduct us to the neighbouring villages, in all of which they called the people together to listen, and seemed themselves never tired of hearing the word. Oh, that they may retain it in their memories, and receive it by faith to their hearts!

Cordiality of reception.

Towards the close of our tour we came to several villages which dear brother Hurtur had visited four years before, in company with Soodeen, and to us it was pleasing to see the cordiality with which in two of the villages the head men received the messenger of Christ, though to you it would have been amusing also to have seen one of them, who stepped out of his house with only enough of clothes on to prevent his being entirely naked, run up to us, take brother Hurtur's hand, kiss it, and place it on his forehead, and then embrace us, pressing breast to breast, first on one side, then on the other.

February 23rd. Whilst I was absent on my hill-tour, our native brethren visited many of the villages around Monghir, being absent during the week days, and one or both coming in to assist dear brother Lawrence in the Lord's day services. They were highly gratified, and even astonished, at the reception they met, it being quite unusual for them to find the villagers around Monghir so attentive to the word as to come out to the brethren's tent, so that conversation and preaching should be continued nearly the whole day at the

tent. We have been the whole morning at a mela on the opposite side of the river, convened on account of an eclipse of the sun. I was surprised to find so many people, and from such great distances, assembled together. We had congregations to hear the word from about seven o'clock this morning until one p.m., when, as the eclipse terminated early in the morning, the great majority of the assembly had set off to return to their villages.

A letter has been received from Mr. LAWRENCE, dated the 29th of May, from which we have pleasure in extracting his account of the state of the college at Serampore, and the educational advantages afforded to youth at that place by Mr. Denham. Our friends will find also an interesting account of the baptism of three Europeans of whose piety he had for some months entertained hopes.

Serampore College.

From Mr. and Mrs. Denham, under whose care I have placed my son for a short time, as well as from Mr. and Mrs. Marshman, I received much kindness. Mr. Denham appears to be particularly well adapted for the care and instruction of youth. It was very gratifying to witness the success which had already attended his laudable efforts. Not only was the college put into admirable order by the liberality of Mr. Marshman, but a large and prosperous school was in daily attendance at the college, under the superintendence of Mr. Denham, who also had gathered about him a class of intelligent and promising young men, some of whom may become efficient missionaries. Mr. Marshman and Mr. Denham have exerted themselves nobly, and I hope they will meet with the encouragement they deserve from the friends of education in general. Mr. Denham's duties are now very numerous and arduous, and under the debilitating climate of India, his health and strength will be severely tried. May he long be preserved, and meet with much encouragement in his important sphere of labour.

Baptism of three converts.

On my return home I was delighted to find three Europeans waiting to come forward and make known what the Lord had done for their souls. We had entertained hopes respecting them for some months; and at length the work of grace in their hearts appeared so evident and satisfactory, that they were unanimously and joyfully received by the church. One of them is the wife of a dear brother, a member of the church. She had long sat under the sound of the gospel without experiencing any saving benefit; but it pleased the Lord somewhat more than a year ago to awaken her mind to a serious concern about the one thing needful, and after much hesitation she was enabled to decide on following the Lord. One of the three is the daughter of another dear brother. She had

been much more than a year under serious impressions, and had applied for baptism, but was kept back on account of her youth and inexperience. She is one of the tender lambs of Christ's flock. The third is the sister of the dear Christian brother who came from Benares. She appears to have received benefit from the ministry of the word since she has been in this station, for which we desire to praise the Lord. Her views of baptism having undergone an entire change as well as her heart, she made known her wishes to be baptized by immersion. The ordinance of baptism was accordingly administered to these three believers on the 30th May, in the presence of a goodly number of the Christian inhabitants of the station, as well as a large crowd of natives, all of whom appeared to be deeply interested in the service. It was a season to be remembered with thankfulness. We felt encouraged to hope that the Lord would cause his word more abundantly to prosper amongst us.

There is also something cheering in our native Christian community. As many as seven or eight have appeared under some concern about their eternal interests, among whom there are three or four encouraging cases. We dare not be sanguine, but there does appear to be a little refreshing shower of grace descending upon us, after a long season of drought. Oh, that we may all be revived, and stirred up to greater diligence in serving the Lord!

I am thankful to say that our dear friends Mr. and Mrs. Parsons, as well as my own family, continue to be favoured with the ordinary measure of health. The weather has been unusually warm and oppressive; but cholera and other epidemic diseases, which usually prevail at this season, have hitherto been mercifully restrained. Peace has also been restored to the land, which is a great mercy. May the gospel of peace speedily find its way, and prevail in that unhappy country, where the implements of war have recently made such fearful havoc!

BENARES.

A letter which has been received from Mr. HEINIO, dated the 25th of May, contains an account of his own labours, and also of the state of the schools at Benares, which appears to be highly satisfactory.

My labours are, as usual, confined for the most part to preaching to the natives, in which I find great delight, and in catechising the children in our school at the Sadar Bazar. On the Lord's days in the morning we preach alternately to our native Christian congregation, when, generally, most of the children and teachers of our bazar schools attend. To our Christian congregation are from time to time added those that make a profession of faith in the Lord Jesus Christ, and of whom we have hope that they will remain steadfast in the faith. In the evenings of the sabbaths Mr. Small preaches in English in our nice commodious school room at the Sadar Bazar, the congregation at which is very encouraging. The school house has recently been built, which cost about 550 rupees. There is still a debt of £20 remaining. If a few friends could collect this sum for us we should feel very thankful for it. The average number of boys that attend the school is 200, and they are making good progress in their various studies. They are divided into three depart-

ments, viz., the English, the Persian, and the Hindi. In the English department the first class boys read the New Testament, catechism, geography, grammar, and learn arithmetic and writing; and the other classes study the Reader No. III., catechism, and grammar, and the younger boys learn spelling, and others again their a, b, c. In the Persian department the boys likewise read the New Testament, geography, and catechism, besides their own books, which are the Gulistán Bostán, and others which contain the first principles of the Persian language; and in the Hindi department are also taught the gospel, catechism, geography, arithmetic, and writing. We have had lately an examination, in which the scholars acquitted themselves very well. There are other schools besides that of which I have been speaking, which are also in a flourishing condition. I believe Mr. Small has already given you a minute account of them; the repetition of it I think quite unnecessary, because I suppose you have seen our Report of last year.

DELHI.

The following extract from the journal of Mr. THOMPSON'S missionary tour to Hurdwar fair in April last is interesting, as showing a prevailing conviction that idolatry is a daring affront to God, vain and foolish, and also the baneful influence of that portion of the education in the country from which Christianity is excluded.

Convictions of the Heathen.

Hurdwar, 31st March, 1849. Again permitted to leave home for Hurdwar, I passed the following day, the sabbath, at Murádnagar, usefully engaged through the greater part of the day with three parties of Muhamadans and Hindus (chiefly of the latter), about fifty in number, reading the gospels and tracts to them, calling their attention to particular points, and pressing upon them belief, in the expectation that the Lord Jesus, the Saviour of the world, will, in the brief period of their lives, or at death, call them to account for refusing to believe in and accept of him as their Saviour. Nearly all who heard seemed to be impressed with a conviction that Christ alone is the Saviour, and that idolatry is a daring affront to God, as it is vain and foolish. All who could read, eagerly asked for the precise gospel or tract read, the particular points in which had interested them. In the evening we had singing and prayer. My hearers of this day were the most untiring I have met with in all my visits to, and ministrations at this place, and I confess I left them with regret. Here also, for the first time, the profession of our faith by

native Christians was adverted to with respect, if not admiration, and the inconsistency of one individual, known to the parties, who had declined from the faith and purity of the gospel, was mentioned in terms of reprobation, as an unwise act. A pandit, who had come for books, seeing the fixed attention of the people to the hearing of unpalatable truths, and their eagerness for our books, stood for a long time as if struck with what he saw, and would neither advance to take a tract, though twice offered him, nor speak, or sit; but at the end, when people were going away, he accepted of what was offered him.

At this place there is a number of brahmins who do not officiate as priests, but have secular modes of subsistence, and are zamindárs, sellers of betel-leaf, grain, banyás by trade, chaukidárs and policemen; thus serving to obliterate the distinguishing exclusiveness of the class, and merging down into the common mass of the people. No civil enactment or government interference with their long established customs, has done this, but the necessity of finding subsistence, when the faith or devotion of the people had declined, has led the once privileged order to devise the above

and other secular modes of obtaining a livelihood.

Schools excluding Christianity.

At Moozuffer a few attended a season of worship, and were attentive throughout. They said it was their desire to become further acquainted with the truths of the gospel concerning the Lord Jesus. There was, some two or three years ago, an English school there, which, from its unsatisfactory results, has been abolished, of which some of the Christian residents are glad, as most of the lads were distinguished for audacity, scepticism, and a contempt for the gospel. This is about the upshot of the attainments of the greater part of Anglo-Indian students. Not one has as yet been known to make use

of his superior knowledge to lead his more ignorant countrymen in the way of truth, but many have been known to laugh at their benevolent rulers, and to ridicule the Christian faith. This is undeniable; and there have been several sad instances of the kind at the stations where such schools exist, and in their adjacent villages. The knowledge thus acquired has, as yet, taken an irreligious turn, but may hereafter have a political bias, and fulfil the prediction of a late resident of Delhi, who thoroughly understood the native character. Having taken the French traveller, M. Jacquemont, to see the college, the latter asked what that institution was, when the discerning M. ——— replied, "A nest of scorpions, whom we are training to sting us another day!"

WEST INDIES.

TURKS' ISLANDS, BAHAMAS.

Mr. RYSCOFF has furnished some information respecting the origin of the Baptist cause in these islands, and its present state, which we doubt not will be interesting to our readers.

It appears that years antecedent to the exertions of our Society in those islands a number of the slave population who held Baptist sentiments, which had been acquired from slaves imported from America time after time, were accustomed to meet together for divine worship, and that to the best of their ability they endeavoured to bring their fellow slaves to the Saviour. At this time, some five and twenty or thirty years ago, the only evidence of the existence of a Christian sabbath consisted in the meetings for religious fellowship of these poor afflicted bondsmen, the chief part of the white population devoting that day to business or worldly pleasure, being emphatically "without God." This state of things brought upon the poor pious slaves the ridicule and displeasure of their employers and neighbours. Persecution in many forms assailed them, and they were often obliged to avail themselves of opportunities of worshipping God in the dead of the night, either among the bushes or in the caves of the earth; and if not thus protected, they were frequently annoyed by stones thrown at them when on their knees, and those whose duty it was to preserve the peace, sought opportunities to break up their meetings.

About the year 1830 they obtained the privilege of carrying on their religious services unmolested, by the influence of a coloured minister, originally a slave in the United States, named Sharper Morris. He had resided for some time in Nassau, and in consequence of the little flock on Turks' Island sending him an invitation, he visited them. Soon after his arrival they entered into a subscription for the purchase of land on which to build a meeting house, and some aged females gave a house, which was conveyed and placed at midnight on the land purchased, which is the present site of a commodious chapel. On this occasion Mr. Morris baptized fifty persons, and after his departure the church had rest from its persecutions.

In the year 1833, Mr. Burton being obliged to leave Jamaica, partly in consequence of the restrictions under which he was placed in those troublous times, and partly by ill health, visited the Bahama Islands, in which he found "twenty

Baptist churches existing, and a fervent desire to receive religious instruction." Mr. Nicholls very soon followed, in the hope of recruiting his health in that somewhat more favourable climate, and they were joined in the latter part of the year by Mr. Milner Pearson, but the hopes of the poor people were grievously disappointed. Mr. Burton and Mr. Nicholls were compelled to return to England, where the latter died the following year; and Mr. Pearson, who appears to have eminently won the affections of the people, after labouring amidst much bodily weakness, was removed by fever in Dec. 1834, and now sleeps in Jesus surrounded by the dwellings of those whom he went to instruct, and who to this day often look towards his tomb with a sigh of affectionate recognition. It may not be uninteresting to know that his excellent widow, having returned to England on his decease, and finding she could not be so happy any where else as among these warm-hearted Christians, returned to the Bahamas to engage in education, and died at her post.

After the death of Mr. Pearson, Mr. Quant laboured among these people six or seven years, and was succeeded by Mr. Littlewood, who was compelled by the state of his health to leave at the end of 1846.

During this course of years the people have advanced in knowledge and in grace, and have erected several neat and substantial chapels in different islands, which are well filled, contributing largely out of their slender funds. In one of the islands, which in consequence of its distance from Turks' Island, can be but seldom visited, the deacons being good men, do their best to edify the people, and God blesses their efforts, and souls are saved; and in another of the out islands it is remarked, that the larger number of the inhabitants are Baptists, and that they must have remained in heathenism but for the efforts of the Baptists.

Mr. Littlewood was succeeded by Mr. Rycroft, who had been labouring for some time in the out islands. The church, which had suffered from the want of a pastor, and the removal of some of the members, in consequence of the difficulty in obtaining the means of support, has revived under his ministry, many members have been added, some from the Sunday school, and the liberality of the people has exceeded that of former years, so as to relieve the Society of one half of the pastor's expenses, and to support the native teachers and pay travelling expenses.

Mr. Rycroft expresses his regret that in consequence of having no colleague, he is prevented repeating the visit he made to Haiti in 1844, where he was cordially received, and invited to send missionaries. There are other islands, also, which from their proximity seem to invite an occasional visit, if it did not interfere with the pastoral duties which press upon him.

WESTERN AFRICA.

LIBERIA.

The Committee have received the following epistle from the Baptist Association in this American Colony of free Negroes. They have perused it with feelings of peculiar interest, and have instructed their Secretary in reply to assure them of their cordial sympathy, and of their readiness to keep up fraternal correspondence. They regret, however, that they will have to inform their friends that it is out of their power to send them a missionary, but they felt that they could do no less than forward a copy of this earnest appeal to the Committees of the British and Foreign Bible Society, the Religious Tract Society, and the Sunday School

Union, in the hope that, "standing," as our sable friends express themselves to do, "on conspicuous and important ground, the independence of their feeble Republic having been recognized by our noble and great country, and feeling their obligations both on religious and political grounds to improve the condition of the people," those benevolent Societies would feel it a privilege to assist them, and the result will convince them that they were not mistaken in attributing "to their English brethren generosity, benevolence, philanthropy, and an extensive desire to promote the interest of the coloured race," the British and Foreign Bible Society having made them a grant of 100 Bibles and Testaments, the Religious Tract Society of £20 worth of books for Libraries, and the Sunday School Union of £10 worth of elementary books for schools.

WESTERN COAST OF AFRICA.

*Fair Hope, Cape Palmas,
February 13th, 1849.*

The Liberia Baptist Association to the Baptist Missionary Society, London, England, Sendeth Christian Salutation.

Dearly beloved, respected, and honourable Brethren,

It has been a long time that we have been wishing to open a friendly correspondence with your very zealous and philanthropic Body; but want of confidence in ourselves, and of a knowledge of the proper way to proceed, have been our preventatives. At our last Annual Meeting we came to the conclusion to open an intercourse, if it will fortunately meet your approbation, as we hope to receive from *The Missionary Herald* (Oct. 1849) instructions, that advice which we are deeply in need of in this country.

It is hoped that you will excuse the liberty we have assumed before we had become better acquainted. We, as a people situated in a country like this, have a great many difficulties to encounter, while having the name of Jesus to bear, and so many of the *aborigines* to teach and lead in the path of civilization.

The cause in this country requires much energy, and also means, to accomplish any thing. The natives must have a clear understanding, in their way, of our purposes; and in order to this our interest must be enlarged, in some way adapted to the sure and ultimate consummation of it. We have been endeavouring for some time to devise a plan to carry out our views in this respect, but have failed in every attempt; and, on consideration, have thought it best to confer with you, and to implore your prayers and your aid to assist us in carrying out the work of the Lord. We in this part of Africa, without scruple, have had and now have a commanding influence over the native tribes, and the country is open to us to work if we will, and we, notwithstanding all our embarrassments, have made signal and sure progress by the aid of the Holy Spirit.

The openings of the Providence of God have been obvious, and its bright rays have

been encouraging, and we can truly say that the Lord has not forsaken us. By the moving of His Spirit many of the natives have been brought into the fold of Jesus, and now they sing and praise, and even weep and mourn when we do. This is a lively stimulant to us, and sometimes we are carried away by a pressure of thoughts when we see the wonderful working of the Lord among us, being such a handful of weak, prayerless, unfaithful, and penniless people; but though we very often have such feelings, yet upon the whole we remember the notable words, "One shall chase a thousand, and two shall put ten thousand to flight." We deem it right to say that the prospect of doing good is flattering; new fields are opening every day, and we believe that if we had the means much good might be done. The fields are ripe for harvest, and by proper and judicious management great will be the harvesting.

In this course of making known our motives we feel ourselves conscientious. We wish to know from which quarter the most sympathy will flow and prayers will ascend to the throne of Grace on our behalf. We should be pleased if we could hear from you, and have your advice. It would be a source of great pleasure to us to receive from you an epistle setting forth, if possible, the plans best calculated to assist us in our field of labour. We have thought of the expediency and necessity of your kind Body establishing a Mission here. There is room enough for each and for all.

Education, the primary object in a country like ours, is much needed. There are not many Schools among us from the want of means to put more into operation. The majority of them are supported by benevolent Bodies in America, who have done much, but have given very little to us as an independent Body.

The circulation of books is much required here. Bibles, tracts, and those periodicals best adapted to improve the morals. Scientific works would much benefit our young, feeble Republic; but alas, the youths, very many of them, are growing up without the means of education.

We now find ourselves considerably put to

the test in consequence of the movement of your noble and great Government in recognizing our independence; we are brought to stand upon a very conspicuous and important ground in reference to both religious and political duties. We feel that we are now called upon to work to improve our own condition and that of our neighbours, and how we shall do it, and with what, and who will help us, are matters of vital importance to us, and could we believe that there were not generosity, benevolence, philanthropy, and an extensive desire to promote the interest of the coloured race in the hearts of our English Brethren, we should despond in our undertaking. But we cannot believe this, we cherish stronger and livelier hopes—much brighter anticipations.

In conclusion, we will lay before you the statistical account of our Denomination. It stands as follows:—

American settlers	1000
Natives of different tribes.....	80
	—
Total	1080
Churches	12
Ordained Ministers.....	5
Licentiates	5

The Sabbath Schools stand thus in the following named towns and counties:—

Monterado County.			
	Scholars.	Teachers.	Library.
Town of Spillsburg.....	15	3	none.
Town of Louisiana ...	12	4	none.
Town of New Virginia..	36	5	none.
Town of New Georgia..	40	2	none.
Town of Monravia	50	10	scattered.
	—	—	—
	153	24	
Grand Bassa County.			
Town Bassa Cove	28	6	none.
Town Edina.....	10	3	none.
Village Bexley	37	5	none.
	—	—	—
	72	14	
Since County.			
Town of Garnville	28	3	none.
			very destitute.

There are other towns in this county, but completely destitute.

Cape Palmas	10	4	
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Dunks, which was left out in the Monterado County, is included in the grand total, thirty-eight scholars, eight teachers. It behoves us to say, that all these schools are in want of those things which will render them capable of growing. Will you allow us the privilege of soliciting your assistance in the work among us.

On behalf of the Association, I remain yours fraternally,

B. J. DRAYTON,
Corresponding Secretary.

The Missionary Herald (Oct. 1849).

fernando po.

TESTIMONY OF A ROMAN CATHOLIC MISSIONARY.

Our highly esteemed friend, Dr. Thomson, who has lately returned from Spain, has favoured us with a translation of an extract from a work published in Madrid in 1848, entitled "Memorial respecting the Island of Fernando Po, by Jeronius M. Usera y Alarcon." The writer appears to be "Chief Spanish Roman Catholic Missionary in the Gulf of Guinea." It bears an honourable testimony to the characters of our missionaries, and we feel assured our readers will be gratified in finding that the only circumstance which derogates from that character in the view of the writer, is that of their being Protestants, and being much beloved by the converts under their ministry. The writer appears to us to be too good for the system of his church, and his confidence in our excellent friend Dr. Prince, and his testimony in favour of our Mission, are equally honourable to him.

When M. Larena arrived at Fernando Po in 1843, the Baptist sect, whose committee, or directing commission, is in London, had only one missionary in the island, namely, Mr. Sturgeon. Afterwards the chief missionary of that sect, Mr. Clarke, established himself in Fernando Po, accompanied by some other missionaries, and by a certain number of teachers and colonists. They fixed on Fernando Po as the most healthy and suitable place for the centro and head quarters of the Baptist Mission station for the west of Africa

The Baptist Missionary Society has for its object, as they themselves say, the propagation of the gospel through all the world, the translation and circulation of the holy scriptures, and the establishment of schools. The directing body is composed of thirty-six individuals who reside in London, and they have no other source of funds but donations and voluntary subscriptions. All are considered members who subscribe not less than ten shillings and a half annually, donors of ten pounds or upwards, the pastors, as they call them, of their churches, and all others who

render important services to the Society. In this way they collect a considerable quantity of money. In the year 1845 there was one donation which alone amounted to £3622 sterling, and many that passed £200 and £300 sterling. They have also annual subscribers who give upwards of £100. Whether we call this fanaticism, religion, or patriotism, the truth is, that with such societies the English obtain influence, and make room for themselves over all the world, and propagate their language, customs, and commerce. It is no longer armed forces that conquer nations. This method has been superseded by other means, slower perhaps in their effects, but less costly, and attended with better results. These means are—religious missions.

