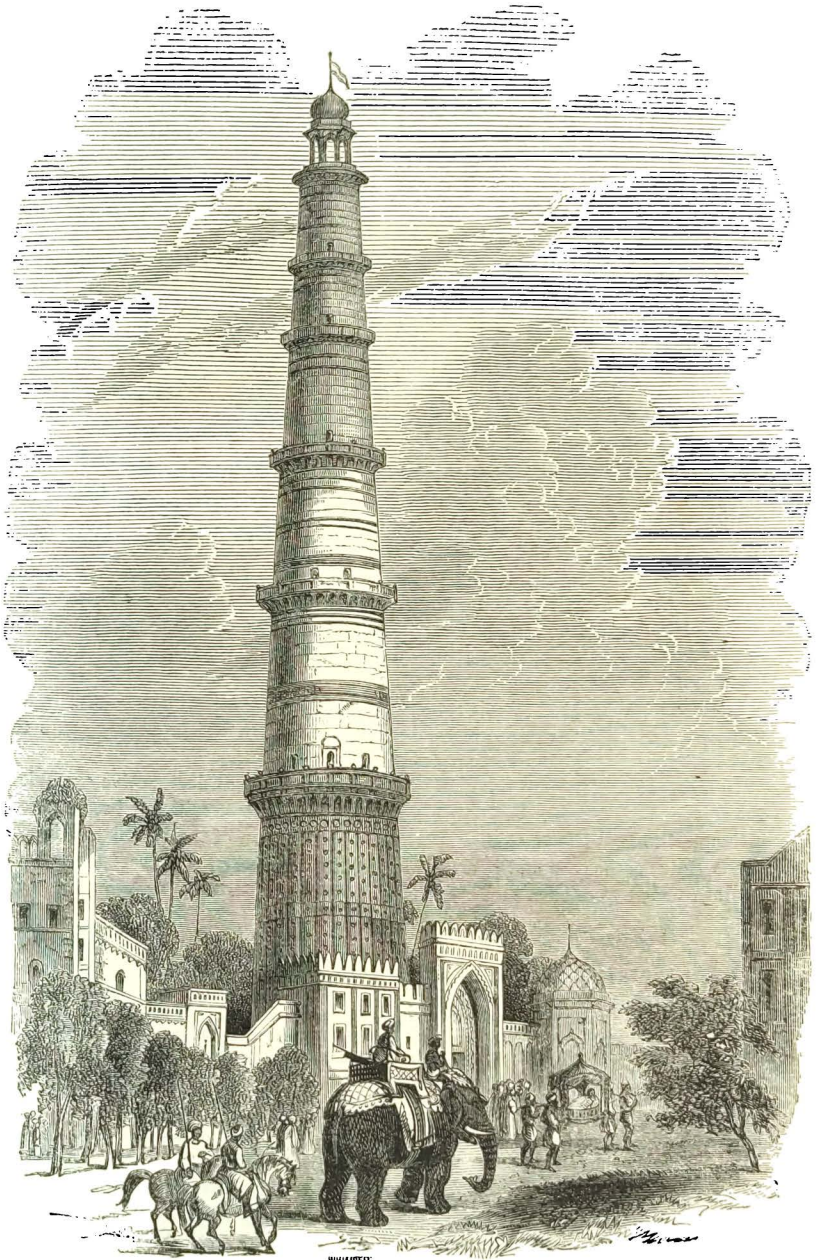


THE MISSIONARY HERALD.



W. H. P. R.

CUTTUB MINAR, NEAR DELHI.

CUTTUB MINAR.

DELHI.

This very remarkable pillar stands about twelve miles south of the modern city of Delhi, and is arrived at through a dismal field of tombs, and innumerable ruins of the ancient city. Its base is a polygon of twenty-seven sides. The exterior part is fluted into twenty-seven semicircular and angular divisions. At various heights are five balconies, which are reached by a dark staircase numbering in the whole to the top 384 steps. The height of the pillar is 242 feet.

This structure is unrivalled in Hindostan for its great size, profusion of ornament, and solidity of construction. For three hundred years it has resisted storm, earthquake, and time.

The village of Cuttub itself, the ruins of which surround the pillar on every side, is famed for the possession of the shrine and relics of Cuttub ud Deen, a celebrated Mahomedan saint. The devotees of Islam resort thither in crowds, mutter their prayers at the tomb, and depart, as they think, favourites of heaven.

Cuttub ud Deen was the first of the Afghan and Patan dynasty of sovereigns, and took possession of Delhi, wresting it from the hands of the Hindoos, in the year 1193. The pillar, however, was not erected till the reign of his successor, Shum ud Deen Altumsh, about 1230, A.D. The place was the scene of very hard fighting between the Hindoo sovereigns and their Patan invaders. The Mussulmans say that 5000 martyrs to their religion lie interred in the neighbourhood.

Bishop Heber thus describes his approach: "Our route lay over a country still rocky and barren, and still sprinkled with tombs and ruins, till on ascending a little eminence, we saw one of the most extensive and striking scenes of ruin which I have met with in any country. The Cuttub Minar is really the finest tower I have ever seen, and must, when its spire was complete, have been still more beautiful. These Patans built like giants and finished their work like jewellers."

In the neighbourhood of this remarkable monument, at Delhi, labours our aged missionary brother, Mr. THOMPSON, often embracing in his preaching tours this favourite resort of Mohammedan devotion.

In a recent number of the *Oriental Baptist* we have an instructive example of the missionary's labour. Availing himself of the failure of rain, our brother wisely attempted to lead the excited people to a consideration of the claims of Him who is the Ruler of heaven and earth. May the Spirit of God render permanent the feelings which were then awakened!

Sufferings of the people.

August 1st, 1849. Our rains commenced rather favourably, but a sudden stop was put to them, and for seventeen long days and nights (the dry, hot, and parching west winds blowing unintermittingly for fifteen days of that time), the whole population suffered very much, and man and beast were panting, restless, and uncomfortable, to a degree never known to have been experienced in former years. Brahmins were consulted: their calculations failed; offerings were made, but to no purpose. The first half of the (otherwise) rainy month of Shrāban was passing away without a drop of rain. Muhammadans went

out of the city to their Eedgá every morning in clusters of from ten to twenty to pray. Trains of poor families came in great numbers every morning from Márwár, and countries where no rain had fallen at the ploughing season, for their hopes of a harvest were gone. The picture altogether of universal suffering was dismal; and the worst anticipations of all, that to such a season of unexampled drought, a famine would succeed, were, by a kind of wish not to know the worst, concealed.

The people directed to God.

In this state of general feeling, zemindárs and cultivators came flowing in every morn-

ing to learn something of the opinion of the learned astrologers of Delhi, as to whether there would be any rain, and when. Seeing me surrounded by attentive numbers, listening to something, they have stopped, and in the midst of the reading asked me in a half frantic manner, "Is there to be rain? We are dying: we and our families, and young children must perish." I have stopped and reasoned with them on the Lord God of the gospel being the ruler of the universe; his having the day of one's birth and death, which he reveals to no one, in his hands; and the time when it shall, and when it shall not rain. That he is Sovereign in all he does, and does not impart his counsels to men. That his mercy, however, may be implored by us, pleading what his love and mercy have done for our souls, in giving his Son to shed his blood for our guilt, and beseeching him to have mercy upon our suffering bodies; and leaving to his wise and gracious will when to show that mercy. This was done from morning to morning regularly for a number of days; and partaking of the general feeling of distress and anxiety, I had copied out and handed to the people (who eagerly and with joy on their countenances accepted them) a paper containing three hymns; in the first, stating the misery and universal suffering of man and beast from the want of rain, and beseeching God for Christ's sake to bestow the anxiously looked-for blessing: in the second, the promise in Genesis is pleaded that as long as the earth lasts, seed time and harvest shall not cease; and deploring that our sins and unworthiness had caused the rain to be withheld, intreating for the Redeemer's sake, the blessing might now be granted: in the third, blessing God for the gift of his Son for the salvation of a guilty world, trusting that no minor good would be withheld, and praying that He who had not withheld his Son for man's salvation, would be pleased to vouchsafe the blessing of rain for man's bodily or temporal wants.

Good effects produced.

These hymns and suitable addresses, appeared greatly to impress the minds of the people, both of the city and the country, and led a great many of them to hear stately what I read or said to them, and to desire the hymns might be given them to read at home. The reading of the ten commandments, with application to the circumstances of all, produced a quickening effect, and under its salutary effect an aged Hindoo, who could not read, begged he might have a copy which he would get another to read to him, "as," he added, "it makes me inwardly fear when I hear that tract." The reply to the frequently asked question, What is sin? excites fixed attention, and fifty to eighty every morning stand in silence to hear it. One man, on going away, said, "Of the many stripes laid upon the mind, a single one may some day take effect." The above two tracts, and that "For all Classes," now for the first time fix the attention of Muhammadans also, and they appear equally attentive with the Hindoos; one man, however, yesterday morning went away murmuring, "Is there no other Saviour!" This arose from the frequent mention of the Lord Jesus Christ as the only Saviour, to whom every individual addressed, of every occupation and caste, is referred, and called upon to believe in, and implore salvation from. The season of drought was thus happily improved by a great accession of hearers, and a more fixed attention. At length, on the seventeenth day, the rain fell, and most heavily, and through much mercy, dissipated every fear, and made every face to smile. The hymn, thanking for rain, now sounded most grateful to every ear, and gave an appropriate close to the feeling of the season.

I should add about the blessing of the rain, that for six days consecutively we had most copious showers, and after two days' recess, clouds are still hanging over us, day and night. Bless the Lord, O my soul, and forget not all his benefits!

SAGOR.

In a communication to the secretary, dated September 7th, 1849, Mr. MAKEPEACE informs us that he has had the happiness of baptizing fourteen persons. Three others have been received as candidates, and may be baptized on the first sabbath in October, and there were several inquirers. From the *Oriental Baptist* we take a more detailed account of these additions to the church of Christ, and of the prospects of the mission at this station.

July 4th, 1849. It is my pleasing duty again to communicate to you intelligence of baptisms at Ságor. On the first sabbath of the present month I baptized two young men, who are under instruction in our sabbath school. Their awakening and conversion,

however, must, I believe, be attributed, under God, to the instrumentality of one of our brethren in the church. Fourteen individuals have thus, through the abounding goodness of our God, been admitted to the fellowship of the church; and others, I am thankful to

add, are standing at the threshold. One of our number has recently been removed by death—an aged brother who was formerly connected with Mr. Williams' church at Agra. His end was peace. Though one has fallen, yet our ranks again appear unbroken and entire, for the place of the veteran has been more than filled up by the stepping forth of others with the dew of their youth fresh upon them. The church triumphant in heaven has received an accession to its glorified legions, but the church militant upon earth has in point of numbers, been doubly compensated for her loss.

The Sabbath School.

The attendance at the sabbath school has lately been more numerous than usual, and the teachers have been meeting together to deliberate on measures whereby to secure more effective and systematic operation. Into details I need not enter. Suffice it to say that among the objects proposed, and in the carrying out of which a commencement has been made, is the establishment of a library for the benefit of the elder scholars and of those parents who may be disposed to avail themselves of the advantages it will undoubtedly afford.

The English residents.

You will naturally suppose that our operations here must be telling upon the character of the residents. I mention it with gratitude to God, that I have been told on unquestionable authority, that since my arrival a great change has come over a certain portion of the community. There is less of unbecoming comment upon the character of others, and a manifest improvement in respect of religious conduct and feeling. The doctrine and precepts of the gospel have been freely discussed, the claims of religion have been enforced and felt, the theatre has been denounced as a place of evil, and the bible has been made the companion of the pillow. Prejudices likewise have been rapidly on the wane; expressions of goodwill towards us have been uttered in the higher circles of society; whilst amongst the various members of the

church an unbroken harmony prevails. In our congregation, aye, and at our communion table, you will see not only baptists, but also friends belonging to the Wesleyan, Independent, and Episcopalian bodies, and yet there has been no clashing of parties. These various shades of religious belief appear to have harmoniously blended like the diverse colours in the rainbow. Remember us now and again in your prayers, that the operations thus auspiciously commenced may be vigorously prosecuted and sustained—that our infant community may be augmented rapidly in numbers, and be beautified with every heavenly grace—and that our “peace may flow like a river, and our righteousness as the waves of the sea.”

Native service and chapel.

It remains for me to write a few lines regarding our native service on Lord's day, and in reference to which I desire to make an appeal for aid to the friends of missions in India. The average attendance at the service has, in favourable weather, been encouraging. About eighty natives have assembled, but I wish to make it known that for their accommodation we have nothing more than the open verandah of a private dwelling. Efforts have been made to procure assistance towards the erection of a chapel, and in a few cases the call has been handsomely responded to. About 1200 rupees will be required, of which amount about 300 rupees only have been realized. Our venerable brother from Tehri told a friend the other day in private conversation, that if he could recover the sum due to him from Tehri he would give 500 rupees in aid of the building. It was of course a noble resolve, and eminently worthy of that Christianity for which he has, to a great extent, “suffered the loss of all things.” He is debarred the privilege of helping in a manner commensurate with his wishes; but if each reader of the *Herald* would kindly forward the small sum of two rupees in furtherance of the object, the work would be done and the claim abundantly satisfied. And who can draw back, and say the set time to favour Ságur has not yet come?

JESSORE.

In the last *Herald* our brother PARRY intimated that he was hoping to baptize other converts to the faith of Christ. In the following extract he gives the fulfilment of his hopes.

August 10th, 1849. You will be delighted to hear that I have again been baptizing a few believers. On the first Lord's day of this month four disciples made a public profession of Christianity by undergoing the sacred rite of baptism in Kusha Sahib-ganj.

Three of these renounced Mohammedanism many years ago, but were content in being merely nominal Christians. They attended my ministry for about a year, and by the grace of God they were awaked to feel a concern for the salvation of their souls some

months ago, and were observed to be diligent in attending on the public means of grace, and to manifest an earnest endeavour to walk in conformity to the commandments of God. One of them, I am happy to add, can read the scriptures in Bengali. Another of the said number, the daughter of Christian parents, can also read. She is a young disciple, being about thirteen years of age. It is truly delightful to see young people

following the Lord Jesus Christ. Her husband has been a member for several years. She came here some time ago, on a visit to her mother, and it pleased the Lord to make his word instrumental to her conversion. I hope and pray, that by the grace of our Lord Jesus Christ each one of these disciples will continue to glorify God to the end, and at last obtain eternal life.

DACCA.

Our brother ROBINSON, under date of July 31, 1849, gives the following account of the labours of the native preachers, and the opening prospects of the gospel in India. In his desire we most fully sympathize, and would cordially urge it upon the disciples of Christ, "Oh! that our friends at home could be persuaded to push on the work." Let this cry for help be heard by all who love the cause of their Redeemer.

July 31st, 1849. Just after I had written at the beginning of this month, Mr. Atherton called on me, and having seen how weak I was in the pulpit on the preceding sabbath evening, offered me his boat for four days to go on the river. This was a very kind offer, and the river air was just what I needed. The next day, therefore, I was on the Sukheya, and, on the evening of the second day, I reached Kapashya-ganj, a village which I had visited only once before. The next morning, before sunrise, Chand and I went into the bazar, and collected a few people round us. I spoke to them for a little time, but I had neither energy nor strength, and was soon obliged to desist. Chand then commenced, and gave them a rather long address, to which they became increasingly attentive, and he concluded by praying with them. We returned to the boat, and Chand soon went out again, and was well received. After breakfast, as our time was short, we were obliged to leave the place on our return. In the afternoon, we reached a place called Sumbadarit, just at the time the market commenced. Chand spent about three hours in the market in preaching and distributing books. He was well received; the people were much pleased both with his preaching, and the books which he gave them. Gladly would I have joined him, but I was so weak that I was obliged to remain the greater part of the time on my bed.

Return home.

How much things are changed! Almost every where now our preaching and books are well received. There will be a harvest; in due time we shall reap if we faint not. On the next day, Saturday, I reached home, and being a little refreshed by the trip, I engaged in two services on the following sabbath.

The labour, I fear, was too much for me, for fever followed, and I was kept at home on the two following sabbaths. Last sabbath I preached in the evening; I did not feel much fatigued, but I got a slight return of fever in the night. I am better to-day, but, of course, weak. I hope I may continue better, but my hope is mixed with fear.

Seed time and harvest.

Ramjibam returned from Tippera after being absent more than two months. He has much to say of an encouraging nature about the people among whom he has been. Some of them have said that they will be Christians, and I hope that they will eventually prove a people prepared for the Lord. I mean to send him again this month; and I wish him, if he can, to bring over two or three of the best of them, that I may see and converse with them. I cannot go to see them; the expense would be too great, and I am wanted here at Dacca.

Chand and Jaynarayan have been to Bikrampur. They speak well of their reception. God is working a change in the native mind. Oh that our friends at home could be persuaded to push on the work! They helped us heartily to clear the forest; but now the time is come for ploughing and sowing, they seem to faint. The fields are not white to harvest, but if you have passed through the Sunderbans, you must have been struck with the difference between the dense forest, and the lands which have been cleared and subjected to the operations of the plough. Such is the state of things here; the forest, once so dense and formidable, has disappeared, and we can drive the plough now—the gospel plough—just where we please. I may not live to see the harvest, of which I

feel assured; but let me, while I do live, bear my testimony to the present encouraging state of things; let me tell our friends at home, that in due time they will reap if they faint not. My fear is, that they will live to mourn that they have sown so sparingly.

SERAMPORE.

In the November Herald we gave an interesting narrative of the awakening and death of a youth who had for some time been receiving the instructions of Mr. DENHAM, and promised to give an example of the class exercises he was accustomed to prepare for his tutor. The paper we now present to our readers, displays no common power of thought and expression, and at the same time exhibits his knowledge of the great features of God's plan of redemption. His heathen extraction, and consequent early initiation into Hindoo idolatry, must not be forgotten in its perusal, nor the fact that it was written, not in his native tongue, but in the language of Britain, which he had acquired.

ON THE MERCY OF GOD.

Mercy is an attribute of God, distinct from goodness, and opposed to justice. The distinction between mercy and goodness is, that the former consists in pardoning, the latter does not; the goodness of God alone is not enough for the salvation of man, for he is a sinner. Many, even among good and learned men, mistake in treating of this subject; they confound goodness with mercy, consequently they have an imperfect idea of the grounds of salvation; but there are some who err still further, in professing that they can be saved by the performance of various duties, and affirm that mercy is not necessary to salvation. True, God is a just God; if there be nothing blameworthy in them, certainly they will neither incur, nor will He inflict, punishment on them; but the question is, are their deeds blameless, perfect, such as God can acknowledge? Take the best of them,—instance their love to that God in whom we live, move, and have our being. Should not the love wherewith we love *Him* be perfect? Ought we not to love him with the whole heart, and soul, and strength? But those men fail to love God even as they love the world; how much more to love Him with a love corresponding to his goodness?

Man, moreover, is a sinful creature; no works of his own can be the meritorious cause of his salvation; surely, *sinners* need mercy. But in what way can God show his mercy, without violating the harmony of his other attributes? If a man be brought before a judge, and his crime be fully established by the testimony of competent witnesses, should the judge forgive, instead of decreeing sentence to the criminal,—nay more, set him free,—would not justice be outraged and violated? If man, sinful man, feel it to be a sin, how must God, who is a holy Being, regard it? The great difficulty, how can God be just and yet merciful, exercised the minds of the

sages of the earliest times. They failed to solve the question satisfactorily. But is there no way of solving it,—no way of reconciling these apparently conflicting attributes? None but the plan laid down in the scriptures of truth—He who is sent of God, and is able to stand in the place of sinners, and endure the penalty due to them. This he did when he died for them. The justice of God is seen in Messiah's obedience and sufferings, Jehovah's mercy in his being sent.

The mercy of God, though pure mercy, is yet consistent with justice. God is righteous in showing mercy to the most guilty, and appears as unimpeachably just in receiving sinners of the human race who were polluted with sin, as in conferring happiness on the highest archangel, or confirming the blessed spirits in their standing, because the debt of justice, if not paid by the saved sinner, has been fully paid by Jesus the Saviour.

When the necessity of Divine mercy is distinctly declared, some persons, though fully convinced of its truth, will rise in hostility against it, and will declare it cannot be mercy unless extended equally to all. This is one of the misconceptions arising from an improper view of the nature of Divine mercy, to which we before adverted; they want to bring those who reject the word of God to stand on the same level with those who are accepted by Him. Men naturally wish that kind of mercy in God, which they imagine will allow a portion of human merit to be blended with Messiah's obedience, or their sincerity. This cannot be. Others would have God all mercy. These should look around them; how often do they see their fellow-creatures suffering, and the sufferings they undergo beyond the reach of human control. There are many ills of life which arise not from the imprudence of those who are the sufferers; nor are they ascribable to the individual, but to causes above and beyond him—the cholera, the pestilence, hereditary sufferings, and the

like. If God be all-merciful, why are such things permitted to exist? Neither do these agree with Divine justice abstractedly. Tell the man who has violated God's laws by folly or constant dissipation—tell such people that God is all-merciful, and mark the reply. It is not because their sins are too great to be forgiven by God, but because of their unbelief and impenitence. Faith is the medium through which sinners approach God; by faith in the Redeemer they obtain mercy; all deserve to die, but mercy declares he who believes shall be saved.

Fellow-traveller to eternity, a Hindoo asks you what are your views of God's mercy? It is as far above the mercy that could be anticipated by the human mind, as heaven is

above the earth. But how wonderful is it that the mercy of God may be obtained, even at the last moments of the life of the most guilty; still none can guarantee a single day or hour; none therefore should delay. "Behold, now is the accepted time; behold, now is the day of salvation; to-day, if ye hear His voice, harden not your hearts." My earnest desire for myself, and all my fellow-creatures, is, that they trust not to themselves, but entertaining a lowly opinion of themselves before God, and being deeply humbled with a sense of their need of his grace, seek after that satisfying blessing which can be had without money and without price. C. P. C.

Died April 20th, 1849, aged 19, or 20.
Serumpore College.

It is with great pleasure we announce that the Government of India has issued the draft of an Act, designed to extend the just and humane principle that no man shall be deprived of his rights and property on account of any change in his religion. Native converts to Christianity, whether Hindoos or Mohammedans, will not therefore, as hitherto, be called upon to sacrifice their earthly possessions in making a profession of attachment to the gospel of Christ. This anomaly under a professedly Christian government has too long been suffered to prevail. The abrogation of the laws of Menu and Mahomet will be hailed by all the friends of the missionary cause with gratitude and joy, as another obstruction removed to the prevalence of the gospel in Hindostan.

CEYLON.

COLOMBO.

The following letter, dated November 8th, addressed to Mr. Angus, from our esteemed missionary, Mr. Dawson, conveys the very afflicting intelligence of the departure into the rest of God, of our worthy, tried, and excellent brother, Mr. DAVIES. He has long delivered his Master's message of peace with fidelity and zeal, and not without many tokens of that Master's approbation. Now, his labours ended, he is for ever with his Lord. But, who shall take his place?

You will, I am sure, be exceedingly grieved to hear the intelligence which it is my painful duty to communicate. Our greatly esteemed brother Davies is no more. His long affliction, after baffling all available medical skill, had led him to determine on going home, but infinite wisdom ordered otherwise, and removed him to his home above. In connexion with the late reduction in the grant to Ceylon, arrangements had been made for brother Allen to come to Colombo. He arrived about a month ago, and in consideration of brother Davies's weak state of health undertook at once the principal part of the duties of the station. Brother Davies hoped to be able to do a little, but finding himself get worse, he was reluctantly compelled to give up the idea of remaining

any longer in the island. Dr. and Mrs. Elliott, with their usual kindness, invited him, with Mrs. Davies and the children, to spend the last month at their house. They went on the 27th ult., but on the same day our lamented brother was attacked with dysentery, or rather the symptoms of that disease, under which he had for some time been labouring, then became very decided, and soon assumed so severe a form that it became evident his end was near. Brother Allen informed me of his danger, and I went down to Colombo just in time to have the mournful satisfaction of attending him in his dying hours. You will not be surprised to hear, that through the whole of his affliction his confidence in the Redeemer never for a moment forsook him. He was "strong in

faith, giving glory to God," looking for complete redemption as the result of his free grace through Christ Jesus. His sufferings, under the disease of which he died, though short, were more than ordinarily severe; yet he manifested great patience, and perfect resignation to the will of God. On the 2nd of November, about two o'clock, P.M., his sufferings terminated, and his spirit joined "the spirits of the just made perfect."

Mrs. Davies has keenly felt the trying dispensation, but is, I am happy to say, enabled to bear her heavy loss with much Christian fortitude. At her desire, I write to you. Mrs. Davies is thinking of leaving,

with her two little ones, in the "Garland Grove," which will sail for England in a few days. Her failing health has long made it necessary, in the opinion of medical men, for her to leave the island.

You will hear from other sources of the high estimation in which our deceased brother was held by a very large portion of the community, who are now anxious to testify their regard by making some provision for his surviving family. Need I say, that we all feel the deepest interest in their welfare, and that the case of Mrs. Davies especially calls for our keenest sympathy:

WEST INDIES.

BAHAMAS.

RUM CAY.

Our laborious missionary, Mr. LITTLEWOOD, gives the following interesting general view of the extent of his labours, and the difficulties and discouragements of the work, especially with regard to schools, in a letter dated Sept. 22, 1849.

Connected with the Rum Cay station under my supervision, are more than twelve islands, and a great number of sub-stations. These islands are far removed from each other, the means of reaching them irregular and expensive. In the absence of the missionary the public services are conducted by the deacons, men of good character, but totally destitute of any advantages except piety, and the ability to read very imperfectly. Sabbath schools are established wherever we can obtain the services of a few able to teach; but in some places little more than the alphabet is known by the instructors. Hundreds of children on these sea-girt islands are growing up without the means of education. We had connected with this station till lately six native agents supported by the Missionary Society; those funds failing, they were thrown upon the people with whom they were located, who from their poverty and a want of a proper appreciation of mental and spiritual advantages, took but little interest in them after the first few months. At Rum Cay, my principal station, we have one day school; we had two, both well attended for a time. One failed a year ago, the other is fast declining, and the teacher fears he will be obliged to close in a few weeks this, the only school on the island. The public services here are better supplied than at any of the other islands, the missionary making this his head quarters for three or four months of the year. The island is left to Baptist influence, with the exception of an

occasional visit from the clergy, who are exerting their every power to establish themselves.

San Salvador.

San Salvador, above eighty miles long, has several large settlements, and is entirely under Baptist control, with the exception of the late interference of the establishment. We had four day schools there; they have been closed, and the teacher thrown upon his own resources. This is a very important station, comprising eight churches. A man of active habits might be kept itinerating here with very great advantage.

Other islands.

Crooked Island has several good settlements and three churches, but is without a school. Could we establish a good native preacher at Long Cay, twenty miles distant, he could supply the church there, and command an influence over Crooked and Acklin's Islands. Grand Bahama is an extensive island, surrounded by others, where we have several stations. Our schools have been closed, and the teacher recalled. At Andros Island we have been uninterrupted in our engagements till the rage of proselytism. Here we have several stations under the charge of an African youth trained by Mr. Capern; he is, however, badly provided for.

Eleuthera is committed to the charge of a worthy native preacher, who is labouring

amidst great discouragements temporarily. Long Island has the advantage of the services of a zealous native preacher, who has been the means of doing much good, but is inadequately supplied with the common necessaries of life. Exuma, celebrated for clerical persecution and intolerance, is under the care of a worthy brother, but, like the rest, ill rewarded. Ragged Island, a poor place, and very difficult of access, has a large settlement and a public school. Our two churches are superintended by the deacons, men unadorned with the wisdom of this world.

Their necessities.

Here is a field of labour of the most inviting nature to the truly benevolent, and any philanthropic effort would meet with ample encouragement. The hearts of many would be made glad, whose harps are now hung

upon the willows; coming generations would rise up to call their benefactors blessed, and the unconverted would present themselves at the Saviour's feet as trophies of mercy. Thirty or forty pounds annually would support a schoolmaster or a native preacher, whose time might be divided between the schools and the public services. If a few friends, a school, or a church, would support one or more of the above stations, they would do an incalculable amount of good. Unless something be speedily done to regain our lost ground, we shall be driven from this interesting field, and the labour of years be rendered ineffectual. Our prayer is, "Return, we beseech thee, O God of hosts; look down from heaven, and behold, and visit this vine, and the vineyard which thy right hand hath planted; then shall not our teachers be removed into a corner any more, but our eyes shall see our teachers."

Our brother desires that we should "urge the claims of his station;" the above account given by himself will speak far more effectually than any words of ours.

TRINIDAD.

SAVANNA GRANDE.

The following interesting passages relative to schools, are from a letter from Mr. COWEN, under date of October 17, 1849.

In Trinidad our schools have not a very large attendance, especially in this part of the island, where the population is scattered, and during the rainy season the roads impassable for children.

You can have no idea of the deplorable state of ignorance that prevails in these parts; among the adult population scarcely one in a hundred can read at all, and not one in five hundred so as fully to understand and be improved by it. We, as a body, ought to be doing more in the way of education than we have hitherto attempted. Our strength in the future mainly depends upon our efforts to render the rising mind scripturally intelligent. At this moment I have a small chapel, in which there might and should be a school through the week, closed, and nothing doing where so much is needed, all for want of a little means. On visiting this place a few sabbaths back, I was greatly pleased to meet before worship a class of scripture readers, young persons who voluntarily meet on sabbath mornings, first to read among themselves, and then to teach any younger children that may be found. Had we a regular Christian teacher located here to aid and direct the efforts of these young people, the most beneficial results might follow. At best I can visit them but one Lord's day in three, and very often not so frequently; so

that you see it is absolutely necessary, if these people are to be instructed at all as they should be, that something more be done for them. A teacher, such as would answer our present purpose, might be sustained for about £30 per annum.

Sherring Ville.

Our little school at *Sherring Ville* is still in operation, and though the attendance is but small—from twenty to thirty, yet it is an interesting little group, not one of whose parents, I believe, know a letter in a book. If we be instrumental in dragging from the depths of their hereditary ignorance and darkness a few of these dear children, and convert them into agents of usefulness in their day and generation, will it not be a great work? Last sabbath I visited this place, met twenty of them at the sabbath school, some of them, eight or ten, reading the scriptures, and all reading something; while the old people, who hitherto thought education of little use, sat listening and passing their remarks as the children read, sang, recited their hymns, and answered questions. Several adults have also profited by this school, by receiving occasional instruction, and in very many families have the scriptures and other good books been from time to time read by the teacher, of which

the people themselves have made mention to me with delight.

Little Victoria.

Our little school at my own house is not destitute of some interest. When first it was commenced the children had to learn their letters, among whom was little Victoria, whose parents live not far from our house. They are nominal Roman Catholics, and on that ground the priest claimed the little girl as the property of his church, and did his utmost to prevent her attendance at our school, by designating it as the "devil's school," and that if she attended it she would become "crazy," &c. But her parents, though ignorant people, were not so soft or timid as the priest supposed, and without giving him any satisfaction one way or the other, continued to send the child, with two or three others, regularly to school. They now see the advantage of it in the rapid improvement she has made in a very short time. I had the great pleasure a day or two since to present her with a Testament, which she can read tolerably well after about three

months' instruction, commencing with her letters. I told her to read it at home to her parents, and last sabbath her father attended our worship, paying the greatest attention.

The Abbé, the boy and his Bible.

A few weeks back a lad about fourteen years of age presented himself to the teacher for admittance to the school, with his slate, paper, and bible under his arm. The teacher told me afterwards he came from the Abbé's school. I took occasion in a few days to speak to the lad on the subject, when he said "he left the priest's school because the Abbé told him one day he must not bring his bible there any more, or if he did he (the Abbé) would take it from him." The lad, though a catholic, did not like either to leave behind him or to lose his bible, so he took himself off, and has been with us ever since, daily reading the lessons of divine truth. Since he came he has also induced three or four other lads to attend with him. Now, had we no school in operation, they would not have had this refuge.

RETRENCHMENT.

Under this head we give a few additional extracts from the letters of our toil-worn brethren. They need no comment. They appeal to every Christian's attachment to his Lord. *Must* the lack of means compel the Committee, in face of these urgent and affecting necessities, to persist in their contemplated reductions?

Mr. WILLIAMSON of Sewry, under date of October 3, 1849, thus writes to Mr. Angus:—

Your letter, under date of the 27th June last, inclosing the resolutions of the Committee respecting a very considerable reduction of expenditure in our Indian mission, has elicited many anxious thoughts. I am sorry you are about to resign the secretaryship. It is grievous, too, to think of contracting, instead of enlarging our operations. Nor is it less so, to hear of the necessity which has compelled the Committee, however unwillingly, to resolve on so painful a measure. And most of all it grieves me to say, that in my case it will be impossible to comply with the resolution of the Committee to the extent required. I believe you are already aware that there are no items of expenditure at this station, on account of which I draw from the Society's funds, besides that of my salary, which, about four years ago, I was enabled, by the aid of our auxiliary society, then formed, to reduce from 200 to 175 rupees per mensem. Our native preachers, orphan children, and infirm widows, together with our schools, being all

supported by funds collected on the spot. Both myself and my wife (who is a very good economist) have all along adopted the most economical plans we could think of; and have hitherto, I believe, been enabled, by the help of God, to expend as little of the Society's precious funds as any European, with so large a family, could probably do. You are, doubtless, well aware what an expensive country this is for a European to live in. The subject has often been a very painful one for me to contemplate; but I trust I have done my best to save the Society all unnecessary expenditure at this station, and therefore fear I cannot go much further in the work of reduction, unless I were to adopt the native mode of living, which seems out of the question, especially at my time of life.