Not less surprised than I was would any of my readers be, were they to see the veneration and respect with which the converted negroes of Fernando Po look upon their missionaries. One of the severest punishments which they can inflict on them is the expelling them from their religious fellowship. The festival days they employ in the continual reading and exposition of the gospel, alternating these exercises with religious songs; and more than once in the middle of the night my sleep has been interrupted by these songs being sung by a whole family in a neighbouring house. Let us compare these customs with those which daily present themselves to our eyes [in Madrid], and with the horrible blasphemies which continually grate our ears, and let us say, which people—these negroes or ourselves, show the most signs of being savages?

The number of the missionaries, together with their names, which we found on our arrival to be established in Fernando Po, and in the two immediate stations on the coast of Calabar and Bimbia, are as follows:—

<i>Missionaries</i>	John Clarke, G. K. Prince (physician), Thomas Sturgeon, Joseph Merrick, Wm. Newbegin (surgeon).
<i>Assistant Missionaries</i>	{ Thos. Thompson, Alfred Saker, Thos. Milbourne.
<i>Teachers</i>	Alexander Fuller, W. Smith, Mr. Bundy, Mr. Norman, Mr. Ennis, Mr. Gallimore, Mr. Duckett.
<i>Women Missionaries</i>	Mrs. Clarke, Mrs. Prince, Mrs. Sturgeon, Mrs. Merrick, Mrs. Newbegin, Mrs. Thompson, Mrs. Saker, Mrs. Bundy, Mrs. Norman, Mrs. Ennis, Mrs. Gallimore, Misses Stewart, Davis, Cooper, and Vitou.

Taking the whole number, therefore, together, there are five missionaries, three assistant missionaries, seven teachers, and fifteen female missionaries. Prince and Newbegin, besides being missionaries, act, the

former as a physician and the latter as a surgeon. It is an act of justice that I should seize the present opportunity of tributing to Dr. Prince, in my own name and in that of my companions, our heartfelt thanks for the zeal and disinterestedness with which he attended us in all our illnesses. His philanthropy and generosity were extended, not only to the rendering us his professional aid gratuitously, and with the utmost attention, but also to the bestowing on us gratis medicines of the most costly kind from his small stock, and likewise in the previous compounds of them with his own hands. In spite of all my endeavours and efforts to recompense in a slender degree the generosity and watchfulness of Dr. Prince, I never could succeed in making him receive the smallest remuneration for his valuable services.

Seldom do we see examples of the nature here presented of catholic missionaries putting themselves in the hands of a sectarian missionary, when at the same time they feel themselves compelled to force him to abandon his residence from the sole circumstance of being of an opposite creed. In truth, in this instance, the confidence and good faith of the Spanish character and the English honour strove nobly with each other. Dr. Prince is truly worthy of being recommended to the Spanish government, and to all Spaniards.

The aforesaid missionaries, the greater number of whom reside on Fernando Po, have very good houses, well furnished, and supplied with all necessaries. Our own humble dwelling, the meanness of our furniture, and the scarcity and badness of our provisions, were strikingly contrasted with the conveniences and the well supplied tables of our antagonists. But this was not what chiefly affected us. What filled us with grief of heart was the impossibility in which we found ourselves from want of proper places of celebrating the august sacrifice of the mass, and of thus giving the benefits of religion to upwards of twenty catholic families which at that time resided on the island. We were tormented with the feeling that, whilst we lacked the means for catechising and instructing, our adversaries had all the field to themselves, and abounded in all that they required for the exercise of their proselytism, having, among other things, a large temple. May the God of goodness grant that the day may arrive when we Spaniards shall think only of promoting the interests of this unfortunate nation!

Note appended to the last sentence but one. "Whilst I write these lines" [says the author], "I have before me the Report published by the Baptist Society in London, according to their custom of issuing such a document every year. In the article concerning Fernando Po, it is stated, that the poor negroes already defray the expenses of one of these missionaries among them.

Our friends will remember the death of the devoted agent of the Society, Thomas Thompson. The church of which he was a member sometime ago resolved to erect a stone to his memory, and it was forwarded in January last by the "Robert Heddle." The following is the inscription, to which we are requested to give insertion:—

**In Memory of
THOMAS THOMPSON,**

A LABORIOUS AND FAITHFUL AGENT
OF THE
BAPTIST MISSIONARY SOCIETY.

AFTER A SHORT AND PROMISING CAREER,
HE DIED

AT BASSIPU, FERNANDO PO,
MARCH 13, 1846, AGED 27 YEARS,
DEEPLY LAMENTED BY ALL WHO KNEW HIM.

THIS STONE WAS ERECTED BY THE CHRISTIAN CHURCH OF WHICH HE WAS
A MEMBER, AT NEWCASTLE ON TYNE, ENGLAND.

HOME PROCEEDINGS.
The Missionary Herald (Oct. 1849).
APPOINTMENT OF SECRETARIES.

We have the pleasure of announcing that the Rev. FREDERICK TRESTRAIL and EDWARD BEAN UNDERHILL, Esq., who were selected to fill the office of Secretaries, have acceded to the request of the Committee. Mr. TRESTRAIL will enter upon the duties of the office on the 1st of September, and Mr. UNDERHILL on the 1st of October. It cannot be necessary to recommend these brethren in their new and important engagements to the prayerful remembrance of our friends.

It is expected that when the arrangements contemplated by the Committee are completed, the appointment of *two* Secretaries will not increase the expenditure incurred for Home Agency.

MISSIONARY MUSEUM.

All persons who have taken any considerable interest in the juvenile department of our Mission must have felt the want of a Museum from which they could obtain objects of curiosity to illustrate their addresses, and this is now greatly felt by our young men who are trying to deepen and perpetuate the interest of Sunday school children and others in the missionary work. It is with pleasure we are able to state that the Committee of the "Young Men's Missionary Association" have commenced a Museum, and that a room has been set apart in the Mission House for the reception of donations, all of which will become the property of the Baptist Missionary Society; and we earnestly appeal to our friends throughout the

country who may have rejected idols, and objects of curiosity, kindly to send them to the Mission House, as they will prove essentially useful in interesting our young friends at their juvenile meetings. All such donations, addressed to the Mission House, Moorgate Street, for the Museum, will be duly acknowledged in the Missionary Herald.

We have been requested to announce, that the "Young Men's Association" have applied to each missionary to furnish them, through the Secretaries, with an account of the schools under his superintendence, its description and character, the average number under instruction, the expense attending it, and the degree of support which can be obtained on the spot. Communications, in reference to the "Young Men's Association," to be addressed to the Secretary of the Association, Mr. J. E. Tresidder, 33, Moorgate Street. We hope that these efforts will have the effect of increasing the general funds of the Society, as well as of aiding any specific departments of labour in which our young friends take peculiar interest.

It is respectfully requested that where it is practicable the friends in the country ordering Missionary Cards, &c., will 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.

FOREIGN LETTERS RECEIVED.

The Missionary Herald (Oct. 1849).

AFRICA	BIMBIA	Merrick, J.	March 9.	
		Newbegin, W.	March 27.	
	CAPE PALMAS	Drayton, R. S.	Feb. 13.	
CLARENCE		Merrick, J.	May 8.	
		Milbourne, T.	May 9.	
		Newbegin, W.	May 9.	
		Saker, A.	April 5, May 4, 14 & 25.	
		Vitou, M.	April 5.	
AMERICA	BOSTON	Gould & Co.	July 2.	
		Cramp, J. M.	April 23.	
	MONTREAL	Hearle, J.	June 25.	
ASIA	BENARES	Heinig, H.	May 25.	
		Small, G.	May 28.	
		CALCUTTA	Thomas, J.	June 2.
		DINACEPORE	Smylic, H.	May 21.
		HOWRAH	Morgan, T.	June 1.
		KANDY	Dawson, C. C.	June 9.
		MADRAS	Page, T. C.	June 15.
		MATURA	Allen, J.	June 15.
		MONGHIR	Lawrence, J.	May 29.
		SEWRY	Williamson, J.	May 29.
BAHAMAS	GRAND CAY	Rycroft, W. K.	May 19.	
		Littlewood, W.	June 21.	
BRITTANY	MORLAIX	Jenkins, J.	August 1.	
JAMAICA	BROWN'S TOWN	Clark, J.	June 13, July 6.	
		Tinson, J.	July 5.	
		Hall, A. M.	June 21.	
		Hume, J.	June 19.	

JAMAICA	PORT MARIA	Day, D.....	June 20.
	STEWART TOWN	Dexter, B. B. ...	June 18.
	STURGE TOWN	Hodges, S.....	June 29.
TRINIDAD... ..	SAVANNA GRANDE	Cowen, G.....	June 29.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

- Friends at Hanley, for a box of clothing and useful articles, for *Rev. J. Merrick, Bimbia* ;
 Mr. F. Nicholson, for a parcel of the "Patriot;"
 Ladies at Camberwell, by Mrs. Harwood, for a case of clothing and useful articles, for
Rev. Dr. Davies, Montreal ;
 British and Foreign School Society, for a case of school materials, for *Rev. J. Hume, Jamaica* ;
 Mrs. Meacher, Hackney, for four volumes of the "Baptist Magazine," for *Rev. J. Merrick, Bimbia* ;
 Mr. Monk, Finsbury, for a parcel of the "Missionary Herald," for *Rev. W. K. Rycroft, Grand Cay.*

As our friend, Mr. Neal of Liverpool, has for the present left that town, parcels for Africa must no longer be sent to his address there. Mr. C. Bezer, Long Room, Customs, Liverpool, has kindly engaged to take charge of *letters* ; but parcels must be sent to the Mission House, London.

CONTRIBUTIONS.

The Missionary Herald (Oct. 1849)

Received on account of the Baptist Missionary Society, during the month of July, 1849.

£ s. d.		£ s. d.		£ s. d.	
<i>Annual Subscription.</i>		Blandford Street—		BUCKINGHAMSHIRE.	
Darkin, Rev. C.....	2 0 0	Sunday School	1 10 0	Amersham, on account	45 0 0
<i>Donations.</i>		Do., for Dove.....	3 4 11	Olney—	
Buxton, Sir E. N., Bart., M.P.....	25 0 0	Bloomsbury Chapel—		Collections.....	9 5 10
Copperthwaite, M. A., box by	0 4 0	Griffiths, Mrs., by Mr. Mc Cree	0 2 0	Contributions	8 15 3
Eason, Miss, a little girl from India, by ...	0 12 0	Eldon Street—		Do., Sunday School	0 15 7
Educational Committee of Society of Friends, for <i>Trinidad Schools.</i>	40 0 0	Collection	4 4 10	Stony Stratford—	
F., for <i>Jamaica Schools</i>	22 12 0	Islington—		Collections.....	7 13 3
Friend, an old, for <i>Patna Orphan Refuge</i>	0 10 6	Contributions, by Miss Gilbert, for <i>Patna Orphan Refuge</i>	3 0 0	CAMBRIDGESHIRE.	
Peto, S. M., Esq., M.P., for <i>Salter's Hill Schools</i>	5 0 0	Prescot Street, Little—		Wisbech—	
S. G.....	2 0 0	Contributions, on ac- count	25 0 0	Dawbarn, Mr. W.....	0 10 6
Do., for <i>Jamaica The- ological Institution</i>	1 0 0	Shakspeare's Walk—		DEVONSHIRE.	
<i>Legacy.</i>		Collection	1 0 0	Bradnich	1 1 0
Courtney, Mrs. Eliza- beth, late of Wal- worth, less expenses	166 3 8	BEDFORDSHIRE.		Budleigh Salterton	8 18 6
LONDON AUXILIARIES.		Luton—		Collumpton	2 0 0
Alfred Place, Kent Road—		Old Meeting—		Exeter—	
Collection	1 5 0	Contributions, on account	7 11 3	Commin, Mr. James	1 0 0
		Union Chapel—		ESSEX.	
		Contributions (moi- ety)	40 0 0	Colchester—	
		BERKSHIRE.		Collections.....	15 9 6
		Reading—		GLOUCESTERSHIRE.	
		Contributions, Juvo- nile	20 19 3	Chipping Sodbury—	
		Do., for <i>Africa</i>	0 8 0	Contributions, for Dove.....	0 2 6
		Do., Sunday School, for <i>Dove</i>	2 18 0		

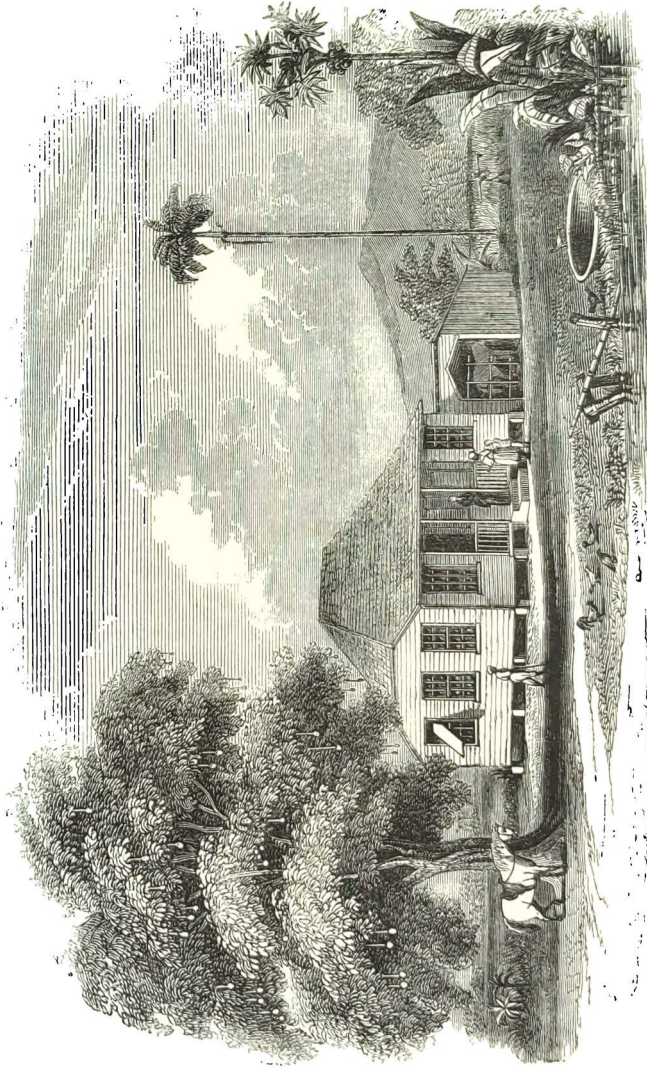
£ s. d.		£ s. d.		£ s. d.	
Shortwood—		Harpole—		Frome, continued—	
Contributions, for		Collection	2 7 7	Contributions, for	
<i>Salter's Hill Schools</i>	6 0 0	Contributions	3 11 0	<i>Patna Orphan</i>	
Wotton under Edge—		Do., Sunday School	0 0 7	<i>Refuge</i>	2 10 0
Perrin, W., Esq.,		Kingshorpe—		Badcox Lane—	
Kingswood	1 0 0	Collection	2 4 0	Collection	5 13 10
Rogers, Mr. John.....	1 0 0	Kislingbury—		Contributions	8 10 8
		Collection	8 5 0	Legacy of late Mr.	
HERTFORDSHIRE.		Contributions, for		Butcher, Dividend	
Hertford—		<i>Dove</i>	0 4 0	on	5 14 6
Contributions	2 17 7	Milton	16 4 1	Sheppards Barton—	
Ware—		Northampton, Grey-		Collection	5 2 2
Malin, Mr., for Debt...	0 5 0	friars' Street	3 4 6	Contributions	12 5 1
		Patchell	4 0 0		
KENT.		Ravensthorpe	3 12 0		
Footscray—		Road—			
Contributions, for		Collections	5 3 6	Acknowledged before	68 13 4
<i>Dove</i>	1 10 1	Proceeds of Tea Meet-			65 0 0
		ing	2 7 6		3 13 4
LANCASHIRE.		Contributions	1 7 5		
Liverpool—		Spratton—		STAFFORDSHIRE.	
Contributions, by Rev.		Collection	1 1 0	Hanley—	
C. M. Birrell, for		Sulgrave	2 1 0	Contributions, Juvo-	
<i>Stores for Haiti</i> ...	5 0 0			nile, for <i>Ceylon</i>	
Do., Pembroke Cha-		Towcester—		<i>Schools</i>	5 0 0
pel Sunday Schools,		Collections	7 10 5		
for <i>Patna Orphan</i>		Proceeds of Tea Meet-		SUFFOLK.	
<i>Refuge</i>	4 0 0	ing	5 5 3	Bures St. Mary—	
		Contributions	13 4 7	Collection	5 10 0
NORFOLK.		Expenses	26 0 3	Debenham—	
Dereham—			0 17 6	Peck, Mr. John	1 1 0
Collection	4 6 0			Ipswich—	
Contributions	6 6 5	West Haddon—		Goodchild, Mr.	1 0 0
Do., Juvenile	3 12 8	Contributions	2 15 6	Turret Green—	
Do., Sunday School	0 1 11	Weston by Weedon—		Collection	4 12 6
		Collection	5 14 11	Contributions	4 16 6
NORTHAMPTONSHIRE.		Proceeds of Tea Meet-		Sudbury—	
Brington.....	2 2 2	ing	1 13 3	Holman, Misses	1 0 0
Bugbrook—					
Collections	9 7 4			SUSSEX.	
Contributions	6 2 7			Haslemere, Rev. Dr.	0 10 6
				Rye	2 5 1
Expenses	15 9 11				
	0 15 0			WILTSHIRE.	
	14 14 11			Trowbridge—	
Hackleton—				Back Street—	
Collection	9 14 2			Collections.....	10 7 2
Contributions	1 9 9			Contributions	66 5 7
Do., for <i>Dove</i>	0 10 0			Bethesda—	
				Collection	1 1 6
Hanslope—					
Collection	2 2 10			SCOTLAND.	
Contributions	1 4 9			Shetland—	
Harlestone.....	1 11 0			Contributions, by Mr.	
				Sinclair Thomson...	1 1 0

* This amount (£5 13s. 6d.), collected for the Bible Translation Society, has been placed to its credit with the B. M. S.

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. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, 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 DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

THE MISSIONARY HERALD.

The Missionary Herald (Oct. 1849).



BAPTIST MISSION HOUSE SAVANNA GRANDE, TRINIDAD.

ASIA.

NATIVE AGENCY AND CHRISTIAN INSTRUCTION IN INDIA.

We have been favoured by Dr. STEANE with the perusal of a letter from Mr. DENHAM, dated Serampore, 15th of January, which contains a view so enlightened and forcible of the importance of providing instruction founded on Christian principles for native youth, that we feel it our duty to impress it on the consideration of our readers. It is satisfactory to know that all the excellent men connected with Christian missions in India concur in this view, and that provision is made by them for it. The Church Missionary Society has its Missionary College at Calcutta in connexion with "Bishop's College." The schools and classes connected with the Free Church of Scotland under the superintendance of Dr. Duff have been productive of great good; and we have pleasure in learning that Dr. Boaz, to whom we were indebted for a very interesting address at our last public meeting, has succeeded in the object of his visit to England, having raised the £5000 which he solicited, and being now on his return to India to found a college in connexion with the London Missionary Society. We have much pleasure in inserting the following extracts.

If an earnest consideration of the means to be employed for the effectual training of young men for the work of the ministry be needed in England among youth nurtured under the influences of Christianity, how much more fully must this apply to our native and East Indian youth in this country? Be assured, if a course of training be required for effective labour at home—and what thinking man questions it?—then, unless we intend to suffer disappointment after disappointment, native and East Indian young men must have what they have never yet had, a thorough course of mental and moral training in India.

In the department of my work I am almost alone. It is true that educating is not, in the strictest sense, preaching, yet there is such an intimation in the New Testament as "preaching and teaching," and the time appears to be come when we must really educate; besides, we can plant truth in the Hindoo mind while teaching them to be good citizens and good men. Our brahman pupils freely admit that their systems cannot stand if the light of a Christian education be brought to bear upon them. With the arguments their own Bhaskar Acharjya (the Newton of India) supplies, young men are in a situation to meet and refute the pundits, however learned they may be in their own lore, and put them to utter confusion. There are numbers of willing youth in India in our missionary institutions, who listen to the truths of the gospel day by day, whose good feelings and attention have, in the first instance, been won by the information imparted to them in their exercises; and may we not hope to see God's hand and his blessing in due time upon our work, as it

has in due time been vouchsafed to labourers of other ages and other climes?

The natives of India possess, through the efforts of missionaries and British munificence, rare advantages. At the government colleges a first rate secular education is imparted to all castes without distinction. Religion, however, is forbidden to be taught. Hence numbers of young men leave those institutions every year, who necessarily entertain a profound contempt for idolatry, and a no less disregard for the truths of Christianity; "Heady, high-minded young men, lovers of pleasure more than lovers of God." Frequently have aged Hindoos said to us, "We shall die Hindoos, our children perhaps may, but the next generation——? Every thing about us tends to confirm the worst of such suspicions." The days of Hindooism are numbered as surely as the days of former systems when struggling for existence against the Christian teachers of the first and second centuries, and with an open door before us, shall we not follow up our opportunities as they did theirs? In the open field, knowledge and truth have nothing to fear from ignorance and falsehood. "Greater is He who is with us, than he who is with the world."

Forgive me, my dear sir, for trespassing upon you, but I feel deeply, very deeply, for the young men of India. On their account I venture to urge on you the interests of the rising institution to which I have directed what energies I may possess during the past year. The divine blessing has smiled upon the first part of our plan. We now possess spacious and suitable accommodations for children and native students. Five young men

are beneath our own roof, two more will have joined the class as probationary students by the time you receive this letter. A large number of Hindoo youths and young men are receiving in the college school a Christianized education. Five other youths, of European parents, will be entered next month as students in the college school. I need hardly say that in the discharge of such complicated duties help is needed; a brother of earnest piety, and zeal, and real practical habits; one who has been inured to work in England.

We have spacious grounds, halls for teaching and examination, class reading and committee rooms, and a large but not very select library. Thus we may be said fairly to have overcome our early difficulties, and that things are in a proper train for working. Our thoughts now naturally look towards England. We feel anxious for the sympathy and prayers of our brethren, and of all who feel an interest in India's welfare. We ask you to unite in prayer with us that God will put into the hearts of youthful converts in India, to devote themselves to his sacred service, and that they may receive such mental and moral training here as shall fit them to become the messengers of peace and love to a guilty people.

The Directors of the London Missionary Society, impressed with the necessity and importance of this subject, after due consideration, have resolved that a theological seminary for native Christians shall be formed in connexion with every principal section of the mission field.

The locality and facilities of Serampore are well known, and are in no way inferior to any station. There is free access to the people around and on both sides the river. The church consists of more than a hundred members; the native preachers are in the habit of holding meetings with the people every day, the young men and ourselves go out as often as our other duties permit to the

bazars and market-places, the heathen schools number between eight hundred and a thousand children, and these varied efforts, for the most part, are, as you know, sustained by local subscriptions. While we desire to recognize the grace and goodness of God, and entreat the continuance of his presence and blessing, I am emboldened to hope, my dear sir, that my brethren at home will not forget me, nor withhold from me their kind and efficient co-operation. It is refreshing to be able to say, in times like these, that all we contemplated, notwithstanding the vast outlay it has occasioned, has been accomplished without asking the Society for a shilling, and that no debt encumbers our future movements. God never breaks his promises. In his strength we entered on our work. Your aid and influence were not withholden when William Pearce made his appeal to the churches. May we not reckon upon your cordial co-operation with us also? The words of the immortal Carey at Kettering, and which kindled the zeal of the churches, were, "Attempt great things and expect great things." We have attempted, and may we not expect? The responsibilities connected with the work left by such men as Carey, Marshman, and Ward are not ordinary responsibilities. I felt that from the day I came here. Their God was Abraham's God, and *He is our God*. Since that day, waking and sleeping, India has scarcely ever been absent from my thoughts. Often during the last year have I dreamt of my work, such has been its weight and burden. Need we ask all who desire to see India won to Jesus to pray for and co-operate with us? Stations and offices of trust depend on single lives. Should God gather men like Andrew Leslie, John Wenger, and James Thomas to their fathers, you have no men to supply their places. There may be equally good men, I trust there are many, but it needs manifold talents and many years' discipline to make men of such habits and tact in labour.

RIVAL CLAIMS.

The following letter from Mr. DENHAM, dated Serampore, 28th June, gives a somewhat humorous account of a rupture between the priests of Jugunnath and those of Radhabullub, each set trying how they could make most of their god, and thereby exposing the whole to contempt. Our readers will no doubt agree with Mr. DENHAM, that it is evident idolatry is a doomed thing in its stronghold in India.

I intended to have written to you upon a question which has been pending between the rival priests of Jugunnath and Bolorum for the last two or three years or more—a kind of question of right and privilege. This has at last been brought to an open rupture. I

would give you particulars, but think it may be more satisfactory to send the enclosed articles from the "Friend of India" of this week. You will perceive that Jugunnath has been treated rather cavalierly this year, and made to exhibit a somewhat ominous

character in the eyes of his friends as well as those who are anxiously looking for India's emancipation. I think you will agree with me, that his days are numbered.

At the time the car should have been drawn, and "the lord of the world" rode forth triumphantly, a fracas took place among the rival priests, and blows were liberally dealt out instead of arguments. The magistrate was appealed to—for in questions of state religion the magistrate must not bear the sword in vain. Report says the parties interested intend to apply to a higher court for redress or for decision. Only think, dear sir, of British magistrates and British judges called upon to adjudicate on the imagined rights or legal claims of two *non-entities*—Jugunnath and Radhabullub! For who are the priests, and what rights can they lay claim to, unless Jugunnath be what they represent him to be? Can any thing be conceived of more exquisitely absurd than for the claims of BAAL to be laid in form before a British bar? I had a humorous conversation on Monday last with some of the brahmins at the temple, who to their great consternation had discovered that the god had lost one of his stumps or arms! This arm appears to have been made of silver gilt, so that Jugunnath has not only been subjected to great insults, but actually plundered, and at this moment exhibits the humiliating spectacle that his brother *Dagon* did in ancient story.

You will probably be of opinion that the insertion of the accompanying paper in the Herald may do the cause some service; at any rate it will serve to show that *idolatry is a doomed thing*, even in its stronghold in India. Many are looking on and saying, "Woe, woe unto us, for their hath not been such a thing heretofore," 1 Sam. iv. 7; and many more are mocking the idol to scorn.

You will be pleased to learn that we hope to baptize twelve or fourteen candidates next Lord's day, mostly Hindoos.

DEVELOPMENT OF HINDOOISM—JUGUNNATH AND RADHABULLUB.

A singular event has just occurred within our own neighbourhood, which should not be permitted to pass into oblivion. It is well known that within two miles of this town is the temple of Jugunnath, the celebrity of which is second only to that of the original establishment in Orissa. The image is the property of a community of priests. At the extremity of Serampore, a mile and a half to the north of the temple of Jugunnath, is the temple of Radhabullub, belonging to another sacerdotal family. At the annual festival of the Ruth the image of Jugunnath was placed on the huge car, and drawn down by men to the temple of Radhabullub, whose image was brought down to meet him half way, and

then placed on the car. When it reached its destination, both images were wrapped up in cloth, and let down by ropes, and conveyed to the temple at Bulubpore, where they were exhibited together for eight days, when Jugunnath returned in his car to his own temple, to remain in solitude for another twelvemonth. The festival has increased annually in celebrity in proportion to the increase of wealth in and about Calcutta, and rich and poor, high and low, women and men, come from the metropolis and from all the villages within fifteen or twenty miles, to visit the temple, and enjoy the spectacle of the two deities seated side by side. It is an object of universal attraction. Formerly, as we learn, the only offerings made by the devotees consisted of fruit and flowers, which were thrown at the image; but within the last twenty or twenty-five years, they have begun to give more substantial tokens of their devotion, and copper, and silver, and gold have been freely offered at the shrine. The profits of this exhibition, which have been gradually increasing, are divided among the priesthood according to the share each one possesses in the establishment. The offerings of each day are farmed out by auction to that member of this community who bids highest for them, and who loses by his bargain on a rainy day, and gains by it if the day be genial. As the source of gain was the exhibition of the two gods on the same pedestal, and one of them belonged to the priests of Jugunnath, they insisted on a share of the profits, and violent were the disputes which arose on the occasion. It was at length settled by the intervention of three or four wealthy and orthodox natives, that the priests of Jugunnath should permit the continued use of their image on receiving seventy-five rupees a year. This engagement was entered into many years ago, but since that time the returns of the festival, owing either to the growing wealth or the increasing superstitions of the people, have increased to a very considerable extent. The Jugunnath priesthood affirm that the profits are not less than 1200 rupees a year, and they gave notice to the Bullubpore men last year, that unless their share was proportionately increased, they would not permit their god to visit his brother any longer. The latter refused to advance a farthing beyond the former amount, and the men of Jugunnath carried their threat into execution on Friday last. At the appointed hour the image of Radhabullub was carried down with its accustomed pomp to the half-way station, but no Jugunnath made his appearance. His priests drew the car about fifty yards, and then took down the god, and carried him to a house by the way side, where they have set up shop for themselves; and, for the first time in the last hundred years, the car has failed to pursue its accustomed annual journey. The disappointment of the people is

great, but that of the Bullbopore priesthood greater, and they are going to carry the matter into the courts. We learn that they would have no objection to increase the sum allowed to the Jugunnath priests for the use of their image during the eight days of the

festival, but they felt that if they once gave way, they would be subjected to annual increase of extortion, and have, therefore, wisely determined to bring the matter at once to an issue.

HINDOO ANTI-MISSIONARY COLLEGE.

We have been used to hear in former times that the upper classes of Hindoos were so strongly wedded to their religion, that the safety of the government might be endangered by the establishment of schools in which Christianity was taught. The experiment has been tried, and many youths have been converted to God, but at length the conversion of a youth belonging to a highly respectable family created an extraordinary sensation in the Hindoo community of Calcutta. What has been the result? The following extract from "The Friend of India" for the 28th of June informs us that threats were held out of the establishment of a magnificent Anti-Christian College, and means were taken for its establishment, but after all it turned out that the rich Hindoos felt a greater interest in preserving their money than their religion, and this magnificent scheme has come to nothing, while, as we are aware, the Christian schools are prospering to as great an extent as ever, and God is blessing them to the conversion of youth.

It may be in the recollection of our readers that about two years and a half ago, the conversion of a native student of the Free Church Institution, of a highly respectable family, created an extraordinary sensation in the Hindoo community of Calcutta, heterodox as well as orthodox. The excitement extended to the innermost recesses of native society. The rich and the powerful gave vent to their exasperated feelings in the most furious anathemas against the missionaries, and it was resolved that any man who ventured to send his child, or who permitted his connexions to send any of their children to the missionary institutions, should be visited with instant expulsion from all the privileges of caste. At the same time it was resolved to establish a magnificent anti-missionary college for the benefit of all those who had been attracted to the missionary institutions, by the gratuitous education which they afforded, and the sum of three lakhs of rupees (£30,000) was promised by the wealthy baboos as an endowment. The sum appeared insignificant compared with the means of the parties, and the magnitude of the crisis. The men who professed so deep an anxiety to rescue their children from the jaws of destruction, might have quadrupled the amount without feeling the loss of the money. Those who considered only the intensity of the excitement and the means of the excited, might have been led to think that the end of all missionary institutions was at hand. But others, who were better acquainted with the feebleness of the native character, felt no alarm for their stability. They well knew that all native

feeling was transient in exact proportion to its vehemence; that the performance was always in an inverse ratio to the blustering, and that the movement would end, as every other effort of a similar kind during the last twenty years has ended—in smoke. The result has not disappointed their expectations. Instead of £30,000, the sum subscribed was little more than a tenth of the sum, £3224 12s. It was vested in the four per cent. loan, and yielded the magnificent sum of £130 a year. This was the great capital with which it was intended to extinguish all the missionary institutions in Calcutta, and to provide education for the rising generation in connexion with Hindoo associations. At the same time a sum of not less than £500 a year was put down by the portly baboos and the noble rajahs and Muharajah Bahadoors of Calcutta, making in all about £650 a year, or £54 a month. Such were the auspicious prospects under which this institution, which was to stay the progress of Christian instruction, was ushered to public notice. Let us now trace its progress as detailed by a native correspondent of the "Englishman" in a recent issue.

The school opened in February, 1846, with an establishment calculated at £27 a month, and 700 boys were admitted within the first two days. Baboo Debendernath Tagore and Baboo Hureemohun Sen, were appointed secretaries; Baboo Prumuthnath Day became the treasurer; and seven influential native gentlemen were placed on the committee. It will, therefore, be seen that the individuals who had taken the institution in charge, were

among the most wealthy and powerful in Calcutta, and fully competent by their substance and influence to carry it to a successful issue. At first, those who could command an equipage visited it every hour; and the teachers were regularly paid, "and every thing was orderly." But the visits of the managers were gradually discontinued, the teachers were kept two and three months in arrears, and the best of them left the institution, and the establishment was reduced to £22. It was soon after raised to £23, but the seminary suffered an irreparable loss by the retirement of Baboo Debendernath Tagore from the secretaryship. In the month of December last year, the teachers of the school were informed that some of them must be dismissed, as the school had not sufficient funds for their maintenance. The house, which had been rented at £4 a month, was given up, and another, in an infamous locality, rented at £2 monthly. The "Englishman's" correspondent calls it the Billingsgate of Calcutta. Soon after, the establishment was wisely reduced to £12 a month, as the managers had nothing to trust to but the interest of the vested funds. The monthly subscription, which began with £43 a month, has in the course of three years dwindled down to the sum of fourteen shillings, which a man was employed at sixteen shillings a month to collect! Well may the writer ask, "Is this the result of the conspiracy against the efforts of the missionaries? Where is the

great object of this noble institution? Are the objects gained? Are the missionary schools abolished?"

The result of this magnificent effort to subvert all the educational institutions of the missionaries in Calcutta, and to establish a large and permanent seminary on Hindoo principles in their stead, affords an additional illustration of the native character in Bengal. It has no strength, or stability, or stamina. Whatever improvement depends solely on native agency, must, as a matter of course, decay. But the failure in the present instance is by no means to be traced to mere niggardliness. Since the Hindoo Charitable Institution, as the anti-missionary college was designated, was established in 1846, the sum expended by its managers and subscribers in their poojahs and marriage and funeral festivals, in idle shows and pernicious gifts, has amounted to a sum, the mere interest of which would have placed this institution beyond the reach of accident; but the man who will cheerfully lay out two or three thousand rupees in having the Muhabharat read, will begrudge the small pittance of five or six rupees a month, which he may have put down to the school. There is nothing so intangible as a native subscription. Like the rainbow, it wears a lovely aspect, but while you are contemplating it, it disappears. The man who builds his hopes on the continuity of native liberality leans on a broken reed.

MONGHIR.

A letter from Mr. PARSONS, dated the 21st of June, contains an account of the progress of divine truth, of the care taken to ascertain the sincerity of candidates for admission into the church, and of the cheerful devotedness of the native assistants, which we doubt not will be gratifying to our readers.

With much pleasure, after the lapse of the usual interval, I sit down to address you, the more so as I am permitted to acknowledge the operations of the Lord's hand among us, the results of which you have doubtless already received information of, in the baptism and addition of three members to the church, whose conduct since their admission, I rejoice to add, has afforded additional testimony to their having given themselves to the Lord, as well as to his people, and to the happiness they have felt in so doing.

In addition to these, I am glad to say that several, chiefly from our native nominal Christian community, profess to be seeking after the saving knowledge of God. One of them, however, was, not very long since, in all the depths of heathen darkness. Though very ignorant, not even knowing how to read, yet having been employed in the service of a fakcer or religious mendicant, and having

learned some of his formulas, &c., she herself came to be respected and consulted as a fakeerin, but was very unhappy in her mind, and, after long hesitation, at length resolved, at a great sacrifice of feeling, to place herself under the protection of a Christian missionary. Subsequently she came down here as servant to Hureedas, our old native preacher. She has been here a considerable time, and her conduct has been uniformly good. I trust she is sincerely attached to the truth, and will make continual advances in the knowledge of it. Not long ago poor deluded men prostrated themselves at her feet, but she now accounts it one of her greatest sins to have allowed this, and wishes to be herself found at the feet of Jesus.

Means taken to ascertain sincerity.

We have frequent conversations with the inquirers, and endeavour to ascertain the

state of their mind, in order, if possible, to satisfy ourselves respecting the reality of the change they profess to have experienced, and ascertain and fortify them against the peculiar temptations and dangers to which their several shades of character may render them especially liable; but the prevailing feature of the Hindoo character, and the influence of their former sentiments, render it far more difficult to come at the real state of their minds than in the case of Europeans. The natives, though I would hope not altogether strangers to the all-important work of self-examination, are at least quite strange to our method of speaking on such subjects. The divine criterion, "By their fruits ye shall know them," though in the long run unailing, does not always secure us from entertaining delusive hopes respecting some individuals, since men who have not the power may maintain for a time the form of godliness, and it is not with native nominal Christians as it is with those who come directly out from the ranks of heathenism. These latter have often to suffer the loss at one blow of almost all they had previously held dear, but those would feel their respectability amongst the community to which they outwardly belong increased, and no great self-denial incurred, by being united with the church.

One thing in connexion with the appear-

ance of these inquirers has gratified us much, namely, that the members, especially the female members, of the native church appear to have been considerably aroused, and they have been much more constant in their attendance on the means of grace, and as a result I would hope of the divine blessing accompanying this, we have witnessed fewer inconsistencies among them lately. In our church generally a great spirit of harmony and mutual love appears to prevail, which often suggests our praises and affords us delight.

Devotedness of native assistants.

It is pleasing to see our dear native brethren persevere in their work of faith, and endure with exemplary cheerfulness and patience the obloquy which is cast on them. They are enabled to reply to the most bitter revilings, which are sometimes unsparingly heaped on them, even by men who will pay us "sahibs" some respect, "You but increase our joy by all your mockings." Nainsook, through the favourable influence of our pious magistrate, has lately found a sphere of labour on Lord's day mornings amongst the hundreds of prisoners confined in the jail here, in which he is generally accompanied by our dear humble brother Bundhoo, whom we had given up to dear brother Hurter to assist him, but who since his death has returned to us again.

SEWRY BEERBHOOM.

A letter has been received from Mr. WILLIAMSON, dated 29th May, containing an account of a missionary tour in places never before visited, and of the manner in which his message was received, an extract from which will interest our readers.

Since I wrote you last I have been itinerating for nearly two months in this and a neighbouring district, and with the exception of a few fairs and markets, which are regularly attended by us every year, nearly all the places visited this season were new to us, our course having been, for the most part, out of our usual tract. Still the gospel was by no means a novelty to all, many recognizing us as persons whom they had seen and heard before, and of whom they had received tracts elsewhere. I need not say that we experienced a peculiar pleasure in being where no missionary had preceded us, and in making known the gospel to those who had never heard it before; many of whom appeared to listen to the glad news with no little interest. Though we met with some opposition, as might have been expected, Satan being

always and every where sufficiently alive to the interests of his kingdom, yet we must acknowledge that we were generally well received; sometimes invited to a village or a baboo's house for the purpose of hearing our message. Nearly 1000 tracts, and about half that number of gospels, were gratuitously distributed by us among those of our hearers who could read, who requested them of us, and who promised to give them a careful perusal, though on such promises our experience forbids us to place much reliance. That our books are read to some extent we cannot reasonably doubt, having had repeated proofs of the fact, yet I greatly fear that a vast number of our publications are either not used at all for the purpose for which they are distributed, or only very partially so.

MADRAS.

We have received a letter from Mr. PAGE, dated the 8th of June, containing further intelligence as to the premises purchased for the use of the English church of which he is pastor, and also service among the natives. It is gratifying to learn that the members of the church which provides for his support independently of the Missionary Society, has also arranged to provide the funds for this purchase, amounting, with an enlargement of the principal room, converting it into a commodious chapel, to above £300. A few friends in this country have kindly authorized Mr. PAGE to expect donations towards the purchase of the proposed chapel. As these will not now be required for that specific object, Mr. PAGE proposes, with the consent of the donors, that they shall be applied to the providing school rooms for native girls' schools, and a preaching place for the use of Mr. Mills, who is labouring in connexion with the church, and whose labours are impeded by the want of a proper room. Ground has been promised for this erection whenever the funds shall be provided, and we feel assured that it will afford pleasure to every donor to devote the money to missionary objects promoted by a church which has displayed a spirit so honourable to their Christian character.

We regret to find, from a postscript added on the 27th of June, that the health of Mr. PAGE was impaired in consequence probably of the intense heat, more intense than had been ever experienced by the oldest inhabitants. He was about to take a journey for three or four weeks, and we shall rejoice at hearing that the means have been blessed to the recovery of his health. We will add one or two extracts partaking of a missionary character.

If I thought there was the slightest probability of success, I would plead for a missionary for Madras who should be wholly devoted to the natives, but as I feel this is almost hopeless I will content myself with pointing out what I would hope is practicable. Our present premises are large enough for all we have strength to do, consisting of the regular duties connected with the English church and congregation, and the charge of a girls' day school. This seems little enough on paper, and is little enough with the extent of one's will, but it takes up the whole of our strength (I mean of Mrs. Page and myself). We both feel that no more labour can be undertaken by us *personally*, yet there is an immense work to be done, and a good portion might be done in connexion with us if we had but a suitable helper. There is just one simple thought which is ever before my mind, and which I am most anxious to work out into practical results. It is to bless the Hindoos by means of the East Indian community. I am most anxious that the East Indian church should be a thoroughly missionary church. Missionary not only by its contributions and prayers, but by the personal labours of its members. In order to this, however, it is absolutely necessary that suitable modes of operation should be open to them, and that facilities for self-improvement, in order to greater usefulness, should be presented, espe-

cially to the younger members. No particular way of usefulness has at present suggested itself to my mind in which the young men of the church may be employed for the benefit of the natives, but it does seem to me that native female education presents a wide and most suitable field for the exertions of the female portion of it. Here they are in a land in which they are the only women against whose education there exists no prejudice, a land containing I suppose fifty millions of women who cannot read a word of their mother tongue, and are therefore totally inaccessible to many of the efforts of Christian benevolence, namely those put forth by the Bible and Tract Societies. Possessing, too, a knowledge of the English language, and to some extent of the native, they have qualifications which no other persons in the land have for the work. I feel, therefore, intensely desirous of directing their energies into the channel, and purpose having native girls' schools, to be under the superintendence of some of the female members of the church. We have one young person, a member of the church, now living with us, who is earnestly desirous of giving herself to the work, and whom, after a course of preparatory instruction, we hope to see engaged in it. Other cases of a similar character there are in prospect, so that I hope it will not be long before all the means collected by our friends in

England will be needed in order to find room for the efforts of a working church. But we do require one teacher from Europe, whose heart shall be set on blessing the native girls, one acquainted with the best modes or system of instruction, but not slavishly attached to any one so as to be incapable of accommodating herself to altered circumstances. Cannot the Society give help in this, or procure it?

I have mentioned a day school. This we commenced in February, chiefly with a view to the children of our own members. It is supported by the payments of the children. Mrs. Page and I take the elder classes exclusively, and we employ a teacher for the younger. A moonshee attends three days in the week to give instruction to a few in Tamil.