We mean, however, to try to do something, and are already at work reviewing every item of expenditure, and applying the scissors wherever necessity does not forbid their use. I cannot as yet say, however, the exact

amount of reduction we may be able to effect, but I much fear it cannot be done to the full extent required by the Committee; who, however, may rely on our putting forth every effort in order to comply with their necessary requirements.

Present condition of mission.

I have the pleasure to say, that our little church has received some considerable additions this year. It contained thirty-two members last year. We now number thirty-six. Indeed, five persons have been received, but one has been dismissed to another church. Of those admitted, one was by dismission, two by baptism, and three by restoration. There are, at present, in our English school forty-five boys in regular attendance. From

the commencement of the year, however, until June, there were not less than seventy, the school having suffered a considerable reduction in consequence of an unusually severe visitation of cholera (in which the Lord mercifully preserved us) in the months of June and July, during which period it was almost entirely deserted. Our Bengalee school contains about fifty, having also suffered, though proportionably less, from the same cause. Both heathens and Mohammedans, and Christians, have been addressed once, and often twice a day, and we trust not without effect, though, as usual, no decisive results have followed, yet we doubt not that the work of God is progressing, and will be crowned with ultimate success. May the Lord hasten it in his time.

Our missionary at Howrah, Mr. MORGAN, under date of October 5th, writes as follows:—

During a period of ten years' service in the mission no communication has produced so much perplexity, anxiety, and pain, as your last. With me the mission is the centre of all my ideas, therefore any diminution of strength, whether of men or of money, is a cause of deep sorrow.

It has been my maxim from my arrival here to be always at my post, able to work. This cannot be done without the cultivation and the preservation of health. To preserve health artificial means are necessary, such as punkahs in the hot weather. The government have ordered punkahs for the common European soldiers. This means has kept my wife in India, and myself in working order. In ten years I was absent but one month, on account of fever. For the last two years I have gone through four services every Sunday, in two languages. Who beside me has done that? Without the punkahs I could not do it. However, they cost money. From January till now, I have not failed one Sunday. There are but few, if any, that can say that. Some think punkahs not necessary; yet, according to their own account, they cannot sleep at night, therefore they cannot work by day.

I have always considered that my time is the property of the mission, therefore, though I have had many offers from respectable parties to teach an hour in the day, and good pay, I have always indignantly refused every

such offer. I have not accepted one invitation to dinner since I have been in Howrah, thus much valuable time has been spared.

Now for money. I have never received one penny from the Society except my regular salary. No children, no extra expenses whatever. It cost me £10 to go on the river last year, but I did not send in a bill.

My first convert was a Brahmin. I supported him for one year at my own expense. I have had Bengalee schools, native preachers, and an English school for little Christian vagabonds, who, according to their own account, never had a father, only a mother. The money I had here, from the English congregation, sometimes more at other times less.

There is none of the Society's money under my control except my own salary. You will ask, can you reduce that? No; without endangering my health, and lessening my usefulness. There are two things that I fear, the undermining of my constitution, and any temptation to engage in any secular affairs. The latter will destroy the fine moral tone which a missionary ought to possess and to cultivate, and it will also injure his character. What would be gained in money would be lost in character.

In this letter I have written much about myself, and am almost ashamed, but what can be done?

At Dinagapore our brother, Mr. SMYLYE, labours. Under date of September 11th, he says:—

Your letter, hearing date 27th June, 1849, was received on the 6th September. It contains heavy tidings; but we bow to the will of an all-wise, just, and merciful God, trusting he may yet hear our prayers, and send us better days.

The salary of the European missionary is

all that is expended on this station, and this is all that has been allowed for years past, and it is known that his salary allows of nothing more than the common necessities of life. It admits of no company or invitations whatever.

My dear brother, the reductions which

have long been made at this station are as follows:

- No travelling expenses.
- No native missionaries.
- No native schoolmaster.
- No catechists.
- No schools.
- No house repairs.

All is fixed, whether in sickness or in health, whether things be dear or cheap, whether we have one child's tuition, board, and clothing to pay for, or two, or more.

God alone knows what reductions can be made. I do not pay in full for my son's tuition, only for board and washing; when the second child goes to school, which I trust she will shortly do, we shall be much more straitened, though I shall not be able to pay much more than half the sum necessary. This is a subject I never intended to mention again, and it is done simply because you wish to know all that is in my heart. Perhaps the salary I receive could be reduced six or seven rupees monthly; but this would be no profit to the cause, because it will shut

me almost entirely within doors. Again, if I were to leave the house I now have, and live in a little hut or bungalow, this would enable me to reduce my salary, but then rent would be required, and we would be in continual danger of having our house burned, as fires are common here, and take place two or three times every year. Few stations are without one or more native preachers, here we have none.

The calamity which now hangs over us is indeed great and distressing. The spirit of the natives would lead us to say, missions should be followed up, increased, and strengthened, and not weakened. If the means are wanting, what can be done? It is distressing, as it comes at a time when many have grown grey in the service, and no hope of others following. I myself am now thirty-two years in India, and I have entered my thirty-third year. Twenty years of this time have been spent in the mission, and a little more than six years were spent in the service of Christ without money and without price. Oh, that all my years had been so spent!

Let these painful details be borne in mind, and carried to the footstool of Divine mercy by the disciples of the Redeemer. Let the condition of our African mission be remembered. Haiti and Madras also; each requires immediate assistance and another missionary. Both the East and West Indies are crying aloud for help. May the churches of Christ arise, and say with ancient Israel, in reply to the summons of the Captain of their salvation, "Whatsoever thou commandest us we will do, and whithersoever thou sendest us we will go."

HOME PROCEEDINGS.

We have been favoured with the following letter from a missionary brother labouring in India. The subject of it has often been referred to in this country as a means of quickening and deepening a missionary spirit, and by some pastors of churches has been carried into effect. We most cordially commend the suggestions and remarks of this letter to general consideration.

To the Editor of the Missionary Herald.

DEAR SIR,—

I think it is some months since I noticed in the Herald or the Baptist Magazine, a suggestion which, though not new, but on the contrary often put forth by missionaries and those who take an interest at home in the cause of missions to the heathen, is yet far too seldom acted upon, and needs therefore to be again reiterated. I mean, that different churches and auxiliary societies should single out particular labourers or localities in the mission field, with whom or which they will feel themselves in a manner identified, taking a peculiar interest in them, keeping up a regular correspondence with them, and binding themselves to a certain

extent to furnish the pecuniary means requisite for the support of schools, or native assistants, &c., connected with them. Of whatever church a missionary or his partner may have been (previously to their going forth) a member, or if either of them had been an office-bearer or active supporter of an auxiliary society, this circumstance of itself ought to give them both a special claim on the sympathies and zealous co-operation of such church or auxiliary. And in the case of both a missionary and his wife being personally and favourably known to the members of the same particular church or branch society, or if even merely to the pastor or office-bearers of such, there must surely be something very defective in the feelings of the parties at home, or in the conduct and

character of those who have gone abroad, if a tender and continuous interest be not mutually felt, and expressed too, by exertions as well as words. And yet I much fear this forgetfulness, or at least a ceasing to manifest sympathy in the labours and prospects of their former associates in church-fellowship now doing the work of evangelists in far distant lands, is by no means uncommon.* The churches or pastors that are guilty of it wrong themselves as much as the objects of their sinful indifference; or rather the cause of Christ is injured, or deprived of its due furtherance in such cases, as much at home as abroad.

I am quite willing to admit that the peculiar circumstances of a pastor or a church may be such as to afford a reasonable and satisfactory excuse for not binding themselves to supply any stated sum periodically for the

* One case, in which I am more particularly interested, I may take occasion here to refer to. The missionary and his wife are both natives of the same city ("north of the Tweed"), to the religious community of which, Presbyterian and Baptist, their families are well known. The former, after completing his studies with a view to entering the established church, changed his sentiments on the subject of baptism, and was received as a member of a Particular Baptist church in that city. With this he continued connected till he left his native land, about a year afterwards. Nine years have elapsed since then, during which period "Reports" have again and again been forwarded, and letters written to the venerable senior pastor (for it is now a collegiate charge), detailing the engagements, &c., of the said missionary and his wife. The only result, however, has been one apologetic, friendly letter, some years ago, from the pastor referred to. While neither by that church or any member of it, nor by any other Baptist society or individual in all Scotland (!), though personally known to not a few, has the slightest interest ever been expressed either by letter (the above excepted) or contribution, in the labours and schemes of the said evangelist. These things ought not so to be, unless a satisfactory reason can be assigned. Is the fault in the missionary, or in the churches referred to at home?

support of a catechist, a school, or an orphan, or any other specific object connected with a particular mission station; but I can conceive no feasible reason for their not manifesting in other ways—perhaps quite as conducive to the furtherance of the cause—their interest in foreign missions generally, and in one or more localities or individual labourers specially. It is the duty of every minister of Christ, both to cherish this feeling in his own breast, and to use his best endeavours to excite and maintain it in the church over which he presides, or in the circle of his friends and influence, wherever that may be. And if this duty be properly fulfilled, the consequence will assuredly be, that in various ways he will be instrumental in helping on the cause of Christ among the heathen. Let him frequently advert to the subject in his public ministrations, in his sermons and his prayers; let him furnish his own mind with information thereon by reading missionary journals and reports, and by corresponding with labourers in the field; and then let him communicate that information to his congregation, and along with it, as far as he is able, the feelings and convictions of duty it ought to suggest or deepen. The result will be, that some at least will be able and induced to offer of their substance to the sacred cause, and those who are too poor themselves to contribute much, if at all, will by their prayers and exertions amongst their friends prove also serviceable in a greater or less degree.

Should these few hints be deemed worthy of a corner in the Herald, and be the means of reminding any church or pastor of neglected duty, and of inducing them at once to attend to it now, it will be esteemed a favour by me, and prove "a word in season" unto them.

Yours truly,
Benares, Aug. 19, 1849. G. S.

We take the earliest opportunity of announcing to our friends the arrangements which have been made respecting the Annual Services, as we are sure they will be gratified with them. The Rev. F. TUCKER of Manchester, has kindly consented to preach the evening sermon on the Thursday preceding the Annual Meeting, and the Hon. and Rev. BAPTIST NOEL the sermon on the morning previous. Without doubt the friends connected with Surrey and Bloomsbury Chapels will, as heretofore, place these edifices at the service of the Mission.

The retirement of the Rev. EUSTACE CAREY from his present connexion with the Society was announced in the Baptist Magazine some time ago. Mr. CAREY communicated his intention to the Committee at the same time. At their next meeting this letter was laid before them, and they appointed a sub-committee to confer with Mr. CAREY on the matter. They met our esteemed brother, and presented their report to the Quarterly Meeting, whose resolutions on the subject are below.

Committee Meeting, October 17, 1849.

Mr. RUSSELL, as Chairman of the Sub-committee appointed to confer with the Rev. E. CAREY, brought up the following report.

"The Sub-committee appointed to confer with the Rev. E. CAREY, report that they met him accordingly, and had long conference, when he declared his adherence to the letter of September 22, 1849, written by him to the Committee."

Resolved, That the report be received. And on its further consideration it was resolved,

"1. That a communication having been received from the Rev. E. CAREY expressive of his intention soon to retire from his present connexion with the Society; also a report from the Sub-committee appointed to confer with him, to the effect that he still adhered to that determination, this Committee hereby express to Mr. CAREY the fraternal regard and esteem which they have ever felt, and still warmly cherish towards him; they gratefully acknowledge his devoted efforts in India, his long and arduous labours in our own country, the talent and success with which he has so often advocated the claims of the Society, and the zeal and perseverance by which his services have been distinguished; and in accepting his resignation as tendered, they assure him of their earnest desire that the Divine blessing may guide and prosper him in all his future course.

"2. That the Committee leave the time when a change shall take place in Mr. CAREY'S connexion with this Society to be fixed by himself, according to his own convenience.

"3. That at whatever period Mr. CAREY'S actual retirement may take place, the Committee are assured that it will be highly important for the Society to have the benefit of his advocacy during three or four months of every year; and they desire to convey to him their earnest hope that he may be able to enter into such arrangements as may secure that object."

Mr. CAREY has considered these resolutions, and met them in the same spirit of cordiality which gave rise to them. He accepts them, and whenever he recedes from his present position, the Society will still have a portion of his time and energies. We trust this arrangement will be satisfactory to all parties; and we hope the Society will enjoy the advantage for many years to come of the truly valuable services of a brother so esteemed and beloved.

On Wednesday evening, January 16th, 1850, the fourth lecture to the Young Men's Missionary Association, will be delivered in the Mission Library, by the Rev. DANIEL KATTERNS. Subject: "A Glance at China."

FOREIGN LETTERS RECEIVED.

AMERICA	GRAND RIVER	Casick, J. N.	November 15.
	MONTREAL	Wenham, J.	Nov. 16 and 17.
	NEW YORK	Whitney, E. S.	November 14.
ASIA	CALCUTTA	Thomas, J.	October 6.
	DINAGPORE	Smylie, H.	September 11.
	HOWRAH	Morgan, T.	October 5.
	INTALLY	Pearce, G.	October 6.
	MADRAS	Page, T. C.	October 12.
	MUTTRA	Phillips, T.	September 4.
	SERAMPORE	Denham, W. H.	Sept. 1, Oct. 3.
BAHAMAS	NASSAU	Capern, H.	Oct. 27 and 29.
	RUM CAY	Littlewood, W.	Sept. 20 and 22.
HONDURAS	BELIZE RIVER	Kingdon, J.	Oct. 11 and 20.

JAMAICA	SPANISH TOWN.....	Harvey, C.....	November 6.
TRINIDAD.....	PORT OF SPAIN.....	Law, J.....	Oct. 20, Nov. 6.
	SAVANNA GRANDE	Cowen, G.....	October 17.

ACKNOWLEDGMENTS.

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

Miss Fisher, for a box of clothing, for *Rev. P. H. Cornford, Jericho, Jamaica*;
 British and Foreign School Society, for a parcel of lesson books, &c., for *Rev. W. K. Rycroft, Bahamas*;
 Mr. Humphrey, Boston Farm, Brentford, for a parcel of magazines.

CONTRIBUTIONS,

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

£ s. d.		£ s. d.		£ s. d.		
<i>Annual Subscriptions.</i>			Torrington, Great—	Wellow, I. W.—		
Hoby, Rev. James, D.D.	5 5 0	Contributions, on account	2 0 0	Collection	1 2 4	
Hoby, Miss	1 1 0			Contributions	1 8 2	
Vines, Caleb, Esq.	5 5 0	DURHAM.		Yarmouth, I. W.—	Collection	1 6 6
<i>Donations.</i>			Sunderland—	Less expenses	3 17 0	
M. E.	1 0 0	Collections—			3 9 6	
Templeton, Mrs. C., Inverness	20 0 0	Public Meeting.....	9 10 0	HERTFORDSHIRE.		
Ward, Mrs., Stanwell...	1 0 0	Bethany	10 11 5	Hitchin—		
<i>Legacy.</i>			Sans Street	A Friend, by Mrs. Dodwell, <i>Entally School</i>	4 0 0	
Crow, Mrs., late of Gloucester Terrace, Mile End	90 0 0	Contributions	18 17 11	HUNTINGDONSHIRE.		
		Do., for <i>Schools</i>	1 6 0	Mr. T. Coote.....	60 0 0	
		Do., <i>Juvenile</i>	0 4 6	KENT.		
LONDON AUXILIARIES.			GLoucestershire.		Sandhurst—	
Blandford Street—		A Teetotaler.....	5 0 0	Collection	5 18 2	
Ladies' Association, for <i>Barisal School</i>	10 0 0	Camden, Chipping—		Contributions	0 18 3	
Church Street—		Collection after Tea Meeting	4 5 0	Sevenoaks—		
Juvenile Association	5 0 0	Sunday School	0 3 3	Collection (part)	8 1 4	
Homerton Row—		Cheltenham, Ebenezer—		Contributions	22 0 8	
Sunday School, Proceeds of Dissolving Views	0 13 6	Collections.....	12 9 0	Do., Sunday School	1 6 9	
Somers Town, Beulah Chapel—		Contributions	1 19 7	LANCASHIRE.		
Sunday School, Proceeds of Dissolving Views	1 3 2	Do., <i>Juvenile</i>	1 3 6	Accrington—		
CORNWALL.			Do., Sunday School	Collection	8 17 6	
Grampound—		Do., <i>do.</i> , for <i>Dove</i> ...	1 7 5	Do., <i>Juvenile</i>	9 6 11	
Collection, &c.	2 1 4	HAMPSHIRE.		Cloughfold—	Collection	7 12 0
St. Austle—		Landport—		Goodshaw Chapel—	Collection	3 7 0
Collection, &c.	7 18 8	Sunday School Teachers, for <i>Dove</i>	0 10 0	Haslingden—	Collection, Pleasant Street	9 17 6
DEVONSHIRE.			Newport, I. W.—	Do., Ebenezer	3 10 0	
Bovey Tracey—		Collections.....	7 19 8	Liverpool, Great Crosshall St.—	Collection	6 15 11
Collection	2 6 10	Contributions	6 4 8	Contributions	4 15 0	
Contributions	4 7 0	Do., Sunday School	1 0 4	Manchester, on account, by T. Bickham, Esq.	350 0 0	
Chudleigh—		Do., <i>do.</i> , for <i>Dove</i> ...	0 6 0	Padiham—	Contributions.....	3 3 2
Collection	2 4 6	Less expenses	0 14 0	Rochdale—	Contributions, Sunday School Society, by Miss Littlewood, for <i>Entally School</i>	7 17
Contributions	10 4 3					
Plymouth—		Niton, I. W.—				
Collections.....	40 0 6	Collection	1 14 6			
Stonehouse—		Less expenses	0 4 0			
Collection	5 1 4					
Torquay—		Ryde, I. W.—				
Collection	2 0 0	Contributions	2 10 10			
Contributions	1 2 6	Sway—				
		Contributions	0 14 9			

£ s. d.		£ s. d.		£ s. d.	
Sabden—		Chelmondiston	2 0 6	Evesham, Mill Street—	
Collections	10 7 0	Clare—		Collections	6 0 0
Contributions	8 17 9	Collection	5 5 0	Contributions	7 13 0
Do., Sunday Schools	5 3 3	Contributions	3 1 6	Do., for Africa	0 9 0
		Eye—		Do., Sunday Schools	0 15 0
LINCOLNSHIRE.		Collection	3 7 0		
Grimsby—		Contributions	7 14 2	YORKSHIRE.	
Collections	6 2 0	Do., Sunday School	2 3 10	Meltham—	
Contributions	4 10 6	Do., Bible Class ..	0 6 6	Collection	2 5 0
		Glemsford	2 0 0	Contributions	1 2 0
NOTTINGHAMSHIRE.		Grundisburgh—			
Arnold—		Collection	1 13 0	NORTH WALES.	
Collection	0 9 0	Contribution	1 0 0	DENBIGHSHIRE—	
Basford, New—		Horham—		Cefn Mawr—	
Collection	5 0 0	Collection	3 0 0	Tongarth—	
Nottingham—		Contributions	4 0 0	Collection	1 8 3
Collections—		Ipswich—		Contributions	0 12 6
Public Meeting	7 13 0	Collection, Public		Carmel—	
George Street	16 7 0	Meeting	7 11 11	Collection	0 7 8
Park Street	5 0 0	Stoke Chapel—			
Contributions	29 13 0	Collection	15 10 7	MERIONETHSHIRE—	
		Contributions	12 4 6	Dolgellau—	
OXFORDSHIRE.		Do., Sun. School	0 14 6	Collection	2 4 3
Burford—		Otley	2 0 3	Dolmelynllyn—	
Contributions, by Miss		Rattlesden	2 11 9	Collection	0 10 0
Wall	1 10 0	Somersham	0 10 0		
Do., by do., for Dove	0 10 0	Stoke Ash	1 4 2	SOUTH WALES.	
		Stradbroke—		CARDIGANSHIRE—	
SHROPSHIRE.		Collection	3 6 2	Aberystwith—	
Pontesbury—		Contributions	4 13 10	Collection	2 0 6
Collection	0 17 10	Sudbury—		Contributions	6 8 6
Contributions	1 3 4	Collection	2 9 6	Talybont—	
Snailbeach—		Contributions	1 1 0	Collection	0 9 0
Collection	1 8 6	Sutton	0 19 2	Contributions	1 7 0
Whitchurch—		Wetberden	1 5 0		
Collection	3 12 0			MONMOUTHSHIRE—	
Contributions	6 0 6			Nantyglo—	
				Collection	2 12 1
STAFFORDSHIRE.				Contributions	9 3 2
Cosely, Providence Chapel—				Do., Sunday Schools	2 0 8
Collections, &c.	17 0 0	SUSSEX.			
		Brighton—		PENBROKESHIRE—	
SUFFOLK.		A Friend	10 0 0	Narberth—	
Aldbrough	2 7 6			Collection	2 16 0
Bardwell—		WARWICKSHIRE.		Contributions	2 4 0
Collection	1 14 0	Alcester—		Tenby—	
Contributions	1 1 0	Collection	11 4 5	Collection	3 5 6
Bildstone	3 8 11	Contributions	3 12 4	Contributions	2 19 4
Bradfield	1 7 0	Stratford on Avon—			
Bury St. Edmunds—		Collection	4 18 0	IRELAND.	
Collection	13 9 3			Ballina—	
Contributions	8 19 2	WORCESTERSHIRE.		Collection	4 0 6
Do., Juvenile (moi-		Blockley—		Cork—	
ety)	5 11 0	Collection	9 7 5	Collection	2 7 9
Do., Sunday and		Contributions	0 14 5		
Day Schools	3 11 7	Do., Sunday School	4 4 9		

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, Moogate 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 Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

THE MISSIONARY HERALD.



FORESTS OF TRINIDAD.

TRINIDAD.

Trinidad has been called the Indian Paradise. It was discovered by Columbus on his third voyage, in 1498, and was then densely inhabited by Caribs, whose disposition is represented as mild and industrious. The inhabitants now are chiefly Europeans and negroes; but a few hundreds are left of the aborigines. They have fallen before the edge of the sword, Spanish cruelty and outrage, and European vices.

The soil is fertile, and the land covered with gigantic and magnificent vegetation. Forests of palms, groves of citrons, hedges of spices and perfumes, beautiful rivers, surmounted by a deep azure sky, render the interior of the island a scene of unequalled beauty. Beneficial and abundant dews cool and invigorate the atmosphere, and give a vigorous luxuriance to vegetation. The forests are filled with trees of the noblest growth, among whose gnarled roots the traveller with difficulty picks his way. The margins of the rivers are hid in the dense foliage of the cocoa-tree, here and there interspersed with the brilliant and golden foliage of the *Bois immortel*, a lofty umbrageous tree, covered with clusters of scarlet blossoms of exceeding brightness, and shining like brilliant velvet in the rays of the sun; while the lovely butterfly-plant, fluttering on its almost invisible stalk, adds beauty and variety to the traveller's path. The low grounds are marshy, and the passage through them rendered extremely difficult by the entangled vegetation which covers them.

Amid these glorious scenes labour our brethren LAW and COWEN, assisted by eight other teachers. During the last year twenty-two persons were baptized, and there have been gathered from the degraded population about 120 persons into Christian fellowship—plants that shall flourish in the Paradise of God.

INDIA.

CALCUTTA.

The hope expressed by our brother THOMAS in the *Missionary Herald* for November, has, through Divine mercy, been fulfilled. On the last Lord's day in September six believers made a public profession of their faith in the Lord Jesus Christ at Bow Bazar, consecrating themselves to Him in baptism, and were admitted to full communion on the following sabbath. In a letter dated November 8th, Mr. THOMAS further informs us, that "brother Leslie baptized a European last sabbath, and on the same day brother PEARCE baptized a man, formerly a Mussulman. I hope to baptize at the close of the month. Thus you see we are not left without some tokens for good, and if we can but get over the difficulty about funds, I hope we shall yet see better days."

MONGHIR.

Under date of October 31, 1849, our brother LAWRENCE favours us with the following communication. His remarks on the deficiency of the Society's funds, the present wants of India, the encouraging prospects daily enlarging before our

missionary brethren, and the self-denial endured in his missionary life by our esteemed brother, will be found worthy of particular attention.

It is with deep regret I learn that the Society continues so much in debt, and that in consequence it is necessary to restrict the operations of the Society within narrower limits. I hope that this will be only a temporary measure. Surely there must be silver and gold enough amongst the baptists in Britain to enable the Society to maintain all its usual operations with vigour. After all the good that has been accomplished by means of the Society, surely none can fail to see its growing worth and importance. And can it be that when the Society is advancing in usefulness, the professed friends of the Redeemer in our denomination are declining in zeal and liberality? I hope that this is not the case. But from whatever cause the deficiency of funds has arisen, it is deeply to be deplored. It is most painful to reflect that the amount of pecuniary aid afforded to the East India Mission must be curtailed just at a time when we need more help in every way. We want more men, as well as more money.

Wants of Patna and its vicinity.

Some of the Society's stations cannot be maintained much longer without a more liberal supply of both. Patna has now no missionary belonging to our Society. The Refuge and the church have been broken up by Mr. Beddy's removal. And though there is one valuable missionary there, who, I have no doubt will do all he can in looking after the few believers that remain, as well as in preaching to the unbelieving; yet what is one man in so large a city? It is very much to be lamented that our Society has not an agent to go to Patna immediately; there is abundance of room, not for one only, but for three or four missionaries. Not only is there a vast population in the city of Patna, but there are many towns and villages around it, which must be supplied with the light of the gospel from Patna. Gya is about sixty miles from Patna, and is a very important place in the estimation of the Hindoos. Vast numbers of pilgrims from all parts of India visit there, and generally remain for a week, or two weeks, so that there are good opportunities of preaching the gospel to them. But at this place there is no missionary, and there is not one residing nearer than Patna. Behar and Tikaree are two large towns, with no missionary nearer than Patna. Several other large places I might name, which have no missionary nearer to them than Patna; but you are doubtless fully aware of the importance of having our mission re-established in that large city, and I feel persuaded that the Committee would most gladly send agents there if it were in their power; it is,

therefore, of little use for me to write more on this subject, as both means and agents are wanting. I pray "the Lord of the harvest" to dispose the hearts of his people to greater liberality, and to send forth more labourers into this part of the missionary field.

Retrenchment.

In reference to the resolutions on reduction of expenditure, to which you have called our attention, I may remark that you are doubtless aware they can scarcely be considered applicable to Monghir. As we draw from the Society's funds nothing but our own salary, it is impossible for us to reduce our allowance from the Society except by giving up a portion of them. To relinquish any portion of my salary would subject me to difficulties, for although we live in a very economical style, we have nothing to spare at the year's end. I have never drawn the full extra allowance for a missionary's family, and since I have been at Monghir I have kept the mission house in repair out of my salary, in order that I might spare the funds of the Mission. And, excepting about 600 rupees realized from the proceeds of the Digha houses, with which I built a large wall to secure the house against the encroachments of the river, and partly rebuilt a stable, I have never drawn any extra sums from the funds of the Society. I am not sure, however, that the resolution No. 4 is intended to apply to the salaries of the brethren. I do hope that the Society will not be so urgently pressed as to make it necessary to reduce the salaries of their agents; but should this be the case, I will cheerfully bear my share of the burden.

Liberality of the church at Monghir.

You are aware that we have local funds by which all the current expenses of the Monghir station, our salaries excepted, are defrayed. These expenses amount now to more than £7 a month.

Some of our members, sympathizing with the Society in its difficulties, have been exerting themselves to collect contributions towards liquidating the debt. Already 300 rupees, or £30, have been collected, and we hope to realize something more, when the amount will be forwarded to Mr. Thomas.

Prospects.

No additions have been made to our congregations, or to the church, since last May, of importance. We anticipate an increase to both in a few months. Several of the inquirers in our Christian community continue to afford us satisfaction, and it is probable

that some baptist friends from other stations will take up their residence here.

Account of tour.

During the greater part of August, and the first half of September, I was from home in company with our native brother Nainsukh. We visited the villages on the banks of the Gunduk, a stream flowing into the Ganges a little below Monghir. We visited about sixty-two different places, gave about 154 addresses to as many as 5647 hearers, and distributed about 50 single gospels, and 200 tracts and other books. Very few of the village people are able to read, the distribution of books was therefore small. Our reception by the people in general was encouraging. We found on this occasion very little of that bitterness of feeling and decided opposition which were manifested when we visited them a few years ago. In many villages our hearers appeared

to take a pleasing degree of interest in what was said to them; some of the poor people even offered us pice and food. One poor woman, after listening to Nainsukh for some time, expressed her approbation of what she heard, and desired her son to present him with two annas (3d.), begging him to do her the favour to accept of it, and apologizing for the smallness of the sum. She said many brahmans and teachers had come to her house for what they could get, but none had ever told her such excellent things as she had then heard! Such incidents serve to show that the preaching of the gospel makes an impression even upon the apathetic Hindoos, and to strengthen our belief that it will be instrumental, through the power of God, in the salvation of their souls. Though conversions have been few at present, still our hopes are brightening. India at no very distant period will be converted unto God.

In a letter of earlier date, September 28th, to a relative, Mr. LAWRENCE enters somewhat more into detail than in the above. After referring to the receipt of *Evangelical Christendom* from some kind friend, he continues,

We have also heard from Mr. Brock's bible-class. The letter is a very excellent one; sensible, and full of Christian affection and sympathy. We were much gratified with it, and shall be glad to hear from them again. It would be a delightful thing for the Society if all the young people connected with the baptist churches in Britain felt interested in its operations, and would exert themselves according to their abilities to help the good cause. Then, I believe, the Society would not be long in debt. I hope its present difficulties will arouse the churches to exert themselves on its behalf. It is painful indeed, that the Society should be obliged to curtail its operations in India now, for I believe that India never appeared more promising, and never more needed increased help than it does at present. A great deal more might be done if we had more missionaries and more money to carry on more extended operations; but as these will not come at our bidding, we must patiently wait, earnestly pray, and press on in the best way we can, until the Lord shall be pleased to appear for our help.

Additions to the church.

At this place we have had some encouraging additions lately. In April we baptized three Europeans, and we hope to baptize again soon. There are several natives who appear to be concerned for the salvation of their souls. The services which we hold for the benefit of the heathen continue to be well attended. Though many have not been converted, still these services have not been without some good effects.

Idolatry failing.

At a Hindoo festival which has just been concluded, it was customary in former years to make a large subscription among the rich natives, to get up a farce in honour of their god Ram; but this year, with one or two exceptions, none were found willing to contribute, and consequently the farce fell to the ground. One reason assigned by those who declined giving I have been told was, they thought what the Christians say is true, viz., that this farce is a burlesque on religion, and an insult to God, and therefore they would not give any more. Such incidents show, I think, that the preaching of the gospel does make some impression on the native mind, though not all we desire.

Interesting journey.

In my late journey with our native Christian preacher, Nainsukh, I met with several encouraging incidents, which led me to believe that the villagers generally have a much more favourable opinion of Christians, and Christianity, than they used to have. Villages in which we could obtain no hearers two or three years ago, when visited on this occasion we found the inhabitants ready to receive us with great respect. Men, women, and children came round us, and seating themselves on the ground, listened for an hour or two with great attention while we explained to them the truths of the gospel, and exposed the follies of Hindooism.

On one occasion a poor man who had heard me speak for some time, offered me a portion of his food (which consisted of a kind of melon, very common food among the poor in the months of July and August), saying

that he was sorry he had nothing else to offer me.

Native ideas of the incarnation.

At another place I visited the house of a respectable zemindar, or landholder, and as I approached it I feared that I might be driven away with abuse, but to my surprise I was most politely received, and after being seated, between twenty and thirty persons came together, who all listened very attentively while I spoke to them of man's ruin by sin and the way of salvation by Christ. No interruption was offered until they found that I insisted on Christ's being the *only* Saviour. This they were unwilling to admit. "They would not deny that Jesus Christ was an incarnation of the Deity, but so was Ram, and therefore Ram and Jesus Christ were the same, only differing in the time and manner of the incarnation. The Deity had become incarnate at various times and in various modes, and in these last days, in this dark and evil age, he had become incarnate in the person of the Hon.

East India Company, that now ruled over all India. The Hon. East India Company was therefore Ram in a different form, and was consequently entitled to the homage due to Ram. And," said the chief speaker, "I believe Ram is in every sahib (or European); and since Ram has given them the sovereignty of the country, of course it is my duty to treat every sahib with profound respect." The poor deluded man was so very consistent with his profession, that he received us with all honour, but it was not for Christ's sake, alas! it was for Ram's sake, whom the poor deluded man believed to be in us. We laboured long and hard to dispel some of the darkness from his mind, but all our efforts were apparently fruitless. He tried to behave with all deference, but he still retained his awful opinions. From this case you will perceive what fearful ignorance, error, and obstinacy we have often to contend with. What can be done without Divine help? How much do we need that our dear Christian friends should strive together with us in prayer to God that this help may be granted.

SAGOR.