We have had some additions to the church since I wrote last. Forty-two members have joined it since its commencement about eighteen months ago, of whom thirty-nine now remain, three having been removed to other churches. We have now two persons

before the church with a view to baptism, and I have had three applications besides. The last person who was baptized has been a consistent Christian for many years, and has for a long period held a service in the Fort among the soldiers every other week. Our brethren at Secunderabad have several times in their letters to me expressed their thankfulness for his services amongst them. Until recently he was a deacon in the congregational church, but he has now joined us. His views on the subject of baptism were first shaken about twenty-five years since at a reform meeting at Camberwell, at which a Roman catholic pressed the question, "Where did you get your infant baptism from? Did you not get it from us?" His union with us will, I hope, be for good. It is pleasing to find the views we hold to be scriptural and highly important to the purity of the church, thus gaining ground, but it is yet more delightful that sinners are converted to Christ. I trust I shall never put the joy of the two on the same level.

ADDITIONS TO VARIOUS CHURCHES.

The following information, which we extract from the "Oriental Baptist" for June and July, will afford pleasure to our readers.

Agra. "I had," writes Mr. Williams, "the pleasure of baptizing a young man, the son of brother Penbearon of Dinapore, on the 1st of April."

Jessore. Mr. Parry informs us that four native converts were baptized and added to the church at Sâtberiyâ in March.

Calcutta, Bow Bazar. Two Jewish converts were baptized on the last sabbath in May, and on the following sabbath were received into the communion of the church. Solomon, the younger of the two, has been called to endure sharp persecution from his

relatives. May he, as well as his fellow convert, have grace to be faithful to the end.

Jellalore. Mr. Phillips states that in April last they had the privilege of baptizing six believers. "The candidates," he writes, "were our young friends Mary Sutton, three girls from the boarding school, and the Hindustâni and his wife who accompanied Durgâprasâd when he returned.

ORISSA CHOGA. On Lord's day the 13th of May two persons were baptized at Choga. The Lord continues to prosper bis work at this interesting station.

AFRICA.

BIMBIA.

Letters have been received from Mr. MERRICK, dated the 28th of June, and Mr. NEWBEGIN the 3rd of July, in which it is stated that a storm of persecution appears to be gathering over the Jubilee Station, that Inangge, who is referred to in the Missionary Herald for March last as one of four whom the missionaries believed to be hopefully converted, and who it was stated had refused to become one of the wives of King Bell, has been dragged away from the place and carried to Cameroons, where she has been shamefully treated,—that threats have also

been held out of wresting from them Fanny Watson, of whom an interesting account is given in the *Juvenile Missionary Herald* for the present month,—that she had refused to become one of the wives of King Josh, and he had in consequence given her up to the missionaries, and that, to save her from personal violence, it has been found necessary to remove her to Fernando Po. Mr. NEWBORN writes as follows:—

A storm is gathering over us, and we cannot yet tell what may be the result to ourselves; but Jehovah reigneth. I am delighted at having returned and seen what I now see—that our doctrines and preaching are now so far understood to cut at the most fearful vices; that the instant a timid woman believes in Jesus, she asserts her rights and refuses to be sold as a slave by her brethren, and will not submit to the frowns of the great. Inangge has been dragged away from us, and carried to Cameroons, where she has been shamefully treated by King Bell. We shall prevent Fanny being so treated by sending her away to Clarence. King Josh,

by sending her to us, surrendered all right; but might is right here. Even the poor slave Moidu suffers persecution from her husband and her country people, but she is a good Christian, and lovely in her deportment. It must do good, however, and although our first converts suffer, that will make others think, and convince them also of the power of the gospel.

Mr. Merrick adds: We shall keep Fanny at Clarence till the storm is over. May our gracious God preserve her as He has hitherto done from the jaws of the lion. Our Bimbian convert, Moidu, is also suffering persecution for righteousness' sake.

In another letter we are furnished with more ample particulars respecting Inangge:—

I have in my late letters spoken of an Isubu young woman called "Inangge," the sister of King William's eldest son, and expressed hopes that she was a real convert to Christianity. I am happy to inform you that events which have recently transpired, and are now transpiring, have all tended to confirm my hopes. The history of Inangge's case is briefly as follows. She was many years ago, when a child, betrothed to King Bell of Cameroons by her brother "Nggombe." Some time last year she was placed under Mrs. Christian's care (the wife of Christian) to learn to wash. From that time she regularly attended the means of grace both on Lord's days and week days. Finding her rather attentive in chapel, I often desired her to come to my house for private instruction, and during the last seven or eight months we have observed such a change in her conduct and deportment as to lead to the conclusion that she is the subject of divine grace. Knowing the precarious position in which she stood, I often questioned her respecting her purpose in reference to King Bell. She invariably replied that her mind was fully made up not to become King Bell's wife, and that she would rather die than yield to him. On Saturday forenoon the 26th ult., we heard that a canoe had arrived from Cameroons to take Inangge. I requested the Christian friends in the village to assemble with Inangge, and we held a special prayer meeting, at which I read and expounded the 10th chapter of Matthew to Inangge, after which we commended her to the care of our divine Shepherd. After a few days the canoe left for Cameroons with plantains, without taking

Inangge, but returned sometime last week for her. Last Monday morning (11th inst.) Inangge's brother, Nggombe, came to our village for her. As soon as I heard this I sent for Inangge, and gave her the best advice I could, after which Fanny and myself prayed with her in Isubu. (She hears very little English.) On her return to Mr. Christian's house, her brother urged her to accompany him to his house, but she would not consent, declaring that she would rather die than go to Cameroons. Finding that he could not prevail, he took her by the hand, intending to drag her away, but Mr. Christian recommended him not to treat his sister so roughly. Shortly after King William sent to call Inangge, saying that he wished to hear from herself whether it was her intention to go to Cameroons or not, and that if she did not wish to go, they would pay King Bell for her. Inangge therefore left the village for King William's house in the hope of returning, but William's message was only a stratagem to get her away from us. On reaching King William's house she was put in a corner to sit down. All that William said to her was, that she wanted to ruin his town. In the afternoon William went to the opposite island, and Inangge was sent to the house of one of William's women, called "Asimweni," where I met her the same afternoon, and read, conversed, and prayed with her. I found her calm and composed, and quite steadfast. She was ready to die, she said, and would rather die than do what her friends desired. In the evening, at our public prayer meeting, we prayed specially for Inangge. Next morning (12th inst.) Mrs.

Merrick and myself, accompanied by our child Rosanna, went to see Inangge. I again read, conversed, and prayed with her, and was glad to find her strong in the Lord. In returning home, after we had passed King William's house a few yards, he looked through a window, and sent forth a volley of coarse and obscene abuse, both in English and Isubu. I cannot commit all that he said to paper, but among other things he called us deceivers and thieves; that we had come to Bimbia to deceive and rob the people. Of course I did not notice him. We walked on as if we did not hear him. In the afternoon Mrs. Merrick and myself, accompanied by our child and Fanny, went again to see Inangge. She told us that during the day King Bell's woman, that had been sent to take care of her on her way to Cameroons, came to see her, and endeavoured to turn her mind, but she told her that she could not listen to her, and was determined not to become King Bell's wife. The following morning I called again to see Inangge, and read, conversed, and prayed with her. In the afternoon Mrs. Merrick and myself visited her, and found her still strong in her determination to resist sin even to death. Next morning (14th inst.) brother Newbegin and I called to see her. I read and conversed with her, and both brother Newbegin and myself prayed. In the afternoon Mrs. Merrick and myself called, and spent some time in conversation with her in the midst of a great deal of noise made by King William's women. This morning, when brother Newbegin and I reached the house where we usually found Inangge, she was not there. King William came to his window, and desired a girl we had sent to call Inangge not to do so, but Inangge hearing we were there, rushed out of the opposite house, and came to us. Only a few months ago Inangge would as soon think of facing the mouth of a cannon as to do any thing contrary to William's orders, but she has all at once lost her natural timidity, and is remarkably brave. She tells me that she does not feel the slightest fear of man, that she fears God alone, and knows that he is strong and powerful to save. When brother Newbegin and I called yesterday morning, Inangge was not at King William's town. We were informed that she was gone to a neighbouring village to collect presents, a practice among Isubu young women when they are going to be married. The truth is, Inangge was carried away by her brother against her will to collect presents, and when she got to the village, instead of doing what he desired, she ran away in the bush. She was soon pursued by her brother and others, apprehended, and carried again to King William's town, who declined receiving her. Her brother then took her to his own house, and chained her by the left foot to a post of the house. That same afternoon brother

Newbegin and myself, in returning from Dikola, called to see Inangge, and found her in chains. I recommended her to cast her cares on the Lord, and assured her that she would eventually find that greater were they who were for us than they who were against us. Her chain, we told her, was her greatest honour, and that when the people of God in England heard that she had been chained and persecuted for righteousness' sake, they would glorify God in her behalf, and pray much for her. She told me that her heart was strong, and she was ready to die for Christ's sake. A Cameroons man, called "Bottle of Beer," who had been sent by King Bell to fetch Inangge to Cameroons, put his fist in my face several times while I was speaking to Inangge, reviled and abused me, and said that he would mark me, and when I came to Cameroons he would know what to do with me; that I professed to be King Bell's friend, and then wanted to take away his wife. He concluded by saying that they would seize a God-man at Cameroons, and put him in chains on account of our interference in the matter. Of course we did not say a single word in reply. We remained silent while he raved, and whenever he stopped we embraced the opportunity to exhort Inangge to steadfastness and constancy. As brother Newbegin shook Inangge's hand in leaving, "Bottle of Beer" seized his other hand, and attempted to pull him away. Brother Newbegin reached out his hand again, which Inangge eagerly grasped, showing that she was as forward in sympathizing with us as we with her. On reaching my house, Mrs. Merrick informed me that, in my absence, they heard that Inangge had been put in chains, and therefore went with Fanny to see her, in order to speak a few words of comfort and encouragement. When she got to Nggombe's house, "Bottle of Beer" stood at the door, shook his fist in her face several times, and would not permit her to enter. They pushed Fanny about, and said it was she who had advised Inangge not to go to Cameroons. Inangge hearing that Mrs. Merrick was at the door, attempted to get up to see Mrs. Merrick, but they immediately drew her down. This morning brother Newbegin and Mrs. Newbegin, Mrs. Merrick and myself, went to see Inangge. We found her in chains, sitting on a mat. There was not so much opposition as yesterday; chairs were immediately handed to us, and a few women came up and shook hands kindly with us. I seated myself near Inangge, and read to her in Isubu the 15th chapter of John, to which she listened with great attention. "Bottle of Beer" could not endure this. He arose from his seat, put his face in mine, and threatened to take the book out of my hand, and tear it to pieces. He next shook his hand in my face, and threatened me. The women around desired him not to make a noise, and after a

time his passion subsided. I exhorted Inangge to faith in the promises of Christ, and spoke particularly to her about abiding in Christ's love. On leaving, Inangge informed us that they intended to carry her away to Cameroons on the morrow. In the afternoon I called again to see her. The Cameroons people were much more quiet and respectful than they have been since Inangge has been taken to Nggombe's house. A few of them came very near to hear what I was saying to Inangge.

Lord's day, 17th. I called this morning to see Inangge, and was treated kindly by several of the Cameroons people. I said all I could to build up Inangge in her most holy faith. I found her strong in the Lord, and have every reason to believe that she will die rather than dishonour her Saviour by becoming King Bell's wife. On leaving she told me that they intended to send her to Cameroons when the canoes returned from market.

After our afternoon service we were informed that the Cameroons people were making preparations to leave. All the Christian friends in the village, with our servants, as well as the native converts, turned out to see Inangge, and to express sympathy with her in her troubles. When we reached Nggombe's house, we found Inangge in great agony of mind. I spoke to her of the necessity of keeping her mind stayed on Christ. She wept, and said that her heart was peaceful. On my inquiring what she intended to do when she reached Cameroons, she replied that she was ready to die. I stood near her, conversing with her, till "Bottle of Beer" came into the house, and in an authoritative tone commanded her to get up and go down to the beach. She arose, and walked out of the house. "Bottle of Beer," fearing she would run away, wanted to lead her down to the beach, but she would not allow him to put hands on her. "Let me alone," said she, "I

am not going to run away. I will walk down myself." We all accompanied her to the beach, and said much to comfort and strengthen her. She was put to sit under a sort of roof in the canoe, to protect her from the rain. We could manage to see her under the roof, but to deprive us of this pleasure they covered the opening. We stood at the beach till the canoe left. As soon as they paddled off, several Bimbia young men shouted aloud, "Mr. Merrick teaches lies; Mr. Merrick is a thief." On our return home we commended poor Inangge to the divine care. Her relatives were exceedingly anxious that she should throw off her clothes, and resume again the native dress, but she would not listen to them. When she reaches Cameroons, King Bell, instead of greeting a cheerful bride, will meet a mourner with deep grief portrayed in her countenance. Oh, that she may be faithful unto death! My hopes are that all that has transpired will tend to the furtherance of the gospel. What is to become of poor Inangge at Cameroons we cannot tell. Her brother has sent to tell King Bell that if she will not consent to become his wife, he must sell her in some distant country. Our hope is in God. "Greater is he that is for us than they that are against us." I trust that all our friends in England will be instant in prayer for Inangge, and for the mission in general. Moindu is still steadfast, and Fanny gets on well. Clara, the wife of my old interpreter, is also, I hope, walking in the narrow way. I have doubts of Richard's sincerity, but he comes with the other converts for private instruction. I send by Captain Milbourne a few copies of the Gospel of John, printed on the Tract Society's paper. The little school hymn book I sent you some time ago was also printed on their paper, as well as the Isubu lesson book which I now send by Captain Milbourne.

CLARENCE.

A letter has been received from Mr. YARNOLD, dated the 12th of June, stating that in the day school there are eighty-four on the books, that his superintendence of the school has been much interfered with, as well as his preaching, by repeated attacks of fever and ague, that the superintendence of the Sunday school has now devolved on him, that of the thirty-two teachers, all but two are members of the church, that he has formed classes for the improvement of the teachers, meeting those of each sex once in the week; that the health of Mrs. Yarnold, as well as his own, being affected, they had taken a voyage in the Dove for its restoration, but that when at Calabar an attack of fever compelled Mrs. Yarnold's being carried ashore, where she was kindly received by the Rev. Mr. Anderson of the Scottish Mission; that she was prematurely confined, and that the child had died after a few hours, and that since their return her health had greatly improved.

WEST INDIES.

—
TRINIDAD.

We have received a letter from Mr. COWEN, dated Savanna Grande, July 27th, stating the difficulties, from various causes, under which missionaries labour in that island, the encouragement he has met with, and the necessity, if the land is to be speedily possessed of a force greatly increased. Would that his wishes, as well as those of our missionaries in other quarters, could be gratified.

Difficulties and encouragements.

Whenever I sit down to address you, I long to have something to communicate which would cheer your mind and encourage the friends of the great work in which we are engaged. We can say, however, there are open doors which no man can shut, and adversaries not a few, with a group here and there to hear the testimony we bear. I begin to think we shall see God's cause flourish yet in Trinidad, though at times I doubt and am ready to faint, so few are there who come to the light, and of these few scarcely any from an intelligent love for the truth. Yet it is cheering in such a dark land as this, surrounded as we are by the diseased and dying on every hand, to find even a few disposed to meet together in the name of the Lord and for his worship. I know of nothing more crushing to one's spirit than to see the place where His name is recorded despised and neglected; and yet in this land of superstition and gross ignorance this is not an uncommon thing. The truth is, our forces in Trinidad are far too few and weak, humanly speaking, for the contest, or at least for a speedy issue, though of the ultimate issue we have no doubt. We, therefore, still look forward for increased agency, either European or practically educated natives such as I presume are sent out from the Jamaica Institution.

Enclosed you will find a sketch of our new Mission House, though not quite finished yet. (*Vide Cut.*) It is a substantial building of wood, the outside walls and partitions of cedar, the wood most easily obtained here, and floor of pitch-pine, with a good shingle roof. In the front is a large gallery the whole length of the house, which I have appropriated for a chapel and school until we can do better. Every sabbath afternoon I have a service, when about twenty of the people not under priestly influence attend. There is also a sabbath school held in the forenoon of a like number, and during the week a small day school. There is also a class of adults which meets each day, after school, for reading the scriptures and other exercises. Such is the commencement of our operations at this new station. On last sabbath I preached at Montrenant, and afterwards on the Williamsville estate. At the former

the little place was well filled, also a nice sabbath school under the care of Mr. Day, half brother to Mr. Innis, whom I named to you on a former occasion.

Labourers on the estates.

On the estate there were about twenty who met. There might as easily have been a hundred, but the labourers in this island have no desire for instruction, they regard neither themselves nor the Lord. Oh, they are in a terrible state on the plantations; as I pass I hear the drum all around, and meet the people either lying or crawling about in groups in a dirty and disgusting state. Had we more labourers in the field to get in among them, this state of things would not remain. How the planters can look upon it with indifference is to me a mystery, but their tastes and fine sensibilities, if these were ever possessed, are all vitiated and blunted, so that they can dwell in the midst of vice and wretchedness, of moral and physical prostration indescribable, unmoved and unoffended. There are a few exceptions, one of which I named not long since to you, where I attend nearly every sabbath and instruct the people of the estate, amounting to about forty, the proprietor's lady being invariably among the group, both as a teacher and hearer. I must in fairness add, however, that I think were there more labourers in the field, they would be gladly welcomed on many of the estates where now the holy sabbath is desecrated all day long by the semi-savages who cultivate them. Oh, for more help! One itinerant could visit and hold meetings on five or six estates every sabbath, besides holding night meetings during the week; and this, even in the absence of all positive good, would do much to break down the barbarous customs that prevail throughout the interior. But it seems next to useless to plead further for Trinidad, save with the Lord of the harvest. The Romish priest of this quarter seems to set himself in opposition to our efforts to teach and enlighten those whom he has so long sealed up in darkness and profound ignorance.

Tract distribution.

I distribute extensively in the neighbourhood tracts on popery. Tract distribution is among the best means we have of sowing the seeds of truth among the people. When the

power to read becomes more universal, it will be a mighty means of sapping superstition.

I had a very kind letter from Mr. Elven of Bury a short time since, advising me of a

package of clothing for children kindly sent me, and for which favour will you please present my grateful acknowledgments through the Herald.

HOME PROCEEDINGS.

YOUNG MEN'S MISSIONARY ASSOCIATION.

On Tuesday evening, October 2nd, 1849, the Annual Meeting of Members will be held at the Mission House, the chair to be taken by the Rev. Joseph Angus, M.A., F.R.A.S. The Committee of the Baptist Missionary Society, members of the Association, and two representatives from each Juvenile Missionary Auxiliary, are invited to attend the meeting. Tea will be provided at six o'clock; business to commence at seven o'clock.

On Tuesday evening, October 9th, the Annual Meeting of the Association will be held in the Library of the Mission House; the chair to be taken at half-past seven o'clock precisely, by George T. Kemp, Esq. Revs. J. Bigwood, J. Clarke (late missionary from Western Africa), John Curwen, William Frazer, and J. H. Hinton, A.M., have kindly promised to address the meeting.

The Committee have the pleasure to announce that they have made arrangements for the delivery of a second course of lectures in the Library of the Mission House, on Wednesday evenings, as stated below.

October 17th, 1849, by the Rev. William Brock, of Bloomsbury Chapel.

Subject—The Temporal Benefits connected with the Diffusion of Christianity.

November 21st, 1849, by the Rev. Frederick Trestrail, Secretary to the Baptist Missionary Society.

Subject—Ireland and her People.

December 19th, 1849, by the Rev. James Baldwin Brown, B.A., of Clayland's Chapel, Kennington.

Subject—The Philosophy of Missionary Enterprise, as developed in the Life of the Apostle Paul.

January 16th, 1850, by the Rev. Daniel Katterns, of Hackney.

Subject—A Glance at China.

February 20th, 1850, by the Rev. D. J. East, of Waltham Abbey.

Subject—Heathen Mythology and Divine Revelation.

March 20th, 1850, by the Rev. Samuel Martin, of Westminster.

Subject not yet fixed.

Admission to the lectures by tickets (free), which may be obtained at the vestries of the Baptist chapels, of Mr. B. L. Green, 62, Paternoster Row, and at the Mission House.

Doors open at half-past seven, to commence at eight o'clock.

It is respectfully requested that where it is practicable the friends in the country ordering Missionary Cards, &c., will 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.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Merrick, J.	May 22 and 24, June 16, 18,
			23, and 28.
	CLARENCE.....	Merrick, J. & ors.	April 26.
		Newbegin, W.	July 3.
		Saker, A.	July 2.

ASIA	CALCUTTA	Pearce, G. & ors.	June 29.
		Thomas, J.	June 24, July 2.
		Wenger, J.	June 30.
	COLOMBO	Davies, J.	July 11.
	MADRAS	Page, T. C.	June 8.
	MONGHIR	Parsons, J.	June 21.
	PATNA	Beddy, H.	June 24.
	SERAMPORE	Marshman, J. C.	July 5.
BAHAMAS	GRAND CAY	Rycroft, W. K.	June 26.
	NASSAU	Capern, H.	July 29.
	RUM CAY	Littlewood, W.	July 19.
BRITTANY	MORLAIX	Jenkins, J.	August 16.
HONDURAS	BELIZE	Braddick, G. & ors.	June 15.
		Kingdon, J.	June 11, July 10.
JAMAICA	CALABAR	Tinson, J.	August 4.
	PORT MARIA	Day, D.	July 19.
	SALTER'S HILL	Dendy, W.	July 18.
TRINIDAD	PORT OF SPAIN	Law, J.	August 7.
	SAVANNA GRANDE	Cowen, G.	July 27.

ACKNOWLEDGMENTS.

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

- Ladies at Salters' Hall, for a case of clothing, for the *Orphan Refuge, East Indies*;
- Juvenile Missionary Sewing Society, Hampstead, for a package of clothing, for *Schools at Clarence*;
- British and Foreign Bible Society, for a case of Bibles and Testaments, for the *Baptist Church, Liberia*;
- British and Foreign School Society, for copies of their Annual Report, for the *Stations of this Society*;
- Ladies at Camberwell, by Mrs. Jackson, for a case of clothing and useful articles, for the *Baptist Canadian Missionary Society, to the care of Rev. Dr. Davies, Montreal.*

ERRATUM.

In the September Herald, the name of Mrs. Milner Pearson is printed for Mrs. Kilner Pearson.

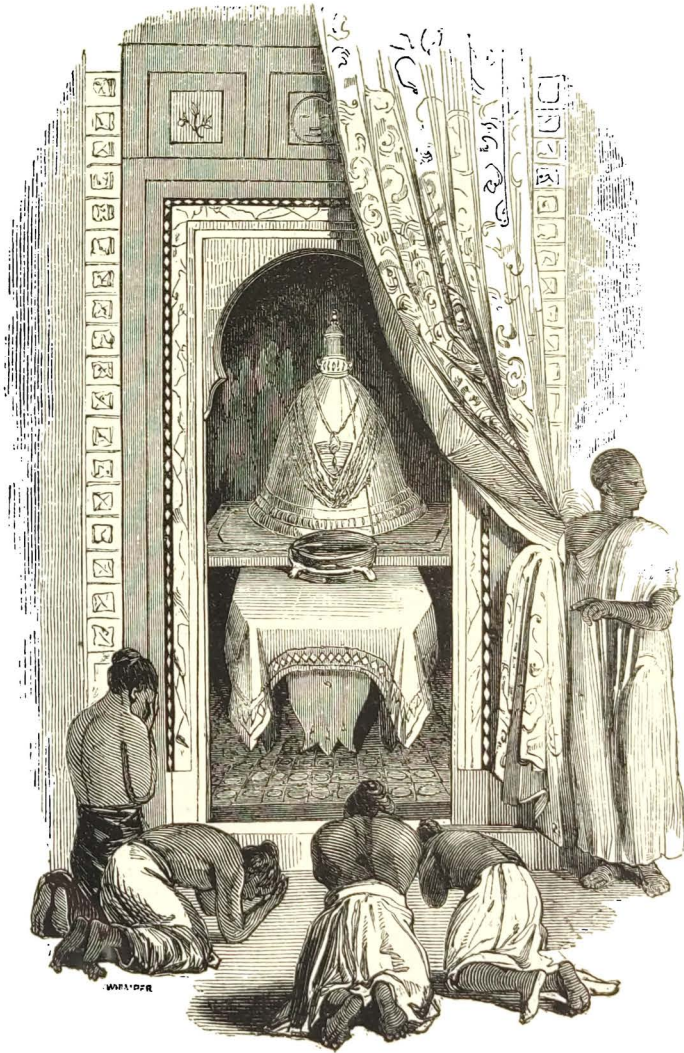
CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of August, 1849.

£ s. d.		£ s. d.		£ s. d.
<i>Annual Subscriptions.</i>				
Chandler, Mr. John.....	1 1 0	Bellis, Miss E., late of Wellington, Shropshire, by Rev. W. Keay	10 0 0	
Gingell, James, Esq.,		LONDON AUXILIARIES.		
East Ham	1 0 0	Alfred Place, Kent Road—		
Hassall, Mrs., Clapham	1 1 0	Sunday School Girls... ..	0 10 0	
<i>Donations.</i>			Walworth, Horsley Street—	
Friend (St. Ives P. O.)	0 5 0	Collections.....	5 5 6	
Friend, A Cornish	2 0 0	Contributions	2 5 9	
Friends, a fow, by D. B. W.	0 10 0	BUCKINGHAMSHIRE.		
Johnny, for Dove	0 1 6	Amersham—		
Wilson, Mrs. Broadley	20 0 0	Collection	13 8 6	
<i>Legacies.</i>			Contributions	41 5 6
Ainsworth, Miss Anno, late of Rochdale, by H. Kelsall, Esq., for Female Education in India	90 0 0	Do., Sunday School	0 14 6	
		Do., for Dove.....	1 18 6	
		57 7 0		
		Acknowledged before	45 0 0	
		12 7 0		
				CAMBRIDGESHIRE.
				Wisbeach—
				Dawbarn, Thomas, Esq.....A.S.
				1 0 0
				CORNWALL.
				Redruth—
				Friend, for Debt
				0 10 0
				Michell, Miss
				0 10 6
				Scilly—
				Weymouth, Mr. H., A.S.
				1 0 0
				DURHAM.
				Darlington—
				Pease, Miss, for Salter's Hill Schools ...
				5 0 0

ESSEX.		£ s. d.	Grendon Hall—		£ s. d.	BRECKNOCKSHIRE—		£ s. d.
Langham—			Collection and Pro-			Crickhowell	1 3 0	
Collections	10 2 0		ceeds of Tea Meet-	3 1 0				
Loughton—			ing		SOMERSETSHIRE.			
Contributions, half					Bath—			
year	4 13 3				Contributions, by Rev.			
					D. Wassell, for			
					<i>Morlaix</i> , for			
					2 0 0			
					Bristol, by Mr. George			
					Thomas, on account			
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					Contributions at Bad-			
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					Rev. D. Trotman...			
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					Collections			
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					SUFFOLK, by Mr. S. H.			
					Cowell, on account...			
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					Brighton—			
					A Friend, by Rev. E.			
					Carey			
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					count, by Rev. E.			
					Carey			
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					GLAMORGANSHIRE—			
					Merthyr Tydvil, High Street—			
					Collection			
					5 5 0			
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					7 1 0			
					Swansea—			
					Collection, Public			
					Meeting			
					5 13 0			
					Contributions			
					17 15 0			
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					<i>Schools</i>			
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					Mount Pleasant—			
					Collection			
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					Contribution			
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					Do., Sun. School			
					0 9 0			
					York Place			
					6 8 0			
					MONMOUTHSHIRE—			
					Abergavenny—			
					Collection, Public			
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					3 8 11			
					Frogmore Street—			
					Collections			
					4 3 10			
					Contributions			
					6 8 7			
					Do., Sun. School			
					1 4 4			
					Lion Street—			
					Contributions			
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					Pontheer, Sion Chapel—			
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					Pontrhydryn—			
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					8 19 6			
					Pontypool, English Church—			
					Collections			
					4 0 0			
					Contributions			
					9 16 0			
					SCOTLAND.			
					Elrick, near Aberchirder—			
					Sabbath School, for			
					<i>Dove</i>			
					0 7 6			
					Edinburgh, Waterloo Rooms—			
					Monthly Prayer Meet-			
					ing Collections			
					2 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. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, 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 DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."



THE TOOTH OF BUDDHA.

CEYLON.

THE TOOTH OF BUDDHA.

THE DALADA, or tooth of Buddha, is an object of intense veneration by the natives of Ceylon. It is considered the palladium of their country, and the sovereignty of the island is supposed to be attached to its possessors. "It is a piece of discoloured ivory," says Major Forbes, "slightly curved, nearly two inches in length, and one inch in diameter at its base. Its other extremity is rounded and blunt, and diminishes in size. The sanctuary of this relic is a small chamber in the temple attached to the palace of the Kandian kings; and there the six cases in which it is enshrined are placed on a silver table hung round with rich brocades. The largest, or outside cover of these caskets, is five feet in height, formed of silver gilt, and shaped in the form of a dagoba—the bell-shaped buildings raised over the relics of Buddha. The same form is preserved in the five inner cases, which are of gold; two of them, moreover, being inlaid with rubies and other precious stones. The outer case is decorated with many gold ornaments and jewels, which have been offered to the relic, and serve to embellish its shrine." On a small table in front the people lay their offerings, and having seen the Dalada, they prostrate themselves and depart.

At wide periods of time it is removed from its dwelling place, and exhibited with great pomp and ceremony to the people. Major Forbes thus describes the ceremony, of which he was an eye-witness. "On the 29th May, 1828, the three larger cases having previously been removed, the relic contained in the three inner caskets was placed on the back of an elephant richly caparisoned; over it was the Ransiwige, a small octagonal cupola, the top of which was composed of alternate plain and gilt silver plates, supported by silver pillars. When the elephant appeared coming out of the temple-gate, two lines of magnificent elephants, forming a double line in front of the entrance, knelt down and thus remained; while the multitude of people, joining the points of their fingers, raised their arms above their heads, and then bent forward, at the same time uttering in full deep tones the shout of Sadhu: this swelled into a grand and solemn sound of adoration." After parading the town the relic was conveyed to a temporary altar, where it was uncovered and exhibited.

Such is an example of the degrading superstitions of the people among whom our brethren labour.

MATURA.

Mr. ALLEN, writing from this station under the date of August 14th, continues to lament the indifference of the people to the word of God. He has lately commenced preaching to a congregation of Burghers, who are Presbyterians, amongst whom one inquirer has already appeared. The detail of missionary toil and privation endured in a tour beyond Matura to proclaim the everlasting gospel, will be interesting to our readers.

Last month I started, with the native assistant, on a little missionary excursion through the interior, which we accomplished in the week; unable to absent ourselves for a sabbath. The circle was perhaps over 100 miles. The success of that effort may not be known probably till we look at it in the light of eternity. The first day's walk, besides being long, was wearying on account of the rain that had previously fallen, and rendered the paddy fields difficult of passage. There was no way left for me but to travel native

fashion, that is, bare the length of the leg. Our object was to reach a bazar, some twenty miles in a direct line from Matura, time enough to address the people; but delayed by groups of people at the different rest-sheds, we did not reach it before five o'clock in the evening, when the people had left for their homes, hastened probably by heavyish rain that fell during the last hour of our walk. Worned and worn, for we had been on the road from six in the morning, preaching, talking, reading, &c., we slept in a native house; at least I tried, but did not succeed from bugs, fleas, and innumerable creeping things. We summoned the household, and as many as we could beside, and preached to them of Christ and his salvation, and I shall not soon forget the daring defiance hurled at the majesty of heaven by the oldest man of the assembly.

Our lodgings.

Next morning, as soon as it was light, we prepared to depart, pursuing the same course as we went, preaching, reading, distributing tracts wherever we could. This, perhaps, was the most successful day as far as meeting with people was concerned. Many times during the day assemblies varying in numbers from ten to fifty, were addressed on the great concerns of the soul. And so we went on our way till we came to a village at six o'clock in the evening. The Buddhist temple, or the Wallouwa or Gentleman's House, must be our resting place. You would possibly smile if you could see the building thus distinguished. The people, however, were very unwilling to take us in. The master, a boy of sixteen just married, was full of anger, and refused to allow us to rest even in the shed in which we sat for a moment or two. We were, however, tired, had eaten nothing all day, and were in the direct track of elephants, and without a prospect of a lodging any where else, and I felt very unwilling to give up possession. All the opposition, however, arose from the expectation of friends that evening on a wedding visit, and when it was found they did not come, the people grew civil, and allowed our request, and gave some rice to my fellow travellers. I satisfied my appetite with a bit of bread and a slice of salt beef I carried with me. At this place the cruel habit of dragging the sick to the jungle to die or recover, as may be, prevails. We tried, as usual, to teach them better, and to lead their minds to the great concerns of the soul. We left a New Testament and some tracts with them, and in the morning went on our way.

Next day's journey.

Spending the day as before, until after a long and difficult walk through a mountainous country, the course of the torrent being the path-way, we reached the extreme point of our course—the border of the Kandian coun-

try. There we rested at the house of the late Modliar, who was a convert to Christianity, the fruit of the labours of a Wesleyan missionary who was once located there. His wife and son, a young man about eighteen or twenty years of age, occupy the place, though the young man is frequently in Matura, and hears me preach there. Here again we pressed the gospel most earnestly on the household, and all that we could assemble that night and the following morning. This was the only comfortable resting-place we found during the journey.

After a treat of a cup of coffee in the morning, the only time we broke our fast in the morning, we left on the homeward route by another road. The day was spent in the usual way, chiefly preaching in rest-sheds. The villages were empty, the people being employed in their fields. At one shed we found forty-five men. They were preparing the place for the Buddhist priests to read Bana in, so I asked them if I should read a little of the Christian Bana to them, to which, after consulting the elders, they consented. I then read to them the Spiritual Guide, an excellent tract for purposes of that kind, and Mr. Sylva afterwards addressed them. After spending an hour with them, we left tracts, and proceeded, continuing the same things as opportunity afforded until the evening, when we sought the headman's house. There we preached to all we could muster, and continued talking and reading with them until late in the evening, and were glad to lie down in the verandah for the night.

The last day's work.

At day-break we started through a long tract of elephant forest, meeting with few or no people until noon, when we came to an Aratchy's house. There we rested a little, and requested him to collect the men of the village for us. After preaching he gave a little rice. We left him a Testament, and the people some tracts, and departed. The road offering but few facilities for preaching, beyond the groups that we met at the boutignes and rest-sheds, I made up my mind to reach home if possible that night, especially as there was not a place that offered a rest or any thing else beyond plaintains or wild bread fruit, and things of that kind. My last crust was gone; I finished it at the Aratchy's house with a draught of water. Well, after thirteen hours of walking, preaching wherever we could, we reached Matura between seven and eight in the evening, tired, dirty, and, as far as I was concerned, skinned by the sun in such parts of the body as were exposed, looking very unlike a padre, the name by which we go in this country. I suppose the native preacher never had such a day's march in his life, and assuredly it was the longest I have taken in this country,

though I have at times walked thirty miles. We are none the worse for it now.

There is nothing to repay any one for a journey of that kind but the thought that the gospel was declared to many who had never heard it, and little messages of mercy were sent in various directions through the tracts that we gave away. Many besides who listened to us had before heard us in the bazar of Matura, and inquired for more of the books they had received on such occasions. Our hope is that in some cases they may be made the means of salvation to the poor deluded and idolatrous people.

The fair.

During the present month I have had opportunity of addressing again and again more Singhalese than I have ever seen assembled in any place. About three miles from Matura, at Dondru-head, pilgrims from every part of the island were daily presenting offerings to their gods, for they have many, and I was very unwilling to let the season go by without attempting their good, though all

others keep aloof, having settled it in their minds that no good can be done on such occasions, and whilst the people are thus engaged. Whether they are right I do not pretend to determine, but it really seemed to me a duty to try. I went, having laid my account with all kinds of treatment, and bore solemn testimony against their abominations, and presented the truth as it is in Jesus. I would have given all I possess for a Singhalese tongue and a ready one; but though not able to speak readily, I can read tolerably well, and have a rather powerful voice. With that, then, and the tongue of the assistant, the people were somewhat disconcerted, and abandoned for the time some of the follies they were practising, and in their presence some of the priests themselves were silenced. They raised to be sure the ancient cry, "Great is Diana of the Ephesians," and some would have proffered a little violence; but we had the truth, and gave it to them freely. Whether real good will result is all unknown to us, but I am satisfied that an effect was produced. We did what we could.

COLOMBO.

The health of our missionary brother Mr. DAVIES, has improved, and by Divine blessing the work of God continues to prosper in his hands. He writes:—

For the last few weeks I have been conversing with two Mohammedans at the Leper's Hospital. Our native preacher of the Hendella stations visits the lepers once every week. About six months ago these two men renounced the religion of the false prophet, read the scriptures, listened to our instruction, seemed affected by the truth, and asked to be baptized. One of them is a native of Malaya, but came to Ceylon in childhood; the other is a Bengali, but came to this country

about seven years ago. Both were brought up strict Mohammedans, and had never heard of Christ till they came to the hospital. In order to ascertain if they were penitent converts I have conversed with them frequently, and with much satisfaction. I mention these cases because the conversion of Mohammedans in Ceylon is more rare than the conversion of Jews in England. Indeed, as far as I can ascertain, not more than two or three cases have occurred for the last fifty years.

The testimony of Dr. Duff to the prospects of Hindooism on the continent of India is important. Mr. DAVIES says,

Dr. Duff has lately been in Ceylon on a missionary tour. He had overstayed his appointed time in Southern India, so that he had but three or four days to spend in Ceylon. Sir J. E. Tennent kindly invited me to dine with the doctor one evening, which was the only opportunity I had of seeing him, and ascertaining his opinion on the state of missions generally from Calcutta down to Ceylon. His long experience in India renders his judgment on this matter valuable. I was

glad to find that he found the various missions which he had visited in an increasingly healthy state, and that heathenism was gradually giving way. His account of the Syrian churches anciently planted on the Malabar coast, and respecting which I was anxious to have some certain information, was not very encouraging. He had visited them, and satisfied himself that they were in all respects, but the acknowledgment of the pope, papists.

The continued decline in the income of the Society rendered it necessary that early in the present year steps should be taken to reduce the expenditure. Our missionaries were accordingly acquainted with the necessity of the case, and we now lay before the members of the Society Mr. DAVIES's reply, one of the earliest

that has been received. May we not express the hope that this painful alternative will yet be averted; and that by a revived spirit of prayer and benevolence the brethren's hands be lifted up, and the enlargement of the Redeemer's kingdom proceed?

Your letter demanding £200 further reduction I received by last mail. It has been forwarded to my brethren, but as yet I have not heard their opinion thereon. However, some things connected with it seem to me certain. I regard it as a *permanent* reduction as far as England is concerned, and there is no hope of making up any part of the deficiency in the island; indeed there is no prospect of the mission being more self-sustained than at present. We have no alternative, therefore, but to make a permanent reduction of our stations here. For the last three years I have been endeavouring in this division of the mission to reduce expenditure without breaking up any *stations*, under the hope that in time the funds would again increase, or at least further reductions would not be demanded. But now it is impossible to pursue this mode of reduction any further. The schools and the salaries of native agents have been brought down to the lowest point, so that henceforth the reductions must be made by wholesale, i. e., some *whole stations* must be given up, and the district of country in which they are must be abandoned.

This will be a most discouraging step. It will destroy the confidence of the natives in the permanence of our cause, and scatter the members we have in such abandoned places; for it is impossible to keep together native churches by occasional visits. It will be losing the results of *thirty years'* labour and expense, for the larger portion of the reductions will have to be made in *Colombo* stations, as they are the more numerous.

Most of these stations have been occupied since the time of Mr. Chater, and all of them long before any at Kandy or Matura were thought of. They are not only of older date and larger number, but have a much greater number of converts. Yet their abandonment is inevitable—inevitable if we divide our funds between *three European* stations.

Importance of maintaining native agency.

We have been always dwelling upon the importance of a native agency. We have expended much labour and money in training a native agency. We have brought that agency into work, and now we must turn it adrift. I am speaking of native *preachers*, not schoolmasters. Indeed were I to abolish every school in my stations it would not be equal to the proportion of the reduction I shall have to make; but they cannot be all abolished; they are indispensable at every station as auxiliaries. I have twenty-two schools, which cost only about £90 a year. Ten thirteenths of the sum you allow will be expended upon the three European missionaries, so that the amount left for native agency will be a mere trifle; and if this be divided between three stations it really will not be worth the Society's while supporting a European at each place.

In my humble opinion, if it be thought desirable to keep three Europeans in the island under such circumstances, instead of their being at three separate places, it would be far better to abandon one of the three European stations, and to place two missionaries at Colombo. Kandy is a comparatively recent station, with a total number of about thirty members, and but one fixed out-station (Matella), and two or three schools, yet it is kept up at a great expense. Matura is still more recent, and has but twenty-one members and ten schools. Till Mr. Dawson's removal thither, three years ago, it did not cost more than £90 a year. So the effect of these reductions is breaking up old and settled stations at Colombo, to carry on new ones at the other stations. The subject is very important, and whatever decision we come to, it will have a very discouraging effect upon the native Christians.

It is most painful to the Committee, under such circumstances, to urge on our brethren further reductions. In the previous year, from this cause, *twelve* schools were abandoned, while the additions to the churches were most encouraging. Forty-five natives were baptized in 1848, and the number of candidates for baptism increased from twenty-four to seventy-two. About fifteen stations, on which are dependent 136 villages and estates, are occupied by our missionaries and their assistants, numbering in all forty-nine persons, at a total expense of less than £1700. There are in communion, 451 members. We earnestly appeal to the churches of Christ, whether any portion of this "field which God hath blessed," shall be permitted to be again overrun with the dark superstition of the worshippers of Brahma and Booth?

INDIA.

CALCUTTA.

Under the date of August 7th, the Rev. J. THOMAS informs us, that although not without ailments, all the brethren continue at their posts. Mr. and Mrs. SALE have reached their station. He suffered from fever by the way, and was very low when he reached Barisal, but has since recovered, and is full of hope from the appearances of things among the people. He adds, "There have been additions by baptism to the churches at several of the stations, and I hope shortly to baptize again at Bow Bazar."

SERAMPORE.

For the following interesting narrative we are indebted to the pages of *Evangelical Christendom*. It is contained in a letter from Mr. DENHAM to Dr. STEANE, dated June 20, 1849.

CONVERSION AND DEATH OF KASI PODMA
CHOUDEE.

Since the date of my last, we have been called to sustain an affecting loss in the sudden removal of a student, a Brahman, whose character and worth, together with his solid acquirements, had excited a hope in our minds that he would one day become, if not a distinguished, yet a truly useful man, and his energies be employed on behalf of his benighted countrymen. His death took place on Friday, the 20th of April, and under circumstances, the recital of which will, I am sure, call forth your sympathies and prayers for us, that we may be instruments of raising up and enlightening many such, who shall afterwards become devoted servants of our Lord and Saviour.