Acting upon the peremptory advice of the physician, our brother MAKEPEACE is on his way to England. His health has for some time been failing, and he is at last constrained to leave his station for a more invigorating clime. He leaves at a most interesting moment. "On the first sabbath in October," he says, "it was my privilege to baptize an interesting young man on a profession of his repentance towards God, and faith in our Lord Jesus Christ. Another excellent individual had been accepted by the church, and would have been baptized, had not indisposition prevented. This is truly an exciting time with me. Though so many have been baptized, yet there is a greater number of individuals upon whom we can look with interest and hope, than at any previous period." Thus our brother is laid aside, in the all-wise counsel of God, at the season his labours are bearing richest fruit. Their very toilsomeness and success involving the decay of the labourer.

CEYLON.

COLOMBO.

Our last Herald conveyed the afflicting intelligence of the decease of our esteemed missionary Mr. DAVIES, in a letter from our brother DAWSON. Mr. ALLEN, under date of the 15th November, has communicated some further particulars of his last days. A month previous it had been arranged that brother ALLEN should remove to Colombo to assist Mr. DAVIES, and to carry out the reductions proposed by the Committee. Mr. ALLEN therefore now occupies the station.

One of our little band is no longer an inhabitant of this lower world. The Master has said to him, "It is enough, come up hither, enter thou into the joy of thy Lord."

Our brother Davies, as you are aware, had been long labouring under disease, evidently the effect of a climate unsuited to him, and five short years have laid low one who was an able minister and missionary.

When I came to Colombo, about six weeks ago, on finding him no better for his residence in the cooler regions of the island, I urged him to leave whilst a probability of his reaching England remained, but it was too late. Finding him utterly unable to do anything, it was arranged that I should take the duties of the station, and he prepared to leave by the Garland Grove, about to sail, but it was ordered otherwise. On Saturday, the 27th of October, he, with Mrs. Davies and the children removed to the residence of Dr. Elliott, for the sake of a little change, and that the Dr. might have him more immediately under his attention. He was then suffering from acute dysentery, which had been long feared as the climax of the disease which had prostrated him for nearly two years, and which baffled alike medical skill, and the colder climate of Newera Ellia, until it brought down the poor clay tenement. All that kindness and skill could do was done, but in vain. His work was done, and he went to live in a higher scale of existence, and amid higher scenes of enjoyment.

His death and funeral.

On the following Friday, November 2nd, on the seventh day from his removal to Dr. Elliott's, he breathed his last, in the presence of the Dr., brother Dawson, and myself. On the Saturday we laid the body in the grave, surrounded by a vast concourse of spectators who came to pay the last token of respect to the remains of him, who was held in high estimation by all ranks and classes of society, from those high in authority to the humble inhabitant; and on the next evening,—the sabbath,—and his first in the assembly that ne'er breaks up, I had the melancholy duty of preaching his funeral sermon, to an assembly that more than filled the chapel, many, if not all of whom were it is hoped profoundly impressed with what they heard.

His illness.

We watched him night and day during his last illness, which though short, was severe. He had been so reduced by the old complaint, that it was manifest he had not strength to grapple with so fearful an enemy as dysentery, and we saw his strength diminish, and his pains increase, until death made him to bow himself. It was painful at times to behold him in such circumstances, and yet it was good to be there, to mark the triumphs of grace over every weakness and infirmity of human nature, and at last over the great enemy, death. He triumphed

through the blood of the cross. His resignation to the will of God most high, was instructive and impressive too. He found support and consolation in the doctrines and promises of the gospel, which he preached to others, and which he held in faith and in righteousness of life. I had opportunities, when alone with him in the day, and in the dead of the night, of asking him how he felt in reference to eternity, and it was more than satisfactory to hear him, with his dying breath, tell me that he had no fear or anxiety, that his hope was sure and steadfast, founded on the rock of ages. At no time had he a single doubt with respect to the future. All was calm, peaceful, and joyful. Once indeed, he told me that he felt distressed concerning his family, but on directing his attention to the promises of our God concerning the widow and the fatherless, his faith grasped them, and he resigned them to him.

On asking if he had any thing to say to me and the native preachers and churches, he breathed a prayer that I might be blessed in my labours, and be more successful in turning sinners to God than he had been. Tell the Pettah people, he said, that I feel grateful for all their personal kindness; that I should like to speak to them once more, but I cannot; that I intended to write them a letter for you to read from the pulpit, but I am too weak even for that. Tell them while I thank them for their kindness, that I mourn because of their carelessness and indifference to spiritual things, and that I have been so discouraged as to think that my preaching was vain. Tell them these things, and beseech them to be reconciled unto God, and embrace the gospel—perhaps your voice will move them.

As his end drew near, he said but little, when sensible, except occasionally, "Allen, Dawson, Elliott are you here, do not leave me. The pain is dreadful, but it will soon be over." When it became generally known that he was ill, the inquiries that were made proclaimed the estimation in which he was held, and the immense gathering at the funeral showed that his loss was felt as a public one.

Our loss.

You, dear brother, and the society have lost an able man and missionary, and the two surviving missionaries have lost one, who, though cut off in early life, at thirty-four years of age, was mature in mind, sound in judgment, and wise in counsel, and an able fellow-labourer—God's will be done. We thought we could ill spare him, but God would teach us perhaps that he could do without him, and that we should submit without a murmur.

Is it quite beyond the means of God's people in our fatherland to send another to occupy the place of him who has just fallen

on the high places of the field? It was painful to leave Matura, and painful for us all to abandon the poor people there; and it is painful here to look on multitudes who are without instruction of a religious kind, and equally painful to know that even our own people cannot have as much attention from the European as they need, though the native assistants do well. Are there no

hearts in England that can be touched by the cry, "Come over and help us!" The people need the missionary among them; they are perishing for lack of knowledge. We ourselves die daily, and are willing to die with the harness on; and as we fall one by one, are there none to be found who will step into our places, and maintain the battle, and achieve the victory in the name of the Lord?

The high estimation in which the Christian character and abilities of our departed brother were held, may be gathered from an obituary notice which we extract from the *Ceylon Overland Observer*.

The deceased missionary was cut down early in his career, his age not exceeding thirty-four; a fact which struck with surprise many who had long admired the maturity of his judgment, the expansiveness of his mind, the largeness of his views, and the extent of his acquirements. *Conscientiousness* was the leading feature of his character. He never received a statement, an opinion, or a doctrine upon trust. All were submitted to the patient and industrious scrutiny of a mind naturally acute, and which had been trained and disciplined to the severest principles of the science of reasoning. The Christianity which he professed and preached, he lived up to. Its precepts were his guide through life; its promises his support in affliction and in the solemn hour of death. A closing scene more replete with calm triumph has seldom been witnessed. It was his last seal to the truth of a system—the reality of doctrines which, having thoroughly examined, he sincerely believed.

The large concourse at his funeral, of persons who came to pay the last token of respect to his remains, was such as is seldom witnessed save on the occasion of what is deemed a public loss. Amongst those who stood round the grave we noticed the Honourable the Chief Justice, the Honourable the Colonial Secretary, the Honourable the Queen's Advocate, &c.

His attainments as a scholar.

In accordance with the permission conceded to us, we append the following testimony to Mr. Davies's character and attainments, especially as a scholar, from the pen of one occupying a high position in the government of this colony, and in the ranks of literature. It says all that we could wish to say, and much more gracefully than we could say it. The tribute is alike creditable to the living and the dead.

"Such was his singular diffidence as to himself and to his own attainments as a scholar, that it was not till some time after our first acquaintance that I almost accidentally discovered the profundity of his erudition, and the vast extent of his reading and research. It arose from a casual allusion

to a passage in the Samaritan Pentateuch, a version as old as the days of Rehoboam, nearly 1000 B. C., in which there occurs the ancient name of Ceylon, '*Sarandib*.' This led to a discussion in which he poured forth such a flow of learning as I had seldom listened to before. Our conversation, and much subsequent correspondence, turned on these subjects—the identity of Ophir with Ceylon; the knowledge of the Hebrews concerning India and China and their productions; the probability that traces of this knowledge were to be found in the Hebrew term for 'cinnamon,' the early trade of the Phœnicians and Arabs with countries still futher to the east; these, and a multitude of similar inquiries, called forth almost unconsciously his vast stores of information. And they were displayed not merely in his critical familiarity with Hebrew and its cognates; with the dialects of modern India and their ancient roots; with Greek, both Hellenic and mediæval; with German and a variety of modern languages, but with the literature in which these are preserved; the collations of the Septuagint and the early versions; the Greek, Roman, and Arabian geographers, the early travellers who after the revival of learning brought back to Europe the lost knowledge of the east; and the works on natural science compiled or illustrated from their researches.

"All these, from early study, he seemed as familiar with as though his later years had been spent in the luxuries of a boundless library, instead of being passed in the jungles of Ceylon.

"And what was most charming in all these disquisitions, was the singular modesty of this highly cultivated mind. His clearest views he always put forward as 'suggestions;' his soundest conclusions as probable 'conjectures;' and I possess now some of his valuable dissertations elaborated with the utmost care and inquiry, but all sent to me not as essays, or treatises, or comments, but as *notes*, or *thoughts*, or *ideas* of his own.

"In all this, and throughout his whole demeanour, there was apparent the gentle spirit of that Master whom he so faithfully served. His was indeed the charity which

suffereth long and is kind, which envieth not, and vaunteth not itself. And when, a few evenings ago, I turned homewards from the spot where I had seen the sun setting on the green turf where his poor remains had been lowered into the grave, amidst the regrets of

those who crowded there, to pay that last unavailing tribute to their friend and benefactor, I remembered the touching words which I had heard himself repeat but a few short weeks before, '*multis ille bonis flebilis occidit nulli flebilior quam mihi.*'"

WESTERN AFRICA.

FERNANDO PO.

Our readers will already have learnt the decease of our dear and esteemed brother MERRICK. As we have not yet been able to obtain any detailed account of his last days, the following affecting letter, written shortly before his death, will be read with deep interest.

Out at sea.

MY DEAR MOTHER AND SISTERS,

It is uncertain whether I shall reach land. I am so weak, so feeble, a watery grave may be mine. All is right. I commend my dear Elizabeth and Rosanna to your constant attention, and hope you will love and do all you can for them for me. I cannot write more. All my books and private property I leave to my dear Elizabeth; she is to order them to Jamaica. All my private papers are at Jubilee, and to be sent to Jamaica to my dear wife. I commend my dear wife and child to the care of our Committee, and hope they will remember them in all their cares and troubles. I leave this letter open

to be showed to our Committee, or any other friend.

And now, my dearly beloved wife, the wife of my joys and sorrows, of sickness and health, I leave, I bequeath thee to Christ thy Saviour; to Christ, too, I bequeath my beloved Rosanna, and mother and sisters, and all that are near and dear to me. I can leave them to none more precious, more dear, more faithful, more covenant keeping. And now, dear mother and sisters, dear wife and child, and all that are near and dear in Christ, I commend you to God and his grace, who is able to build you up, and give you an inheritance among them that are sanctified. Amen.

Yours ever in Christ Jesus,

JOSEPH MERRICK.

To this we append an impressive letter from Mr. SAKER, dated October 3rd, 1849. Mr. MERRICK sailed from Clarence on the 6th. The apprehension expressed by Mr. SAKER was realized in fifteen days from the time of Mr. MERRICK'S embarkation.

The return of our brother Merrick is a deep affliction to us. But I am quite apprehensive that you will not see his face again. His stay of four weeks here, waiting for a passage, has been a severe trial to his constitution. He has gradually declined every day, and I almost fear he will be prevented from embarking. His lungs are thought to be diseased; his sleep is broken by a painful cough, his energy is gone; his debility is so great, he cannot walk but for a few seconds; he cannot ride. We fear he cannot live many days, but our hope is in God.

He will, if spared go from us, with the deep sympathy of every heart. The prayers of the church will daily ascend to God on his behalf, and we shall hope, against hope,—that he may recover, be strengthened, and return to bless this dark land. His going hence we can scarcely endure, and we are ready to say our strength is departed. Indeed

we are too weak, we cannot spare him, he is a faithful man, devoted to his work, to the salvation of souls. We cannot spare him! We cannot spare him! If he goes hence, who is left? who will work? who will pray? Truly we are worms and not men! And yet, sad truth! we must part. Our choice is to send him to you when there is hope, or lay him in the grave, where he will rest from all toil. In such a dilemma we cannot hesitate, and yet we grieve. Oh! that some faithful heart may soon supply his place.

Can we hope for another man of faith and labour? Clarence has called for a pastor for three long years, yet who responds! O ye men of God! is there not among your ranks, young men, whose hearts beat high for the Saviour's glory, who can lay down those hearts, yea, their whole lives, at the Saviour's feet? Must Clarence call for ever in vain for a man of God, capable of leading and instruc-

ting them in the way to life? And must the continent sink into the pit of irreparable woe for lack of teachers? *Must* we let go our hold, and let the machinery rust? Must we leave the lever on which is poised the destiny, the eternal destiny of souls! O ye men of God! where is the spirit of our fathers! where is the faith, the devotedness, the wrestling prayers of the generation gone? where is the devotedness of the churches to Jesus, which ought to glow in every heart? Is the fear of fever, of prostration, of a premature grave, so terrifying? Is the love of life, of money, of ease, of home, of comfort, so strong that you cannot move? May these things *bind* you in this world, without *binding* you in the world to come. Is there nothing alluring in the crown of life suspended o'er the path of devoted holy labourers? Is there no bliss in the master's welcome, "Well done,

good and faithful servant!" Be it, there is no ambition! yet is compassion quenched! Is mercy overwhelmed in the turmoil of Europe? Must these myriads of souls sink down to death, and none to help? will you withdraw the hand that only can save. Brethren, brethren, in eternity what thoughts will fill your spirit? Realize it now, and if you cannot come to us, plead with God, daily plead, that men of faith and patience may be sent; and sent speedily. Spirit of God! descend upon us. Descend upon our churches! churches, which sent forth, a Carey, a Chamberlain, a Burchell, and all that host of warriors who now wear the robes of conquest. Descend, O Spirit! to raise up men of like faith and patience, that souls may be saved, and Jesus loved. Spirit, descend and dwell with us!

We earnestly entreat the prayers, sympathies, and aid of the disciples of Christ, at the present important juncture in the affairs of our African Mission.

WEST INDIES.

HAITI.

The following long and interesting letter from our missionary brother, W. W. WEBLEY, dated December 8th, 1849, will give a succinct and clear view of the work in which he is engaged, and the various obstacles to success that present themselves among the turbulent and licentious population of Haiti.

Nearly three months have now elapsed since I had the pleasure of communicating with the Committee of our Society. My long silence has been occasioned by protracted and dangerous illness. During an interval of three months I have suffered at one time from diarrhæa, at another from intermittent fever, and at another from irritation of the lungs. The last letter addressed to you from this station was written by my dear wife at the time when I was most severely indisposed, and when the greatest possible repose was required both for mind and body. Through much caution and clever medical aid, and above all, through the divine blessing, I am now nearly restored to health, and for some weeks past have been able to resume my labours almost without intermission.

Joy and thankfulness.

My letter will contain a sort of summary of events that have transpired, and of difficulties that have happened to us in connexion with the mission during the year that is now drawing to a close. In reviewing that year we have certainly had some causes for

joy and thankfulness, though the causes for discouragement and depression seem often to have preponderated. Three young persons were baptized in February last. The first of these was, and is still, a most useful and devoted female assistant in the school. The second was a young man of promising ability and piety. The third was a daughter of one of the members of our little church, who, with his wife, was baptized last year. This dear child is one of our first fruits from the school. Two other children, still younger than this one, have also given evidence of conversion. One of these is still, I trust, growing in the grace and in the knowledge of God. The other, though only about five years of age, has, I do not hesitate to say, been gathered to her rest in heaven. We have also two other persons, one who is very young and another who is a married female, who are waiting to be baptized. The conduct, too, of many of the children of the school has recently given us much encouragement. Many of them for some time past seem to have been labouring under religious convictions, whilst the views and feelings of many have indicated the existence of at least

a desire to act rightly, and to become early converts to the faith of Jesus. These things have certainly gladdened our hearts, have proved that we have not been wholly labouring in vain, and have helped to keep us from sinking in the sea of difficulty and discouragement by which we have been often almost overwhelmed. But whilst we have thus had much to encourage, we have had to contend with much that has tended to discourage. We have had, for instance,

Trials arising from the ill health of the mission family.

Scarcely had Mrs. Webley and myself returned from Jamaica with renewed health, and again resumed our mission duties, than my dear wife again became a sufferer and an invalid. My own health too only a few months afterwards became so impaired, that with difficulty could I keep up the weekly services in the town, whilst my visits to the surrounding villages were necessarily given up for a time. Miss Clarke too has been often ill during the year, whilst Miss Harris and myself have recently been added to the list of the sick. Thus during the whole year either one or the other of us have been laid aside, whilst not unfrequently two or three of us have been ill together, and the possibility of helping each other has been almost entirely precluded. Thanks to the Author of all good, we are all now in the enjoyment of comparatively good health. Then we have had

Trials arising from pecuniary difficulties.

My journey to Jamaica of course involved me in many expenses that I could not feel justified in charging the Society with. This, together with my dear wife's illness, my own subsequently, the long season of drought and of famine that has risen the prices of provisions and almost every saleable article by an almost incredible ratio, and the recent death of Mrs. Webley's mother and grandmother, are things which have unavoidably entailed upon us heavy expenses.

We have had also

Trials arising from the political state and prospects of the country.

All has been agitation, and change, and embarrassment during the year. In April last the president marched to the Spanish part of the island with the hope of subduing it, and making the whole island one republic. The sorrows and loss of life occasioned by that expedition will perhaps never be told. So bad were the roads through woods and over mountains, that the soldiers had to carry on their heads and in their hands the arms, the ammunition, the provisions, &c. The cannons were dragged by the hand over the mountains and through the thickets. The powder, packed in casks and in boxes, was

carried upon the head. The cannon balls in the hand, and the provisions in a knapsack at the back. Their small stock of provisions was soon exhausted. No water could be procured. So that hunger, thirst, fatigue, and sickness carried off vast numbers. For five days previous to fighting with the enemy the soldiers had no water; many of them, therefore, had not strength to lift the musket. They fell to the ground, and expired in the act. After a short combat, the Haitian army was routed and fled, and on the 6th of May the president entered Port au Prince with the wretched remains of his army. Some of the poor soldiers had only a ragged shirt to their back. Others wore yet the tattered remains of a pair of trousers. Others had shirt and trousers, but wretchedly torn. After their return many died from the sufferings they had endured. Others from over fatigue, and a still greater number from disease.

Soon after the return from the march a fire broke out in Port au Prince, which has destroyed a great part of the town.

I assure you, dear brother, that these two painful circumstances, together with a long season of drought, which has lasted for nearly ten months, a consequent failure of provisions, and a perpetual decrease in the value of the currency of the country, are things which have entailed upon us sorrow after sorrow. During the past year we have literally eaten "the bread of sorrow," and have not less literally watered the seed we have sown with our tears. But that which has caused us more sorrow than all these accumulated trials, is the fact that these judgments of God have not taught the inhabitants of Haiti righteousness. We have therefore had, lastly,

Trials arising from increasing indifference of the people to religion and to the worship and service of God.

The young men of the town of whom we have so often spoken, and of whom our hopes have been so often raised, seem now to be wholly given up to licentiousness and gaming. The card-table, the billiard-room, the cock-fighting yard, and the rum-shop, are now almost their sole places of resort, so that we rarely see them in the house of God. The mass of the people of the town, too, though not so much given to gaming as the young men, are nevertheless become, if possible, more licentious than they, and indulge in amusements far more obscene. The nightly orgies and the indecent dances which were formerly indulged in only by the mountain people, are now become the objects of attraction for the mass of the town's people. I do not know whether I have ever yet said any thing to you respecting these dances. I believe not. It may be well, therefore, here to give you some information about them.

Haitian dances and idolatry.

They are of the most licentious character, and invariably lead to the most licentious practices. They can scarcely be termed dances. They consist rather of the strangest contortions of the body conceivable, and of the most indecent attitudes. The songs that are sung upon these occasions are strangely wild and melancholy, and comprise a strange medley of the African, Spanish, and Creole languages. I shall not soon forget what I once saw in passing by one of the booths of these dancers. My attention was attracted by the singing I heard. When I approached, to my horror I saw a number of men, women, and children ranged into a circle, all prostrate to the ground upon their knees, apparently in the act of the most profound adoration, and all singing in chorus one of their songs as described above. I inquired what all this meant, and was told that this was their *religious service*, and that these dancers were in the act of *worshipping a snake!*

My heart sickened as I turned away from this scene, and I could not help weeping, for at that hour there were about fifty booths erected in the town. This too was their hour of prayer, and there were perhaps not far short of some hundred persons engaged at that very moment in their idolatrous worship. The music, too, at these dancing parties, if music it may be called, is of the most rude and savage kind. It consists of a mingling together of the hideous yells of the dancers and of discordant sounds of tomtoms, of calabashes filled with hard dry seeds, and shaken together, and of sheets of rusty tin beaten with a stick or a piece of thick wire. It is impossible to give you any idea of the effect produced upon a stranger's mind by the wild commingling together of these discordant sounds, proceeding, as they sometimes do, from all quarters of the town. But the most painful facts in connexion with these dancers are perhaps the following, that they form

themselves into one vast society (called *les vandous*), which almost deluges the Haitian part of the island, that they practice witchcraft and mialism to an almost indefinite extent; that they are singular adepts at poisoning; that a person rarely escapes them when he has been fixed upon as a victim; that they are inveterate enemies to the religion of the cross, and *to us* as propagators of it; that they are encouraged by the government—the emperor sometimes paying them large sums of money—and that they have almost unlimited power to do what they please, as well as to the government of the country or to the destruction of property and of life. As to the conversion of these people, that seems almost a hopeless case. Indeed it would be so did we not depend upon Almighty power. May God in much mercy soon give us a harvest from amongst them. As yet we cannot get at them. They refuse our tracts, or if they take them they destroy them. They refuse to attend our services, and if we attempt to converse with them on religious subjects, their inveterate enmity to us as Methodists (this is the title by which they distinguish us) precludes the possibility of their deriving benefit from our instructions.

I must not omit to say in closing, that the emperor has lately visited Jacmel; that I have been introduced to him; that I have also been permitted to introduce Mrs. Wobley, Miss Harris, Miss Clarke, and the children of the school to him, and that I trust that his recent visit here, our introduction to him, and our conversation with him, will materially advance the interests of the school and of the mission. In conclusion I can only repeat the request we have so often made to you, Sir, “pray for us.” Our work is painfully difficult, our zeal often diminishes, our love often grows cold, our faith is often weak, and our opportunities of usefulness are often interfered with by sickness. We therefore much need your prayers and your counsel, and feel assured that you will not withhold these from us.

Never surely did any people require the sanctifying influences of the gospel more than the Haitians.

JAMAICA.

CALABAR.

Our readers will peruse with great pleasure the following admirable and important letter from our aged brother Tinson. It is dated November 27th, 1849. His long experience in Jamaica qualifies him to form a judgment of no ordinary value, and his views on the causes of the trials and difficulties of our brethren still labouring in the island, deserve and will obtain, we are persuaded, universal assent, and at the same time point out their remedy.

Every thing here is now in working order, except myself. Of the premises it may be out of place for me to speak, as they are what they are mainly from my own labour. Those who knew them formerly will hardly allow them to be the same, and some say Calabar is one of the prettiest places in Jamaica. But enough of this.

The history of this institution you know—of the adverse circumstances connected with its commencement you are not ignorant; but of the antagonisms we have had to battle with you know not—never will know. Suffice it to say, God has enabled us to triumph. To his name be all the praise.

Our number of students is small, but they are of the right stamp. I never had such pleasure in teaching, and should be almost too happy in my work if I had health. The students labour diligently, and study to please. I seem to live in their affections, and their earnest and affectionate prayers that I may be spared to them often affect me deeply. With their progress in piety, as well as learning, I have reason to be satisfied, and it is gratifying to know that they are well received by the churches, which they occasionally supply.

Other young men of equal promise and piety are appearing in our churches. Two have recently been accepted, one of them a very superior youth. Both will enter the college (D.V.) at the commencement of next session.

Our senior student supplied the church at Moneague during the last recess, and when leaving he received a cordial invitation to become the pastor. That invitation has been unanimously repeated through brother Millard, who had been invited by the deacons to visit Moneague, and confer with the church on the subject. Mr. McLaggan's time was not up; but the committee deemed it best to recommend his accepting the invitation. He will enter on his work, Providence permitting, early next month. Thus we hope to see another of our students usefully settled. Mr. Johnson, at Clarkson Ville, and Mr. Smith at Dry Harbour, are both going on well, and several others who did not continue here their full time, and are not settled over churches, are rendering important aid to their former pastors.

On a native ministry.

There has been an opinion, I know not how extensively circulated, that the people did not want, or would not encourage, a native ministry. I say not that the wish was father to the thought, but I do say that the conduct of the churches repels the allegation.

The notion of a black man's incapacity to guide others has probably arisen, in some minds at least, from what has taken place in the churches of this island. The leading

men, who during slavery seemed mighty in good works, are now for the most part powerless, and are manifestly unequal to the new circumstances in which they have been placed. For many years the more active and intelligent members were very naturally employed as helpers, and most valuable aid they rendered, but it cannot be denied that much of their power was adventitious, it arose out of the then state of society, and the position which most of these men happened to occupy. Many of them could not read, but they were often shrewd, clever, active men, and better informed than their fellows, hence they obtained influence in the church; and on the same account, such as were slaves, were reckoned of importance by their masters, and placed over their companions. Under such circumstances, therefore, it is not difficult to conceive the possibility of the secular power blending and commingling, however unintentionally, with the authority given by the church, and *apparently* in favour of the church. Freedom destroyed the one, and has almost extinguished the other. Many of the leaders and deacons, though good men and true, readily admit that the people will not yield to their authority. This rebellion must not always be justified, it sometimes springs from a mistaken idea of freedom, that would spurn all subordination; but in many cases can be traced to a growing intelligence amongst the young, which demands advancement in their leaders, while they have neither means, time, nor inclination to seek mental improvement. The loss of power, therefore, which our leaders and deacons very generally experience, must be mainly attributed to the want of that intelligence and consequent standing which usually give power. But let it not therefore be said, that the black man has no capacity for the acquisition of knowledge, nor ability to preach the gospel. We have here ample and living proof of the contrary. I attach no undue importance to mere knowledge. The veriest babe in Christ knows that no man is fit to be a minister of the gospel who is not born from above and enlightened by the Holy Spirit; but few will deny the necessity of mental culture. To meet that necessity you have made provision, and Providence is now bringing out men in our churches, slowly, but as many as we are able to take, who are every way fitted by piety, zeal, and a desire of knowledge, to avail themselves of that provision. Here they can acquire that intelligence needful to give them a proper status in the churches and in society. And I cannot but record, to the honour of my brethren among whom those who have gone out are labouring, that they are doing all in their power to aid them in obtaining that status.

You have now in Jamaica what the Society has been sighing for almost from its birth,

and what no other society has in Jamaica or elsewhere that I am acquainted with—an institution for training young men expressly and exclusively for the work of the ministry; not missionaries' sons, nor native-born whites, but bona fide natives, men of the soil, black and

coloured men, who, in due time, will be able, by God's blessing, to carry on the work here irrespective of foreign aid. I therefore reiterate the question, Shall the institution go on? or shall it perish!

HOME PROCEEDINGS.

We are glad to find that the Circular recently sent out respecting the present condition of the Mission, has produced a deep and lively concern in the minds of our friends. The letters we have received plainly indicate this. Some churches have contributed largely beyond their usual collections; several friends have sent contributions privately; and in some cases we have heard of a resolve to have a *weekly* meeting for prayer, to implore a larger measure of the Divine influence on Committee, officers, and missionaries. We trust this newly awakened feeling will grow and prevail. The result must be beneficial.

Meetings have been held in aid of the mission at Bristol and Hitchin, attended by the Secretaries. Mr. CAREY is visiting most of the churches in Buckinghamshire, and Mr. SAFFERY is engaged at Staines and Wraysbury. We may remind all our friends that the financial year will soon close; and we hope the treasurers of the Auxiliaries will forward what monies they have in hand, from time to time, and not wait until all the churches in the district have sent in their accounts. If we have the particulars in March it will do.

The feelings of the Committee on the death of Mr. DAVIES and Mr. MERRICK are expressed in the resolutions which follow, which cannot fail to commend themselves to the approval of all our readers.

At a meeting of the Committee of the Baptist Missionary Society, held at 33, Moorgate Street, January 15, 1850, Dr. HOBY in the chair, it was resolved,

First. "That it is with great regret the Committee record the decease of their missionary brother the Rev. JOSEPH MERRICK. Of African descent, and educated in the Society's schools in Jamaica, where it pleased God to call him by His grace, he began to preach the gospel of Christ in 1837, and soon after was set apart to the work of the ministry, as co-pastor with his father, of the church at Jericho. He entered on mission work in Africa in 1843, where, until his death, October 22, 1849, while on his passage to England in the hope of recovering his shattered health, he laboured most diligently in the evangelization of the degraded Isibus, in whose language he could speak with great readiness and precision. He has been called to his reward just as those attainments and labours were producing fruit unto God in the conversion of some, in the patient attention to the gospel manifested by many others, and in the translating and printing of portions of the word of God in a tongue never before written.

"While grieving over the loss which Africa and the Society have sustained, the Committee express with gratitude to the great Head of the church, their high estimate of his piety, of the ability and devotedness he has shown in mission service, and of the uniform and elevate Christian character of all his proceedings.

"They tender to his bereaved wife and fatherless child, and to his aged mother, still living in Jamaica, their affectionate condolence and sympathy. It is their prayer that God may comfort and bless them, and likewise raise up many such men to carry on the missionary work among the heathen.

Second. "That they learn with sincere grief the decease of their valued missionary brother the Rev. J. DAVIES OF COLOMBO. During the five years of his residence in Ceylon he has suffered much from the climate, and at the early age of thirty-four has fallen a victim to it. Notwithstanding, he has laboured with a courageous mind, and by his consistency and con-

scientiousness carried forward with very considerable success and divine blessing the service of the Lord Jesus Christ. He won the affection and esteem of all classes, from the highest to the lowest, both natives and Europeans. His attainments as a scholar, in Hebrew, classic, and modern literature, were of no ordinary kind, and obtained the willing testimony of one occupying a high position in the government of the colony. His modesty and simplicity of mind were equal to his erudition. In all exhibiting the gentle spirit of that Master whom he so faithfully served.

“To his widow and young family the Committee express their sincerest Christian sympathy, praying that He who is the Husband of the widow, and the Father of the fatherless, may watch over them, and guide their feet to the mansions of the blessed, where the servants of Christ rest from all their labours.”

YOUNG MEN'S MISSIONARY ASSOCIATION.

A lecture will be delivered to Young Men in the Library of the Mission House, Moorgate Street, on Wednesday, the 20th February, by the Rev. D. J. EAST, at eight o'clock.

CIRCULATION OF THE MISSIONARY HERALD AND JUVENILE MISSIONARY HERALD.

We urge on our friends the great importance of extending the circulation of the periodicals containing our missionary intelligence. It cannot be supposed that the missionary spirit will be maintained in the churches of Christ, if the information necessary to its sustenance be either withheld or unknown. It is not sufficient that extracts are read at the missionary prayer-meeting, a practice indeed that cannot too highly be commended. There is very much more than can thus be presented to the Christian mind, and which should be read over in the quietness of home, with thoughtfulness and prayer. Their cheapness renders them, moreover, accessible to the poorest, and they further contain interesting descriptions of scenery, manners, customs, and religions of the heathen nations among whom our brethren labour. If only read, we are sure their contents will excite the sympathy and aid of the disciples of Christ, and the funds of the Society relieved of the heavy cost incurred in printing them.

FOREIGN LETTERS RECEIVED.

AFRICA	CLARENCE	Newbegin, A. E.	October 5.
		Newbegin, W.	October 5.
		Saker, A.	October 3 & 6.
		Wilson, J., & ors.	October 4.
		Yarnold, J. R.	September 11.
AMERICA	NEW YORK	Wyckoff, W. H.	December 10.
ASIA	CALCUTTA	Thomas, J.	November 2 & 8.
		Allen, J.	November 15.
		Dawson, C. C.	November 8.
	INTALLY	Pearce, G.	November 8.
	MONGHIR	Lawrence, J.	October 31.
	SAUGOR	Makepeace, K.	November 19.
BAHAMAS	ELEUTHERA	Littlewood, W.	December 23.
	NASSAU	Littlewood, W.	November 19.
BRITANNY	MORLAIX	Jenkins, J.	December 28.

GERMANY	GEATHIN	Dannenberg, J. C. A.	January 2.
HAITI	JACMEL	Webley, W. H.	December 8.
HONDURAS	BELIZE	Braddick, G.	November 9.
		Kingdon, J.	November 10.
JAMAICA	BROWN'S TOWN	Clark, J.	Nov. 14, Dec. 20.
	CALABAR	Tinson, J.	November 17 & 27.
	GURNEY'S MOUNT	Armstrong, C.	November 22.
	JERICHO	Cornford, P. H.	December 5.
	KINGSTON	Oughton, S.	November 8.
	MONTEGO BAY	Vaughan, S. J. & ors.	November 18.
	ST. ANN'S BAY	Millard, B.	December 6.
TRINIDAD	PORT OF SPAIN	Law, J.	December 21.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to—

The British and Foreign School Society, for a parcel of school materials, for *Rev. W. Littlewood*;
 Mr. West, Amersham, for a file of the "Patriot" Newspaper and numbers of the Eclectic Review, for *Mr. Newbegin*.

CONTRIBUTIONS,

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

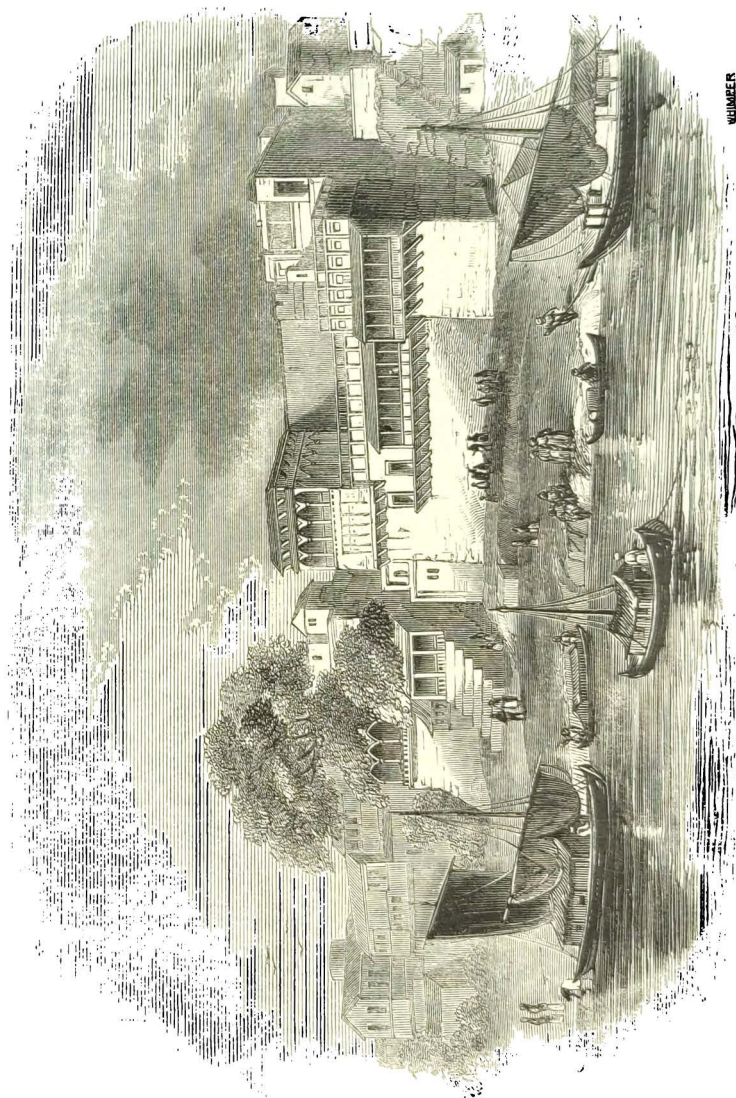
<i>Annual Subscriptions.</i>	£ s. d.		£ s. d.		£ s. d.
Blacket, Mrs.	1 1 0	Brunier, Miss, for		Quainton—	
Burgess, Mr. Jos.	1 1 0	Africa	5 0 0	Collection	0 10 0
Burlis, Mr. C.	1 1 0	Edmonstone, Geo., Esq.	5 0 0	Swanbourne	0 7 6
Danford, Mr. John	1 1 0	Friend, by Mrs. Carey	0 10 0		
Danford, Mr. W.	1 1 0	Gurney, Thomas, Esq.	25 0 0	CAMBRIDGESHIRE.	
Fletcher, Joseph, Esq.	2 2 0	"Pray without ceasing,"		Cambridge—	
Francies, Rev. G.	0 10 6	for Africa	0 10 0	Contributions	56 4 2
Fuller, Mr. W. C.	1 1 0	Vines, Caleb, Esq.	65 0 0	Do., Juvenile So-	
Goodings, W., Esq.	2 2 0	Walter, for Trinidad ...	5 0 0	cietiy	12 10 10
Green, Mr. Stephen	2 2 0	X	0 2 6	Haddenham—	
Grove, Mr. Thomas	1 1 0			Collection	3 0 0
Hanson, Joseph, Esq.	2 2 0	LONDON AUXILIARIES.		Contributions	3 3 0
Howard, Luke, Esq.	2 2 0	Blandford Street—		Melbourn—	
Jackson, Abraham, Esq.	1 1 0	Sunday School	1 1 0	Collection	4 0 2
Jones, Charles, Esq.	2 2 0	Do., for Dove	1 5 10	Contributions	5 8 10
Low, James, Esq.	1 1 0	Poplar, Cotton Street—		Shelford—	
Lushington, Right Hon.		Juvenile Association	8 0 0	Collection	4 0 0
Dr.	3 3 0	Shakspeare's Walk—		Contributions	2 0 0
McCrendie, Dr. Thos.	0 10 0	Proceeds of Dissolving		DEVONSHIRE.	
Maliphant, G., Esq.	1 1 0	Views	1 3 2	Brixham—	
Martin, T., Esq.	1 1 0	Walworth, Lion Street—		Collection, &c.	5 3 0
Merrett, Mr. T.	1 1 0	Sunday School, for		Contributions	2 0 8
Murch, Rev. Dr.	2 2 0	Haiti	8 10 0	Do., for Dove	1 5 0
Noel, Hon. and Rev.				GLOUCESTERSHIRE.	
Baptist W.	1 1 0			Coleford—	
Prosser, Mr. E.	1 1 0	BEDFORDSHIRE.		Collection	4 1 2
Shaw, Mrs. M.	1 1 0	Biggleswade	22 15 9	Contributions	7 1 0
Sherwin & Cope, Messrs.	1 1 0			Woolaston, by Mr.	
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Stones, Mr. N.	1 1 0	Collections	12 2 1	Ashly—	
Writers, S., Esq.	1 1 0	Contributions	16 16 6	Sunday School, for	
Woolley, G. B., Esq. ...	2 2 0	Do., for Debt	1 10 0	Dove	0 19 0
		BUCKINGHAMSHIRE.		Broughton—	
American and Foreign		Haddenham—		Contributions	9 0 0
Bible Society, for		Contributions, for		Jersey—	
Translations	409 1 10	Dove	0 10 0	Cornish, Mr. C., for	
Baker, Miss, Collected		Do., Sunday School,		India	2 0 0
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Lymington—		Northampton, College Street—		Sussex.	
Collection	2 14 3	Collection	19 3 0	Sussex Auxiliary, by	
Contributions	5 19 6	Contributions	38 15 3	Mr. W. Button, on	
Do., for Africa	2 2 6	Do., Bible Class ...	6 0 0	account	52 0 0
Do., Sunday School	4 18 9			Battle—	
Romsey—		Acknowledged before	63 18 3	Collection, &c.	3 16 5
Collection	4 6 4		50 0 0		
Contributions	10 3 1		13 18 3		
HERKESHIRE.		NORTHUMBERLAND.		WARWICKSHIRE.	
Leominster—		North of England Aux-		Birmingham—	
Collections	14 6 8	iliary, by Mr. H. An-		Sunday School, Smith	
Contributions	8 5 5	gus	36 0 0	Street, for Dove ...	1 11 6
Do., Sunday School	0 1 11	Newcastle on Tyne, New			
HERTFORDSHIRE.		Court—		WILTSHIRE.	
Boxmoor—		Collections	5 4 1	Melksham—	
Collections	4 8 4	Contributions	5 4 8	Juvenile Association	
Do., for Dove	0 5 0	Do., for Translations	2 11 6	4 6 5	
Do., Sunday School	0 15 5	Do., for Female		WORCESTERSHIRE.	
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Hemel Hempstead—		Coalbrook Dale—		2 0 0	
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Ware—		Collection		2 17 8	
Contributions	2 10 0	Contributions		2 15 5	
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Tomlyn, Mr. L.	5 0 0	Collection		5 7 10	
LANCASHIRE.		Collection		2 17 6	
Liverpool—		SUFFOLK.		MONMOUTHSHIRE—	
Proceeds of Tea		Lowestoft—		Blaenau Gwent—	
Meeting	2 12 10	Collection		Collection	
Cropper, J., Esq.,		Contributions, Sunday		2 6 6	
for Jamaica	5 0 0	School		Contributions	
Pembroke Chapel—		26 17 0		3 3 0	
Quarterly Contribu-		Less expenses		PEMBROKESHIRE—	
tions	40 4 0	25 0 0		Pembroke Dock—	
NORFOLK.		Somerleyton—		Collections	
Fakenham—		Collection		11 2 3	
Fyson, J., Esq.	10 0 0	21 6 3		Contributions	
Kenninghall—		SURREY.		7 17 9	
Collection	16 9 7	Dorking—		IRELAND.	
Contributions	3 10 5	Contributions, by Miss		Dublin—	
NORTHAMPTONSHIRE.		Vitou, for Africa ...		Contributions	
Moulton	6 15 0	4 0 0		2 0 0	
				FOREIGN.	
				JAMAICA—	
				Kingston, Hanover Street—	
				Contributions, for	
				Africa	
				0 14 3	

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, 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 Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

THE MISSIONARY HERALD.

The Missionary Herald (March 1850).



NUMBER

PATNA.

INDIA.

CALCUTTA.

The news from the mission field by the last mail is on the whole most cheering. The gospel is not only making progress, but evidently leavening with its influence all the social relations of Hindooism. The proposed measure of government, releasing converts from the intolerant operation of the laws of the Shaster and Koran, by which on making a confession of Christ they lose every earthly possession and break every earthly tie, naturally arouses the wrath of the rigid devotees of Vishnu, Siva, and Mahomet. But the time is at last come when the authorities in India no longer regard the prejudices of the Hindoo as their standard of duty, and the legislation of Menu as the basis of their own. The following extracts from the *Friend of India* will give a just view of the importance of the act.

This is the great charter of religious liberty now about to be established for the first time throughout the British dominions in India. The new law will establish the rights of conscience in India, and enable any man to profess the creed he prefers, without the fear of being thereby deprived of all the property to which he would otherwise have been entitled. It was idle to talk of the existence of any thing like liberty of conscience in India while the provisions of the Hindoo law which were designed to extinguish it, formed part and parcel of our code. The present act is, of course, a complete abrogation of that portion of the Shaster which was intended to keep the land of India for ever bound to the support of Hindooism, by ordaining that no one should enjoy the fruits of the soil who did not manifest his adherence to the Hindoo religion, by the type of offering the funeral cake to the manes of his diseased parent. But the legislation of Menu belonged to the age of Hindoo conservatism, when the rights of conscience were as little understood as in the days of St. Dominick, and it would be preposterous to suppose that it should continue in force in the present age, when India has come into the possession of those who pride themselves on honouring those rights.

We perceive that the Hindoos of Calcutta have expressed their disapprobation of the new law. This was fully to have been expected, and we shall be the last to censure them for the free expression of their opinion.

But even under the oppressive laws of Menu, the gospel has been making progress, as the following interesting communication from our brother WENGER will testify. His letter is dated December 8th. Referring to the state of the native mind in certain parts of Bengal, he says,

Barisal and Jessore.

I feel that the Society ought to strike the iron whilst it is hot, and unquestionably the

They have no idea of liberty of conscience; they have been trained up in the notion that the profession of their ancestral creed was to be enforced by pains and penalties, and that heresy was to be repressed by the forfeiture of property.

It is not for us, as Englishmen, to censure the votaries of the Hindoo Shasters for clinging with such tenacity to their penal and persecuting enactments. We were once under the influence of the same spirit of illiberality. If Menu has ordered that melted lead should be poured down the throat of the man who spoke disrespectfully of a brahmin, it must not be forgotten that our code has also been disfigured by equally barbarous laws. We have had our act "de heretico comburendo."

We are fully aware that the feeling of abhorrence towards all who embrace Christianity is almost incredibly intense in the Hindoo community, and that it burns with equal vehemence in the breast of the orthodox and liberal; of the man who lives according to the ritual of the Hindoo shasters, and of him who eats beefsteaks and drinks champagne at Wilson's; of those who believe the fable of the earth resting on a tortoise, and of those who have gone through the whole circle of European sciences; and we can easily account for the feelings of indignation which the new law will, for a time, engender. But it is a law of essential justice and equity, and no effort which the Hindoos can make will turn government from its purpose.

minds of the people in some parts of the Barisal and Jessore districts are now in a state which, if proper advantage be taken of

it, will in all human probability result in the embracing of Christianity (at least outwardly but nevertheless sincerely) by hundreds, if not thousands of poor villagers.

Good News.

Our association meetings were held last week, and very pleasant they have been. Only brother Page came from a distance, but he was as good as twenty, for he brought good news. He has now 177 members in communion, and has long since seen sufficient reasons for adopting (contrary to his first impressions) the same view of the movement that was taken by brother Pearce and myself. We had about seventy native brethren (few of them from any great distance), who attended the association. These, in addition to our native brethren living at Calcutta, formed a pleasing gathering. A spirit of seriousness and love prevailed—remarkably so; all seemed to enjoy the meetings, and were greatly encouraged to go on serving the Lord.

Including the General Baptist churches in Orissa (except Berhampore), the churches connected with the association were found to contain about 1330 members, of whom say 1000 are bona fide natives. The baptisms were 117; the clear increase 162, which is owing to numerous instances of restoration, especially in the Barisal churches, where many baptized persons whose character had appeared doubtful, have been admitted to fellowship.

The following anecdote interested me very much when I heard it from brother Page :

Christian Heroism.

In the early part of the year some native Christians near Barisal were seized and imprisoned (illegally) by the agent of a hostile zemindar, who kept them for several days locked up, with their hands and feet tied, for the purpose of inducing them to renounce Christianity, on which condition they were told they might have their liberty and favourable treatment in other respects. They remained firm. When the sabbath came, they resolved to keep it, and to have worship, notwithstanding their sad condition. They prayed and sang hymns together.

Upon hearing of this, the zemindar's agent lost all hope of reclaiming them. "These people have the heart to sing even when kept

in duance, and with their hands and feet tied. It is no use to think of their forsaking Christianity." Reasoning in this way, he thought it the wisest plan to give them their liberty.

Unfortunately some of their friends, not true converts of course, hearing of the treatment they had received, had taken reprisals, and seized some of the zemindar's people. This spoiled the case so far as the law might have remedied it.

A new thing in Colinga.

In the Colinga church, which is under my pastoral care, we last month elected three brethren to be deacons, and immediately before the celebration of the Lord's supper, last sabbath, they were set apart for their work by prayer and by the laying on of hands by myself and Sujaat Ali, my co-pastor. The measure had been hitherto deferred by me because the brethren most fit for the office were too young either as to their natural or their spiritual age. But after waiting nearly six years, I felt that there was no further occasion for delay. I trust that the arrangement will work well; and I have made up my mind to it that the brethren shall have the responsibilities and duties as well as the name of the office. None of them are paid by the Society; they all have secular employment. Their election was made by what would, I suppose, be called secret ballot in England, so as to ensure the absence of all appearance of personal influence.

Recently the Bishop's College clergy, who are generally supposed—and so far as I can see quite correctly—to be inclined to tractarianism, have in an underhand way got up an agitation against our translation of the New Testament in Bengali, with the intention, stated in so many words, "to make out a strong case to lay before the Bishop" (so as to induce him to sanction the making of another version by themselves). I have therefore been obliged to defend our version, and send you separately a copy of the first article published on that subject, which will be followed by a "second" next month. Two will be sufficient. The missionaries of the Church Missionary Society have formally declined acting with the Bishop's College people in this matter.

We learn from the *Oriental Baptist* that a Mahomedan has been baptized at Intally; also three believers, a young man and two elderly females, at Bow Bazar, and a European gentleman, who had long been a candidate, at Circular Road.

The following remarks we take from a letter by the Rev. J. THOMAS, dated Dec. 8th. Our readers were informed in the last Herald of the expected return of Mr. MAKEPEACE.

A station vacant.

We have just had our association meetings, which were pleasant and I hope profitable.

The increase in the churches has been very cheering, and the prospects of further enlargement are encouraging, but their realiza-

tion must to a considerable extent depend on means and agency being available for the prosecution of those labours which God has so evidently begun to bless.

The present mail, however, will bring you heavy tidings of the death of Mr. Davies of Ceylon, of which we have received information through the papers, and the illness of brother Makepeace at Sagor, who has been ordered home immediately. He appears to have had repeated attacks of a serious character, but hoped to get over them, and labour on. It is not a month since he wrote me to ascertain if I could assist him in building a house to reside in, as his present, or rather late, abode was required by the military. He had scarcely finished the letter when he was taken very ill, and for some days his life was considered to be in imminent danger; he, however, survived, but the physicians who were called in decided that he ought to leave the station immediately, and with as little delay as possible embark for England. He is now on his way down, and

has written saying he expects to reach Calcutta in the course of this month, and would like his passage to be taken in some vessel which will be likely to leave about the end of the month. Our friend Mr. Rae, who has so generously contributed fifty rupees a month during the time brother Makepeace has been at Sagor, has sent me the doctors' certificates.

This appears a very remarkable dispensation. Our brother has been favoured with a very unusual amount of success; a goodly number of converts have been baptized, several candidates were waiting for baptism, and others were inquiring. Every thing, in short, appeared to say that he was in the place where God wished him to be, and where his labours would be crowned with increasing success, but in the midst of all he is suddenly arrested and sent away! and who is to supply his place? Alas, who? Perhaps Mr. Williams or Phillips will pay a visit to the station; but how it is to be provided for during Mr. Makepeace's absence I cannot conjecture.

CHITOURA.

At Chitoura, our missionary brother, Mr. SMITH, is labouring with a most encouraging degree of success. In the following extract of a letter to Mr. THOMAS he earnestly presses the wants and claims of the district in which he labours. Greatly would it rejoice the hearts of the Committee could these importunate appeals be responded to.

I have just got a letter from that worthy brother, Mr. Smith of Chitoura, near Agra. He urges the claims—strong claims—of his own station, one of the most prosperous, or rather I believe the most prosperous in Upper India; also the claims of Agra and of Cawnpore. I cannot do better than introduce an extract from his letter.

“I regret much that nothing can be done for Cawnpore. I believe they have never had a sermon since I was there. Never were such brilliant prospects sacrificed, I think, in a station before. A beautiful chapel, and an income larger than most missionary societies give to their agents, the congregation and church continually increasing, but alas the demon intemperance has marred all, scattered all. The church would even now raise 100 rupees per month for a good pastor, and within one year they might support him altogether. In connexion with the church a mission would be established, and the heathen would thus be benefitted without any permanent expense to the Society. Can nothing be done? The longer the station is neglected the weaker our cause must become, and it appears to me that if our mission is kept up in India, it must be by taking advantage of such stations. We are almost

disheartened by the appearance of our missions generally. Brother Makepeace is gone to England, brother Phillips is bent on the same course, brother Thompson is old, and there is no prospect of a successor, and thus we appear to be on the eve of relinquishing Upper India altogether. As to Agra and Chitoura, the Society have I fear long since relinquished both places so far as interest goes. May the Lord once more shine upon us, and support us by his presence. “Return, O Lord, how long, and let it repent thee concerning thy servants.” I fear we must discharge some of our native labourers in January, as there appears no possibility of increasing our subscription list, and I understand the allowance for native agents is to cease. We should never have to trouble the Committee for money for local purposes under any emergency if my salary was not partly to be paid from local subscriptions. Brother Williams's salary, with fifty rupees for myself, is more than can be procured independently of buildings and native catechist and teachers' salaries.

An inspection.

“Dr. Duff was here last week, accompanied by William Muir, Esq. He catechised our

people and inspected the Christian village. I also gave him an account of our general plan of labour, and he expressed himself pleased with the whole. He gave me some useful hints, by which I hope to profit, and he said the Chitoura station should be strengthened

by another missionary. In this matter I fully agree with him, for he justly remarked, where God has given a measure of success, we ought to pay all possible attention, following it up by increased labour."

MONGHIR.

Our dear brother PARSONS continues actively to labour in the extension of the gospel, and in the following letter, from Dinapore, dated November 20, addressed to the new Secretaries, he details his late visit to the Hajeeport mela.

I now address myself to what cannot but be, on some accounts, a painful task, viz., to reply to our late esteemed Secretary's last official letter, which I have been prevented from doing hitherto, first, by preparations for visiting the great annual mela at Hajeeport, and, secondly, by my having been there at the time last month's letter should have been despatched. My fervent prayer to the Giver of every good gift is this, that in the onerous responsibilities you have assumed for the promotion of our dear Saviour's cause, you may ever enjoy his guidance and support, and see your anxious and laborious duties so owned by his blessing, as that the fruits of past exertions shall ever be present to encourage you in regard to the future, or, if that species of encouragement be wanting, may be fully sustained by a sense of our great Captain's all-sufficiency, and an apprehension of his all-comprehensive promises! And one more petition—that you may never have the pain of repeating any such proposal for the curtailment of the Society's labours as, to I am sure, his deep regret, our late esteemed Secretary has felt compelled to enclose in his final communication. May I, and my dear wife with me, be permitted, through you, to reciprocate his expressions of Christian friendship and esteem, and to assure him of our fervent desires that he may be abundantly blessed and prospered in his new and important situation.

The great festival.

On the 15th of last month I and my beloved family left Monghir for the mela, Nainsookh and other native Christians accompanying us. Nainsookh had but partially recovered from a fever, in consequence of which he was but weak, and it was a matter of great regret to us, as well as a severe disappointment to him, that having on the way gone out in a village to preach, and not returned to the boat till about ten o'clock, he suffered a relapse of fever, which continued on him so long, and reduced him so much, that he was unable to take part in our labours at the mela. Having the wind much against us on our way, we could not

afford time to tarry much in the villages for fear of being too late at the fair. We spent, however, an active day at Bar, on Lord's day 21st, having many hearers in the streets and markets, to whom the gospel was proclaimed, and the folly of idolatry exhibited. It was at Bar that brethren Nainsookh and Soodeen last year heard from the dying lips of a Hindoo such confessions of Christ as seemed to them some ground for hope that he was a true though fearful disciple. But, alas, for the present the enemies of the cross seem to have the pre-eminence, for just near the house, now desolate, where the messengers of truth used to receive a polite and even affectionate welcome, was rising a showy fabric, erected by the mistaken piety of a shopkeeper in the bazar to the honour of that most licentious object of Hindoo worship, Krishna. In another part of the bazar we saw a small square shrine of masonry, about two feet square and three feet high, with a toolsee-tree planted on the top, and a small wooden door facing the street. This door was readily opened by some boys, at the request of Nainsookh, and disclosed a hideous red figure of Hunooman, the monkey-god, raised in mud on the back wall. The sight of the Christians looking at the idol soon attracted a crowd, to whom first Nainsookh, and afterwards myself, spoke on the folly and mischief of idolatry, Nainsookh arguing the impotency of the idol to aid its worshippers from its manifest inability even to open or shut the doors of its own shrine, and solemnly warning the hearers of the displeasure of God which would assuredly be manifested towards the perpetrators of such folly and impiety; and myself following up the warning with an appeal whether they had ever found or could believe that there existed any deficiency in God's will or power to assist them, which they could urge as a pretext for turning away from him to dumb idols.

A sign of mental life.

During the day I was once invited by a Mahommedan to his courtyard for conversation, but found little profit in acceding to

his request. Among the vain arguments, or rather shifts and cavils, urged by him and his companions, was a tale to the effect that in Calcutta Mahomedanism and Christianity had been put to a test, in which the former had been found triumphant, which was this, the distinguishing maxim of each religion had been written on two slips of paper, which had been thrown into the fire, and Christianity was consumed, while Mahomedanism stood unhurt. I heard this asserted again at the mela, and suppose it to be one among hundreds of silly, lying fables, which are much circulated among Mussulmans in books printed on lithographic presses, and sold at every station, a mode of opposition to Christianity which I observe to be in increasing use among this class of our deluded fellow creatures.

The constant sameness of effort a reason for continued sympathy and prayer.

From Patna, which we reached on the Tuesday after leaving Bar, being joined by brother Kalberer and family, we went over to the mela on Thursday, the 25th October. At that time comparatively few people were on the spot, but their numbers continued steadily to increase on the following days, on which our missionary band was also augmented by the arrival of brother Ziemann of Mr. Start's mission, from Mozufferpore, and brother Sternberg from Dinapore. Aided by four native brethren, we continued to cast the gospel-net every day, allotting the various portions of the day to the various classes which were most accessible at those periods. Our work did not differ from that usually prosecuted on such occasions, nor had we any circumstances to note beyond the usual routine of missionary labour. Indeed our preaching, and still more our distribution of scriptures and tracts, was impeded on the day preceding the full moon, by the whole concourse of people being thrown into a panic by the fury of an unmanageable elephant, and on the day of the full moon by the heavy rain which fell, putting quite a stop to our efforts after ten or eleven o'clock in the day. Still the precious news of gospel grace was proclaimed to multitudes in the course of those days, whom it would have been difficult, if not impracticable, to gain access

to in their native villages, and of the few books which were distributed, some have found their way, I trust, to distant parts of the country. Many were shown that their superstitious views and opinions are untenable, unreasonable, and sinful, and it was explained to them that the way of salvation through Christ is the only one in which the justice and mercy of God can appear in harmony, and be consistently developed in the redemption of fallen and guilty man. And is not this the gospel, which the apostle tells us is "hid only to those who believe not, whose minds are blinded by the god of this world?" They who perceive not its glories, convict themselves, by that very fact, of being the blinded slaves of Satan, and in a lost condition. How solemn to think of this being the sad, but necessary, effect of our labours in so large a proportion of our hearers; but then what a serious subject for self-examination to missionaries and their supporters also, whether this lamentable fact does not arise in part from our faintness and unbelief in our prayers for the aid of the Divine Spirit, who alone can give sight to the spiritually blind, and bring the spiritually dead to life!

On Thursday, the first of the present month, we came over to this station, Dinapore. Brother Brice, the minister here, has gone to the hill sanatorium, Darjeeling, to bring back Mrs. Brice and family, who have been there for some time for their health. During his absence brother Sternberg ministered to his congregation for some months, but he being desirous to proceed to his own station, at Mr. Brice's request I have come to supply a few weeks till his return. But few of the residents of this station attend the Baptist chapel, the remainder of the congregation being composed of soldiers from the regiment stationed here, which at present is the 80th. Of this regiment there are five brethren and one sister in church fellowship. The hearers vary in number from about twenty to fifty. The amount of impiety to be witnessed here is very appalling, though not, I suppose, greater than at military stations generally. Besides attending to the English services, I go as often as I can to the bazar, in which engagement, the Monghir native brethren having returned home, I am accompanied by Kasee, our native preacher Nainsookh's brother.

MADRAS.

In a brief note our brother PAGE gives the following sketch of the labours in which he is engaged, and of the manner in which, through the Divine blessing, the church is able to sustain various agencies for aiding in the progress of the kingdom of God. It is dated December 14th, 1849.

The cool weather has, I am very thankful to say, quite restored my health, and I now feel as well I ever did in my life. Our little church grows steadily, and is I trust

becoming useful in this dark land. God is raising up in our midst brethren who have the power of making known the great salvation to the heathen in their own tongue, and they have begun to do this in a way that has most cheerfully shown their love of Christ and of souls.

Many thanks for your kind hint to friends in the October Herald. I hope that they will remember that the arrangement made for paying for our place of worship is one that requires us to raise amongst themselves £70 a year for the next five years, and that in addition to this we stand responsible for the support of an East Indian girls' school, and an East Indian and native Christian boys' school, both in Madras, a native school for heathen boys at Arnu, also for the support of a native preacher in Madras, and an East Indian preacher at Arnu.

These cost not less than £140 per annum. Add to these various other items, such as the support of a Sunday school, a Dorcas society, &c., and our friends will see that we are exerting ourselves to the utmost, and that we need all the help they can give us. In taking the responsibility of the payment for our chapel, &c., on ourselves, we were influenced by a simple desire for the good of the heathen around us, to whose benefit, rather than to our own comforts, we were anxious to appropriate all the money raised in England. I shall feel extremely discouraged if our having done this should cause our English friends to relax their efforts on our behalf. Though it may appear unseemly for me to say it, yet in justice to the people here it may be affirmed, that if any people deserve to be helped, they do.

We had the pleasure of reporting to the Committee last week, at the request of Mr. BOYES of Camberwell, that through the liberality of the Treasurers, and other friends, the £200 needed to pay off the debt on Mr. PAGE'S chapel, had all been received by him, and would be forwarded to Mr. PAGE in due course

DINAGEPORE.

To our brother SMYLLIE we are indebted for the following interesting letter and journal of recent itineracy to spread the gospel of Christ. His letter is dated November 29, 1849.

A specimen of a missionary's labour.

In all probability I shall be from home, that is, wandering in the solitary places of this land, during the months of December and January, I therefore send you my statement earlier than were I at home. I enclose a copy of my journal for eight days; it will show you the state of the minds of many. The welfare of their souls is what we labour for, and what we are most anxious to know and see.

Struggles and successes.

To our brethren at home it may appear strange that so many Hindoos and Musalmans acknowledge the truth of the gospel, yet not embrace it. Let such look around them, and they will find it to be the same at home. No, not to such an extent as here. Thousands at home believe the gospel to be God's word, yet never think of obeying it. Others seem to have no idea how long some of the nations of Europe heard the gospel ere they fully received it. God forbid Bengal should hear it so long before they bow to Jesus Christ. Instance Sweden. This nation was partially converted to the Christian faith in the reign of Olaf III., in the year

1000, but more than half a century elapsed before paganism was abandoned in the reign of Ingi. Should Bengal continue to refuse the greatest of all God's favours for the next forty or fifty years, which I hope it will not, yet we would have no cause for wonder, impatience, or childish discontent. Oh, would to God that we could flee from zillah to zillah as if by steam, planting churches and appointing elders.

At present it is a stand up fight, a hand to hand struggle, in which neither party appears to gain ground, yet those who can see the kingdom of God on earth, see that the enemy and their objections are melting away. They see that the Hindoos are very many of them ashamed of the gods in which they once gloried, and for years past no one has been so foolish as to say that if a man spoke contemptuously of the gods, or if any one heard them despised, or listened to such language (i. e., the gospel), their heads would that moment fly off themselves; and we have seen them put their hands to their ears, and run to save their heads. But where, at the present time, from one end of the land to the other, will you see folly so gross and stupid? No where. Where, throughout the millions of Bengal,

will the man be found who will say that to speak evil of a brahmin boiling lead should be poured down the throat of the offender? We who have spent some thirty years in the land, nay more than thirty years, can look back and show that the kingdom of God is coming, and if all would call on Jesus, though like Nicodemus, they too would see. Another good sign, the native churches improve. When they receive the word of God with *all their heart and soul*, no doubt the great and glorious work will soon be accomplished. The strange coldness which at one time was common to native Christians, filled the soul of many a missionary with anguish. Much is yet wanting, still there is an advance in the right way.

May the Lord direct you in all things, and grant you not only the means of supporting those in the field, but to add many to them. The idea of withdrawing is painful indeed. Kindly grant us a place in your prayers.

Zillah Dinagepore, Raneengunge,
15th Nov. 1849.

The contest.

I arrived here about half-past two, P.M. By sundown my own and servants' tents were pitched. On my way hither I met a Mussalman who, like myself, was going to Raneengunge. I entered into conversation, and explained the way of salvation to him. On showing him what Christ had done for sinners, he exclaimed, "Ah, that is what we want. I can understand that; but we have got a mulla who keeps explaining and explaining, and talking and talking the koran, and after all not one of us understands a word he says. We don't know what he means. Here we have been from generation to generation, eating and drinking and attending to the pirs and pigombors, and now we have become new Mussulmans, we must neither eat nor drink, nor obey them. What is all this? Have we been deceived all this time? What is all this?" "I don't wonder you cannot understand your mulla, simply because he does not understand himself. It is not eating and drinking, and pirs nor pigombors you want, neither is it washing your hands, feet, nose, and mouth when you are going to pray. You need some one to show you how you can be delivered from the devil and your own wicked hearts. Your hearts are enclosed in the net of sin. Now some one must tear this net from your hearts, You cannot do it yourselves; you don't know that your souls are bound. Your prophet cannot do it, because he is dead. Now I will show you who can do this for you. Jesus Christ has triumphed over Satan. Satan could not keep him in the grave. Before he went into the grave he told every body he would rise again. Now he who when dead could tear open the grave, and

come out of it, can, now that he is alive, tear the veil or net of sin from your hearts. He can bring your hearts to God too. Try him. Call on him by prayer, and he will give you a new heart. You want, you need a new heart, and not a new name. New Mussalman is only a new name; you must get a new heart, man, or burn for ever in hell's eternal fire and brimstone. You must be made a new man; you must be made to love God, to love Jesus Christ, to love every body," &c. Thus we went on till I came to my encamping ground, which was nearly two hours. The man appeared to be determined to leave as much as he could as he followed me some way out of his intended path.

17th. This morning several called at my tent for books. To them I explained man's state by nature, and the way of salvation.

As soon as the heavy dew was somewhat dried up, I went to the house of one Bala Rame, who is a man of some property. He received me with much kindness, and invited me to come in and take a seat in his cacherly (office), where all would hear. Many persons, old and young, were soon brought together. They inquired what they should do to obtain salvation. I fully explained to them their state, which they allowed to be very true, and then showed them what Jesus Christ has done for sinners. Vile as their hearts were, Jesus Christ could renew. To him they must all pray. On him all must rely, or perish. They appeared anxious to understand, and asked, like Nicodemus, how can such things be? and when explained, they looked anxious, and again asked how can it be. Left with them a few very small tracts.