The narrative of the removal of my young friend will not be regarded as altogether devoid of interest by the youthful members of your congregation. I pray that it may be the means of stimulating their energies and their efforts on behalf of those of their own age in India.

Kasi's youth.

I regret to say that I know but little of his early history. My acquaintance with Kasi Podma Choudree commenced a little more than three years ago. Had a thought crossed my mind that we should have been called to part with him so early, and under circumstances so affecting, I should have availed myself of the opportunities he gave me when, after college hours, he frequently called for conversation. I have said above that I knew him partially before the management of the college school fell to me. He would occasionally look in upon me and ask questions,

and hold conversations on religious subjects. When I became connected with the college, he entered the first class, and frequently read with me in the order of duty. I cannot say that I observed striking talent in him at this time, nor even for some months afterwards. He was, however, extremely diligent in the discharge of his duties, and showed much respect for Christianity, and much personal respect towards me.

Kasi's progress.

About the close of the year 1847, I noticed some indications of a growing change; there was an alteration in manner, coupled with an insatiable thirst for knowledge and undisguised conviction of the superior advantages of Christianity over every other system. The inquiries to which this gave rise were in unison with the peculiar bent of his own mind; metaphysics, and subjects which required thought, seemed to engage his whole attention, and he eventually became one of the clearest thinkers and closest reasoners in the class. His mathematical powers were also very respectable. In a word, his whole demeanour was quiet and staid—his judgment well balanced. At times he was vivacious enough, but his cheerfulness was tempered with wisdom. Of the quiet shrewd remarks he would make, at the expense of Hindooism, I could give you some amusing examples. But to return. About the time of the last Pooja, in honour of the goddess Durga, October, 1848, he became more free and communicative on religious topics. After an hour or two's conversation, he expressed his determination not to spend the season of the festival at home; his abode, being the residence of a wealthy native, was crowded at such times with idolatrous visitors and hungry

Brahmans, who never lose an opportunity to annoy a youth like Kasi, suspected of holding the idols in contempt. It was at this time he told me his difficulties, and expressed his anxiety that his wife, a young thing, perhaps twelve or thirteen years of age, might be taught to read; to which, I believe, she was not averse. Having furnished him with suitable elementary books for her, he left for his own village, near Santipore, where, I believe, he had some small property. This poor child, his wife, according to the laws of Hindooism, is now a *widow for life*. No Hindoo would think of marrying a widow, were she ever so young, and though her dowry were thousands of rupees.

Kasi a Christian.

At the expiration of the festival he recommenced his studies, and continued to prosecute them without interruption till the time of his death. It was during the early months of the present year that I began to feel more satisfaction with respect to his religious views. Often and often he paced the roof of my house with me, and laid his difficulties before me; he felt his mother and his young wife had strong claims upon him, and his hope was, that God, to whom he had committed his way, would direct his steps, and in time remove his difficulties. The moment, dear sir, a Hindoo embraces Christianity, that moment he is stripped of every thing. British subject he may be, but no law exists sufficiently powerful to meet the disabilities under which he labours when he becomes a Christian, or to secure to him the undisturbed possession of those rights which are, or should be, inalienable. In the eye of law such a man is dead, and the thought of such *civil death* exercises an indescribable power over the Hindoo. There are thousands of young men who despise Hindooism, but who are bound to their connexions by caste and ties of family. Kasi, however, had spirit enough, provided his way had been clear to move, or I could have advised him to do so consistently; my own view was, that a few months would enable us to decide what was to be done. To make this poor youth's case intelligible to a European is next to impossible. Hindooism, to be known, must be seen, not only on the soil, but in its practical workings at home. Humanly speaking, he had no way of escape, but to throw himself on me for protection and support, which he was unwilling to do, unless the door of his friends was closed upon him. He could then have come to me with safety. His secret desire was to have entered my senior class, and have studied theology; and, should he prove acceptable, to give himself to the work of the ministry. This, no doubt, would have been the case, as his address was good, and he possessed considerable aptitude for speaking and teaching;

but, while we were thinking on these things, a sudden providence severed him from all his anxieties, and separated us from our beloved young friend, though, we believe, but "for a season."

Kasi's illness.

It was on the morning of the 20th of April, that he sent to the college to inform us that he was very ill. He had been to Calcutta, and was seized with cholera there. Having sought temporary relief, he made the best of his way to Serampore, and sent word as soon as he arrived. The moment we heard of it, Mr. Ledlie, our head master, was commissioned to visit him without delay, for Kasi was much attached to Mr. Ledlie, and was greatly indebted to his kind instructions. I gave him the usual cholera medicine, and begged Mr. Ledlie to administer it himself, and to stay as long as his Hindoo friends would permit him. On seeing Mr. Ledlie enter the room where he was lying, notwithstanding he was surrounded by his Brahman friends, he threw his arms round him, and expressed his thankfulness. Mr. Ledlie administered part of the medicine, and conversed with him on the state of his soul, during which Kasi asked him, in presence of all assembled, to read and pray with him; he himself praying audibly—in this the hour of extreme sorrow—for mercy and forgiveness, expressing his reliance on the merits and mercy of our blessed Redeemer. Mr. Ledlie remained as long as allowed by the Hindoos present, who appeared every moment more and more urgent for his departure; so much so that, in his presence, they began to cover his body with a red powder, which is customary among Hindoos at such seasons of death, in order to write the names of their idol deities on his person. Mr. Ledlie begged them to desist, and encouraged the dying youth once more to look to Jesus; and when he left him, promised, if he were spared, to see him again. He saw him about seven in the evening, but Kasi was too far gone to converse with him.

Kasi's death.

I would willingly leave unrecorded what ensued, for the honour of our common nature; what agonies of mind he underwent is known to him who has, doubtless, welcomed his ransomed spirit to "everlasting habitations." He is now far beyond all malice, and pain, and sorrow. It was now quite evening—and the evenings are really cold in India; still, notwithstanding, the dying sufferer was removed, and exposed to the chilling dews of that river's banks *from whence no sick traveller returns*. Two of my young men, his fellow-students, interposed and entreated their friends to let him die in peace. They were bidden to be silent, and their entreaties regarded with scorn. He was now speechless, sinking

rapidly under the power of the disease; yet, raising his sunken eyes, and summoning his remaining strength, he clenched his hand and pointed heavenward with one finger. My informant, a Koolin Brahman, inquired "what his wish or meaning might be?" He pointed upward a second time—"seeming to wish us to understand that there was one God, and only one God." Though in health he was a beautiful youth to look upon, his appearance was now hideous—red powder and idolatrous marks covered his body, and profuse cold damps were upon him. In this condition he was carried to the ghat, or to the funeral pile. The wood was heaped together, and his body cast upon the pile with the utmost brutality, the Brahmans leaving him with expressions of contempt, saying, "he was not worthy the last rites of incremation." A young man, I am told, was left to kindle the funeral pile; but before his body was half burned, threw it on the strand to the impure and greedy animals which prowl the banks of the Ganges nightly in search of prey.

Remarks.

To record some of the details of the removal of my young friend and pupil has been a painful task, for I knew and loved him, and had watched over him and marked the influence of truth in its workings on his mind, and encouraged a hope that he would eventually devote those talents God had given him to the service of the Redeemer. I have been careful to verify every sentence contained in this letter, and have taken it from the lips of those who witnessed the whole scene. Mr. Ledlie's statement I have already

With the preceding letter Mr. DENHAM sends two essays, written as college exercises by this young man; one at least of which we hope to lay before our readers on a future occasion. To the important closing remarks of the editor we beg to call particular attention.

We cannot let this occasion pass without asking if the preceding narrative does not suggest some very important matter for the reflection of British Christians? We refer especially to that part of it which relates to the social and civil disabilities which a Hindoo incurs if he embraces Christianity. These disabilities are so great that they amount to a practical prohibition of the Christian profession. Our intelligent correspondent does not hesitate to say that they constitute a sort of CIVIL DEATH, and he speaks of them as exercising an indescribable power over the Hindoo. We know it may be said that the disciples of Christ in heathen countries, and converted from heathenism, must be prepared to make sacrifices and endure persecution; and that the existing state of things in India, in relation to this point, may even be salutary, as supplying a test of the sincerity

given. Kali Das Moitree, and two young men, Kasi's friends and fellow-students, also Brahmans, were present nearly the whole time. Brihmo Mohrm Prendit, another Brahman, confirmed the report that was abroad when interrogated by me the following day.

I leave the disposal of these few lines to you, dear sir; make what use of them you please. Should you deem them calculated to arrest the attention of your young friends, and should mention poor Kasi's death to them, ask them to remember and pray for the youths of the colleges and schools in India, that the Spirit of the living God may descend upon them and those who labour for their welfare.

Though these hastily-written lines have extended beyond the limits I prescribed to myself, I must add one sentence. You may remember, some years ago, at the time the intelligence of the death of William Pearce reached England, you gave your congregation an extract from a letter of our beloved brother, Dr. Yates. I well remember that evening, dear sir, and how greatly that intelligence affected me. I put up a fervent supplication to Almighty God that, if consistent with his will, I might spend my days in his service among the heathen. *He has answered my prayer.* Who can tell what stranger may be among you again, when you call the attention of the youthful part of your auditory to the death of this young Brahman? May not some devoted young man among you, whose heart has been given to God and to his people, determine, in Jehovah's strength, to consecrate himself, body and soul, to Jesus' glorious cause in India:

of profession, and as deterring it when it would otherwise be made from sinister motives. But we look at the matter from another point of view, and ask whether it comports with our British sense of religious liberty, and of the rights of conscience? It is to be remembered that India is a part of the British empire, that Hindoos are British subjects, and that the British authorities are, in fact, the parties ultimately responsible in the case. It lies within their power legally, as it is certainly incumbent upon them morally, to remove these impediments out of the way of the new convert; and, if the matter be not taken up by those to whom in a legislative capacity it belongs, British Christians ought generally to turn their attention to it, and require that NO HINDOO SHALL SUFFER WRONG FOR BECOMING A CHRISTIAN.

Our brother, Mr. FINK, who now labours permanently at Serampore, forwards the following gratifying intelligence:—

You will no doubt rejoice to learn that on Lord's day, the 1st of July last, fifteen candidates were baptized in Serampore, namely, two East Indians, one of them a grandson of the late Rev. Mr. Fountain, baptist missionary who came out to Serampore in 1796, and seven young men and six young women, natives. Thus the Lord has graciously smiled on the united labour of his unprofitable servants at Serampore. May he, by his Holy

Spirit, make his servants more diligent, and more and more humble; and may he pour down on us and on the poor benighted natives more of his Holy Spirit, by whom alone our labours are blessed, and sinners converted unto God. And may his servants always ascribe to him, "Not unto us, O Lord, not unto us, but unto thy name give glory, and for thy truth's sake."

MONGHIR.

Our missionary brother, Mr. PARSONS, in the following letter details the general progress of the truth at the station of which he has charge.

The immediate occasion of my writing at the present time is our having received from some kind, but unknown friend, the first five numbers for 1849 of "Evangelical Christendom." They were directed to dear brother Lawrence and myself conjointly, and we would feel obliged to you if you would allow us, in our joint names, to make our thankful acknowledgment of the present in your next Herald, by your kindly inserting a few words to that purpose.

Brother Lawrence has also been favoured with a copy of the "Christian Times," containing an account of the annual meetings connected with our denomination. Gratifying as it is to read the lively and earnest addresses of the speakers, it is still more occasion of regret that while the necessities of the heathen, and opening doors of usefulness, call for so large an extension of Christian effort, our own and other societies have the greatest difficulty in sustaining even present exertions, and are reluctantly compelled to contemplate the possibility of having to narrow their sphere. Oh, may this be graciously averted! May you be entrusted with the needful funds; and may the Divine blessing so accompany the labours they are employed to sustain, that the gospel may sound forth to a much wider extent than ever.

Mission Work.

Our native brethren, with the exception of Hurreedas, who is too far advanced in life for itinerating labours, are away from home, engaged in the proclamation of the truth. Soodeen has been for about two months with Mr. Kalberer of Patna, who requested to have one of our brethren to assist him for a time in preaching in the populous bazars of Patna, and in conversing with those who from time to time resort to his house for that purpose. Soodeen is now delayed in returning by the illness of his mother-in-law, whom

it does not appear prudent to remove at present. Nainsukh and Bundhoo have gone by boat in the direction of Bhaugulpore, to preach in the villages by the way, and in Bhaugulpore itself. Dear brother Lawrence was intending to have set off next week to visit the villages on the Gunduck, but the detention of Soodeen at Patna renders it uncertain whether he will be able to go quite so soon.

A backslider restored.

I am happy to say, that during this month one individual, who was excluded from the church long ago for misconduct, has been received again, having professed repentance, and evinced for a considerable time such a spirit and conduct as encourage us to hope his profession is sincere. He is an old man, whose name, Teekadas, you may recollect having seen in our communications. He was formerly a fakeer, of the Seo-narayunee, a very licentious sect, but I trust he is now a true follower of Jesus, though no one, considering the weakness of human nature, and the way in which so many years of his life were spent, could wonder that he should find a great struggle with former habits in adopting the pure principles of the gospel, and that during the struggle he should experience a temporary fall.

Our inquirers all continue in that character, and none of them, so far as I am aware, has acted inconsistently with it, although, from reasons varying in the several cases, prudence dictates our not complying just yet with their eager desire to be united with the church.

Translations.

When brother Leslie had completed his translation of the Gospels and Acts, interleaved copies were sent to many of the brethren for their remarks to be made. I went regularly through my copy, marking every

place where I thought any alteration was requisite. Brother Leslie has now requested me to go through the remainder of the New Testament in the same way, and I have commenced with the Romans. I hope to tell you in my next that my "Barth" is finished, and I intend (p.v.) to beg your kind acceptance of a copy to be placed in the Mission Library.

I hope, if spared, to go forward, in conjunction with Mr. J. Christian, who revised "Barth" for me, in the same direction. We propose to translate "Serle's Christian Remembrancer" next, as fast as limited opportunity will allow, only in this case Mr. Christian is to be translator and I reviser.

ADDITIONAL BAPTISMS.

From the Oriental Baptist we glean the following particulars:—

Sagor. On the first sabbath in June, two young men were baptized at this station on a profession of their repentance towards God, and faith in our Lord Jesus Christ. The newly baptized are scholars in the sabbath school.

Muttra. The Rev. T. Phillips was privileged to immerse, on a profession of faith in the Lord Jesus Christ, his first convert at Muttra, on Sabbath the 8th July. May many be soon induced to follow this good example.

Jessore. Eighteen converts were immersed on a profession of their faith in the Lord Jesus Christ, at Sâteriyâ in Jessore, on Lord's day, the 1st July. The season was peculiarly interesting.

Narsigdarchoke, a station to the south of Calcutta; a native brother was baptized here by the Rev. Mr. Lewis, on the third sabbath of July.

AFRICA.

BIMBIA.

From a recent letter from Mr. NEWBEGIN to S. M. Peto, Esq., we learn a few additional particulars relative to the sufferings of the persecuted Inangge, whose affecting history was given in the last Herald. Her brother sent a message with her to King Bell, that he must not send her back. After travelling all night, exposed to the rain, she reached Cameroons the next day, benumbed with cold. She was not at first treated harshly, but sent among Bell's women. On the evening of next day she was brought to the great house by three women, where she was subjected to the violent assaults of King Bell.

He thought he could now command her at his will. But whenever he has sent for her, she has refused to go near him. He has shut her up in a miserable hut, and would not allow any of our friends admission. He declares that he will smoke her eyes (I use his own words) until she consents. God grant that may never be! He says, that if she holds out long, he will sell her as a slave to a distant country, a thing which has already happened. But the man is pursuing this line of conduct because she has become a Chris-

tian, and he has admitted as much. His own son advised him to return her; but he will not, because the missionary has "spoiled her head." How it will end we know not. We shall try to prevent her being sold as a slave; but if the persecution continue, the probability is she will sink under it, for she has a tender constitution. May God give her grace to stand firm in her time of trouble! Persecution is about to be fierce. We may yet suffer from the rage of the heathen, but we fear not. Remember us at the mercy-seat.

WEST INDIES.

HAITI.

We have been favoured, from a private source, with the following extract from a letter lately received from Mr. WEBLEY. His trials are many, and the unsettled

state of the island throws great obstacles in the way of missionary labour. Amidst many personal afflictions and sufferings, our dear brother continues to toil on, and will, we doubt not, eventually reap the harvest for which he has sown. It would greatly gratify the Committee, and strengthen his hands, could another labourer be sent forth to his aid. Let prayer arise to the Lord of the harvest for this.

You are doubtless familiar with the blood-thirsty scenes that transpired here during the greater part of last year. You have perhaps heard subsequently of the march of the president of Haiti against the Spanish part of the island, which is a distinct republic, and governed by a different president. You have perhaps heard, too, of the splendid failure by which that enterprise was characterized, and of the four thousand that have perished through fatigue, and famine, and the sword. For nearly six months past we have been suffering the ravages of extreme want. Native produce and foreign supplies have alike failed, and an awful famine stalks abroad. We ourselves have great difficulty in obtaining provisions, both from the extravagant price at which they are sold, and from the great lack there is of every thing eatable. But besides all this, my dear wife has enjoyed very poor health almost ever since I have been here. Miss Clark, too, an assistant in our school, is frequently ill, and my own health is fast failing under the pressure of mental anxiety and of bodily exertion. The people too, although the hand of God presses very heavily upon them, are still profoundly indifferent in respect to eternal things, and I sometimes almost despair of success amongst them. However, our little Christian band of nearly twenty, that by the grace of God I have been instrumental in gathering together and of forming into a church, remains faithful.

JAMAICA.

We have been favoured with the following interesting and important extract from a letter recently received from the Rev. J. CLARK, of BROWN'S TOWN. The state of religion in the parish of St. Ann's, and the means of grace supplied, and the numbers of the population attending them, very much exceed similar statistics in the civic or rural districts of this country. The severe trials of our brethren, however, require our sympathy and prayers, while we cannot but regret, that uncontrollable events have thrown a shade over the prosperity of the churches in Jamaica, and apparently jeopardized their existence. May these trials only burnish into brighter lustre the gold that has become dim!

I am inclined to think that a worse opinion is formed at home of our religious condition than we deserve. It is true that we have enough to mourn over; still we are not left without comfort or hope.

If we compare our state with what it was seven years since, we are ready to exclaim, "How has the gold become dim, and the fine gold changed!" Then thousands were crowding to us to inquire, "What must we do to be saved?" We had few to exclude from our fellowship. Iniquity seemed to be paralyzed, or to hide from the observation of men. Now sin abounds again, exclusions are numerous, and few comparatively are awakened to concern about their soul's salvation. Still I doubt whether religion is in a more depressed condition than it appears to be in other places. Some persons, who have had an opportunity of comparing the state of our churches with those of England and America, say that the advantage is on our side. Never were our congregations larger, while our churches are

in peace, and are favoured with some additions to their numbers.

I have just been inquiring into the religious statistics of the parish of St. Ann, the results of which may interest you. The parish is larger than the island of Barbadoes, and nearly the size of your county of Middlesex. It contains a population of about 30,000, for whose religious instruction there are thirteen missionaries of the Baptist, Wesleyan, and London societies, and six clergymen of the Church of England. There are twelve baptist chapels, ten Wesleyan, two Independent, and six of the Church of England; thirty in all, or one for every thousand of the population, and furnishing accommodation for about 18,000 persons. The average attendance at these places of worship is reckoned at 12,000 at the least, to which must be added 6000 for those detained at home from sickness and other causes, so that 18,000 may be fairly set down as regular or occasional attendants on the means of grace. We must allow, in ad-

dium to these, I presume, 6000 for young children and aged persons, who cannot attend at all, which will leave 6000 of our population as neglecters of public worship, and I fear openly irreligious persons.

Out of the 18,000 attendants at the various churches and chapels, about 7500, or one fourth of the whole population, make a profession of religion.

I am far from saying that all who profess religion are really possessors of it. But when it is remembered that little more than twenty years ago nearly the whole population of the parish were in a state of heathenism, utterly ignorant of the way of salvation by Jesus Christ; that seventeen years ago the work of evangelization, which had been recently commenced, was interrupted by persecution, and

one, if not both of the missionaries (for there were only two, one Wesleyan and one Baptist), were driven away, and every chapel burnt or pulled down by the persecutors; and having witnessed the mighty change which has been wrought amongst the people during the last fourteen years, I cannot help exclaiming, with heartfelt gratitude, "What hath God wrought!"

Were it not for the poverty which has smitten us, and which prevents the employment of the necessary agency, I should hope to see our churches flourish again; and even now I do not despair. God will not leave us. He can, and I believe he will, bless us again by pouring out his Spirit upon us, and reviving his work.

HOME PROCEEDINGS.

It is with great regret that we announce, that in consequence of the serious illness of his wife, Captain MILBOURNE has been obliged to resign the command of the "Dove," and to return to this country, on his way to Jamaica. He met the Committee, September 18th, and stated that while he was perfectly willing to fulfil his engagement with them, and return to Africa to navigate the "Dove," if necessary, he would prefer finally to terminate it. On which it was resolved, "That the Committee sympathise with Captain Milbourne in the relative affliction which has necessitated his return from Africa, and that they, under the circumstances, accede to his wishes."