Fresh signs.

I passed through a number of villages to the house of Vialla Ram. In every village as I went I made known the way of salvation, the necessity of faith in Jesus Christ, love to God, and holiness, &c. All were attentive. The common idea appears now to be that all will shortly embrace that faith. Every where I was invited to sit down and converse. At Kalla Ram's I was invited in, and the little ones ran to fetch a seat for me. This provided, all sat round me, and were attentive. Kalla Ram appeared glad that I had called, and he told me he had read the book I had left with him two years ago. While engaged urging the necessity of a living, active faith in the Saviour of all mankind, his brother, a very sensible man, came from the ginige. He is a merchant, and his time is generally spent in his shop. He took a seat close by me, anxiety and desire was marked in every feature. He said, "I have read the book you gave me, and since, I never take food, lie down, or rise up without calling on God's name." I explained to him that this way would not do. The repetition

of God's name is not what is required, but heartfelt prayer. He replied, "I don't know how to pray; I don't know what prayer is. How shall I pray?" I said, "The best way to teach you will be to show you what prayer is." This was allowed, and I rose and prayed. When I concluded there he sat with his hands clasped in each other. He said, "Ah, that is what I want; I will always pray. But how often during the day must I do it?" "Whenever you can find time to go into secret. It must be in secret, so that your mind may not be disturbed." "Ah, that is true," he said, "the mind will be drawn away if not in secret. But how am I to know the will of God?" "By reading the gospel I gave you, and by prayer." "I will do that." "Well, if you will I shall be your friend indeed." I now rose to take my leave, but he was not inclined to part, but followed, asking how long I would remain, and when I would return. Much the same attention was paid in all the villages through which I passed, and the same desire for books.

In the afternoon, towards evening, a number of people called at my tent, some for books and others for conversation, so that I was prevented from going out as I intended.

From house to house.

Sabbath, 18th. As soon as the heavy dew began to dry up, I went out to the southwest of the Gunge. I had prayer in all the houses I visited. In the first house six or seven men were present all the time. We sat down under a large tree, and at their request I made known to them the way of salvation. Also how they should pray for pardon of sin. They appeared much pleased at the prayer offered up in their behalf, and for all men. They complained that they had no one to teach them.

In the next house six or seven men were present all the time; also a number of females. They also wished to know how they should pray, and complained they had none to instruct them. They were anxious I would smoke with them, or that I would take something in the way of drink. They appeared distressed I did not smoke with them, and then brought out some tobacco to give me, but I declined taking it.

In the third house some ten or twelve men were present, with many young boys and girls. Here again they complained that they had no one to instruct them, or care for them. I promised to be at their call, if they would only let me know when and where they wished to be instructed.

In the fourth house it was much the same; some women were present during the exhortation and prayer.

In the next they were still more attentive during the exhortation and prayer, and were anxious I would smoke with them. Here,

as in the other house, they appeared unwilling I should withdraw so soon, and one of them followed me for some distance under the plea of showing me the best way home. I returned to my tent somewhat tired in body, but not so in mind. Whether they were Hindoos or Mussalmans, all were alike attentive to the prayer and exhortation.

Towards the evening several called at my tent; among them was a silversmith, who came to give me his son, a fine looking boy some eight or nine years of age. He said he wished him to be taught to read and write, but as I had not the means of providing for the child, I was not anxious to have him while there was any thing like cost to be cared for. Though I see no conversions, no anguish for sin, yet I wonder at the apparent state of their minds. Where all that excessive fear and disgust once seen every where, in every house, in every village wherever a Christian was seen, there the feeling of alarm was evident.

19th. To-day I was out till three, P.M. Visited seven houses, or what would be called by some seven villages. In all I prayed and exhorted, explaining man's sinful nature, and salvation by Jesus Christ, and no other. He alone has triumphed over their great enemy, Satan, consequently he only can deliver them, make them holy. Returned to my tent wearied in body only. Numbers called at my tent.

A new token.

20th. Shortly after leaving my tent this morning for the purpose of preaching in the villages to the south-east of the Gunge, I met a kindly looking old man, who asked me where I was going. I told him I was going to the villages to make known the word of God. He requested me to sit down, and tell them, for there were a number of others present, how sin could be pardoned. I gladly obeyed, and as there were a number of men passing, they joined, and I soon had a good congregation of very attentive hearers, who heartily assented to all I said. As I concluded, some one said I spoke like a new Mussalman. I replied, that I did not speak like a new Mussalman; the new Mussalmans don't understand what they say. The little they do know, they have got it from what they have heard us say, and from reading our books. They are alarmed lest the word of God beat out your prophet altogether, which it will and must do. They see some change is needed, but what that change really is they know not, and therefore they are determined to do something, whether right or wrong. God does not want new Mussalmans, but new hearts; you must all become new men, you must all get new hearts." On hearing this they exclaimed, "Ah! that, that is what is wanted. Tell us how we may get a new heart." When that had been

done, they said, "Yes, all will very shortly be of one caste." "Why not understand what is said, you are all of one caste already! but that is sin, the devil's caste. Hence the absolute necessity of a change. You must all of you get God's caste, which is a holy caste, a new and holy heart. Now no one but Jesus Christ can give you that caste. Believe in him, beg God in his name and for his sake to give you a new heart, and he will most assuredly do it." All seemed pleased, and said they would like to hear some other time, and also to have books, &c.

An almost desperate case.

Two of the last party followed me. The first house I came to was a Mussalman's. Here I explained the way of salvation, and had prayer. The next was the house of a Pulliah. They were hardened and stubborn beyond anything I have met for many a day. They would neither hear, nor learn, nor obey God in any way. They said, all we know, and all we want to know, is the plough and the ground. We know how to eat and drink, and plough, and we will hear of nothing else; we will learn nothing." I reasoned, tried every argument I could think of, but all to no purpose. They would again say, "We know the earth and the plough, and we will learn nor hear of nothing else!" I wondered. As I was turning to go away, they asked me to be seated (hitherto I had been standing), and requested me to take a smoke with them. I replied, "Oh, no; to sit and smoke with people who will not listen to God's word, or have any thing to do with him, would be a great sin. I will not sin in that way." So we parted. I had gone but a very little distance, when I heard them say, "This is a new Mussalman." I contradicted this, at the same time telling them that what I said was the word of God, and nothing else. They no doubt were much astonished at this, but for the present I deemed it really necessary.

In the next house I tried to reason with an old man, who was senseless exceedingly. The heads of the house were from home, and only this old man, with many children, present.

In the next house I had prayer and exhortation. As I did not feel well, I now turned towards my tent, and on my way I conversed with a very interesting young man, who appeared inclined to hear and understand.

Soon after reaching my tent a Hindoo

astrologer from Kantannugger called for a book. I gave him a gospel, and he sat down and read the first seven chapters. We had some conversation together, and I explained the way of salvation to him. He went away promising to call on me when I returned to Dinagpore.

21st. The villages I first visited on my arrival; I called at them to-day. Kalla Ram again came out to meet me, and invited me in. I again explained the way of salvation. All were attentive, and appeared anxious to understand. Bala Ram, with many others, called for tracts.

On leaving the house of Bala Ram one of his neighbours called me into his house. Women and all came out as if to see a friend. They were evidently much inclined to unite in the conversation. I could not have imagined so many females were in one house. None of them were old. Two amiable looking females, apparently widows, stood at the greatest distance, while the others pressed round to hear. In no house have they so freely come forward as in this. All appeared sensible and well clothed. From their behaviour I would have more hope of them than of the men.

The Hindoo astrologer who called for a book yesterday, returned to day, bringing with him another man for books. The astrologer listened very attentively. He read seven chapters in Matthew's gospel while with me; also "The Mine of Salvation," with one or two others. Like many more, he has promised to call on me at Dinagpore.

A youth, who gains a livelihood by making gunpowder, called on me this afternoon. His own words are these, "I am so great a sinner that I am afraid of myself; and I do think that if any man were to shoot me, God would be well pleased with him for so doing." This is the first weary and heavy laden sinner I have met in a native. I advised him to go at once to Jesus Christ, and tell him all, and he would surely send relief; that so far from such a state being a sign of God's wrath, it was a sign of his love. Pray with all your heart, and when you have tried, call and let me know how you are."

Raneegunge. I left the gunge this morning, about eleven, A.M., and as I travelled the first stage on foot, I had much conversation with several youths who joined me on the way. They started no objections whatever, and it was freely allowed all would soon be of our caste. This idea appears very common now.

HOME PROCEEDINGS.

During the past month meetings have been held at Leamington, Canterbury, Hammersmith, which have been attended by Messrs. CLARKE and TRESTRAIL;

and at Tottenham and Kingston, by Mr. TRISTRAIL and Mr. CAREY; the latter has also been engaged at Tunbridge Wells and High Wycomb, and their vicinities. Mr. SAFFERY has gone through parts of Lancashire and Westmoreland. Messrs. UNDERHILL and CLARKE are now in Scotland, where the former will be engaged up to the 7th, and the latter to the 20th inst.

Two or three instances of the effect produced by the recent circular may be mentioned, just to show what may be done when pastors and people act energetically, and give themselves to prayer. It was announced at Shipley, after a Lord's day service, that the following evening would be set apart for prayer for the divine blessing on the Mission, and that friends might, according to their ability, give some practical evidence of their interest in it. They did so, and more than £50 was contributed. At Worcester, Mr. CROWE appealed to his people, and an effort was made, and a special contribution of more than £40 was forwarded by the treasurer of that auxiliary. Our esteemed brother DAVIES of Wallingford made the circular the subject of a discourse to his flock, and £13 were added to their usual contributions for the year. These are examples worthy of imitation, and we trust they will be generally followed.

Besides these, and similar instances of Christian liberality, on the part of some of the churches, many private individuals, affected by the statements in the circular, have sent up donations. It is not the amount of the money sent which encourages us, though we cannot be indifferent to that; but the evidence which these efforts afford of the continuance and growth of a lively interest in the cause, cannot but produce a deep impression, and is an animating and pleasant stimulus to fresh effort. The officers and Committee of the Society regard it as great encouragement.

During the past and present months the Committee have had under their consideration matters connected with Serampore College and the African Mission. Sub-committees were appointed, and on their reports being handed in, they were referred to the Quarterly Meeting of the Committee, which was held on the 13th inst., at which there was a large attendance.

The charter of Serampore College is such as to prevent the Committee taking the responsibility of it on themselves, even if it were otherwise thought desirable. The governing body is a council, responsible to no one, and in case of a vacancy, filled up by those who remain. But to avail themselves of it, for mission purposes, was resolved upon; and consequently Mr. DENHAM will remain as Theological Tutor, superintending the training of two classes of youths; and such as evince any desire for mission work, and possess suitable qualifications for it, having first been approved by a Committee of missionary brethren in India, will be placed under Mr. DENHAM's care. The cost of these arrangements will be about £500 per annum, exclusive of the dividends of Ward's Fund in England and America. These proposals have been forwarded to Mr. MARSHMAN and the Calcutta brethren, and it is expected they will be approved.

The death of Mr. MERRICK, and the return of Mr. and Mrs. YARNOLD, leave only two European missionaries of the Society in Africa. It was recommended to the Committee, and they eventually adopted the suggestions, to recall the Dove, unless previously disposed of there, to assign the care of Clarence station to Mr. SAKER, Bimbia to Mr. NEWBIGIN, assisted by Joseph Fuller and another coloured person, and Cameroons to Mr. JOHNSON, who has been labouring with acceptance since Mr. SAKER left it for Fernando Po, and endeavour to obtain an efficient schoolmaster with his wife from Sierra Leone, where training institutions have existed for some years in connexion with the Wesleyan and Church Mis-

sionary Societies. These arrangements will reduce the expenditure of the African Mission to about £1100 per annum, and still keep the ground.

Our young friends will regret to hear this determination respecting the Dove. But the missionaries have a small vessel there, and two good boats, and as commerce has greatly extended, facilities for moving from place to place are much greater now than a few years ago. At present the Dove is not absolutely required, and our young friends would not wish the Committee to spend their contributions in any but the most useful way. And let them not think of giving up their efforts. We shall find out objects of equal interest to them, to which their contributions may in future be applied.

The remainder of the day was occupied in a conference of the Committees of the Baptist Mission, Bible Translation, and Irish Societies on the reduction, if possible, of home expenditure, and the best means of effecting it, whether by amalgamation of any two or more of them together, or otherwise. A long and interesting debate followed. The subject was calmly and carefully considered, but the difficulties surrounding the question seemed so great that the conference broke up without arriving at any definite conclusion.

Our friends through the country will see that the repeated suggestions which many of them have made on this subject have not been disregarded. An attempt has been made in the right direction, and due respect paid to their opinions. Future consideration, and circumstances not yet known, may eventually open the way to some plan whereby expense may be saved, and the efficiency of our institutions preserved.

The Committee at its rising on the Wednesday, having adjourned to the next day, met at half-past ten o'clock on Thursday morning, and proceeded to consider the case of Jamaica, with a view of devising some method of relief. We have not room to state what passed, nor the resolutions which were adopted. The whole matter is in the hands of brethren fully acquainted with the case, but who will act *independently* of the Baptist Missionary Society, though in harmony with it. The aid which it is intended to give is only for a time, and they will have at command whatever information the Committee may possess to assist them in their inquiries. We hope that those brethren and churches in Jamaica, who are at present in great distress, may be relieved, and yet without any compromise of the resolutions passed some years ago, which placed them in a position of complete independence of the Society.

We have reason to know that this brief outline of the Society's home proceedings during the past month, will be acceptable to our friends generally. They will see from it how anxious the deliberations of the Committee often are, and what time, thought, and effort are required of those who are intrusted with the management of the Mission. Most earnestly do we intreat an interest in their supplications, that a spirit of wisdom and charity may rest upon the officers and Committee, so that in every difficulty, and in every success, they may be kept from despondency on the one hand, and self-sufficiency on the other.

YOUNG MEN'S MISSIONARY ASSOCIATION.

The sixth lecture will be delivered, in the Library of the Mission House, on Wednesday, March 20th, by the Rev. S. MARTIN of Westminster. To commence at eight o'clock.

Subject :—The Advantages of the Study of Church History.

POSTSCRIPT.

We have great pleasure in giving insertion to the following letter from the Rev. W. ROBINSON, and we beg to assure him that his suggestions will not be lost sight of.

DEAR FRIENDS,

We had a meeting here a short time since, of which I have thought it might be interesting to you to have a brief account.

Our kind friend, Rev. J. Clarke, being in the neighbourhood, paid us a visit, and met a number of young people. A map of the world, and a map of Africa, were suspended in the meeting-house, and Mr. Clarke allowed us to put him any questions we pleased about Western Africa. The proceedings were divested of all formality; each person present had the opportunity of supplying his own deficiencies of information, and all I believe went away feeling a deeper and more intelligent interest in our Mission in that part of the world than they had ever felt before.

In connexion with these details, will you allow me to ask whether it be not practicable to give us, by means of the Herald, more definite and graphic information about the various stations occupied by the Society than we at present possess? Much I am aware has been done in this direction, both in the Herald and the Annual Reports; but more may, I think, be wisely attempted.

Might we not have an outline map of the

world, like the one recently published by the Wesleyan Society, with the different countries marked in which our Society is labouring? And this might be followed by a short series of maps of the different countries, with all the stations marked. Some information might at the same time be given about each country, with references to the best works descriptive of it, and also about each station. In this manner we should obtain, in a year or two, through the medium of the Herald, the means of introducing effectively missionary instruction into Sunday Schools and Bible Classes and families.

I find that some attempts of this kind were made forty years ago. The "Periodical Accounts" for 1810 contain two beautiful maps—one of "Bengal from the best authorities, drawn to illustrate the Missionary Accounts," the other of "The East, drawn to illustrate its various languages, and the Missionary accounts in general."

I am,

Dear friends,

Yours respectfully,

W. ROBINSON.

Keitering, Feb. 19, 1850.

The remaining arrangements for the Annual Meetings are nearly completed. The Committee have thought it desirable to postpone the Annual Juvenile Meetings to June, that period of the year being more suitable to the assembling of young people. It is also intended to have a sermon preached to young men "On the Claims of the Mission on Them," on the evening of Thursday, April 25. The Rev. W. Brock has kindly consented to take this service; an announcement which will give satisfaction to all our friends, and particularly to the young men themselves. It is intended to ask for the use of the Poultry Chapel for this purpose.

It is very important that the Treasurers of Auxiliary Societies, and others having monies to remit, should remember that the accounts close on the 31st of March. All remittances intended to be inserted in the Report should be in the hands of the Secretaries, together with lists of contributions in alphabetical order, on or before that day.

FOREIGN LETTERS RECEIVED.

AFRICA	CLARENCE.....	Merrick, J.....	September 21.
		Newbegin, W. ...	September 27.
ASIA	CALCUTTA.....	Thomas, J.....	December 8.
		Wenger, J.....	December 8.
	CHITTAGONG.....	Johannes, J.	November 26.
	CUTWA	Carey, W.....	November 17.
	DINAGAPORE	Smylie, H.....	November 29.
	DINAPORE	Parsons, J.....	November 20.
	MADRAS	Page, T. C.....	December 14.
	MONGHIR	Lawrence, J.....	November 30.
	KANDY	Dawson, C. C.....	December 13.
BRITTANY.....	MORLAIX.....	Jenkins, J.....	January 24.
HONDURAS	BELIZE	Kingdon, J.....	February 4.
JAMAICA	DRY HARBOUR	Smith, T.....	October 16.
	MOUNT NEBO	Tunley, J.....	Dec. 5, JAN. —.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to—

The Society of Friends, for a parcel of books, for the *Rev. W. H. Webley, Jaemel*;

Friends at Leeds, for a box of fancy articles;

Mrs. W. W. Nash, for a parcel of magazines;

The Ladies' Society for the Promotion of Female Education in the East, for a box of clothing, for *Africa*;

Friends at St. Albans, for a box of clothing and useful articles, for the *Rev. C. C. Dawson of Kandy*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of January, 1850.

£	s.	d.	£	s.	d.	£	s.	d.	
<i>Annual Subscriptions.</i>			Camberwell, Cottage Green—			Thame—			
Anderson, W., Esq.....	1	1	0	Contributions, for			Collection, &c.,		
B., Birmingham	1	1	0	<i>Patna Orphan Re-</i>			Towersley—		
Barnes, Robt., Esq.....	1	1	0	<i>fuge</i>			Collection		
Dallas, Mrs.	2	2	0	Cromer Street—			Winslow—		
Francis, Mr. J.	1	1	0	Sunday School			Collection		
Gurney, W. B., Esq.....	100	0	0	Hampstead—			Contributions		
Gurney, Joseph, Esq....	15	0	0	Contributions, for			Wraysbury—		
Gurney, Thomas, Esq....	5	5	0	<i>Dove</i>			Collection		
Gurney, Mrs. Thomas...	1	1	0	Highgate—			Contributions		
Gurney, Mr. Henry	5	5	0	Hatch, Miss, by					
Moore, Mrs.	2	2	0	Shoreditch, Ebenezer—					
Do., for Colonies	1	0	0	Collection			DEVONSHIRE.		
Newton, Mrs.	0	10	0	Trinity Chapel—			Bampton—		
Priestley, Mrs.	2	2	0	Contributions, for			Contributions		
<i>Donations.</i>			<i>Dove</i>			Chudleigh—			
D. M. A.	1	0	0	Walworth, Horsley Street—			Contributions, for		
Educational Committee				Contributions, for a			<i>Dove</i>		
of Society of Friends,				<i>School</i>			Dartmouth—		
for Haiti Schools	20	0	0	Windmill Street, Hope Chapel—			Collection		
Do., for Trinidad				Proceeds of Lecture... 1 3 6			Contribution, for		
<i>Schools</i>	75	0	0	BEDFORDSHIRE.			<i>Africa</i>		
K.	2	0	0	Luton—			Do., Sunday School		
L. M.	50	15	8	Contributions			Devonport, Morice Square—		
Lugsden, Mr.	10	0	0	Do., for <i>Dove</i>			Collections		
Moore, Mrs.	0	10	0				Contributions		
Voluntary, A.	30	0	0				Malborough—		
<i>Legacies.</i>			BERKSHIRE.			Contributions, for			
Charlott, Mr. Joseph,				Wallingford—			<i>Dove</i>		
late of Windsor, addi-				Contributions, extra			DORSETSHIRE.		
tional	13	1	3	effort			Sherborne—		
Clark, Rev. D., late of				Wokingham—			Chandler, B., Esq.....		
Dronfield	19	19	0	Contributions			3 3 0		
Dickinson, Mr. John,				BUCKINGHAMSHIRE.			DURHAM.		
late of Birmingham... 100 0 0				Brickhill, Great—			Monkwearmouth—		
LONDON AND MIDDLESEX			Collection			Contributions, Juve-			
AUXILIARIES.			Crendon, Long—			nile			
Alie Street, Little—				Collection			Sunderland, Sans Street—		
Watson, Miss	0	10	0	Do., Ickford			Contributions, for		
Battersea—				Contributions			<i>Dove</i>		
Juvenile Association				Cuddington—			1 1 0		
Sunday School Girls,				Collection			ESSEX.		
for <i>Dove</i>	0	10	9	Haddenham—			Loughton—		
Bow—				Collection.....			Contributions		
Proceeds of Lecture... 1 1 4				Contributions.....			Waltham Abbey—		
Brompton—				Do.,			Collection		
Contributions, by Miss				Do., Juvenile			Contributions		
Neale	0	6	0	Stony Stratford—			Do., Juvenile		
			Contributions			GLOUCESTERSHIRE.			
			Do., for <i>Dove</i>			A Teetotaler's Birth-			
			2 0 0			day donation.....			
						10 0 0			

£ s. d.		LINCOLNSHIRE.		£ s. d.		Halesworth—		£ s. d.	
Clarendon—		Boston—		Friend, A	1	0	0		
Contributions	3 7 6	Collections	3 18 3	Sunday School, for					
Kingston—		Contributions	2 10 8	Dove	0	5	0		
Sunday School	0 14 4	Do., Sunday School	0 8 1						
Gloucester—		Brocklesby—		SURREY.					
Sunday School	1 10 6	Contributions, for		Norwood, Upper—					
HAMPSHIRE.		Dove	0 8 0	Contributions, by Miss					
Andover—		Burgh—		L. Apted	1	0	4		
Collections	5 1 10	Collection	14 0 0	WARWICKSHIRE.					
Proceeds of Tea Meeting	1 17 3	Horncastle—		Birmingham—					
Contributions	29 6 8	Collections	7 15 0	Sturge, Joseph, Esq.,					
Do., Juvenile Working Society	1 18 11	Contributions	6 17 3	for Brown's Town					
Do., do., for Bimbia School	1 0 0	Do., Sunday School,		Schools	35	0	0		
Do., do., for Trinidad do	1 0 0	for Dove	1 0 0	WILTSHIRE.					
Do., Infant Class, in farthings	0 2 6	Horsington—		Devizes—					
Do., Juvenile, for Dove	1 3 6	Collection (mojety) ...	1 0 0	Contributions, for					
Beaulieu—		NORFOLK.		Dove	2	14	9		
Collection	3 0 0	Neatishead—							
Contributions, Rev. J. B. Burt	22 0 0	Contributions, for		YORKSHIRE.					
Longparish—		Dove	1 0 0	Bradford, First Church—					
Collection	1 7 4	NORTHAMPTONSHIRE.		Contribution	0	10	0		
Contributions	0 10 0	Aldwinkle—		Do., Juvenile	1	5	10		
Ludgershall—		Sunday School, for		Ripon—					
Collection	0 7 6	Dove	0 12 6	Contributions	10	13	6		
Parley—		Clipstone—		Do., Sunday School,					
Contributions	1 5 2	Collections	11 7 4	for Dove	0	12	0		
HUNTINGDONSHIRE.		Contributions	7 5 2	Shipley—					
Huntingdon—		Kingsthorpe—		Contributions	14	0	0		
Contributions, for Dove	1 3 6	Campion, Mr. Jos. ...	10 10 0	Slack Lane—					
Spaldwick—		Campion, Mr. Robert	5 0 0	Collection	1	15	0		
Contributions, for Dove	1 1 6	NOTTINGHAMSHIRE.		NORTH WALES.					
KENT.		Sutton on Trent—		ANGLESEA—					
Faversham—		Collection	3 0 0	Holyhead—					
Contributions, for Dove	1 8 0	Contributions	4 5 0	Collections	10	3	1		
Do., for Intally School	1 3 0	Do., Sunday School	0 15 0	Contributions	1	10	0		
Gravesend—		OXFORDSHIRE.		SOUTH WALES.					
Blackman, Miss ...	0 10 0	Coate—		GLAMORGANSHIRE—					
Zion Chapel—		Collection	2 15 3	Cardiff—					
Contributions, for Dove	2 8 6	Contributions	1 14 3	"Ebenezer"	5	0	0		
Greenwich, Lewisham Road—		SHROPSHIRE.		Merthyr Tydvil—					
Contributions, Juvenile	4 6 6	Shifnal—		Ebenezer—					
Margate—		Collection	3 1 4	Collection, &c.	6	17	6		
Cobb, F. W., Esq., for Africa	5 0 0	Less expenses	0 5 10	Tabernacle—					
LANCASHIRE.			2 15 6	Collection, &c.	3	5	3		
Burnley	14 0 0	Smallbeach—		Roberts, Rev. J. ...	1	0	0		
Colne—		Sunday School, for		MONMOUTHSHIRE—					
Collection	4 5 7	Dove	0 13 0	Sirhowy—					
Contributions, Juvenile	0 10 5	Welshampton—		Collection, &c.	3	4	8		
Sabden—		Contributions	0 9 0	Williams, Mr.	12	0	0		
Foster, George, Esq. ...	50 0 0	SOMERSETSHIRE.		SCOTLAND.					
Do., for Jamaica		Bristol, on account, by		Aberdeen—					
Theological Institution	60 0 0	Mr. George Thomas...	60 1 6	Contributions	2	11	0		
Do., for Serampore College	50 0 0	Cleveland—		Dunfermline—					
LEICESTERSHIRE.		Psalm cxvii. 12	2 0 0	Contributions, for					
Leicester—		Prome—		Dove	1	3	6		
R.	20 0 0	Friend, A	10 0 0	Hawick—					
SUFFOLK.		STAFFORDSHIRE.		Turnbull, Mrs.	5	0	0		
Eye—		Stafford—		Tough					
Contributions, for		Contributions, for		Missionary Society ...	2	18	6		
Dove	2 3 6	Dove	0 10 0	IRELAND.					
		Walton on Trent—		Abbeyleix—					
		Tomlinson, Mr. W. ...	2 0 0	Collection	0	8	0		

£ s. d.		£ s. d.		£ s. d.	
Banagher—		Cookstown		Dungannon—	
Collection	1 0 0	Contributions, for		Contribution	0 5 0
Banbridge—		<i>Dove</i>	1 10 0	Letterkeny—	
Collection	1 6 0	Derry—		Contributions	1 11 0
Contribution	0 10 0	Contributions	2 0 0	Monte—	
Belfast—				Collection	1 10 10
Collections	5 0 0	Dublin—		Contribution	0 0 0
Contributions	3 2 6	Collections	6 6 10	Tabernmore—	
Birr—		Contributions	18 10 0	Collection	3 0 0
Collection	1 4 2			Contribution	0 10 9
Contributions	1 10 4			Waterford—	
Coleraine—		Less expenses	0 9 6	Collection	2 10 0
Collections	2 11 6				
Conlig—					
Collection	1 10 0				
			24 7 4		

We have great pleasure in complying with Mr. BOYES' wish to insert the following list of contributions received by him for Mr. PAGE's chapel at Madras.

£ s. d.		£ s. d.		£ s. d.	
Allen, J. H., Esq.	1 0 0	Gibbs, George, Esq.	1 0 0	Nicholls, Mrs.	2 0 0
Allport, F., Esq.	0 10 0	Gurney, W. B., Esq.	25 0 0	Nutter, James, Esq.	1 0 0
A Friend	0 10 0	Gurney, Joseph, Esq.	5 0 0	Page, Mrs.	10 0 0
Agutter, Mrs.	0 10 0	Gurney, Thomas, Esq.	0 10 0	Peto, S. M., Esq., M.P.	25 0 0
Angus, Rev. J., A.M.	1 0 0	Green, Stephen, Esq.	5 0 0	Pewtress, Thomas, Esq.	1 0 0
Barry, Thomas, Esq.	1 0 0	Hanson, J., Esq.	0 10 0	Pewtress, Mr. Samuel ...	0 10 0
Bassnett, — Esq.	0 10 0	Hanson, W. D., Esq.	0 10 0	Pratt, Mr.	0 10 0
Boey, Mrs.	0 10 0	Harrison, Mrs.	0 10 0	Roff, Mr. W.	0 10 0
Benham, J. L., Esq.	1 0 0	Harwood, J. U., Esq.	0 10 0	Rogers, Mr. C.	0 10 0
Bigwood, Rev. J.	0 10 0	Hills, J. C., Esq.	2 2 0	Russell, Rev. J.	1 0 0
Blackmore, W., Esq.	1 1 0	Hitchcock, George, Esq.	1 0 0	Russell, Miss.	0 10 0
Boyes, Mr. & Mrs. J.	5 0 0	Heath, Mr.	0 10 0	Shaw, Mrs.	1 0 0
Brock, Rev. W.	1 0 0	Hepionstall, W., Esq.	0 10 0	Sherring, R. B., Esq.	5 0 0
Brown, John, Esq.	0 10 0	Heburn, Mrs. J.	1 0 0	Shrewsbury, Mr.	1 0 0
Cadby, S., Esq.	1 0 0	Hepburn, Thomas, Esq.	1 0 0	Smith, W. L., Esq.	5 0 0
Carless, Mr. E.	0 10 0	Hornsey, Mr.	0 10 0	Smith, Mrs. W. L.	0 10 0
Carlile, J. B., Esq.	0 10 0	Houghton, John, Esq.	2 0 0	Smith, J. J., Esq.	1 0 0
Cobb, F. W., Esq.	2 0 0	Jackson, Samuel, Esq.	0 10 0	Soule, Rev. I. M.	0 10 0
Collins, W., Esq.	1 0 0	Jackson, Mrs.	0 10 0	Stearne, Rev. E., D.D.	1 0 0
Collins, Mrs.	0 10 0	Jameson, W. K., Esq.	0 10 0	Stevenson, George, Esq.	2 0 0
Cox, Mrs. F. A.	1 0 0	Jones, Charles, Esq.	1 0 0	Sunday School Children,	
Dawson, Misses	0 10 0	J. B., Brixton	0 10 0	Bradford,	0 15 6
Deane, George, Esq.	1 0 0	Keighley, James, Esq.	0 10 6	Webb, Mr. C., and Family	1 9 6
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Gaie, Frederick, Esq.	1 0 0	Miller, R., Esq.	0 15 0		
Gamby, Mrs.	6 0 0	Moore, Mr.	0 10 0		
Gamby, Miss.	2 0 0	Mullens, Mrs.	0 10 0		
Do, box by	1 10 0	Nash, Mrs. W. W.	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. 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 Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.



BAPTIZING AT CAMEROONS.

WESTERN AFRICA.

CAMEROONS.

We present our readers this month with an engraving of the interesting event announced by our missionary brother SAKER in the following letter. It is dated Clarence, November 10, 1849. May this convert be the first of a long series to be gathered into the church of the Redeemer from the Dualla race.

We have just returned from Cameroons, and find a vessel sailing for Liverpool, I hasten therefore to scribble a line, for I know not of any other vessel to sail from these parts for some time to come. I shall only be able to speak of the labours of the week that has just closed.

Voyage.

Last Monday, at five in the morning, I left Clarence with my wife and Miss Vitou, in the "Dove." At eight o'clock at night we reached Bimbia. At eleven next morning we left that place, being joined by Mr. Newbegin and his wife. Light winds kept us outside during the day till near three, when the approaching tornado gave sufficient notice to secure all the sails, and drop anchor. It was soon over, and in half an hour after we set all sails, to use a strong breeze from the north, and we had good hope of anchoring at Cameroons that night. While the last sail was being set, our fore top mast gave way, and brought down our top-sail and top-gallant-sails. The jib-boom was also sprung, and we were obliged to lower the sail. Thus disabled we made a slow progress, and night came on before we had well cleared all the wreck. We were then obliged to anchor outside, and wait for the morning tide. Day-break on Wednesday we took our anchor, but were all day getting up the river. At six o'clock we anchored off Bethel. Here we found Johnson and family well; and at eight o'clock we held a prayer meeting with the brethren there, and a goodly company of Duallas.

First Baptism.

At four o'clock next morning we met a large company of Duallas for prayer. This meeting continued till six. On account of the tide, we deferred our next service till eleven o'clock, when we met again in the chapel. Sang and read in Dualla. Mr. Newbegin then explained the chapter I had read, through an interpreter, after which I addressed the congregation in Dualla, and explained the object of our meeting, showed from the scriptures the command of Jesus to disciple all nations and then baptize; that this is enforced by the example of Jesus and the practice of the apostles; then exhorted the inquirer to a steadfast adherence to the

words of our Lord and the path of righteousness. We closed with singing and prayer, and then went down to the beach. Another Dualla hymn was followed by an address to the candidate. I then baptized this, our first convert, in the waters of Cameroons. Oh, that this small beginning may be speedily succeeded by the ingathering of a mighty host to the Lord our God! The spectators of this (to them) novel scene were very attentive; silence and order were observed by all. Deep seriousness and anxiety was on the face of many. Mr. Newbegin closed with prayer.