Captain Milbourne sailed for Jamaica on Tuesday, October 16th. We sincerely hope he may have a prosperous voyage, and that Mrs. Milbourne's health may speedily be restored. The mission in Africa has sustained a severe loss in the removal of one whose piety, fidelity, and zeal, have endeared him to his colleagues in the work. Arrangements for the management of the "Dove" have been made by the brethren on the spot, which there is every reason to expect will be satisfactory.

YOUNG MEN'S AUXILIARY TO THE MISSION.

The Annual Meeting of the members and friends of this important and interesting auxiliary was held in the Library of the Mission House, on Tuesday, October 9th, G. T. Kemp, Esq., in the chair. Appropriate resolutions were moved and seconded by Revs. R. W. Overbury, F. Trestrail, J. Curwen, J. Bigwood, J. H. Hinton, and M. Olney. There was a large attendance, and we hope the efforts of our young friends to diffuse the missionary spirit among the children in our Sunday schools, their teachers, and their parents, may be eminently successful. Already there has been some good fruit gathered.

This is not a *separate organization* for raising funds, but simply an auxiliary, sanctioned by the Committee, acting in concert with them, in frequent communication with the secretaries, and seeking to aid the funds of the Society by extending and deepening the missionary spirit among the young—a class of persons

extremely difficult to work upon ordinarily, but easily accessible, we think, to those of similar tastes, sympathies, and age, and of earnest decided piety.

The following extracts from the Report will be read with interest.

The Association, whose first anniversary we have now met to celebrate, was called into existence by a few Sunday school teachers of this metropolis, who feeling a deep interest in Christian missions, were desirous that some organization should be effected to diffuse amongst Sunday school teachers, Sunday school children, and through them, the parents of the children, such information as would be calculated to awaken their interest and sympathy on behalf of the heathen. It was, therefore, resolved, in humble dependence on Divine assistance, to form the "Young Men's Missionary Association," with the view of inculcating that zeal and Christian devotedness so characteristic in the founders of modern missions.

While the labours of the Committee during the past year have been much occupied in obtaining information, devising plans, and preparing for future efforts, they cannot review that portion of time without feelings of devout thankfulness to God for the success that has crowned their humble exertions.

Being desirous to interest young men and Sunday school teachers in the Association, and believing that a more vivid impression of the wants of the world was needed, they sought, by means of lectures, to disseminate information calculated to deepen the missionary spirit in those who attended their delivery; and it is with pleasure they report the general good attendance at the first course of lectures, which were delivered by Revs. C. M. Birrell, F. A. Cox, D.D., LL.D., Joseph Angus, M.A., F.R.A.S., John Aldis, John Branch, and Francis Tucker, B.A., to all of whom they would tender grateful thanks for their kind and gratuitous services. It is hoped the second course will be as numerous attended, and prove a lasting blessing to the cause of Christ.

The reading room is furnished with papers and religious literature, both European and American, not obtainable at other institutions. The library is well selected (containing about 2500 volumes), and is accessible to members upon certain conditions. The primary object of this department is to enable young men to furnish their own minds with missionary literature, and so to acquire information suited

to prepare them for the delivery of addresses in sabbath schools and at juvenile missionary meetings.

The importance of some well defined plan of operation, in connexion with juvenile efforts, has long been felt. The attention of the Committee was early called to this matter, and after careful consideration, they resolved to issue a circular containing suggestions for the formation and management of juvenile auxiliaries. This they have done, and have forwarded a copy of such circular to each Baptist minister and superintendent of Baptist Sunday schools throughout the kingdom, with the hope that the friends of the cause may more clearly see the great importance of interesting young people in Christian missions.

They have also, through the secretaries of the Society, written to the missionaries for an account of all the schools under their superintendence. When such return is complete, it is the wish of the Committee to make it a ground of appeal to the Sunday school teachers and Sunday school children of the denomination.

A museum has been commenced (which will be the property of the Baptist Missionary Society), to which the Committee hope to receive donations from friends throughout the country, as well as from missionaries in foreign parts.

The Committee, in conclusion, would desire to express their obligation to the Committee of the Baptist Missionary Society for their kind co-operation during the past year.

They aim to diffuse missionary information, to deepen and perpetuate a true love to Christ and his cause, and to extend the Redeemer's kingdom. While pursuing their labours during the past year, one of their number, Mr. Samuel Nicholson, has been removed by the late pestilence. This visitation, the Committee feel, calls loudly upon them, and all young men, to consecrate themselves with renewed vigour to the service of God; and they would earnestly entreat the prayers of their brethren, that God would bless the Association, and raise up, qualify, and send forth young men to labour in the missionary field, that the "desert may soon rejoice and blossom as the rose."

YOUNG MEN'S MISSIONARY ASSOCIATION.

In consequence of an engagement in the north of England and Scotland, the Rev. Frederick Trestrail will not be able to deliver the second lecture in the Mission Library, on Wednesday evening, November 21st; his place will be kindly supplied by Rev. JOHN ALDIS, of Maze Pond. Subject: "Ireland, its Malady and Cure."

The Monthly Missionary Prayer Meeting of the Association will be held in the Mission House, on Wednesday evening, November 28th, to commence at eight o'clock. Young men are entreated to attend.

WHY IS IT THAT THE MAJORITY OF OUR YOUNG MEN STAND ALOOF FROM THE MISSION?

This is surely an interesting inquiry, and at the present juncture a most important one. That they do so stand aloof will not be disputed by any one who has read the annual reports, visited the auxiliaries, or attended missionary meetings. And if it were otherwise, if the love, and the zeal, and the prayers of all our young friends had been consecrated to the mission cause, should we have had to mourn over the abandonment of fields ripe to the harvest, to sympathize with faithful missionaries languishing and almost desponding for lack of help; to behold, year by year, an ever recurring debt and crippled funds? Would not youthful energy and youthful enthusiasm have impressed their influence, powerfully, irresistibly, on every church, in every sabbath school, at every fireside? We fear it must be confessed that, with a few worthy exceptions, they are not thus consecrated, and therefore are not thus blessed.

If such is the fact, what are the causes and what the remedies? The causes are probably numerous and varied, yet perhaps four may serve as types of the remainder.

First. The missionary enterprise has lost the charm of novelty.

There was a time when the mission work was new, its perils untried, its success problematical; and therefore its proceedings were watched, by some at least, with eager interest. But now it is an oft-told tale; and the trials and the encouragements are supposed to be known to us all, and the whole subject is so simplified and systematized, that the romance and the excitement have disappeared. True, this ought not to interpose in the path of duty, and every child of God will strive against it, yet still our fallen nature is ever prone to prefer new paths and even new duties.

Secondly. Our missionaries are not personally known to our young men.

The names, indeed, of those honoured brethren who have been toiling for many years in the vineyard, are as familiar as household words in our churches, but that is all. Those who knew them on this side the ocean are now the fathers and the pastors; to the children their features and their voices, their gesture and their tones, are all unknown. And how great is the influence of these in winning sympathy and love, let those say who have watched the glowing eye and listened to the fervid tones of our beloved Knibb in some of his heart-stirring appeals to young men.

Thirdly. The claims of the mission are not sufficiently enforced, we fear, from the pulpits.

We would touch on this point with all delicacy and respect, but we shall surely not offend any of our beloved pastors when we assert that there are some churches who only hear of the mission on the recurrence of the anniversary services, and many where the allusions, though more frequent, are cold and formal, and without earnestness. In such cases it may excite regret, but hardly surprise, if the young feel actually as little interest as the pastor apparently does in the unaccustomed topic.

Fourthly. The mission is too frequently forgotten in our public devotions,

“Restraining prayer we cease to fight;”

and assuredly the enemy will triumph over us if we neglect a throne of grace. Yet if the pastor and the church habitually leave the mercy-seat without one prayer for the perishing heathen, for the toil-worn missionary, for his feeble, trembling converts, is it not probable that in the closet exercises of each member they will be equally overlooked and disregarded. And if not remembered then, how will they be likely to be cared for amidst the cares and distractions of daily life? The young men of such a church can hardly be expected to abound in missionary zeal.

But if these are amongst the causes, they themselves suggest the appropriate remedies.

1. Let all our public intercessions breathe a missionary spirit; let every prayer-meeting be in proper degree a missionary prayer-meeting; and young men might assemble themselves together at stated periods, as is the case with the association in London, for special prayer on behalf of the perishing heathen.

2. Let the duties of the young be clearly stated and faithfully enforced from the pulpit; let our Saviour's great commission be often dwelt upon; let the promises be fully and affectionately pointed out. Every church should recognize the truth, that to be a prosperous, it must be a missionary church.

3. Let intercourse with our missionaries be commenced and maintained by affectionate Christian correspondence. Let us make ourselves acquainted with their joys, their sorrows, their hopes, their fears; and though we cannot meet on earth, let our hearts be thus bound together in sympathy and love.

4. Let efforts be made to diffuse a more

THE MISSIONARY HERALD.



DENONATHI BOSE.—“I AM A CHRISTIAN,” p. 923.

TO THE MEMBERS AND CONTRIBUTORS OF THE BAPTIST
MISSIONARY SOCIETY.

DEAR BRETHREN,

AFRICA again needs your aid, sympathies, and prayers. Trials of a most afflictive kind, though not without many alleviations, have befallen your mission. Many as were the proofs of the Divine blessing that seemed to sanction its commencement, and have marked its continuance, it has had from the first to struggle with the fatalities of an African clime. Again and again has the mission band been weakened by disease and death. And now we have to lament, from this cause, the announced return to England of our brethren Merrick and Yarnold.

Of the seven missionaries who in 1844 were toiling in this field, two only remain. Clarke and Prince have been constrained to give up the work through personal or domestic suffering. Alexander Fuller now enjoys the heavenly reward of his devotion to the cause of Christ. Sturgeon has entered into rest after a well wrought day of toil. And Merrick, worn down with disease and nigh unto death, in company with Yarnold, so recently sent to their help, is seeking restoration in the invigorating climate of England. Newbegin and Saker only are left of all the European brethren, to bear, emphatically, the heat and burden of the day. To these trials must be added, the return to Jamaica of some of those whose negro descent it was supposed would allow them to pass unscathed through the scorching heats of Africa. Only seven continue to aid our brethren. That aid is generally efficient and most valuable.

While, however, there is so much cause for grief and apprehension, at the same time there is much more to encourage you not to relax in your exertions and your prayers, and in our judgment to render it the duty of the churches and disciples of Christ to strengthen the weakened band, and with renewed energy carry on the work of the Lord.

“It is a field the Lord has blessed.” Concurrent with these trials have been the marks of Divine approbation. The auspicious formation of the mission cannot yet have escaped recollection. You can remember the intense feelings of pleasure, the universal acclamations of joy, and the fervent prayers, that accompanied the announcement of your Committee’s resolve to convey to the shores of Africa that same gospel of the blessed God, which had been so signally successful, through the mercy of the Most High, among the banished and enslaved ones of that dark land, in the islands of the West. Shortly after the exploratory landing of our brethren, Clarke and Prince, in Fernando Po, they were called to witness the tear of penitence, and to rejoice over some of the children of Ham turning to the Lord. Within less than five years of that memorable visit, the church at Clarence consisted of 79 members, 210 inquirers, 350 Sunday scholars, 100 day scholars, and an average congregation of 450 persons. The sum of £250 had been contributed towards the erection of a house for worship. Stations were also formed at Bimbia, Cameroons, and Old Calabar. Translations, and preaching in the native language, were carried on by our brother Merrick, and inquirers from among the degraded Isibus turned their gaze towards the rising Sun of righteousness.

The year 1846 was the first year of sorrow and trial. Mr. Thompson and Mr. Sturgeon were called to their reward. Four of the Jamaica teachers returned; and the health of all was more or less affected. For a time the mission at Clarence seemed drawing near to its extinction, from the threatened expulsion of our brethren from the island by the government of Spain. “The constitution of

Spain forbade the promulgation of Protestantism," or the word of God. Yet, as if to afford us encouragement to abide faithful, the work of the Lord was not stayed; seven persons made confession of the name of Christ, and were added to the church. Bimbia and its one hundred and forty villages, were opened to the gospel. Houses and school-rooms were erected, not only without interruption, but with the glad consent of the native rulers. A translation of the first two gospels in Isubu was ready for the press, and the first native convert on the continent was baptized. And not among the least of the tokens of Divine favour attending the exertions and presence of the missionaries, at every station slave-dealing, by consent of the chiefs, was entirely abolished.

The return, a few weeks ago, of Captain and Mrs. Milbourne, who in the early part of the year sailed for Fernando Po with Mr. and Mrs. Newbegin, Mrs. Saker, and Mr. and Mrs. Yarnold, left the mission in the hands of Messrs. Merrick, Saker, Newbegin, and Yarnold.

Painful personal or relative afflictions have constrained the first and last of these brethren, with their families, to turn their faces homewards. In the hope of recruiting his exhausted strength, Mr. Merrick and his family, about the middle of July, passed over for a few weeks to Clarence, giving at the same time the opportunity of a health-seeking voyage in the "Dove" to Mr. and Mrs. Saker and Miss Vitou. On their return from the Gaboon, "we found," says Mr. Saker, "brother Merrick very ill. He sank soon after we sailed. He preached but once during my absence. A surgeon of H. M. S. vessel had been called in, who gave no hope of recovery here: nothing less than a voyage to Europe was thought of. This he had decided to undertake as soon as arrangements could be made. This is a severe stroke. The next was expected. That night the dear suffering babe of brother Merrick was relieved by death."

Thus, dear brethren, the mission strength has been paralyzed. "I need hardly tell you," says our dear brother Merrick, "that leaving Africa, at a time when God is manifestly blessing my labours, is a great calamity: to me—a burden greater than I can bear." At the very time that this mysterious Providence lays aside the workman, is the seed he has sown springing up, as the affecting narratives of Fanny Watson and Inangge so lately testify; and in the midst of these afflictive occurrences, were three converts to Christ, at Clarence, baptized into his name. Thus, severe as are these trials, yet are they accompanied by such displays of the saving grace of God, that we are led to the conclusion, that it is his will, notwithstanding these discouragements, that we press forward in a cause, which, as such, he so manifestly crowns with tokens of his favour.

And now, dear brethren, we turn to you. We ask you, in the name of our Lord and Master, to sustain us. We need both the men, and the means to send them forth. Will the churches of Christ present both the offering and the fire?

We want the men. Men who, from love to the Redeemer, will face the dangers, the fiery trials, the sicknesses, the tribulations which will befall them, with patience, meekness, and unshrinking fortitude. Men, whom no suffering will dismay, no peril affright, no discouragement thrust down into the dungeons of despair. If you have them not, then let prayer, much prayer, fervent prayer, arise before the altar of God, that the Lord will "send forth labourers into his harvest," for "truly, the harvest is great, but the labourers are few."

But if the men be given in answer to your prayers, *We want the means to send them forth.* The demands upon your present funds are more than enough to absorb the whole, and leave nothing behind for an emergency like that which now appeals to you. Must we, then, relinquish this "husbandry" of the Lord? Surely not. It was not lightly that your Committee entered, at your bidding,

upon this work. If the cost was great you generously and nobly met that cost. In a manner almost unprecedented, every kind of gift, the nail, the vestment, the corn, was cast in profusion into the treasury. The first band went forth laden with innumerable proofs of your deep interest and anxious care. And now that the need again appears, shall there not be a display of the like generous impulse, and the same willingness to forward the building of the sanctuary of the Lord?

Brethren, we wait for your response. Your reply will indicate the will of God in this matter. With much prayer and deliberation your Committee have come to the conclusion that they *ought* to go forward. Without your aid they cannot. Will you, brethren, sanction their resolve, and with heart and hand bid them "God speed?"

Signed, on behalf of the Committee, FRED. TRESTRAIL,
EDWD. B. UNDERHILL, } *Secretaries.*

INDIA.

INTALLY.

At various times the Herald has contained interesting notices of the Benevolent Institution at this station, which has been for so long a time under the superintendence of Mr. GEORGE PEARCE. His educational efforts have in several cases been crowned with the divine blessing, and some of the youth there instructed have become confessors of the name of Jesus. In a letter to the treasurer, W. B. Gurney, Esq., of the date of September 5, 1849, Mr. PEARCE details the following very interesting account of a boy's conversion, and his firm and decided resolution to be a disciple of Christ.

You are aware that there is at Intally a school for the education of Hindoo youth, called the "Christian Institution." Here, in connexion with various branches of general knowledge, scriptural instruction is daily and sedulously imparted. 'Tis a pleasing proof of the diminution of prejudice among the natives, in regard to the Christian religion, that the majority of the pupils, from the eldest to the youngest, come voluntarily to our morning service for prayer on Saturdays, and always behave with the utmost decorum. Some of them join in the singing of the hymns. On these occasions I often embrace the opportunity to speak to the Hindoo youth, particularly on the subject of salvation.

Denonath Bose.

Among the pupils of this school is one named Denonath Bose. He is a Kaist by caste, which is the next to the Brahmins. His father is a shopkeeper, a common employment of this kind of Hindoos. Being related to one of our native preachers at Intally, and having received from him the promise of some pecuniary assistance, the father came and settled here about three years ago. He brought with him his eldest son, at the time a lad eleven or twelve years of age, who soon after commenced attending the Christian Institution.

At this time the boy had no impressions of a favourable nature towards Christian truth, nor probably any knowledge of it. At first he attracted no special notice, except that he was naturally intelligent and quick, and also very diligent in his studies.

Disputes with his teachers.

During the second year, when he began to apprehend something of bible truth, he showed some forwardness in disputing with his teacher against it, which is not to be wondered at, for his parents and connexions are zealous adherents to all the current dogmas and superstitious practices of Hindooism; he had therefore lacked neither instruction nor example in respect to it, and was probably as zealous for it as any boys may be supposed to be at his age. At this time he often accompanied his parents to the idol temples, to offer sacrifices,

His father's watchfulness.

Knowing the character of the Intally school, his father kept a jealous eye upon his son, lest he should imbibe the Christian doctrine therein taught, and often warned him against it, and cautioned him to be on his guard; and some time after, having his fears awakened in consequence of the lad beginning to visit his Christian uncle more frequently than

usual, he sent him away into the country for several months to their family home. He was obliged, however, eventually to recal him, as he wanted his services in his shop, and because his education was now quite in abeyance; and on his return he sent him to school again as before, but with this special request to his Christian relative, that he would do nothing to make his son a Christian.

Fatalism.

It may be asked, having these fears why did he send his son to the Intally school again? The answer is, that there is no other English school near, and that the desire of the Hindoo population for their children to learn English is so great that they will run all risks rather than that they should not learn. They are, moreover, great fatalists, and therefore argue something like this: "If my son is to be a Christian, he will be so, even if I keep him at home; and if he is not to be one, he will not be, whatever pains the sahibs may take to make him one." Nevertheless they do not abate their warnings and cautions to their children on going to school.

First impressions.

On the return of Denonath to school, he soon advanced into one of the classes (of which there are three) that daily read the scriptures with Mr. Chill, the master. It is Mr. Chill's practice to comment much on the portion of scripture which is read, and an hour is occupied in this exercise, much to the advantage of the scholars. It was from this period that the youth began to feel some interest in the truths of revelation, and his knowledge of them, in consequence, rapidly increased. He also soon afterwards began to relax in his attention to the rules of caste, and would go to his uncle's house, and secretly eat rice when he felt hungry.

Idolatry.

The time now drew nigh when the truths of the gospel were to make a more serious impression upon his mind than he had yet been sensible of. At the close of last March, or the beginning of April, occurred the celebration of the Churruck, or the Swinging festival—the most disgusting to a sensible and feeling mind of all the Hindoo festivals. On this occasion devotees, under the influence of opium and other drugs, proceed to the shrine of the goddess Kalee, where they pierce their bodies with iron rods in several places, and with hair clotted with mud, and their faces and bodies besmeared with ashes, they perambulate the streets of the city, dancing and making all kinds of gestures, like madmen, accompanied with a large crowd of people and bands of horrid music—a sight indeed more fit for the infernal world than for the abodes of rational and moral beings.]

Denonath's convictions.

Although Denonath had witnessed these scenes often before, it was not till the last exhibition of them that his mind turned from them with pain and disgust. The conviction then came home strong to his soul, that these atrocities could form no part of true religion, as he had been taught to believe. He felt that they must have originated with wicked men or wicked spirits. He felt ashamed, too, that he had ever felt any delight in them, and pitied his countrymen, who now appeared to him to be the subjects of sad delusion. Anon these thoughts and feelings were followed by the remembrance of the divine truths he had been taught at school, and instantly he felt that the God of the bible was the only true and living God, and Jesus Christ his Son and only Saviour. Now he felt his own sinfulness, and particularly his danger of perishing eternally, if he remained an idolater, or among idolaters, and the desire to become a Christian took instant and full possession of his heart.

Denonath prays—his decision.

Impelled by these feelings, for the first time he knelt down in his little chamber alone in the dead of the night, and prayed earnestly to Him, who had now, by his Spirit, revealed himself to his heart, and whose favour he now felt to be more than life itself. His bible now also became the companion of his leisure moments as often as he could evade the notice of his father, whose fears on his account do not appear at all to have abated. He wished now to attend our chapel services; but after doing so once or twice, his father strictly prohibited him from going again. His father's fears were further increased by his bearing towards some Brahmins who came one day into the shop. These people are always saluted by zealous Hindoos on meeting them, with folded hands, and the word "prunam," an act of worship. The father offered it as usual, but his son remained motionless and silent. At this his father rebuked him, and desired him to honour the Brahmins. Denonath replied, "I cannot do so any more, they are but men, and we may not worship any, but God only." At this reply his father expressed great anger, but did nothing more at the time. From this period he ceased altogether to worship Brahmins. This was an act of great decision for a Hindoo youth so young as he is.

Wishes to be a Christian.