Formation of the Church.

At three we again assembled; brother Newbegin read and prayed, I then stated our object in meeting, read the dimission of Horton Johnson and wife from the church at Clarence, of myself and wife, received Smith, the baptized convert, into our number, and then explained the nature and objects of a Christian church, and closed by reading our constitution, signed by all the five members. Mr. Newbegin then read a requisition of this infant church to me to become its pastor. This I accepted, and in the name of the others, called on Johnson to be the deacon.

Brother Newbegin then preached to us, and our long service was closed by the administration of the Lord's supper.

Thus, dear sir, I have lived to witness what I have long desired intensely, the beginning of a good work at Cameroons, and the formation of a Christian church. Oh, that I may yet see it increased to a thousand souls. And I do hope, for the Spirit of God is doing a large work there. More than twenty inquirers are hanging on my heart and lips with marks of deepest solicitude. The ferocious, demoniacal features are assuming the softness of children, and those who a little time since sought my life, are saying to me, "What shall I do to be saved?" I cannot describe my feelings when I see and hear what I would record if I had but time. Dear sir, pray for us, and rejoice with us too.

The chapel I put up last year is too small. I built it for 200, but the last sabbath I was there (viz., October 14th) nearly 300 were crowded into it, and every morning and

evening we have nearly fifty coming in for prayer.

Return.

But I cannot go on now. We left them in the evening, immediately after the last service, and at midnight took up anchor. We arrived at Birmbia Friday afternoon; parted with brother Newbegin and wife, and

left for Clarence at dark. About three o'clock this morning another tornado came on, which did us a little damage, but it blew us homeward at a fearful rate, and we anchored in the cove at seven this morning. Thus far God has blessed us. I am weary and weak. My wife suffers much. Miss Vitou holds out surprisingly. I fear I shall not be able to visit Cameroons again till the new year. Newbegin and wife are well.

INDIA.

SAUGOR.

From a letter received from Rev. J. THOMAS, we learn that our sick brother, Mr. MAKEPEACE, had reached Calcutta in safety, and was immediately to embark in the "Maidstone" for England. We cannot withhold from our readers the gratifying letter below, forwarded to the Secretary, and signed by the members of his church. The churches of Christ in this country will welcome with joy among them a brother so highly commended to their affectionate sympathy and prayers, and will listen with deep interest and responsive feeling to the message with which he comes laden from the field of missionary toil. The letter is dated December 1st, 1849.

It was with feelings of unfeigned regret that the baptist church at this station, and the community at large, viewed the departure of the Rev. J. Makepeace from Saugor on the 19th ultimo, more especially at a time when so much good was being effected. He was very highly esteemed by all on account of his zeal for God, his humility and very exemplary Christian conduct, every body showing him acts of kindness up to the moment of his departure, proving thereby that they appreciated his services in the cause of his blessed Master, and commiserated his afflictions. He was obliged, at the recommendation of his medical adviser, to quit his field of labour, from severe indisposition, brought on by excessive exertions for the good of the souls of his fellow creatures, and to return to England to seek, under the divine blessing, a restoration to health. Go where he may he carries with him the good wishes of the baptist church planted here, and of all who had the pleasure of his acquaintance, it will not be too much to add of the station generally. The church will not cease to pray for his prosperity, remembering the words of the apostle Paul to the Thessalonians and Hebrews, "Pray for us," that the blessing of heaven may rest upon himself and his family, and that he may be brought back to us perfectly restored to his former health and vigour, to prosecute his labours in this land of idolatry.

His labours.

His labours here were incessant, the whole weight of the mission resting upon him, viz., keeping a private school for the support of the native Christians (the boys who attended feel and lament his leaving; one of them said to a person on the eve of Mr. Makepeace's departure, "I am sorry that Mr. Makepeace is going away, for I will lose a good master in him. I would gladly accompany him if my father would allow me,") watching over the members of the church, having stated preachings for the Europeans and natives, studying and preparing his subjects for the purpose, with various other duties, which were evidently too much for him, he being alone. He was also a workman that needed not to be ashamed, who was spending his strength in his Master's cause; but thanks to the Giver of all grace, he did not spend his strength for nought, neither was his labour in vain. No, his labours were blessed by him whose glory he sought; he was the happy instrument in his hands of doing much good, in warning sinners of the evil of their ways, and leading many who were dead in trespasses and sins, living without God and without hope in the world, to Jesus the only refuge of poor miserable sinners, as well as the only hope set before them in the gospel. Many have found pardon, peace, and reconciliation with

God through the blood of the atonement, and are rejoicing in Jesus as their Lord and Master, determining, by his grace assisting them, to live to him who died for them and rose again, and who is now seated on his mediatorial throne interceding for them.

Increase of the church.

In the short space of one year the church has numbered twenty-two, exclusive of six members of other evangelical churches who communicate with them at the Lord's table, and who are very zealous in the cause of our common Lord, helping on the work by every possible means in their power, making in all twenty-eight. Out of this number one has entered into his rest, and another has been removed to a distant station. There are also at the present moment five or six more candidates for admission into the church. What has already been done is a proof of what can further be done, and the necessity there exists for this being permanently occupied as a missionary station. Who can look on the things above mentioned without rejoicing and praising God for his love and mercy in Christ Jesus to our poor fellow mortals? Verily the Lord hath done great things for us, whereof we rejoice.

The field and its need.

This is a wide field for missionary labour; there is no labourer at present to enter the field. Will not the thought of the thousands around us perishing for the lack of the knowledge of the glorious gospel of the blessed Saviour, the glad tidings of great joy to all people, arouse many who are abundantly blessed with much of this world's goods, and who are the Lord's stewards, to come forward in this best of all causes, and assist by giving of their abundance to send out missionaries to this and other parts of India? The harvest truly is plenteous, but the labourers are few, very few. May we pray to the Lord more earnestly to send forth many more faithful men into his harvest.

The Rev. J. Makepeace is on his way

home, and will, should the Lord spare him, be better able to lay before your Committee the wants of the people here, and plead the cause of missions in general more ably, from a better knowledge of the state of things, than can well be made known in this letter, for which purpose he has been deputed by the church at Saugor.

Encouragements to labour.

The missionary who may come here in the room of him who has left, will be greatly encouraged to find an open door, the heathen around collecting in large numbers whenever the Lord's servants go out to them with the message of mercy, and are attentive to listen. It is said that when going out into the villages around, the people eager for instruction will say, "Why don't you come oftener? we have been looking out for you, for we are anxious to hear the doctrines of Christianity."

We hope and pray that the Lord will not long leave us without a shepherd, and we feel assured from past experience that he will hear and answer our prayers. It was in answer to prayer that our late pastor was sent, and no doubt but by continual wrestlings at the throne of grace he will send us another.

Another encouraging fact which ought to be mentioned is, that a chapel is in contemplation of being built, that a sum of 1100 rupees and upwards has been subscribed. The most of that sum has been raised at this station. Many thanks are due to the kind friends who have so kindly assisted in the mission work at this station.

All who see and hear of these doings must feel convinced that the Lord is amongst us, blessing the seed sown by his servants, stretching out his arm to save, plucking sinners as brands from the everlasting burnings, translating them from the kingdom of sin and Satan, into that of his dear Son, and they will no doubt unite with us in ascribing all the praise and glory to God.

Signed by the members of the church.

During the absence of Mr. MAKEPEACE from Saugor, our brother PHILLIPS of Muttra has consented during the present year to occupy his station.

—
CALCUTTA.

Under the date of January 8th, our esteemed brother, C. B. LEWIS, gives the following report of the stations under his care, and of the labours of the last year in which he has been engaged.

The past year has been one of many mercies mingled with some severe trials. Among the latter, the frequent weakness and sickness of my dear wife, and the death of our beloved

child, are the most prominent. The former have been unceasing and unspeakable. My own health has been almost without interruption good.

The stations in my charge are two—Narsigdarchoke and Dum Dum. I will give the particulars relating to each in order.

NARSIGDARCHOKE.

At the commencement of 1849 the number of members was forty-eight. Since then one aged woman has died, we hope in faith; three have been excluded, two of them for conduct unworthy the Christian name, and one in consequence of his own desire to join the flock of a missionary of the Propagation Society in the neighbourhood, confessedly with a view to certain temporal advantages. This man has returned to us after an absence of little more than a month, but we have hitherto refused to re-admit him to membership. On the other hand, one has been baptized, and two restored, leaving us forty-seven, or one less than we were at the beginning of last year. We have had many applications for membership, chiefly from those who have been excluded in former years, but in the absence of very decided evidence of godliness we have left them to stand over for the present. We commence this year with prospects more encouraging. We have four candidates for baptism and six for restoration, and of many of these we hope well. The means of grace have been well attended, and I trust many of our poor people are growing in grace. The native preachers have attended to their duties in a satisfactory manner, but we long to see a deep impression made upon the heathen around, who at present appear altogether hardened and careless, whilst they readily admit that their religious system is a fabric of lies. With regard to contributions to the mission funds, my poor people have done little. They are miserably indigent, yet I hope from the manner in which they have received admonition on this subject, that the present year will witness a beginning—necessarily insignificant in itself, yet as the result of self-denial and Christian benevolence, important and acceptable. All their efforts have hitherto been directed to the relief of the poor amongst themselves. A "gola," or granary, has for some years been established. This is stocked with rice in the harvest season, and grants to the poor are

voted out of it as circumstances demand. A school, in which about twenty-five boys are taught to read and write Bengali, is daily held in Narsigdarchoke. Next I must speak of

DUM DUM.

The number of members at the commencement of 1849 was twenty-two. Within the year two have died, and one has been excluded. God has however permitted us to rejoice in increase. Five have been baptized and one received by letter, so that our present number of members is twenty-five. At this station there is much to encourage, and much also to dishearten. We have suffered very severely in the past year by the removal of our English members, who are all in the army. At present, with the exception of three whom I baptized on the 23rd of December, there are none of our European members resident with us. All have been drafted off to distant parts of the land, and even these three I have excepted are about to leave on the 25th inst. for Benares or Lahore. May the presence and protection of Christ go with them, so that none of them may be lost. Our congregations are at present good, but probably a week or two hence those who compose them will be on the march to the Upper Provinces, and the results of the word they have heard with us must remain unknown.

I am, as you are probably aware, engaged in the work of carrying through the press some of the versions of God's word which are printed here. In Bengali, a reprint of the whole New Testament, which brother Wenger entrusted to my care in June last, has been completed. I assist brother Wenger also by reading over the proofs of the large Bengali bible now printing. In the same way I continue to help brother Thomas with the proofs of the Hindostani New Testament. Our edition of Henry Martyn's Persian Testament which was commenced in September last, has proceeded to the end of Mark. This is printed under my editorial care. I have bestowed much care upon it, and have detected and expunged many errors of former editions.

JESSORE.

Our labouring brother, Mr. PARRY, has been much blessed in his exertions to extend the gospel of Christ in the region where he itinerates. Their results are given in the following letter, dated January 19th, 1850.

Baptisms.

During the past year I had the satisfaction of baptizing thirty-six converts, who enjoyed the benefits of religious instruction for many months previous to their public profession of

the gospel. I have cause to thank God for the grace and mercy bestowed on them, whereby they have continued to evince the sincerity of their faith in the Lord Jesus Christ ever since they acknowledged him to be their Saviour, notwithstanding the hatred

and opposition manifested towards them by their unbelieving countrymen. The greater number of the converts above alluded to were Mahomedans previous to their embracing Christianity, which affords us a pleasing indication of the proud Islamists having begun to examine the claims of the gospel. We have every reason to hope that ere long many of the poor deluded followers of the false prophet will renounce the religion of the Koran, and become the disciples of the Son of God. In this district there are upwards of half a million of Mohamedans, and who are in general very ignorant of the Koran. Some of our tracts in Bengali and Hindostani, which we have widely circulated, have tended to enlighten the Mahomedans by exposing the errors of the Koran, the subtlety and fanaticism of Mahomed and the Mahomedan priests, and in the conclusion, by the gospel plan of salvation being briefly and clearly unfolded. These tracts are duly appreciated by most of the Mahomedans within our reach. Wherever we preach, we find generally that one half of our auditors consists of Mahomedans. Both amongst them and the Hindoo population of this district, much seed hath been sown, and we

are praying for the fructifying influences of the Holy Spirit, and looking forward with great eagerness for the conversion of thousands of souls who are yet walking in the broad road of everlasting destruction.

Another cry for aid.

The want of labourers, I mean native agents, owing to the want of funds for their support, prevents my bringing into cultivation a large portion of the field occupied by myself and native assistants. We pray and hope that the Lord of the harvest will mercifully send forth many labourers. To the above cause I humbly presume the small success which has attended the introduction of the gospel in India is in a great measure to be attributed.

The population of this district is nearly as much as that of Ceylon, where there are quadruple the number of labourers, including ours and other denominations. There the churches may number from six to eight hundred converts. If I had as many native agents to labour with me as the Ceylon mission has, I have no doubt that the cause of our blessed Redeemer would prevail much more than it has hitherto done.

CEYLON.

COLOMBO.

By the January mail, our brother Dawson acquainted the Committee with the reasons that existed for his early return to the invigorating climate of his native land, and proposed to await their reply to his request. He was soon after seized with the most alarming symptoms, and for a short time appeared to be rapidly hastening to the grave. It has, however, pleased the great Keeper of the keys of the gates of death and the grave to spare his life; but its continuance demands that he immediately leave the island. Under these trying circumstances he has by this time embarked for England, leaving our Ceylon mission in the charge of Mr. ALLEN alone. In a letter, dated January 10, 1850, Mr. Dawson writes:—

Contrary to expectation, I am once more permitted to hold my pen. And now I am able to do so, though with a trembling hand, it is to inform you that the doctors deem my case so urgent as to demand my speedy removal from these shores.

A conviction that the Committee will sympathize with me in my affliction, and approve the course I have been compelled to adopt, will bear up my spirits on the voyage, and if the waters of the ocean are to be my grave (which from my diseased and shattered state I deem highly probable), I shall not in the prospect of dissolution have one regret, unless it be that for the sake of the cause of

Christ and my little helpless family, I did not sooner consent to a step—taken at last too late. For myself, I know that under any circumstances, to die will be gain, and I bless the Lord for his sanctifying grace, by which, when apparently on the borders of the invisible world, in a rest-house surrounded by dense jungle, and without an earthly friend at hand, enduring suffering only known in a tropical clime, He made that rest-house to me the house of God and the gate of heaven. He did not permit a doubt of his goodness or my safety to enter my mind, and as to the fear of death, it had no place in my soul.

To this we may fitly add a few remarks by our brother ALLEN, whose increased labours and responsibilities claim the fervent prayers of the servants of our common Master.

I wish it were permitted to me to write in a more cheering tone than that which has pervaded most of my late communications, but it is difficult to appear cheerful when the heart is oppressed with a load of sorrow. I have little more to tell of than stroke upon stroke, and it may cost a struggle to lean on the hand that strikes, and say it is all for the best. Still no doubt it is for the best. My last letter gave tidings of death, and this will speak not of death, but of sickness nigh unto it. Our poor dear brother Dawson lies in the next room, better certainly than when we brought him down six days ago, but ill—a wreck—a worn-out missionary waiting to be put into a ship for England, whose climate, if it be God's will, is to restore and brace him up, and send him back again to the field of labour that he loves. He has long been shattered, and for the last two months a stranded vessel, for whose going to pieces we have been looking. The doctors sent him away from Kandy last week, but he was obliged to stop at the half-way rest-house to die, as he thought, but Providence ordered it otherwise, and we fetched him in an easy carriage, and on Monday next, if nothing prevent, I go to bring down the family, preparatory to their departure from the island. He is very unwilling to proceed to England before receiving your answer to a letter he wrote some time ago; but he must, and the urgency of his case must be his justification. The doctors will not allow any delay.

Responsibilities.

Great responsibility, and a great amount of labour, remain for me, in both of which I should like some one to share. You will see

May we not hope that the church of Christ will respond to this affecting appeal? What hinders but the want of fervent love and complete consecration of all to God?

WEST INDIES.

BAHAMAS.

In a letter, dated Nassau, January 15, 1850, our brother, Mr. LITTLEWOOD, gives the following interesting sketch and detail of the large ocean-field over which he voyages to the various islands which form the scenes of his missionary labour. The self-denial, perils, and sufferings such labours must involve, can well be apprehended by our readers; but they are cheerfully endured for the service of Christ.

It becomes me at the close of another year to take a review of the past, and place before you a succinct detail of the state and proceedings of the churches under my care. It will be obvious to you that a charge so extended, comprising forty-six stations, re-

quires considerable exertion and self-denial. at once that help is needed, and I trust some effort will be made to send out two men if possible. The difficulties in the way are known to us here, but difficulties have been and must again be surmounted, or half the work that has been carried on for years must be left undone. Enough, and more than enough, to pain us and all who look for the coming of Christ's kingdom, has been abandoned already, and that more should be left, or at least neglected or partially cared for, is a thing that I cannot contemplate without pain. No, brethren, it ought not to be that the ground should lie fallow, and the harvest be lost for want of labourers and reapers. God's people must lay such things to heart, and arise to their duty and their privilege. We have no objection as long as we are able to work, and then, if it be so ordered, to lie down and die here, but the field must not be suffered to run to jungle again. Pray the Lord of the harvest to send forth more labourers into the harvest. Pray practically. Numbers lie down to rise no more without having proffered to them that which is a specific for the woes of a ruined world, and can British Christians withhold it, since it is in the power of their hands to bestow it? Men there must be ready to come, and the means of sending them are in the churches. May the Great Head constrain them to 'give as he requires, and to say, as the church, the kingdom of Jesus Christ, prosper so do we. It would be something to gladden and to stimulate, when toiling alone, to hear there was hope of welcoming some brother or brethren to this part of the vineyard, say even twelve months hence.

Though I really do feel great pleasure in my work, I must confess that when at distant stations, far from home, deprived of social comforts, voyaging hundreds of miles in small boats, travelling rugged roads, exposed to the

rain, the dew, and the sun, I feel my need of greater devotedness. Never was the sublime prayer more applicable, "Sanctify them by thy truth." My beloved partner has accompanied me to many of the out-islands, and shared in the trials incident to the voyage and the pleasures attending efforts of piety and benevolence. Our work is our mutual comfort, to both delightfully pleasant, and will be, I hope, our crown of rejoicing in eternity.

State of the churches.

If the state of these widely scattered churches is not prosperous, it is at least peaceful. When the lambs of Christ's fold are assailed by the enemy, a safe refuge is the resort of the faithful; a season of darkness is succeeded by the reappearing of the ineffable beams of the "Sun of Righteousness." If the cause of God is hindered by cold hearted professors, the pious efforts of others, who seem to realize the sentiment, and embody it in their lives, "The zeal of thine house hath eaten me up," encourage the hope that "the day of the Lord draweth nigh." And if the piety of one declines, and he goes back, and "walks no more with us," the conversion of others whose cry is, "This people shall be my people, and their God shall be my God," assures us that "the Lord of hosts is with us, the God of Jacob is our refuge." By the hand of death we have lost twenty-one of our members, several of whom were eminent Christians, and it may be said emphatically of them, "Blessed are the dead who die in the Lord, yea, saith the Spirit, for they rest from their labours, and their works do follow them." Two have withdrawn from us, and forty-seven have been excluded. As a counterpoise, we have rejoiced in the baptism of 108, in the restoration of thirty-four, and eighty candidates are waiting for admission into the fold of God. We have six native agents, assisted by their wives, exclusive of 140 sabbath school teachers. Their work is divided between forty-five churches, 1475 members, 3045 attendants on public worship, 1226 scholars. Through the efforts of so many we can but hope that good is effected, which is evidenced in the steady accession to our churches, and in the increased knowledge and piety of the people, though I assure you there is lamentable room for improvement, for it is to be regretted that so many love darkness rather than light.

The field of labour.

It is impossible to give you any thing like an idea of the field of labour under my supervision. Imagine an expanse of water spread out before you some 500 miles studded with hundreds of sea-girt isles, varying from one hundred miles by forty, to bare rocks of one hundred yards in circumference. Amidst these islands I am

continually navigating, where the ocean is frequently as smooth as a mirror, reflecting the sun's vertical rays in great intensity, or is as often by the tempest tossed into frantic waves, hurled by the sweeping hurricane into moving masses of liquid foam, embittering the lives of thousands "that go down to the sea in ships, and do business in mighty waters."

The work.

Nassau I make my home, if it may be called such. In January 1849, I visited Ragged Island, above 200 miles to the south-east. In February Mr. Capern, with his family, took a trip to Rum Cay, I occupying his post for about six weeks. Early in May I visited Long Cay, between 200 and 300 miles to the east of Nassau. On this and the adjacent islands I spent five weeks profitably to myself, and I hope of advantage to the people. The ordinance of baptism was attended with peculiar pleasure, and a good impression appeared to have been made. The inhabitants were excessively kind, and deeply sympathized in the regret expressed on our leaving their shores. This is a fine field for missionary effort, but I was obliged to leave the people as sheep having no shepherd. Steering north-west by north, after clearing Bird Rock, for sixty miles, we again landed amid the hearty congratulations of our people at Rum Cay. A house was instantly engaged for us, and all appeared to vie in making us comfortable, and for a fortnight I felt it good to accompany those to the house of God who "love the gates of Zion." Being anxious to visit other islands before the hurricane months ensued, I embarked for "San Salvador," the first island discovered by brave Columbus in the west. Putting out to sea in the evening of 28th of June, and running under easy sail for the night north-west, the next morning at eleven we landed. My labour was now divided between the numerous churches and schools planted on this extensive island. Our native teacher has there a most interesting and inviting field. The hallowing influence of the ordinance of believers' baptism was much enjoyed.

It being now dangerous to voyage in these seas, ere I could return to Rum Cay I was obliged to charter a vessel at a high rate. Having returned, we gave ourselves to missionary efforts between the two churches and schools on this Cay. The young people manifested a lively interest in the singing and other meetings for improvement. The 1st August was devoutly celebrated, the children's joy was beyond expression. By visiting each station on the sabbath and during the week, I often found the exercise and the heat of a vertical sun more than equal to my strength. The health of my beloved partner was also seriously interrupted; for two months she was

the Lord's prisoner. As health permitted, our time was fully occupied in the church, the schools, the classes, &c., nor were our efforts ineffectual. Ere we left, ten interesting converts were immersed in the liquid stream, in obedience to our Lord's command, making in all twenty baptized here during the year. The Lord is smiling upon this church, and our prayer is, that "the little one may soon become a thousand, and the small one become a strong nation."

In October I again put to sea, and after a tedious passage of two nights and a day to the west north-west, having sailed about eighty miles, I landed at "Stevenston" Exuma. A happier time I have seldom spent than that enjoyed with our native teacher, brother F. McDonald, and with the churches under his care. The sabbath schools are in an interesting state of prosperity, and six have been added to the church by baptism.

Ragged Island.

Leaving amid the good wishes and prayers of the pious, after clearing the land we pursued a south-east course for above 100 miles. The weather was awfully portentous, and for three days, while riding high upon the broken wave, the Shepherd of Israel watched over and conducted us safely to Ragged Island, situated near the shores of Cuba, where the slave groans beneath the oppressor's yoke. How agreeable to leave the stormy sea for a quiet retreat to the peaceful land! As we entered the pretty little harbour, the place seemed surrounded by an air of sacredness. Children neatly clad were wending their way to the school, the tinkling bell was announcing the hour of divine employment, the man of business had laid aside his daily avocation, and the perfect quietude that stood out in bold contrast with the roaring sea, indicated very forcibly that the gospel of Christ had effectually changed the habits of the people. It was the sabbath morn. On my landing I was quickly surrounded, and received a hearty welcome. Borne on with the pious to the house of God, the sabbath services were felt to be unusually delightful, the Spirit imparting a softening and sanctifying influence. With other pleasing duties, the ordinance of baptism, in which ten participated, rendered the season deeply impressive and solemn. The interest manifested by the children of the sabbath school in missionary efforts is a pleasing feature in this little cause, and more than compensates for the toils of a visit. My soul would have lingered here above a fortnight, and in quitting would gladly have alighted on the shores of Cuba, but the first was impracticable, and the latter impossible. As the hour of embarkation drew near many with tearful eyes assembled at the water's edge to bid us adieu. Our parting hymn and prayer ended, I again launched from them; the waving of hats, &c., continued until dimmed by distance.

Further voyages.

Keeping a range of Cays on our weather bow, and sailing north by west, &c., for four days, after considerable exposure we reached Long Island, where our native teacher, Mr. Fowler, is reaping the reward of his zealous efforts. The baptism of forty hopeful disciples is an encouraging circumstance, and appears to be rightly appreciated by these friends. Having visited this place eight years ago, I was enabled to contrast the present with the past state of the church, and nothing could be more gratifying to him who seeks the people's good and God's glory. I was now within thirty-six miles of Rum Cay, the next point of attraction, but the wide ocean rolled between. A fortnight's itineracy among these warm-hearted churches made it difficult to part without reluctance, but again I was obliged to commit myself to the bosom of the deep. A northerly course took us directly into Rum Cay harbour. Landing the morning following, and finding all well at Rum Cay, amid the tears and sobs of the disconsolate we packed up ready to sail on the morrow for Nassau, with the view of visiting the islands to the west of Nassau. Early the next morning we were on board a small schooner, steering north-west. As the day advanced we passed close by Conception Island, memorable for our shipwreck and loss of all our property eight years ago. Three days' sail brought us into Nassau harbour about two p.m., on the peaceful sabbath. A little rest was seized, which was very refreshing, not having had any sleep for three or four nights. The duties of the day soon followed, and though fatigued, I was able to occupy the pulpit twice. In less than two weeks I was again riding high on the rolling billows, pursuing a westerly course to Andros Island. A fortnight's hard labour in an open boat in visiting the churches succeeded. S. Lightbourn, our native teacher, is labouring successfully in the churches and schools. The baptism of thirteen is a pleasing assurance that the Lord is with us.

The tempest.

A passage of seven days replete with circumstances too distressing to pen, attended my homeward bound voyage. A dreadful north-easter took us off the west end of Nassau, and placed us in awful jeopardy for eighteen hours, with our vessel waterlogged, and her sails torn to ribbands. We at length, at great risk, crossed a reef, over which the sea was playing in a most frantic style, and entered Blanket Sound, Andros Island. Four times I threw off my coat, expecting to be obliged to struggle in the foaming surge.

The last voyage of the year.

Another week or nearly so passed, and again on the Lord's day, in health, only worn out by excessive anxiety and night-watching, I landed

on the shores of New Providence, but not to tarry long. Like a bird of passage, ever on the wing, in two days more I was, with my beloved, quietly sailing to Eleuthera. Here we ate our Christmas dinner. I was sorry to find the health of our native teacher, W. McDonald, impaired. The day school under his care is well conducted, and the people appear attached to him. The baptism of six is a further reward of his labours. The walls

of the new chapel are completed, but they want the means to purchase materials for the roof. After a fortnight's absence, we were again in Nassau preparing for a six week's tour to Grand Bahamas, &c., the extremities of which are about 200 miles north-west of Nassau. The captain with whom I had engaged my passage refusing to go to this place, I was disappointed; hence those islands have not been visited yet.

ANNIVERSARY SERVICES.

A meeting for SPECIAL PRAYER, in connexion with the Baptist Missionary Society, will be held in the Library of the Mission House, on the morning of Thursday, April 18th, at eleven o'clock.

THE ANNUAL SERMONS.

The Committee have great pleasure in announcing that the Rev. FRANCIS TUCKER, B.A., of Manchester, will preach the Annual Evening Sermon on behalf of the Society at Surrey Chapel, on Thursday the 18th, and the Hon. and Rev. BAPTIST W. NOEL, M.A., the Annual Morning Sermon at Bloomsbury Chapel, on Wednesday the 24th.

Service to commence on the Thursday evening at half past six, and on the Wednesday morning at eleven.

SERMONS, LORD'S DAY, APRIL 21st.

The following are the arrangements, so far as they have been completed, for April 21st.

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

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road	Rev. W. Young.....	... ..	Rev. W. Young
Alie Street, Little	Rev. J. Dickerson	Rev. E.R. Hammond	Rev. W. B. Bowes
Austin Street, Shoreditch	Rev. H. H. Dobney	... ..	Rev. J. J. Brown
Battersea	Rev. W. Pechey, M.A.	Rev. I. M. Soule*	Rev. J. Jackson, jun.
Bow	Rev. J. J. Brown ...	... ..	Rev. W. Walters
Brentford, New	Rev. J. Leechman, M.A.	... ..	Rev. F. Tucker, B.A.
Brixton Hill (Salem Chapel)...	Rev. J. Jackson, jun.	... ..	Rev. Dr. Acworth
Bloomsbury	Rev. C. M. Birrell...	... ..	Rev. W. Brock
Camberwell	Rev. E. Bryan .....	... ..	Rev. N. Haycroft, M.A.
Chelsea, Paradise Chapel	Rev. W. Robinson	Rev. F. Trestrail*...	Rev. B. Godwin, D.D.
Church Street, Blackfriars.....	Rev. Jos. Davis .....	... ..	Rev. C. E. Birt, M.A.
Deptford, Lower Road	Rev. J. Kingsford ...	... ..	Rev. W. Edwards
Devonshire Square	Rev. B. C. Etheridge	... ..	Rev. J. H. Hinton, M.A.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Drayton, West.....	Rev. E. Carey .....	... ..	Rev. E. Carey
Eagle Street.....	Rev. Dr. Cox.....	... ..	Rev. T. Winter
Eldon Street (Welsh).....	Rev. — Phillips.....	Rev. — Davies	Rev. B. Williams
Gravesend, Zion Chapel.....	Rev. R. Roff .....	... ..	Rev. Isaac New
Greenwich, Lewisham Road ...	Rev. W. Edwards ...	... ..	Mr. E. B. Underhill
Hackney	Rev. D. Katters	Rev. W. Goodman	Rev. W.G. Lewis, sen.
Hammersmith	Rev. Dr. Acworth... ..	... ..	Rev. W. Robinson
Hatcham	Rev. T. F. Newman	... ..	Rev. W. Pechey, M.A.
Henrietta Street	Rev. T. Winter.....	... ..	Rev. T. Thomas
Highgate	Rev. C. E. Birt, M.A.	... ..	Rev. B. C. Etheridge
Hoxton, Buttesland Street.....	Rev. J. Rothery ...	... ..	Rev. J. Rothery
Islington Green	Rev. C. Stovel .....	... ..	Rev. H. H. Dobney
Islington, 2nd Church.....	Rev. W. Walters ...	... ..	Rev. C. Larom
John Street, Bedford Row.....	Rev. J. Morison, D.D.	... ..	Rev. B. W. Noel, M.A.
Kensal Green	Rev. W. A. Blake... ..	... ..	Rev. J. Phillips
Kensington	Rev. W. G. Lewis, sen.	... ..	Rev. C. J. Middleditch
Keppel Street	Rev. Samuel Dunn	... ..	Rev. J. Robertson, M.A.
Lessness Heath .....	... ..	... ..	Rev. J. H. Blake
Maze Pond	Rev. F. Tucker, B.A.	... ..	Rev. J. Edwards
New Park Street.....	Rev. J. Edwards ...	... ..	Rev. J. Webb
Poplar	Rev. J. Webb.....	... ..	Rev. J. Sprigg, M.A.
Prescot Street, Little	Rev. C. J. Middleditch	... ..	Rev. C. Stovel
Regent Street, Lambeth.....	Rev. W. Brock	Rev. J. Clarke*.....	Rev. C. M. Birrell
Romford .....	... ..	Rev. Thos. Joseph...	Rev. Jos. Davis
Romney Street	Rev. H. Betts .....	... ..	Rev. H. Betts
Salters' Hall.....	Rev. N. Haycroft, M.A.	... ..	Rev. E. Bryan
Shacklewell	Rev. T. Thomas ...	Rev. S. G. Green, B.A.*	Rev. S. G. Green, B.A.
Shoreditch, Ebenezer Chapel...	Rev. W. H. Elliott	... ..	Rev. W. H. Elliott
Shouldham Street, Paddington	Rev. J. Phillips.....	Rev. W. B. Bowes*	Rev. R. Roff
Stepney College Chapel	Rev. J. Angus, M.A.	... ..	... ..
Tottenham	Rev. J. Hoby, D.D.	... ..	Rev. R. Wallace
Unicorn Yard, Tooley Street...	Rev. W. H. Bonner	... ..	Rev. W. H. Bonner
Vernon Chapel	Rev. C. Larom	Rev. O. Clarke* ...	Rev. O. Clarke
Walworth, Lion Street	Rev. Isaac New.....	W. H. Watson, Esq.*	Rev. T. F. Newman
Walworth, Horsley Street	Rev. J. George .....	... ..	Rev. S. Green
Waterloo Road.....	Rev. J. P. Chown... ..	... ..	Rev. J. Branch
Wild Street, Little	Rev. C. Woollacott	... ..	Rev. E. R. Hammond
Windmill Street, Hope Chapel	Rev. J. Sprigg, M.A.	... ..	Rev. J. P. Chown

N. B. Collections will be made after these services.

ANNUAL MEETING OF MEMBERS OF THE SOCIETY, APRIL 23rd.

A General Meeting of the Members of the Society will be held at the Mission House, Moorgate Street, on the morning of Tuesday, April 23rd, when the proceedings of the past year will be read, the motions of brethren MURSELL and PRYCE, of which notice was given last year, will be considered, the Committee and officers chosen for the ensuing year, and other business transacted.

The Chair will be taken at ten o'clock precisely.

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 25th.

The Annual Public Meeting of the Society will be held in EXETER HALL, STRAND, on Thursday, the 25th April. The chair will be taken by ALDERMAN CALLENDER of MANCHESTER, at ELEVEN o'clock.

The REVS. J. J. BROWN of Reading, T. THOMAS of Pontypool, J. WALTERS of Preston, T. F. NEWMAN of Shortwood, J. L. PHILLIPS, Esq., of Melksham, and the Hon. and Rev. BAPTIST W. NOEL, have kindly consented to take part in the meeting. The Committee also hope to have the presence of Dr. CUMMING, and brethren to represent the London and Wesleyan Missionary Societies.

Tickets for the meeting may be obtained at the Mission House, or at the vestries of the various chapels.

SERMON TO YOUNG MEN.

The Rev. W. BROCK has kindly consented to preach a Sermon to YOUNG MEN on the Claims of the Mission upon them, on the evening of THURSDAY, April 25th. The use of the Poultry Chapel has been cordially granted by the pastor and deacons for this object. The service will commence at EIGHT o'clock, which hour has been selected for the convenience of young men who could not attend earlier.

HOME PROCEEDINGS.

Since our last the Committee have had before them several offers of themselves from young brethren for mission service. To all these they have been compelled to return one uniform reply: that in the present state of the Society's funds these applications must be respectfully declined. This is most grievous, for in India especially, men are wanted. Several of our stations there are dependent on the life of a single missionary. At this moment Saugor is vacant owing to the return of Mr. MAKEPEACE through ill health. Some of our brethren are advanced in years; they have long toiled in the field, and their cry for help

is distressingly frequent and urgent. Dear friends, permit us once more to appeal to you. Give yourselves to more earnest prayer to God, that he, from whom alone all good comes, may help his people to extend the cause of the Redeemer among the heathen.

As the Society's engagement with the Rev. P. J. SAFFERY is about to close, in consequence of the changes which have recently taken place in the secretariat, the Committee unanimously adopted the following resolution on the 5th of March:

"That this Committee, in taking leave of their esteemed brother, the Rev. P. J. SAFFERY, whose engagement with the Society, after being renewed for eight successive years, finally terminates on the 31st inst., hereby assure him of their high appreciation of his devoted services, and express the hope that he may be conducted to some post of usefulness where he may continue to promote the interest of the kingdom of Christ."

Mr. UNDERHILL returned from Scotland on the 6th, and Mr. CLARKE completed his engagements there on the 14th ult., and then proceeded to Berwick on Tweed and its vicinity. The reception of our brethren in Scotland was most gratifying. The collections generally were liberal, and they were greatly encouraged by the evident interest taken in the mission. They entertain a strong hope that next year, even more will be done by our Scottish churches. To our friends who have so cordially entertained and kindly aided our brethren during their sojourn, we tender our warmest thanks.

During the past month Mr. CAREY has been attending meetings at Chesham, Windsor, Luton, and Woolwich. Mr. UNDERHILL has also attended meetings at Shoreditch and Bow, at the latter of which places Mr. CAREY has been associated with him. Mr. TRESTRAIL has visited Saffron Walden, Langley, Sampford, and Thaxted and Loughton in Essex, Brixton Hill and Eagle Street in London, and West Malling in Kent. Mr. SAFFERY has been engaged in Bedfordshire, and Mr. LEECHMAN has kindly represented the Society at Margate, Broadstairs, Ramsgate, and other places in that district. The Rev. B. PRICE has also been busily at work in South Wales, assisted by brethren THOMAS of Newport, ROWE of Risca, and E. THOMAS of Bethel.

FOREIGN LETTERS RECEIVED.

AFRICA	CLARENCE.....	Saker, A.	November 10.
ASIA	AGRA	Parry, W., & ors.	January 10.
		Williams, R.	January 9.
	BENARES	Small, G.	January 2.
	CALCUTTA.....	Aratoon, C. C. ...	January 7.
		Lewis, C. B.....	January 8.
		Makepeace, J.....	January 7.
		Thomas, J.....	January 8.
	CHITOURA	Smith, J.....	December 20.
	COLOMBO	Allen, J.....	January 10.
		Dawson, C. C. ...	January 10.
	DACCA	Robinson, W.....	January 4.
	DELHI	Thompson, J. T...	January 4.
	HOWRAH.....	Morgan, T.....	January 1.
	JESSORE	Parry, J.....	January 19.
	SAUGOR	Martin, J., & ors.	December 1.
		Phillips, T.....	January 25.

BAHAMAS	GRAND CAY	Rycroft, W. K.	January —.
	NASSAU	Capern, H.	January 9 & 25.
		Littlewood, W. ...	January 15.
BRITTANY.....	MORLAIX	Jenkins, J.	February 15.
CANADA.....	MONTREAL	Cramp, J. M.	March 2.
HAITI	JACMEL	Webley, W. H.	January 12.
HONDURAS	BELIZE	Kingdon, J.	January 11.
JAMAICA	ANNATTO BAY	Jones, S.	January 16.
	BELLE CASTLE.....	Gibson, J.	February 5.
	BROWN'S TOWN.....	Clark, J.	January 18.
	CALABAR	Tinsou, J.	January 19.
	MOUNT HERMON	Hume, J.	January 19.
	MOUNT NEBO	Tunley, J.	January 15.
TRINIDAD.....	PORT OF SPAIN.....	Law, J.	Jan. 19, Feb. 6.
	SAYANNA GRANDE	Cowen, G.	February 1.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to—

- Friends at Agard Street Chapel, Derby, for a package of clothing ;
 Miss Hopper, for a parcel of magazines ;
 Miss Jacobson, for a parcel of magazines ;
 Friends at Bow, for parcels of clothing, for *Rev. C. B. Lewis, Calcutta* ;
 Friends connected with Vernon Chapel Sunday School, for a case of clothing, for *Mr. A. Saker, Western Africa* ;
 Messrs. Tawell and Sons, Earl's Colne, for a package of magazines.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of February, 1850.

£ s. d.	Donations.	£ s. d.	£ s. d.
<i>Annual Subscriptions.</i>			
Allen, J. H., Esq.	2 2 0		
Benetfink and Jones, Messrs.	2 2 0		
Benham, J. L., Esq.	2 2 0		
Benham, James, Esq.	1 1 0		
Burls, Miss	0 10 6		
Burls, Miss Jane	0 10 6		
Cartwright, R., Esq.	5 0 0		
Collins, W., Esq.	5 5 0		
Cozens, Mrs.	1 1 0		
Deane, Messrs. G. & J.	3 3 0		
Dennis, S., Esq.	1 1 0		
Dunt, Thomas, Esq.	1 1 0		
Dunt, John, Esq.	1 1 0		
Edwards, Mrs.	1 1 0		
Grey, Mrs. H. C.	1 1 0		
Hamilton, T., Esq.	1 1 0		
Hancock, Rixon, & Co., Messrs.	1 1 0		
Jacobson, Miss, for <i>Colonies</i>	1 0 0		
Jones, S. M., Esq.	1 1 0		
Jones, Charles, Esq.	2 2 0		
Olney, T., Esq.	1 1 0		
Peto, S. M., Esq., M.P., and Mrs. Peto	100 0 0		
Ridgway, T., Esq.	5 5 0		
Ridley, S., Esq.	1 1 0		
Rippon, Mrs. T.	5 0 0		
	<i>Legacies.</i>		
Corinthwaite, Mr. John, late of Stalton	134 13 3		
Thomas, Thomas, Esq., late of Plymouth	45 0 0		
	LONDON AND MIDDLESEX AUXILIARIES.		
	Church Street—		
	Juvenile Society	1 1 3	
	Hatcham—		
	Contributions, for <i>Dove</i>	0 14 0	
	Highgate—		
	Proceeds of Lecture... Sunday School, for <i>Dove</i>	3 6 10	
	Islington, 2nd Church—		
	Contributions, for <i>Dove</i>	0 17 0	
	Maze Pond—		
	Contributions, on ac- count	1 0 0	
	Salterns Hall—		
	Proceeds of Lecture... Contributions, Sunday School	10 0 0	
	Do., for <i>Haiti</i>	2 4 0	
	Shakespeare's Walk—	5 7 6	
	Sunday School, for <i>Dove</i>	0 5 0	
	Shoreditch, Providence—		
	Proceeds of Lecture... Vernon Chapel—	0 13 11	
	Contributions	1 1 0	
	Waterloo Road—	1 5 1	
	Proceeds of Lecture... <i>Dove</i>	2 3 10	
	BEDFORDSHIRE.		
	Luton, 3rd Church—		
	Contributions, for <i>Dove</i>	0 9 6	

	£	s.	d.
Sharnbrook—			
Contributions, for			
Dove	1	10	0
BUCKINGHAMSHIRE.			
Chesham—			
Contributions, for			
Dove.....	1	1	0
CAMBRIDGESHIRE.			
Cambridge—			
Lilley, W. E., Esq. ...	60	0	0
CORNWALL.			
Falmouth	32	11	8
Saltash—			
Contributions	1	1	0
Truro	26	14	10
DEVONSHIRE.			
Newton Abbott—			
Collection	4	10	0
Contributions	1	16	7
Do., for Dove.....	1	0	0
Plymouth, George Street—			
Sunday School, for			
Dove	2	3	0
Tiverton—			
Contributions	1	12	6
Do., for Dove.....	1	13	0
DURHAM.			
Houghton le Spring—			
Contributions, for			
Dove	0	13	0
South Shields—			
Collections.....	6	12	8
Contributions	14	6	11
Do., Sunday School	2	1	11
	23	1	6
Less expenses	0	15	0
	22	6	6
Sunderland, Sans Street—			
Contributions, addi-			
tional	1	6	0
ESSEX.			
Maldon—			
Collection	2	5	0
Thorpe—			
Collection	1	15	6
Contributions, for			
Dove	0	13	4
GLOUCESTERSHIRE.			
Coleford—			
Contributions, addi-			
tional	1	2	0
Lydney—			
Contributions, for			
Dove	1	5	0
HAMPSHIRE.			
Portsea, White's Row—			
Contributions, for			
Dove	1	0	0
Wallop	4	3	4
HEREFORDSHIRE.			
Gorsley—			
Contributions	2	1	0
Do., Sunday School	0	10	0

	£	s.	d.
Kington—			
Collection, &c.	8	10	0
Contributions, for			
Dove	0	11	0
Ross—			
Contributions	7	17	3
Do., for Dove.....	0	19	6
HERTFORDSHIRE.			
Hemel Hempstead—			
Contributions, for			
Dove	2	17	4
Hitchin, on account.....	40	0	0
Markyate Street—			
Contributions, for			
Dove	1	2	9
St. Albans—			
Collections.....	12	13	6
Contributions	15	12	8
Do., for <i>Intally</i>	2	10	0
Do., for Dove.....	2	3	2
	32	19	4
Acknowledged before	10	0	0
	22	19	4
KENT.			
Bessels Green—			
Contributions	0	12	6
Do., Sunday School	0	12	4
Canterbury—			
Collection	14	2	3
Crayford—			
Sunday School	1	13	2
Eynsford—			
Contributions	2	0	0
Do., for Dove.....	1	14	0
St. Peter's—			
Contributions, for			
Dove	2	17	1
Tunbridge Wells—			
Collections.....	12	3	0
Contributions	1	8	3
Do., Sunday School	0	18	9
Woolwich, on account	6	10	0
LANCASHIRE.			
Liverpool, Myrtle Street—			
Juvenile Association,			
for Rev. W. K. Ry-			
croft's School, Baha-			
mas	10	0	0
Manchester, George Street—			
Sunday School	2	0	0
Rochdale—			
Bartlemore, Mrs.....	20	0	0
Tottelbank—			
Collections.....	6	15	6
Contributions	8	13	4
Do., for Dove.....	2	3	8
LEICESTERSHIRE.			
Leicester—			
Hobson, Mr. Ste-			
phen	0	10	0
Belgrave Street—			
Contributions, for			
Dove	4	12	2
Loughborough—			
Contributions, addi-			
tional	0	7	8
LINCOLNSHIRE.			
Burgh—			
Contributions, for			
Dove	1	0	0
Grimsby—			
Contributions, for			
Dove.....	0	6	0

	£	s.	d.
Lincoln—			
Collections.....	8	15	0
Contributions	25	9	11
Do., Sunday School	2	16	6
NORFOLK.			
Swaffham—			
Contributions, for			
Dove	0	10	6
NORTHAMPTONSHIRE.			
Burton Latimer—			
Collection	3	1	0
Kettering—			
Contributions, for			
Dove	2	9	0
Middleton Cheney—			
Contributions, for			
Dove	1	3	0
Milton—			
Contributions, for			
Dove	0	14	0
Ringstead—			
Collection	2	2	0
Contributions	4	9	6
Stanwick—			
Collection, part	1	3	0
Contributions	3	14	6
Do., for Dove.....	1	1	0
	5	19	3
Less expenses	0	2	6
	5	16	9
NOTTINGHAMSHIRE.			
Newark—			
Contributions	0	15	0
Southwell—			
Contributions	2	0	0
OXFORDSHIRE.			
OXFORDSHIRE, on ac-			
count	50	0	0
Banbury—			
Contributions	2	1	6
Burford—			
Contributions, for			
Dove	1	0	9
Chipping Norton—			
Juvenile Association,			
for <i>Intally</i>	4	0	0
SHROPSHIRE.			
Shrewsbury—			
Contributions	13	17	0
SOMERSETSHIRE.			
Keynsham—			
Contributions, for			
Dove.....	1	10	0
Norton St. Philip—			
Contributions, for			
Dove	0	10	0
Taunton—			
Thompson, Hon. Mrs.,			
Poundsford Park ...	5	6	0
Wells—			
Contributions, for			
Dove.....	0	16	2
Weston super Mare—			
Contributions, for			
Dove.....	1	0	0
Winscombe—			
Contributions, for			
Dove.....	0	14	9

STAFFORDSHIRE.		Boroughbridge—		Ystrad, Libanus	
£ s. d.		£ s. d.		£ s. d.	
Bilston—		Contributions, for		Contributions, for	1 5 4
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				Collection	50 0 0
				Widow's Mite	0 10 0
				IRELAND.	
				Curraghmore—	
				Contributions	0 12 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, by 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 Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

THE MISSIONARY HERALD.

ANNIVERSARY SERVICES.

It is with pleasure, and gratitude to God, we record that the Missionary Services have been not only very largely attended by the friends of the Society, but that a fervent spirit of piety, of Christian harmony and peace, has pervaded the various gatherings of the brethren.

The late period of the month, and our desire to present at once the addresses at the Annual Meeting at Exeter Hall, instead of deferring them to the month of June, precludes our giving an account of the services; this in the good providence of God we hope to give in the next Herald with the Annual Report.

The officers of the Society have been greatly cheered with the kind advocacy, the devotional spirit, the warm support, and liberal collections that have marked the anniversary, and hopefully believe that a brighter day has dawned, of renewed consecration to the work of God, and of greater blessing, in answer to fervent prayer, on the stations and missionaries of the Society.

PUBLIC ANNUAL MEETING.

The aggregate Anniversary Meeting of this Society was held in the large room, Exeter Hall, on Thursday, April 25th, Alderman CALLENDER, of Manchester, in the chair. The hall was well filled on the occasion, every seat being occupied.

The Meeting having sung the 588th hymn of the Selection, the Rev. Dr. HOBV offered an impressive prayer, after which

The CHAIRMAN addressed the meeting as follows:—Christian friends; it is not my intention to occupy much of your time by the few observations I shall endeavour to address to you this morning, because I am surrounded by many friends of the Society who can interest you much more by their sentiments than I can hope to do by any thing I can offer to your notice. I cannot, however, but feel that this honourable post which I am called upon this morning by your favour to occupy, might have been occupied by those who would have filled it with far more advantage to the Institution. I am of opinion that the great and good of our own land ought to be pressed into the service, whenever they can be obtained; and sure I am that there are many out of our own denomination, as well as amongst those who belong to it, who would occupy the post you have conferred on me in a far better manner. However, being placed here, if I have any talent I place it at your disposal, and I shall, relying on your kindness, endeavour to discharge its duties to the best of my ability.

VOL. XIII.

I am sorry that in coming before you for the first time at Exeter Hall, it becomes a part of my duty to state that the funds of the Institution are comparatively in a very low state, if we look to the importance of the work in which we are engaged, and the loud and pressing calls that are made upon us from every part of the world where our missionaries are labouring. We need to redouble, and not slacken our efforts. In India, in China, in the West Indies, in Western Africa, and wherever we have a missionary station, our efforts ought to be redoubled. We have now the machinery all in operation—we have it not now to establish for the first time—all we want is the funds to enable the Mission to be carried on as it should be, on a far larger scale than it ever has been hitherto, and, by God's blessing, with far greater success. There never was a time like the present, blessed be God for it! The work of conversion amongst the heathen never was so remarkable or so successful as at this period, and we have this morning, as on all former occasions, offered up our pray-

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ers, imploring His blessing to crown the labours of your faithful missionaries. He has heard that prayer, and will answer it in a manner, perhaps, beyond our expectations or even our hopes. Shall we, then, when God is thus working for us and answering our prayers, shall we now slacken our hand and withhold the silver and the gold when they may be so profitably employed for the conversion of the heathen, who are every where perishing for lack of knowledge? I trust now, my friends, that this is the opening of a new era in our affairs—and when I look at this meeting, and those by whom I am surrounded on this platform, and consider what God has done in the past year for us, notwithstanding all the distress which has pervaded so large a portion of the community, I am encouraged to hope and believe that the present year will be one in which your liberality will be shown in a greater degree than at any former time. It is a remarkable circumstance that at this period there are two societies who are labouring in India, both of which are much in want of missionaries. I met lately with that excellent minister, Mr. Anderson, of the church of Scotland, who, with two brethren, has been labouring most successfully at Madras, but who is now in this country on account of the state of his health; he has stated to me and others, that he had, during a residence of several months in Scotland, looked round throughout all their churches to see if he could find any young men who were qualified and suitable for the work, to go out to recruit the missionary stations in India, and though he had preached and talked to them, he had been unable to find a single individual who was suitable and willing to go, although a kind friend had offered to furnish the means to the extent of £300 a-year for five years, if any one would undertake to go out with Mr. Anderson, who says, that so far as his experience goes, he sees no immediate prospect of obtaining the help required. He also stated that the Church Missionary Society were in the same position—that they wanted suitable evangelical men to recruit their stations, but could not find them. Yet, while this is the case with the ministers, it is remarkable that our Society has been obliged to refuse the application of some individuals every way qualified, but whom we cannot send out for want of funds to support them. This is a state of things which I think ought to be made known, and if made known, among the churches of other denominations as well as our own—for we have many kind friends and supporters among the churches of other denominations—I am persuaded we shall receive the funds which we require. I cannot help thinking that we want another Andrew Fuller to rise up amongst us, and stir up our churches and our ministers to

more energy and to more diligence. I trust that such a man will be found amongst us—I trust that as God is calling, not one such man, but many will answer, who will devote themselves as he did, to the promotion of this great and glorious work. The cause of the heathen was ever near his heart—he never allowed anything to interfere with the devotion of his whole mind to the promotion of that object. And when we look at the circumstances under which he and the faithful band of men with whom he was associated, undertook to lay the foundation of this Society, how they united their prayers and their efforts, and how God blessed them in a remarkable degree—when we look back at what they had to contend against in commencing such a work, and consider that we have now the machinery complete in every part which they wanted, and that all we need are men and funds, surely we are not going to forget ourselves and neglect the obvious duty which is thus thrown on the church, and all good men and women. These faithful and devoted men found grace to begin the work, and I cannot but believe that if we ask for it earnestly, we shall find grace to carry it on. And unless we are prepared to say to the good pastors of the church who are here present, that they must go back to their congregations and tell them at their monthly prayer meetings that they must no longer ask for the success of our missionaries, for they have succeeded so far beyond expectation that we cannot and must not think of sending out any more, or of spending any more money than just that income that we now have; I am sure this is a course which will not be recommended by any person of reflection, principle, or piety. I hope the ministers will, on the contrary, have to impress on their congregations the duty of supporting this institution to a greater extent than it has yet been supported. Before sitting down allow me to remark that I have had the happiness of being connected with a missionary society for many years, which society is composed of Christians of many denominations—I allude to the Manchester City Mission. That society has now been in operation for thirteen years, and though it is composed of Christians of different denominations, so unanimous has been its operation, that we have never heard a word of any difference of opinion amongst those who manage its affairs. And if those who differ upon some points can meet together, and agree touching those things, in which all have a common interest and a common duty, surely those who agree together upon all points as the baptists, cannot be so far wanting to themselves as to refuse or neglect to give a more zealous support to their Society than they have yet done. The consequence of the unanimity of Christian love which has pervaded the Society I have

referred to is, that it is now in a more prosperous condition than at any previous period; and though many times, during the last six months, they have occasionally been so entirely without funds that they have not known beforehand where they should obtain the £70 a week which they require to defray the expenses of the Mission, they have never gone into debt. Sometimes they have only had 7s., at others only 10s., at the beginning of the month to meet the £70 wanted for the next Friday, yet, by God's goodness, they have never been without the £70 on the day of payment to defray the wages of our missionaries. And though our funds are not what they ought to be, or what we could wish, let us take courage and trust in God—let us pray to him, and unite with our prayers those exertions which are necessary to success; if we honour God in this way be assured he will honour us. I beg now to call on Mr. TRISTRAM, to read the report.

The Report was read accordingly.

S. M. PERO, Esq., M.P., after expressing his regret that the long-tried friend of the Society, Mr. Gurney, was prevented by continued indisposition from being present, proceeded to read the Treasurer's account for the past year, the result of which showed a total of receipts amounting to £19,736, and of expenditure £19,632. The balance against the Society being now £6,357 against £6,501 at the opening of the year. He also wished to observe for the information of the meeting, that the total payments of the Society, for the general purposes of the Society, during the last year, were more than £4,000 less than it had been in the preceding year; and with regard to their being £130 less in debt than at the last anniversary, that result was owing entirely to the Committee having, in various parts of the Mission, made deductions to the extent of more than £4,000.

Mr. WALTERS, of Preston, moved the following resolution.

That this Meeting, viewing the trials and difficulties incident to all efforts to extend the gospel in heathen lands, is deeply impressed with a sense of the dependence of Missionary Institutions for their existence and success on the great Head of the church, and it would therefore devoutly acknowledge His goodness in sustaining this Society through another year.

He said that when he first saw this meeting, by faith, about three or four weeks ago, it presented itself to him in a most formidable aspect; and now that faith was turned into vision, as the old divines had it, it seemed no less great and stern. His heart was, however, encouraged by a few kind words which had fallen from the lips of their Treasurer that morning at breakfast, who, seeing him troubled and nervous at the prospect of this meeting, said to him, "speak to them as one Christian man speaking to

another Christian man—do not speak in Latin, and do not speak long, and the London people will be sure to hear you." With the whole of this salutary advice he intended to comply. He was given to understand that this resolution was to be seconded by a Christian brother in connexion with another denomination who had laboured for some years in the missionary field, and it appeared to him, therefore, proper that he should have the former part of the resolution entirely in his hands. The first part of the resolution spoke of the trials and difficulties incident to all efforts to extend the gospel in heathen lands, and surely those who had experienced those trials, and encountered those difficulties, were the best qualified to describe them. The topic he should endeavour, then, to amplify and enforce for a few moments, was the absolute dependence of all missionary institutions for extension and success on the great Head of the church. Missionary institutions belonged to Christ. We trace them and their history from the day when our Lord was about to ascend to his Father, and our Father, and gave to his apostles the great commission—"Go ye into all the world and preach the gospel to every creature." And these apostles and their successors went forth in that spirit among all the then nations of the earth, recognizing the truth in the cause they advocated, and for the sake of which they were willing to lay down their lives. They knew their work was of God, and that on his help only they must rely for success. The modern missions were commenced in the same spirit. Carey, when he preached his first missionary sermon, divided it into two heads—first, that we must attempt great things for God; secondly, that we must expect great things from God. This was a distinct and positive recognition of the fact, that the institution he was about to commence depended wholly on the care and blessing of God for its support and for its triumphs. And it was delightful to think that in an age like this, there was such a full and prominent recognition of this blessed truth, as is to be found in the resolution which I have to move. In days of darkness and difficulty, in times of trial and adversity, this truth, in connexion with a loving faith looking to God for all things, was pressed upon our hearts by surrounding circumstances. The church then felt that her only trust was in God. But in days like these, when the church had great wealth at her command—for however small might be the funds of this Society, it could not be denied that the church had great wealth in her hands whether she was willing to give it to religious institutions or not—while she enjoyed a commanding position in society, and men of great influence and station such as he saw on that platform today, were connected with her, and ready to

devote themselves to her service—while she had all these elements of success and of greatness, there was sometimes a temptation to forget the blessed truth, that her reliance was only on God—to discard the substance for the immaterial, and to look to her possessions as the proof of her prosperity. Their course must be, however, to proclaim the truth, that their sole dependence and their only hope was in God; and they would go on from conquest to conquest. Their watchword must be that of the 300 men with Gideon—"The sword of the Lord and of Gideon." And this entire dependence on Divine help, and faith of success by that means alone, must include the raising up of able men to send out to distant lands to convert the heathen. It was the province of the Great Head of the church to provide labourers for his vineyard—to raise up suitable men, and to qualify them for their work, and it was cheering to think that that Great Head of the church, whose province it was to provide these men, lived and reigned for evermore; and though they might be told that many of their most zealous friends had gone to their repose, yet they might brush away the falling tear, cease the funereal dirge, and turn their lamentations to thanksgiving, blessing God for having enabled those lamented friends to do so much, and praying that he would send forth more men into the harvest, in the confidence that that prayer would be answered. They must also recognize their dependence in God alone for the support of this institution by pecuniary aid. The hearts of all men were at his disposal, and the breath of his precious love could melt the most icy heart, till streams of kindness should flow forth in the shape of pecuniary contributions in furtherance of his holy cause. It was this dependence, too, which would endow the Committee with wisdom to govern the institution, and to select properly qualified agents and missionaries. And, lastly, this, the greatest truth of the whole—this dependence includes the fact that, without the blessing of God, all their efforts would prove as nothing, and less than nothing—for they would all end in vanity. Unless the Lord built the house, the labourer would fail to erect it—unless the Lord kept the city, the watchman would watch in vain. They might recognize not only in the success of last year, the blessing of God, but in the success of all past years, and during the whole course of the Christian mission. That man would be guilty of the grossest libel, and could know nothing of the history of the last sixty or seventy years, who could now pronounce Christian missions a failure—that the labours of Schwartz, of Brainerd, of Carey, of Davies, and of Merrick, had been all in vain. Had they sown the wind to reap a whirlwind? No; from the east to the west, from the north to the

south, from India and Western Africa, from the spice groves of Ceylon, countless voices, varied in speech, but united in sentiment, thundered "No;" and, as it passed from country to country, grew louder in the distance till it was lost in the new song of salvation sung by the representatives of every nation under heaven. The success of past years encouraged them to hope for still greater success in time to come; and, in connexion with this fact, they had the promise of God's word—they had only to take the gospel in their hands, and go forth with this simple remedy, and full dependence on the skill of their great Physician; and those nations which had been so long sick and sad at heart, and whose mournful wail had filled the world with lamentations, would rise up in new life and vigour, and succeed to a fruitful abundance. They had only to proceed with their building in faith. Let them place stone upon stone, and tier upon tier, in humble dependence upon Him, and in spite of all the storms that might arise, the tempests that might howl, and the thunders that might roar, up that building must go, and would stand strong on its foundations, fair in its proportions, beautiful in its whole structure, the admiration of angels, and the joy of God. They had only to go forth in humble dependence on the great Captain of our salvation, and the field of conflict and victory was sure. They had only to march forward to the battle-field, and though the enemy might be a thousand to one against them, still far greater was he that was for them; and as certainly as they went forth to fight, and stood foot to foot against the foe, so surely would they win the victory; and every conflict would be rewarded with triumph till a voice should be heard passing from one end of the heavens to the other—"The kingdoms of the world have become the kingdom of God and of his Christ, and he shall rule over them for ever and ever." He had great pleasure in moving the resolution.

The Rev. W. FAREBROTHER (missionary from China, and a deputation from the London Missionary Society) was next called upon. He observed, that he knew not why the resolution had been committed to his care, unless it were that the Committee regarded the various missionary societies as one great family, all engaged in the same great work, and looking to the one great event; and seeing that they had no mission in China, and that he stood there as the representative of that mission in connexion with another society, he could only look on his position in that light. It was his intention, as briefly as he could, to give the meeting some information with regard to that mission; for unless those who had been personally engaged in it entered into the subject, he believed the congregations and churches

at home could scarcely understand the toils and the dangers to which the missionaries were exposed. He had not to speak of some tiny island, with a population of 3000 or 4000, or of some wild wandering tribes where the missionaries had to travel for miles to look for the people, but of a great empire, covering an area larger, he believed, than the whole of Europe, and containing a population of nearly 400,000,000. But when he spoke of China, some tremulousness always came over him, for so many contradictions and so many anomalies had been attached to the character of the Chinese people, that he trembled when he was called upon to give some account of them, within the space of some half or three-quarters of an hour. In China, they found a people clothed in beautiful vestments, but offensive in their habits, ridiculously polite, and again, most insulting and overbearing—a people spread over a country larger than the whole of Europe, and yet governed by a patriarchal form of government! and passing on from generation to generation without any popular tumult, all bowing down with the most implicit obedience to the commands of their imperial father. They found the people in many parts highly civilized, and in others most barbarous, the makers of fabrics which our manufacturers in vain attempt to imitate; and while there was with them a prevalence of education, and institutions which displayed consummate skill and high powers of adaptation of government, they found them descending to the most silly and ridiculous practices, and profoundly ignorant of every thing beyond their own empire. In the southern part of the empire he had seen the bodies of infants floating in the river, and had heard fanaticism defended. Further north there was no trace of this horrible practice, but on the contrary he found there foundling hospitals, where orphan children were educated, clothed, and supported by the voluntary contributions of the people. In some cases he had seen the poor left to die unnoticed and uncared for; in others, public halls were established, where provisions were served out, and their wants were attended to. So numerous were the contradictions and anomalies in the Chinese people, that it was difficult to give any intelligible account of them. But he would try. They had been accustomed to think and speak of China as though it were one comparatively small country, like England or France, composed of one people; whereas it was composed of sixteen or seventeen different nations, all living under one patriarchal form of government. That they had had so many and contradictory accounts of China was in consequence of those who gave them having visited different, and each only one, portion of the country. The Chinese had been represented as an unchangeable people.

What could be more absurd than to suppose that thousands of men could reach a certain point and then stand still? China had had her changes as well as other countries. She had had her periods of Augustan excellence and mediæval ignorance—she was now undergoing great changes, and it was more than probable that at no distant period that vast empire would crumble to pieces. The barbarism which pervaded the larger portion of the lower classes was gradually extinguishing a high state of civilisation, and when a man who had lived there but a short time spoke of the degraded population of China, he would say to him, “remain a little longer, and you will find in the upper classes a degree of refined civilization which you could not expect.” Benevolent institutions had been known in China for centuries. When he was last at Shang-hai he visited a foundling hospital, the report of which he now possessed. It was a singular and interesting document. The first eight or ten pages contained a history of the institution, by which it seemed that it had been founded originally by a rich merchant, about 140 years ago; but the endowment not being sufficient to meet the expenditure, an appeal was made annually to the public for its support. Then came the rules; the number of inmates; and next, the appeal to the public, in which the managers say—“Let all act from benevolent motives—let there be no compulsion.” Then came an account of the receipts and disbursements; a list of subscribers under the head of “Account of the good and faithful who joyfully subscribe;” and then, unlike many of the societies here, there was a balance shown in its favour. On one occasion he went with Dr. Lockhart into a large building in one of the streets of Shang-hai, which on inquiry they were told was the hall of the Imperial Humane Society for the recovery of drowning persons; and in one room they were shown a great black board, on which were inscribed the names of several persons who had been rescued from the river. In another room, a number of couches, or beds, to which the rescued persons were taken, in order that suspended animation might be restored. And in another were a number of coffins, and they were told that when persons who were drowned were not claimed within twelve hours, they were buried at the expense of the institution. There were also halls of universal benevolence, and no sooner had the mission established their medical hospital, than the rumour of it reached a great city in the interior containing 3,000,000 of people, and in a short time the benevolent men of the city of Luchow-foo established a similar hospital; and in a parcel of books which he had received from China about a month or six weeks ago, he found the first report of the hospital. The Chinese were not to be

spoken of as savages just emerging from barbarism. They possessed institutions which we thought the boast of our own country, and our own age. The inquiry arose how long these institutions had been in existence, and what was their origin. Some persons ascribed them to the Jesuit missionaries. But the missionaries had nothing to do with them. A native writer traced their founding hospitals back to 1,137 years before Christ. He (Mr. Farebrother) believed they had existed from the patriarchal times—that they sprung up in remote antiquity—that although heathenism had extinguished them in every other country, it had failed to do so in China. China claimed a higher antiquity than any other existing nation, and that claim must be considered. They divided their chronology into three periods—the certain, the probable, and the doubtful. The certain went back to the time of the deluge,—the probable to the time when, according to the Mosaic record, Adam was placed on the earth,—the doubtful, which they did not believe, went back thousands of years, and was a mere fable. It was clear, beyond a doubt, that after the deluge a body of men crossed the sterile plains of Asia, and found that deep rich alluvial where they commenced those works which had been the wonder of all ages. That emigration took place before the alphabetical mode of writing was discovered, and they proceeded to form characters, which went on increasing until their language contained not less than 80,000 characters. The number of elementary characters was about 214, the majority of which were pictures of visible objects, the character for a man representing the spectacle of a man, the character for a door resembling a door, and the character for rice representing a heap of rice. They represented happiness by putting two simple characters together—the character for mouth and the character for a heap of rice, being of opinion, that if a man had plenty of rice to eat, he ought to deem himself happy. Sorrow was represented by the character for boy, and the character for door; because the first time a boy turns his back upon his father's gate, he knows what sorrow is. No nation has retained so long and in such purity the knowledge of the true God as the Chinese, for idolatry did not prevail in China until about two centuries before the Christian era. Such was the country which had been undertaken as the field of missionary labour. All was not sunshine in the life of a missionary, and he himself had seen a great deal of the toils and dangers of a missionary life; but those toils and dangers were little known in consequence of the missionaries not liking to speak much of themselves. But when he read in the Acts of the Apostles that the Spirit of God directed Luke to give an account of the ship-

wreck of Paul, he considered that it was intended to show that missionaries ought to dwell upon these difficulties and trials as well as their successes. More than once during his absence from England, he had been in the prospect of immediate death. On his passage to Hong Kong, the vessel took fire, and the crew were fortunately picked up by another vessel, and arrived in safety at the place of their destination. If ever he felt the value of the Holy Scriptures, it was in the midst of the danger, when he called to mind the words, "Lo! I am with you to the end of the world." After referring to the dangers and difficulties which had been experienced by Morrison, Lowry, James, and other persons and zealous missionaries, the rev. gentleman concluded by saying, if men can be found to throw themselves into such dangers, and live in such places, and drop into untimely graves, it is not only your duty, but your honour and privilege, to stand by them and support them.