About this time he came under my notice, or rather the change that was going on in his character. A marriage was being solemnized in the chapel, and I observed that this youth was one of the spectators on the occasion. When all was over, it happened that we came out of the chapel together. Pleased at seeing him there, I laid my hand upon his head, and

said, with a smile, "Well, Denonath, when you are married, will it be after the Hindoo or the Christian fashion?" "After the Christian, sir," said he. "Indeed," replied I, with some surprise, "I hope it may be so." It was only a week after this he came to me one day, and with much agitation said, "Sir, I have a great desire to be a Christian, and therefore I wish to be allowed to come to you for instruction half an hour every day before the school closes. I am so closely watched by my father, that I can come to you only in school hours." "But why do you wish to be a Christian!" "Oh, I feel that I am a great sinner, and that none but the Lord Jesus Christ can save me; and if I do not believe in him I must perish."

Receives further instruction.

Subsequent conversation with him convinced me that the youth was in earnest, I therefore joyfully complied with his request, and he came daily for instruction from this time; and every day's intercourse only increased my interest in him. What follows will show you what difficulties still attend both missionaries and converts in this country, in respect to the profession of the gospel, and that after fifty years labour. Denonath's intercourse with me greatly strengthened his desire to join the Christian flock here; but his youthful age, and the short period of our religious acquaintance, led me strongly to discourage the idea of quitting his father's abode.

His father interferes.

It seemed, however, desirable that he should, if possible, attend Christian worship, at least occasionally. He therefore came to chapel, but on his going home his father peremptorily forbade his going any more; and some neighbours, that were present at the time, threatened to beat him for having gone. He was, moreover, told that if he did not give up all intercourse with Christians, he should be sent back to his country, and committed to the custody of his relations there. He abstained, therefore, from attending again at the chapel. The boys of the school, as before remarked, came into my house to worship on Saturday mornings, he therefore came with them as usual. His father found this out also, and prohibited him from coming again. Matters were now coming to a crisis, and he became very uneasy. On the following Friday he inquired what he should do on the morrow; whether attend worship with the school, or abstain. I advised him in the morning seriously and calmly to ask his father's permission to come to the Saturday morning worship. He did so three times, but his father held down his head and made no reply. He then took up his books, went to school, and afterwards to worship.

Joins the mission family.

What occurred that day I do not recol-

lect, but on the Monday following he came and said, with much feeling, "It is quite plain now that I cannot serve Christ while I remain among Hindoos and moreover, my father will, without doubt, send me very shortly into the country, do therefore give your permission for me to live among the Christians at once." The case was a very difficult one. He was not of age, according to Hindoo law; if he came, he might therefore be taken from us. Moreover, was it consistent with the duties which children owe their parents, that I should encourage him, or rather, give him leave to come among us? As to the first, in two or three cases recently the judges of the Supreme Court have set aside Hindoo law altogether, and decided the case as one of conscience, and by the evidence, afforded by a long interrogation, of the capacity of the youths to understand the comparative merits of the Hindoo and Christian systems; in respect to the second, the father was going beyond his authority in preventing his son from following Christ, seeing he was fully capable of understanding the gospel, and did, so far as I could judge, deeply feel his claims. See Matt. xix. 29, and other similar passages, which indeed the youth pointed out to me, to show it was proper for him to leave his father and come. The conclusion was, I gave him permission to come, and two days after, on the closing of the school for the day, he presented himself, saying, "I am now come, sir, to remain with you."

Interview with his father.

On the following morning early, the father, attended with a crowd of people, appeared at our gate, and cried bitterly for admission. I directed the gatekeeper (Durwan) to let him in, but not the crowd. On coming to me, he said, "Oh, sir, give me my son," and wept bitterly. I told him he should see his son, and sent some one to call him. The son came trembling. On seeing him, the father, weeping, said, "Oh, Denonath, why have you left me? Come home again." The boy said, "I have not forsaken you, but I wish to serve the true God, which you will not let me do at home. If I remain an idolater I shall perish. Do you, father, come with me, and then we both shall be happy." "Go with you," angrily said the father; "will you support me and the family?" "No," said the lad, "I cannot support you, but God will." "God will," said the father, with a sneer. "Will you go back with me, or not?" "No," replied the lad, "I cannot go back to Hindooism again." The father then left with much anger.

Interview with Brahmins, and Denonath's noble resolve.

About nine o'clock he came again, bringing with him several Brahmins, under

pretence of reasoning with the lad, but in reality with the design of carrying him off by force. I saw their design, and permitted them to see him in the house only. After railing at him very roughly, one of them said sneeringly, "Why how old is this new fangled religion?" "Eighteen hundred and forty-nine years," said the youth." "Eighteen hundred and forty-nine years! how is that? Why how long have the English possessed this country?" "Not quite 100 years," said the lad. "And how long have there been Christians here!" "Ever since the first Hindoo believed the gospel." Seeing that they could not get on in argument, they began to consult what to do. On this the lad said, "'Tis no use you attempting to bring me back. I tell you plainly I am a Christian, and will never turn to you again." Some one took hold of his hand to drag him out; but not being permitted to do that, they left in a rage, and gave him up as lost. We heard in the course of the day that they were about to apply to the magistrate, hut it came to nothing. The father, subsequently, made several feeble attempts to reclaim his son, but in vain.

This is now two months and a half ago. Since then the youth has gone on well, and last sabbath I had the pleasure of baptizing him in the name of the Lord Jesus. Could you see him, you would love him.

Remarks.

This is a long narrative; I am afraid it will tire you. I have written it because I am not aware that any thing of the kind has appeared in the Herald of late. It opens to young Christians at home the state of things which we have to contend with here. They will see how much labour and anxiety the missionary has to undergo to win a soul to Christ, and how much more converts here have to contend with, and to sacrifice, than young people generally at home have. All may learn, also, to sympathise with missionaries in their arduous work. The battle yet rages, in all its fierceness, and hitherto there are few signs of yielding on the part of the enemy; but it is the Lord's, and he will prevail. The idols must perish, the temples must be destroyed; the Brahmins must be abased; caste must be annihilated. "*This is the victory which overcometh the world, even our faith.*" Let not the church at home faint.

JESSORE.

In the September number of the *Oriental Baptist* we find a long and interesting account of some recent baptisms by our successful missionary brother, Mr. PARRY, who is settled in the above locality. Its appearance in the pages of the Herald will, we are sure, gladden the hearts of the Lord's people, and lead them to the expression of their devout gratitude that the name of Christ is thus glorified among the heathen. Let them likewise pray the Lord of the harvest to send forth more labourers into these fields already ripe, and gleaming with the brightness of maturity.

Triumphs of the Gospel.

Sátberiyá, July 3rd, 1849. Last Lord's day I baptized eighteen disciples who had been seeking the Lord for some months previously. We have had good evidence of the sincerity of their faith in the gospel, and hope that they will continue steadfast in their profession of Christianity. Most of them were zealous Mohammedans before they paid any attention to the gospel, and some even evinced a hatred and opposition towards it. But by the grace of God they began about six months ago to attend upon the public means of grace, and requested the two native preachers of this place to visit them in their respective houses for the purpose of instructing them. By the above means the Holy Spirit enlightened the said converts, and the good seed sown in their hearts began to yield fruit in their faith and repentance. The following circumstances relative to some of the converts, being interesting, I hope will prove acceptable to those who are seeking for the extension of our Lord's kingdom in India.

Kuriyá and his wife.

They heard the gospel when I first visited this village some eight years ago. About three years ago, Wáris, one of the native preachers, visited them, and having retired to pray in secret, Kuriyá, his brother-in-law, noticed it, and when he had concluded his devotion, asked Wáris to pray with his voice; he did so, and through the Lord's blessing it made such an impression upon him that he declared that henceforth he would give up his numáz, and would begin to pray as Wáris did. Ever since he has conscientiously prayed in secret, and endeavoured to convince his Mohammedan neighbours that the religion of the Qurán was invented by Mohammed, a false prophet, and that Christianity was a divine religion, and the followers of it would obtain salvation through Jesus Christ the Son of God. But his fear of man, and the sacrifice he would have to make of the friendship of the world, hindered him for some years from coming to the decision of making a public profession of his faith in the gospel.

He is a weaver, and in comfortable circumstances, and can read the scriptures in Bengali.

Kodai.

He heard the gospel about five or six years ago from me, when I was preaching in the Sâtberiyá market, and he felt a desire to follow the true way. When his relatives and friends, and his zamindár heard of his intention, they did their best by persuasion and threats to hinder him from embracing Christianity. His fear got the better of his conviction, and he for some time gave up the good resolution he had formed of becoming a follower of Jesus Christ; notwithstanding he continued to entertain the hope of making a public profession of the gospel at some future time. About eight months ago he commenced attending on the public means of grace, and began to observe the Lord's day, and to pray in secret. Ever since he has been walking consistently without wavering. We hope he has been truly converted by the Holy Spirit, and will never turn back.

Par, his brother Jámir, and mother.

About eight months ago they began to be concerned about their salvation, and finding that the Qurán revealed no way of deliverance from the punishment of sin, and that in the gospel God had provided for the redemption of sinners through the sacrifice of His beloved and only Son, Par, who is the head of the family, resolved to embrace Christianity, and visited Ali Muhammad, the Native preacher, who is a relative, and requested to be instructed, and commenced attending worship. He and the two others, members of his family, met with much opposition from their relatives and friends in their endeavours to follow the Lord; but they persevered in the good course in which the Lord had led them, until, to the praise and glory of His name, they dedicated themselves to Him in baptism.

Amir.

About a year ago, a native Christian chaukidár used to visit Amir frequently, and endeavoured to teach him the way of salvation. At first he did not pay any serious attention to his message, but after a short time he was awakened by the grace of God to seek for the salvation of his soul, and about six or seven months ago he gave up Rozá and Numáz, and began attending worship, and observing the Lord's day.

Kánái Fakír and his wife.

The former became a professional beggar about eight years ago, and was much respected by the Mohammedans; He often had opportunities of hearing the gospel, but did not think it worth his while to listen to it. About a year ago he felt a desire to attend to the

gospel message, and availed himself of every opportunity of listening to it, and about six months ago he relinquished the observance of all the Mohammadan rites and ceremonies, and began to attend the public means of grace, to pray in secret, and to keep the Lord's day in a holy manner. He instructed his wife, and she also attended worship with him. Before his conversion he was hostile to the gospel and native Christians. Behold the grace of God displayed towards a blind, hardened, bigoted, and old sinner, who now loves Jesus, his worship, and his people. I visited him yesterday, and had worship in his little hut. Both of the converts above alluded to appear to be sincere and happy believers.

More converts.

Please God I hope to baptize four converts on the approaching Lord's day. Two of them underwent a searching examination last Saturday, and we were glad to find that they possessed a good knowledge of the gospel plan of salvation. A large number of Mohammadians of this place and the adjacent villages are favourably disposed towards the gospel, and would come forward to express their desire to embrace Christianity, but are afraid to take up their cross and follow the Lord. We hope and pray that the grace of God will effect their deliverance, and that ere long we shall find many seeking after salvation.

The chapel.

The chapel which I commenced building some months ago, has not been finished, but I hope in the course of a month it will be so, and the congregation of the Sâtberiyá church will have a comfortable place of worship. I am at present living in the chapel, but the mud walls and kachchá floor are rather damp, which will prevent my remaining so long as I intended. Travelling is very inconvenient in these parts in the rainy season, owing to the bad state of the kachchá roads. I am obliged to keep a set of páلكi bearers to go about the villages.

The converts from among Mohammedans.

Three or four Tántis and Káyasthas are desirous of embracing Christianity, but the fear of losing caste keeps them back. It is remarkable that not a single Hindu has been converted in these parts. There are at present nearly sixty members in full communion belonging to the Sâtberiyá church, who were previously Mohammedans. It appears that God will glorify himself chiefly in these parts by displaying his grace towards Mohammedans, who are considered, I believe, generally to be more averse to the gospel than Hindus. The latter are bound with a much stronger chain of caste than the former, which makes it more difficult for a Hindu to attend on the public means of grace. If a poor idolater is found frequenting the place of God's worship,

his friends threaten immediately to put him out of caste. Such is not the case with Mohammadians, and therefore they enjoy the privilege of receiving religious instruction, of which the poor Hindu is destitute, owing to the strong prejudice of caste.

More baptisms.

August 2nd, 1849. On the second sabbath of July last I had the pleasure of baptizing two converts from Mohammadanism in the village of Hálampur, which is situated to the east of Sâtberiyá, and nearly a mile distant from it. I was glad to find a large number of Hindus and Mohammadians collected near the waterside to witness the ceremony. Many of them had never seen the administration of the ordinance of baptism, and their curiosity was gratified, but I hope the sight of it made some serious impression on many of the spectators. I addressed them for nearly an hour before leading the converts into the water. I was much pleased to observe my auditors seriously attentive, and I hope that some of them ere long will turn to the Lord. An European gentleman from the Trimony Sugar Factory attended on the occasion, and he seemed to take an interest in the matter, as he holds Baptist principles.

The converts—Prospects.

With regard to the converts, suffice to say, that we hope that they are sincere, and by the grace of God will honour their profession. Several months previously their walk and conversation had been consistent, which affords us an evidence that they will continue to do so, and to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. I expect to baptize four believers in this place (D.V.) on the ensuing sabbath. Thus we are encouraged by the success the Lord is graciously granting us. Of late I have had constant applications at my house for the scriptures, and I have liberally supplied the applicants with the word of God, with my prayer that its contents may be blessed to the conversion of the recipients. On such occasions I have availed myself of the opportunity of addressing a few words for the good of the souls of those who have sought for the scriptures. All the applicants confessed that their shástras were erroneous and delusive. The Puránas, &c., are fast falling into disrepute amongst the Hindus. The time is coming when all who can read will seek for the bible, and I fear we shall not be able to supply the demand. Let us hope, however, that the Lord will provide.

RETRENCHMENT.

Under this head we propose to bring together a few passages from the letters of our missionaries, on whom the announcement of the necessity of retrenchment has produced a most discouraging effect. The long continued decline in our funds rendered this course imperative; and although there are some encouraging symptoms of improvement, yet it is not enough to enable the Committee to write these brethren and say "Go forward." We lay these heartrending epistles before our readers with the deepest grief, yet not without the hope that they may lead the followers of Christ to a renewed consecration of themselves and their all to God, that the work of grace and the salvation of the perishing be not hindered. Brethren, listen to the cry that reaches you from lands of pagan darkness and deepest wretchedness. Be mindful of your Lord's command, "Go ye into all the world, and preach the gospel to every creature."

Our brother THOMAS, of Calcutta, under date of September 7th, thus writes:—

The determination of the Committee to reduce the expenditure from £7000 to £5700, is really heartrending, and will cause consternation throughout the mission, and make many hands to hang down; and will be regarded as merely the beginning of the end.

How to bring down the expenditure to any thing like the sum you mention I cannot conceive.

A few weeks ago I made out a list of stations and agents, appending to each, as nearly as I could, the amount which would have to be paid by the agents per mensem. The statement is not perhaps quite correct; at all events I must go over the items again.

The total exhibited by the statement is rather more than 5500 rupees per mensem, equal to 66,000 [£6600] for the year, without allowance for extras. How to reduce the monthly payments even to 5000 rupees, I am at a loss; the subject, however, will have the earnest consideration of the brethren. I hope that providence will somehow appear in our favour, so that the awful reduction your letter calls for will not be necessary, at least to its full extent. We want, and have long been calling out for, more help, and now to be told that none can be given, and that the aid hitherto afforded must be reduced is extremely distressing.

From Delhi, Mr. THOMPSON, under date of September 6th, thus addresses the Secretary:—

It is with deep grief I sit down to reply to your letter and the Committee's resolution on the subject of reduction. From the time the Society withdrew their support of my Christian readers, now some years, I felt it quite necessary to retain their assistance, and took their support on myself. About the same time, the expenses attending my missionary journeys were also withheld, and believing that such distant visits from home were eminently calculated to do good towards the diffusion of the gospel and the distribution of God's word, I availed myself of the contributions of G. Edmonstone, Esq. (now in England), and was happy in being able to continue them without the usual cost to the Society. Mr. Edmonstone has since left India, and the travelling charges to Hurdwar this year had to be met by myself. Another journey must (D.V.) shortly be undertaken, if the usual amount of annual labour is to be performed, in the hope of doing good, and the expense must be borne by myself. Ever since my union with the Society in 1812, all such expenses were met by themselves, even when I travelled for three or four months together. I have, besides, to supply our worship with lights, which, under no circumstances, have I charged the Society with, being too happy to bear their cost, and have long paid a watchman, or chokeydar, for guarding the chapel and its furniture, and

still pay for its occasional repairs, when injury is sustained by the rains. In all the charges above enumerated, and by other incidental expenses, I have relieved, and still continue to relieve, the Society of about 374 rupees a year, which was always borne by themselves (the charge for lights and chokeydar excepted), and now I meet them. The Society are put to no expense for house-rent, nor has any aid been solicited for my station chapel. All the expense the Society are put to at this station is for my salary, for the support of myself and family, for which, with heartfelt gratitude to the great Head of the church who sent me into the field thirty-seven years ago, I feel exceedingly thankful to the Society. After paying all expenses we have not, at times, literally and truly one rupee left, and I am sure you will believe me when I say, that before the end of the month we have at times to borrow five or six rupees for current expenses. No part of our pay have we or do we lay by; as a matter of course, all goes that comes, through the very economical management of Mrs. Thompson, who, besides paying servants (a heavy charge in India), providing food for the family, manages to clothe all in decent clothes, a suit or two now and then, half-a-dozen of any article of linen being out of the question, as impracticable with our means.

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efforts, a people for his praise; but these do not, cannot supply the place of a missionary brother, with whom you can take counsel, and who can share alike your toils and your sorrows. Far be it from me to complain. I hope, through strength communicated from on high, to pursue my labours, both English and native with vigour, until compelled to pause. My constitution has been much shattered, and you must not be surprised if, as the result of unceasing exertion and care in an Indian climate, I should ere many years have passed by, either fall into a premature grave, or be hurried away to seek renovation in a more genial clime. Believe me, I am perfectly ready to work alone amidst a population of nearly two millions of people—to preach in English twice a week—in the native tongue three or four times—to meet inquirers—visit the members of the church and congregation—attend the hospital—instruct our native agents—write hither and thither for the means of support, or labour *myself* in instructing a few boys (as I do now for two hours in early morning), so as to secure a sufficiency without appealing to the Committee for aid.

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The Bible Society has very kindly voted that a second edition of the Breton New Testament should be made, and I devote some time to the revision of the present version.

I have been for a long time in straits to know how to have an evangelist to meet the views of the Liverpool friends, and for a small salary. I could not write to Mr. Lacquet, as there was no prospect of means to pay his

travelling expenses and sixty francs per month salary, as the Liverpool Society has granted but £20 for this year, and promises only £15 for the next year. However, I trust the Lord has enabled us to find a very excellent young man that will answer our purpose. He is Dussauze, the colporteur that is now at L'Orient. As this matter is not decided, I will tell you more about it in my next letter.

HOME PROCEEDINGS.

Since our last publication, meetings in behalf of the Mission have been held at various places in Northumberland and Durham; Messrs. HINTON and TRÉSTRAIL of London attending as the deputation—at Birmingham, where the claims of the Society were advocated by Messrs. G. H. DAVIS of Bristol, BAYNES of Nottingham, and JOHN CLARKE—at Haverfordwest and places adjacent, where Messrs. CAREY and CLARKE were present—at Plymouth and its vicinity, and at Shouldham Street, London, the former attended by Mr. CLARKE, and the latter by E. B. UNDERHILL, Esq.

It is very gratifying to the Committee to be able to state, that these meetings were pervaded by an earnest and devout spirit. The deputations were received with the greatest cordiality, and their appeals were responded to with promptness and liberality. We would fain hope that the missionary spirit is still maintained in our churches, and is visibly on the increase. May it abound yet more and more!

It may be proper to state that the connexion which formerly subsisted between the Committee and Mr. BEDDY, late of Patna, is at an end—he is no longer an agent of the Society. Mr. Start, a Baptist brother, supporting missionaries on his own resources, has intimated his intention and wish to occupy that station; and the Calcutta brethren have recommended that Patna be no longer occupied by the Society. This recommendation has been adopted by the Committee, who have authorized the brethren in Calcutta to make such arrangements respecting the Society's property at Patna as may appear to them most expedient.

YOUNG MEN'S MISSIONARY ASSOCIATION.

On Wednesday evening, December 19th, the Third Lecture will be delivered in the Mission Library, by the Rev. J. B. BROWN, B.A. Subject: "The Philosophy of Missionary Enterprise, as developed in the Life of the Apostle Paul."

FOREIGN LETTERS RECEIVED.

AFRICA	CALABAR	Merrick, J.	August 21.
		Newbegin, W. ...	August 17.
	CLARENCE.....	Saker, A.	August 27.
AMERICA	MONTREAL	Cramp, J. M.	October 29.
	QUEBEC	Marsh, D.	October 6.
ASIA	BENARES	Small, G.	September 3.
	CALCUTTA.....	Thomas, J.	September 7.
	DELHI	Thompson, J. T.	September 6.
	INTALLY	Pearce, G.	September 5.
	SAGOR	Makepeace, J. ...	September 7.
	SERAMPORE	Marshman, J. C.	September 7.
BRITANNY.....	MORLAIX	Jenkins, J.	November 6.
HAITI	JACMEL	Webley, C.	October 9.
HONDURAS	BELIZE.....	Kingdon, J.	September 10.
JAMAICA	LUCEA	May, J.	October 2.
	SPRINGFIELD	Tunley, J.	September 15.

ACKNOWLEDGMENTS.

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

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