The Rev. J. J. BROWN, of Reading, moved the second resolution.

While deploring the losses which this Society has sustained in the death of their valued and honoured brethren, the Rev. J. Davies and the Rev. Joseph Merrick, and the removal by sickness of others from their sphere of labour, this meeting would humbly hope that such events may lead to more earnest prayer to God for the abundant out-pouring of the Holy Spirit on those remaining in the field; and that by a more devout and self-denying consecration of themselves to God, his people in connexion with every Evangelical Missionary Society may, by their liberality, not only supply the places thus rendered vacant, but lead to the wider announcement of the gospel of salvation.

He said, human life consists of alternations of joy and sorrow. These constitute both the experience and the discipline of the present state. No one is secured from sorrow, no one is debarred from joy. These emotions are sometimes so intermingled, that it is difficult to say which preponderates. They are oftentimes found in the same circles—sometimes struggling in the same hearts. They resemble the fitful and uncertain season in which we are met. As at one moment the sun shines forth in mild but unclouded radiance, and at the next the fleecy vapours cover the heavens, and the gentle showers descend, so at one moment the countenance is lit up with joy and gladness, and the next moment the cheek is suffused with tears which chase away the transient gleam. The history of the operations of Christian missions presents the same phases as the mists of human life. It partakes of the vicissitudes of its agents. It has its lights and shades, its joys and sorrows. Now the wave rolls on with inevitable impulse, then it appears to be broken and driven back. At one moment the hosts seem to be advancing to victory, at another they fall upon the field. The report which has been read bears witness to these phases of our society, and my resolu-

tion refers to them. It is plaintive in its tone, and leads our thoughts to losses sustained, and the consequent necessity of renewed consecration, prayer, devotedness. There has been no period in which the encouragements to missionary exertions have been so numerous as at present. The opposition which had to be encountered has been surmounted. The taunt of the sceptic, the sneer of the scoffer, the doubts and fears of the statesman, are heard no more, or if heard, only muttered and whispered. The world is not only the field, but it is open to every cultivator who may attempt to till the soil. There is hardly a spot into which the ploughshare may not be driven, and the seed cast. The land on which the first missionaries could not plant a foot, now welcomes every new labourer. Even the Celestial empire condescends to hold intercourse with the barbarians of earth. One of the petitions which we were accustomed to offer has almost ceased to have a meaning. It is scarcely necessary now to pray that "doors of utterance" may be opened. The nations are ready to welcome the messenger of mercy. Wherever the missionary has opened his commission he has found a willing audience—"the fields are white unto the harvest." The social changes which are taking place are favourable to the diffusion of Christianity. The extension of commerce, the discoveries in the arts and sciences, the rapid intercourse which is taking place between the nations of the earth, multiply and cement the bonds by which they are united. Every ship that traverses the ocean, every bale of cotton that is grown in India, spun in Manchester, and exchanged for the produce of China, assails the prejudices, and excites inquiries among the nations. Ignorance is the mother of idolatry. It is in the shade that the rites of heathenism flourish. In the great seats of idol-worship, change has scarcely been known. They seem to have been held as by a mighty spell. Time seems to pass over them and leave no trace of his progress. They are at this day what they were centuries ago. But the power seems to be social rather than religious. The hold which they have had seems to be released. There are not wanting evidences that the faith of nations in their superstitions is failing. The Report refers to one change of great moment—the emancipation act of India. It is the strongest link of the chain of caste that is broken. Those who have been "silent disciples" may now avow their faith, "none daring to make them afraid." The present age is richer in experience of the past. Others have laboured; we enter into their labours. The struggles and trials of half a century, if they have chastened expectation, have likewise increased our knowledge. Every new labourer goes forth, stimulated by the example, encouraged by

the success, and guided by the experience, of those who have gone before. The soil on which he lands has been sanctified by the toils, sufferings, and prayers of the noble dead. In well nigh every country there are spots which are rendered famous by the achievements or the deaths of their predecessors. There is a great cloud of witnesses to console and animate the lonely brother in the midst of heathen darkness and superstition. The greatest of all our advantages is the scripture translated into so many languages of the world. This is the richest legacy which our missionary fathers have handed down to us. It is a mighty power in itself. It is the sword of the Spirit brought into contact with the consciences and hearts of men. Where the living voice cannot come, the written word may be introduced in the form of a tract: or in the translation of one of the gospels, the message of mercy may be silently and secretly perused, and sanguinely believed. As the dews of heaven silently and imperceptibly penetrate to the most delicate fibre and lowest root of the plants, so may the speech of the Almighty distil into the souls of men, and eternity alone can disclose the result. It is bread cast upon the waters, the results of which may be seen after many days. It resembles a stream that flows beneath the soil, the presence of which is only known by the beauty and fertility around. While there are those general encouragements in reference to missionaries abroad, I think there are some yet more cheering at home. There is a stronger sense of personal responsibility in reference to missionaries, and a growing dissatisfaction with everything that appears like a transfer of the responsibility to others. They are no longer content with the vague, general, romantic views which they once took. What the missions are likely to lose by the discovery of the romance that once surrounded them, they will more than gain by the spirituality which will pervade their friends. There appears a yearning in the minds of many persons for the intimate, and as far as may be, personal communion with the missionary brethren. They long to draw tighter and closer the bonds of union between the churches at home and abroad. They would have these sympathies more virtually blended. There are still chosen and deeper ties which unite the pastors of our churches. Alas! sir, the generation which knew the fathers of our mission is passing away. We are only familiar with their names on the symbols of devout unsectarian and holy toil. We only think of them to honour and revere their memories. We have had no personal intercourse with them. There are no personal associations and friendships connecting us with them. It is otherwise with our brethren who are of the mission field. They belong to the present

generation. We have read in the same classes, offered praises in the same songs, and presented our prayers on the same hearth. The very mention of their names calls up a crowd of pleasing imaginations to the mind. They bring afresh into our memories the associations and pursuits of the past. Sir, I think the state of feeling on the part of pastors and people is healthful. It makes missionary zeal a matter of personal, and not corporate, responsibility. It is in these circumstances that we are called upon to "replace" the losses we have sustained in the death of some and the sickness of others. There is no part of God's providence which appears so mysterious as the removal of agents just when they were fitted for labour. It is wonderful that he condescends to employ human agency at all. When we reflect upon the grandeur of the scheme of redemption—the foundation of which was laid in the humiliation, agony, and death of the only-begotten Son of God; and the top-stone of which will be brought forth amid the triumphant shouts of the hierarchies of heaven—it is marvellous that man is permitted to take any part in the erection of the structure. Consider how frail his nature, how feeble his powers, how minor, and oft-times impure, his motives, and then you will be prepared to say, "What is man that thou art mindful of him" in the carrying out of his purpose. It is yet more wonderful that the labourers whom He has so highly blessed and so eminently qualified, should be so speedily removed from service to rest and reward. It is at the very moment of victory that they fall. It is when that harvest was ripe to the sickle that the husbandman is removed. The glad emotion with which we have welcomed them to that service have hardly subsided before we are called upon to deplore their loss. It is written in the remembrance of many in the Hall, how we rejoiced in that Providence which raised up our beloved brother Merrick to evangelize Africa, descended of parents who had been stolen from the land of their birth, endowed with all the intellectual and moral qualities which the missionary required; he seemed the very man by whom a great work was to be accomplished. We regarded him as an illustration of the truth, that the wrath of man was made to praise God. The ways of God are not our ways nor his thoughts our thoughts. He gives no account of his matters to any. He raises up, sustains, and removes what agents he pleases. It is another and an emphatic utterance of an old truth, "Not by might nor by power, but by my Spirit, saith the Lord." In these circumstances, while we bewail the loss of some, it is essential, as the resolution states, that greater devotedness should be manifested by ourselves. We are naturally pleased with ardour and devotion in the pursuits in which men engage. We

like to see men in earnest in the great duties which Providence devolves upon them. History has presented us with men who have encountered every difficulty in order that they might attain the purpose which they had in view. You well remember the self-devotion and sacrifices which John Howard made to mitigate and alleviate the miseries of mankind. In proportion to the grandeur of the cause ought to be the amount of earnestness and devotion displayed. We have to do with a religion which, in the language of the prince of modern preachers, is the goal towards which all things tend, apart from which man is a shadow, his very existence a riddle, and the stupendous scenes which are passing around us, unmeaning and mysterious as the leaves which the sybils scattered in the wind. The very simplest of the primary truths which we wish to disseminate involve all that is grand, sublime, and wonderful. The claims of God, the realities of eternity, the present state and prospects of our race—these are the elementary truths which we wish to disseminate—these are the truths which so stirred up the benevolence of the Deity as to sacrifice his Son—these are the truths which so stirred up the Saviour as to lead him to say, "I have a baptism wherewith I am to be baptized, and how am I straitened until it be accomplished." This is a mission which awakens new joys among the hosts of heaven—it causes them to strike afresh their songs of praise. And shall we, who have enjoyed its blessings, and anticipate the full fruition of its glory—shall we alone be cold-hearted and lifeless in the service? Oh no! Let us again consecrate ourselves to the work, animated by the love of Christ, moved by tender compassion for the wants of men, and anticipating the time when this world shall again present the same features of its pristine glory and beauty—when for the thorn shall be substituted the fir-tree, and for the brier the myrtle-tree. Amid all that may be plaintive and mournful in the history of missionary operations, let us, with the spirit that animated the hosts of Scotland on the field of Flodden, rally about our duty—

"Front, flank, and rear, the squadrons sweep,
To break the Scottish circle deep,
That fought around their king;
But yet, though thick the shafts as snow,
Though charging knights like whirlwinds go,
Though bill-men ply the ghastly blow,
Unbroken was the ring.

"The stubborn spearmen still made good
Their dark impenetrable wood,
Each stepping where his comrade stood,
The instant that he fell.
No thought was there of dastard flight:—
Linked in the serried phalanx tight,
Groom fought like noble, squire like knight,
As fearlessly and well."

The reverend gentleman resumed his seat amidst much applause.

The Rev. T. F. NEWMAN, of Shortwood, in seconding the resolution, said it would have been a great mercy for him if the representative of the London Missionary Society had been reserved to the close of the meeting. He would not have had that gentleman absent on any account; but he confessed, very honestly, that he had not been able to think of anything but his speech since he sat down, and that his attention had been so completely absorbed by the scenes pictured by that excellent man, that he felt scarcely capable of addressing the assembly. He felt deeply humbled and abashed at the statements made in reference to the vast empire of China. The question presented to his mind was—how was it that at the present hour the first modern Christian missionary society had not a single representative in China? He had no doubt that the committee and treasurer would be ready to ask in reply—“Did you hear the report this morning?” for that contained a sufficient explanation of the fact, that we have no missionaries in China. Reductions here—continued inability to fill up vacancies caused by the bereaving providence of God—these things furnish a sufficient reply to the inquiry, why you are not occupying a post of labour in that vast region, so thickly populated, so deeply ignorant, so much needing the glorious Gospel of the blessed God.” This brought him to make a reference to the character of the report, which contained a straightforward, clear, and honest statement of their position. But he felt that the removal of Davies and of Merrick should not have been crammed into three lines—that events of that kind required more special and respectful notice, and that, as these reports would constitute a portion of the elements of future history, there should appear in them some more extended tribute to the excellency of such men, and some wider reference to the infinite wisdom and the goodness of God, who had been pleased to raise them up as agents in the missionary field. The society had its extended memoirs of Carey, and of Yates, and of Knibb, and of Burchell, but these thick books could not be attained by all. The literature of the society required an addition to be made, and he should be glad if a reverend brother, who could afford the time, would produce a volume of moderate size, containing brief and sketchy memoirs of the most eminent men who, during the last sixty years, had laboured successfully abroad and occupied distinguished posts at home. Davis he did not know; he knew him only by report. Merrick he did know. He had met and enjoyed fraternal intercourse with him, and he had received communications dated from the distant field of evangelical labour he occupied; and he could not but mingle his regrets with the officials of the Society, that God had been pleased, in the mysteriousness of his decisions

and workings, at so early a period to remove him from his labours to his reward. He hoped that the widow and fatherless children of departed missionaries would not be forgotten by the Christian public, and that in this respect, ministers and private Christians would enter into the spirit of their Divine Lord and Master, who could mingle His tears with the children of affliction. He supposed it was known to the majority of the present assembly that the day before was the jubilee of the Serampore church—that fifty years ago, yesterday, the Serampore church had been formed—not indeed the first church which had been planted on the continent of India, but the first into which converted natives were welcomed. How vast the change in the circumstances of India which had occurred between that time and the present! We had now our thirty churches in different provinces of that country. We had fifty missionary labourers there, and 250 native converts raised up to occupy posts of service. It was, therefore, most essential that the Christian churches at home should have their flame of zeal rekindled, in order that still greater success than had hitherto been achieved might attend the efforts of the evangelical societies. This was not the time in which we should stand still—much less take a retrograde course. He hoped, under such circumstances, that the report next year would not tell of multiplied vacancies in the great missionary field. The infidel, the emissaries of mischief, the agents of the Tractarian party, and of the Propaganda, were not inactive, because in every region they were to be found, with vast resources at their command. Should it be said, then, that those who knew and loved the truth were content to come to Exeter Hall, enjoy an occasional meeting, and then go away to “forget what manner of men they were?” He hoped not; and apologising for the random nature of these remarks, he begged to second the resolution.

The Rev. J. WEBB, of Ipswich, here gave out a hymn, and engaged in prayer.

J. L. PHILLIPS, Esq., of Melksham, proposed the next resolution.

That the spiritual destitution which to so large an extent prevails over the world, coupled with the painful fact, that many offers to this Society for mission service have, during the past year, been declined from inadequacy of funds, ought to arouse the churches connected with it to holy and patient effort, that in the coming year the Committee may be enabled to send help to missionaries bending beneath the weight of labour and years, and to carry to the famishing heathen that bread of life which came down from heaven.

He expressed the deep sympathy and hearty concurrence he felt in the cause of Christian Missions. He called upon the assembly, when they retired to their respective homes, to join in their social prayers, to hold communion with their

God in their closets, and to pray for the Divine blessing on missionary enterprise. The resolution spoke of the world as if the Baptist Missionary Society were to convert the world. Happily, however, for the Baptists, they were not left alone in this enterprise. Other noble and excellent societies were labouring in the field, and the Baptists rejoiced to hear of their success, and prayed that the richest blessings of God might rest upon them. He regretted to think that the Baptist Society had lost Yates in India, and that Makepeace was on his return home; that in Ceylon it had lost Davies, and that Denham was returning home; and that in Africa it had lost Sturgeon, Fuller, and Merrick. What, then, were the committee to do? Why, naturally, they (the committee) looked to the churches at home to supply these vacancies, and if the churches in England worked and prayed as they ought, no fears need be entertained as to the future, inasmuch as God had promised to give them his blessing. When Pitt wielded the destinies of this mighty empire—and when, by reason of incessant wars, he was, like the Baptist Society at present, in want of money, he surrounded himself with a leather merchant, a tallow chandler, a soap-boiler, and several other trades, and said,—“I intend to lay on ten or a dozen new taxes on you, to pay off the interest of the loans I have obtained, and give me your opinion whether it is right to tax you.” The leather merchant immediately said, that with regard to the other eleven trades present, he had no doubt it was quite right to tax them, but that so far as leather was concerned, it would be most improper to tax it. The soap-boiler said the same, and so did the tallow-chandler, and the rest—namely, that every trade but their own particular one ought to be taxed at once. Now, there was a little of this spirit among Christians of the present day, because every one thought that the rich did not contribute as much as they ought, whereas the proper course to pursue was, for each to contribute to the full extent of his means. Let those, for instance, who were in the habit of contributing a shilling at the present meeting, now give two shillings, and let the subscriptions be doubled. In this way a noble example would be set to the whole countries—vacant missionary stations would speedily be supplied, and they would experience the truth of the text from which they had heard an excellent sermon preached the day before:—“Them that honour God, God will honour.”

The Hon. and Rev. B. W. NOEL said, that the resolution he had the honour to second, called on the meeting to recognise the destitution of a large part of the world with respect to spiritual knowledge and Christian privileges. That destitution expressed more than at first sight met the ear, and struck upon the mind. It expressed the dreadful

moral evils which had to be combated by those engaged in the good work of Christian missions. The more those evils were contemplated by any intelligent and humane person—not to speak of those who were possessed of faith—the more it must be seen to be a righteous and benevolent attempt to try and mitigate them. Wherever there existed spiritual destitution, involving, as it did, great moral mischiefs, it ought to be seriously encountered by those who had been redeemed themselves, and who hoped to be the possessors of an inheritance above. He would not exaggerate the objects of their meeting that day, because he considered that, whatever were their value, we had an earlier duty to discharge to our own native country. How well it would be if we could see or think that every village in this country, where we had no reason to think the gospel was faithfully preached, was visited by a zealous disciple of the Redeemer to proclaim the truth in love. It should seem not to be a difficult task in this day, in which there were many thousands of the disciples of Christ who had some leisure and ability, so to organise home missions as to multiply the efforts of pastors. It should seem not to be difficult that, throughout those villages, and with respect to the artisans and mechanics of our cities and large towns, who were now untaught in the truths of the gospel, the message of mercy should be made known to them. He should most deeply regret any diminution of the labours of this society on the continent of Europe. He thought they should rather augment those labours from year to year. Those great nations—centres of intelligence, which, if once evangelized, would carry the gospel to the remotest boundaries—ought not to be neglected by us, if we had the power to attend to them. Nor did he think that any intelligent friend of this society could regret the moderate share of attention which the directors had paid to our colonial possessions, particularly when they added those who were evangelists among our agricultural settlers in other settlements,—the Canadas, for instance, where pastors were so much wanted—to the number of evangelists who were labouring elsewhere amongst those who were not as yet members of the church. But the field to which he wished to direct special attention was that which this society had ever cherished with affection; and it was well worth all the attention which had been devoted to it. To him it appeared that the efforts of Christian men were more demanded for India than perhaps for any other part of the heathen world, and, while he said this, he was not at all insensible to that vast field of labour to which Mr. Farebrother had directed their regard. China, with its innumerable millions—its advanced civilization—its capability of reading—and now that an edict of the Emperor permitted Christianity to be preached

throughout the whole empire, together with the fact that the prevailing religion or superstition in China, the Buddhist, was one obtained from books—did call upon us loudly to direct attention to that great field of effort. But India was a part of the British empire. The Hindoos were our fellow-subjects, too long associated with us in many respects not to have received a little fostering care with respect to religion. The Hindoos were the slaves of the most complicated superstition the world had ever seen, and a superstition that had degraded them. Their gods were monsters. Their books were legends of impurity. Their priests were their leaders in all iniquity. Caste was a diabolical chain, holding them in servitude, inertness of mind, and foul superstition; and in that country, now so long under the British crown, what had this nation done as a nation to bring the inhabitants to a purer faith, or to better morals? They knew as well as we did that we were a nation unrivalled in war. They had heard the achievements of our army from Calcutta to Cabool. They knew the thunder of our cannon. They knew we beat them in every treaty—that we were as clever in negotiations as we were bold in war, and that we were superior to them in arts and arms. But what have we done to make them know that we loved the Redeemer—that we were the heirs of heaven, and anxious for the salvation of souls? Very few of the great men of India had been distinguished by a regard for the gospel of Christ. He was not an advocate for the extension of the gospel to that country by grants of public money; but, at the same time, it must be legitimate matter of deep regret that many eminent men, both civilians and military, who had been an ornament to England by their talents and civic virtues, had left no record of anything they did for the gospel of Christ, in a land to which they owed their fame and their fortunes too. It was deeply to be deplored that, up to this day, if the superstition of India was impenetrable, we must attribute the fact to the want of our own zeal and the laxity of our own efforts. Under these circumstances, if our missionaries could report no success—if no conversions had taken place—if their enterprise seemed hopeless—if the difficulties with which they had had to contend were insurmountable—and if nothing but disaster and defeat had attended their exertions year after year, he inclined to think that there was no one in the present assembly—he was almost sure there was not one upon the platform—who would not say, “let them labour on, if it were only to testify to our Indian fellow-subjects that we are the servants of Jesus Christ.” There were many things that now tended to aid the efforts of our missionaries there. The Hindoo, he imagined, was unable to protect himself against the influence of

the *prestige* of British greatness. When he contrasted England with his own country, he found us superior in intellect, in charity, in power, in civilization, in morals, in humanity, in social comforts, in domestic happiness—superior in all. And it was almost impossible that an intelligent Brahmin should not feel a disposition to question whether the religion which had produced such virtues must not be the true one—whether his own, which had involved the natives in such moral degradation, might not, after all, be false. There were many things also tending, with irresistible power, to lessen that caste which had wound round their souls like a chain. Every sepoy in the army almost necessarily lost caste. Every man among them who paid any attention to science, necessarily renounced the prejudices of caste. Besides, the common comforts of civilized life were tending in the same direction. An Indian friend of his had informed him, that our European luxury was doing more in reality to overturn idolatry than all our missionaries, and that was—“India pale ale.” They were forbidden to indulge in that luxury, but indulge in it many of them would, and those indulged in it in secret, because afraid of the loss of caste, and must necessarily become enemies to the institutions they dreaded. Thus, civilization was tending to undermine the superstitions of the land. It was a great thing to sweep from their mind those old prejudices in which they had been reared; and if now, when circumstances were removing them from those prejudices, our missionaries were enabled by their numbers, intellect, and zeal, to bring the truths of the gospel to bear on their hearts, much in this transition state, might be yet hoped for India. There were various other collateral circumstances which materially aided our missionaries in that land at this moment. It was not a trivial advantage which had been reported that morning, that no longer were those who had been made converts to Christianity in danger of being deprived of the property to which they were naturally heirs. He did not anticipate large results from that just enactment, simply because a father, who was the distributor of his own property in a heathen country, might contrive means to dispose of it so and so, to dispossess his son. There must, in every nation, be an amount of latent persecution, more or less severe, where the vast majority of the people were rigidly attached to any form of error. Laws could not prevent it; and we should be expecting too much if we supposed that the persecution of our brethren in India was, therefore, to cease. But, it was a testimony on behalf of Christianity. It was a movement in the right direction; and when we contrasted it with former years, when the soldier or civilian was in danger of losing his position under similar circumstances, we had

reason to bless God for the change. The efforts of their brethren of other denominations were a material service to the cause of their own missionaries. He would mention the happy fact, that the prelates of the Established Church in that land were firm, honest, and true disciples of their Saviour. Not only the metropolitan of Calcutta, but the bishops also of Madras and Bombay, earnestly desired to see the gospel of Christ triumphant; and with them let him add the successful labourers of the London Missionary Society, who, on one station, could count their 10,000 converts to Christianity—persons who professed to acknowledge Christ, though that society had not tested the piety of these professors. Now, these conjoined efforts had arrested the attention of the natives of India themselves. This cause no longer arrested the attention of a few individuals here and there, but it acted powerfully on the community at large; and friends from India had assured him that in one respect a great difference was observable in the mass of the population. The time was, when if any faithful labourer in India preached in the open air, he would be met by a Brahmin with captious cavils, and the people would gladly hail all such opposition and carry off their leader, however absurd his reasoning, in triumph at the end of his address. Now, this state of things was wholly changed, and, probably ashamed of the absurdities advanced in defence of their superstitions, often had large crowds testified the reluctance with which they had listened to any remarks of the Brahmins in opposition to the missionaries; and this was to be ascribed very much, not to the direct agency of the missionaries, but to the distribution of a large number of Christian tracts and the Scriptures. Numbers of the Hindoos were able to read in secret; and when some of our missionaries from Serampore visited a neighbouring town in which no European missionary had presented himself, they found that the teacher of that village was regularly instructing the people in the great elements of the Gospel—not that he had ever heard a word from a missionary—but simply because he had read the tracts and the Scriptures which had been circulated in his neighbourhood. These remarks, in which he had ventured to indulge, had had the effect of bringing the meeting to consider most seriously whether it was not a duty, which the Great Head of the Church had distinctly called them to discharge—systematically and perseveringly to support those brethren who were engaged in this work. Was it for the honour of God, was it for the honour of Christ, that those two nations should be attached, like a living and dead body, and this corrupt mass should be allowed to putrify while in conjunction with the most enlightened and prosperous nation under heaven? He therefore had ventured

to bring before them the circumstances under which our missionary brethren laboured in India, in order to urge on them, particularly on his brethren on the platform, that they would systematically and periodically bring before their respective churches the claims of their brethren in India. The labour and the climate were exhausting, among millions steeped in such moral depravity, and the endeavour to destroy superstition so deeply rooted must always be an arduous effort. It was a real moral conflict. Now, should our missionaries go on in their work with the disheartening feeling that our sympathy was the result of some excitement at a meeting? Should they persevere, and not have the cheering reflection that there were some hundreds of churches at home who periodically prayed for them, who were constantly wishing for their success, and who had testified their sympathy by their contributions? He did not deny that there were other, and perhaps larger, claims at home. He did not forget that many of the churches at home were likewise poor. But, after all, he would suggest to every one present, whether, after every deduction had been made, it was too large an offering for the 900 churches combined in this work to tell the directors, that they should have at least a sum, somewhat advancing from year to year, to meet the claims of the Society. Why should other Christians have the honour and boldness of obtaining the great triumph? India would be the Redeemer's some day. It was likely its superstition would soon be renounced. If India was to be converted to Christ, and if it was to send its missionaries to Thibet and Persia, would it be a consolation to think that other hands had laboured for that end, that other minds had thought of it, that other persons had contributed to it, and that the baptists had done little towards the promotion of that great work? The baptist missionaries had been honourably distinguished in it hitherto. In the last few years nearly half of the conversions to Christ which had taken place in Calcutta and in Bengal, had been those which God had permitted the baptist missionaries to win to the Christian church. Let not the Christian public at home hold back, then; and, if the churches were poor, let them recollect that on that very account were their offerings the more appreciated by Him who knew the motives; and that on that very account were they not overlooked by Him to whom the widow's mite was more acceptable than all the contributions of the rich. The meeting had felt the power of the eloquence of their brother of the London Missionary Society. They had wondered how he had escaped from the burning wreck, and how the little boats could have borne him and all the rest of the passengers in safety across 300 leagues of sea, and whether

they could have held out for such a length of time; but, whilst listening to him, had they not felt how close the analogy was between the condition of those passengers and the condition of the heathen? Had any of those whom he was now addressing been on board that merchantman that was thus detained to receive those fugitives from a burning vessel, when they saw their own vessel let down her boats, and the sailors get into them to rescue those poor people from danger, would they have said, "Our vessel is small, our provisions are scant, we cannot take them on board, we will not send to them relief?" Could they have said, when they saw through the telescope their boats rising on the heaving ocean laden with these rescued people, "Let them go down, for they will incommode us?" No. Such would not have been the feeling of one of them in such a case; their glasses would have been anxiously directed to the approaching boats, and as they neared the vessel and ascended her sides, tears of gladness would have hailed them, and willingly would they have shared their bread and provisions, depending on God for a further supply. Well, India and China were like

these boats—they were going down, whelmed in a deeper tide, and threatened with far worse than mere natural death. A boat's crew had gone out to rescue them. It was for the meeting to say whether those suffering nations should be brought in safety and in happiness to that vessel of which they formed a part—whether they should be brought to the decks of the church of Christ, to rejoice in safety, while they ate of the bread of life, and were wafted to the shores of heaven. All he asked of them was to hail with the same feelings of sympathy the labours of the missionaries abroad, as they had shown at the relation of their friends' sufferings, and that they would resolve that all that prayer and contributions could do, should be done to give them success, or at least consolation. This, he was sure, would not be withheld by the baptists of England. The resolution was then put, and agreed to.

S. M. Peto, Esq., moved a vote of thanks to the Chairman, which was carried by acclamation and duly acknowledged.

After singing the doxology, the Rev. THOS. THOMAS, of Pontypool engaged in prayer, and the meeting then separated.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of March, 1850.

£ s. d.		£ s. d.		£ s. d.	
<i>Annual Subscriptions.</i>		Johnson, Mr. W.	0 10 6	Shaw, Mrs.	1 1 0
Angus, Rev. Jos., M.A.	2 2 0	Johnson, Mr. G.	0 10 6	Smith, W. L., Esq.	2 2 0
Ayerst, Mrs.	0 10 0	Kemp, G. T., Esq.	3 3 0	Smith, Mrs. W. L.	1 1 0
Bailey, Mr. W.	1 1 0	Knight, Mrs.	0 5 0	Smith, Miss M. E.	1 1 0
Ball, A. M., Esq.	1 1 0	Low, James, Esq.	1 1 0	Smith, Eusebius, Esq.	1 1 0
Ball, Miss	1 1 0	MacLaren, Mr. D.	1 0 0	Smith, Miss R.	1 1 0
Barlott, Rev. T., Marnwood	1 1 0	Mann, Mr. Joel.	1 1 0	Spalding, Thomas, Esq.	1 1 0
Beddome, R., Esq.	1 1 0	Martin, Mr. T.	1 1 0	Stone, Mr. N.	1 1 0
Beddome, W., Esq.	1 1 0	Meredith, Mr. J.	1 1 0	Taylor, James, Esq. (2 years)	4 4 0
Beeby, Mrs.	2 2 0	Millar, W. H., Esq.	5 5 0	Trestrail, Rev. F.	1 1 0
Blacket, Mrs.	1 1 0	Moore, Mrs., for Colonies	1 0 0	Twelvetrees, Mr. H.	1 1 0
Blight, Mr. G.	1 1 0	Morrell, C., Esq.	2 2 0	Walden, John, Esq.	1 1 0
Bond, W. H., Esq.	2 2 0	Napier, T., Esq.	1 1 0	Walker, Sir Wathen, Bart.	2 0 0
Bousfield, J. R., Esq.	1 1 0	Nash, W. W., Esq.	1 1 0	Warrington, Jos., Esq.	1 1 0
Braden, Mr. A. S.	1 0 0	Nash, W. W., Esq.	1 1 0	Watson, S., Esq.	1 1 0
Brown, Mr.	0 10 6	Nash, W. W., Esq.	1 1 0	Whitehorse, J., Esq.	2 2 0
Caroy, Rev. E., & Mrs. Carey	2 2 0	Osborne, G., Esq.	1 1 0	Woolley, G. B., Esq.	2 2 0
Danford, John, Esq.	1 1 0	Overbury, B., Esq.	1 1 0		
Elgodd, Miss.	0 10 6	Payno, Mrs., Leatherhead	1 1 0		
Fraser, Mrs. R.	1 1 0	Peck, Messrs., Brothers	1 1 0		
Gardiner, W. B., Esq.	1 1 0	Pewtress, T., Esq.	1 1 0		
Gouldsmith, Mrs.	5 0 0	Phillips, Mr. T.	1 1 0		
Graham, T., Esq.	1 1 0	Pontifax, Mr. R.	1 1 0		
Green, Stephen, Esq.	2 2 0	Poole, M., Esq.	1 1 0		
Grove, T., Esq.	1 1 0	Potter, Mrs.	1 1 0		
Haddon, Mr. John	2 2 0	Pritchard, Rev. G. (two years)	1 1 0		
Hanson, Jos., Esq.	2 2 0	Prosser, E., Esq.	1 1 0		
Harwood, J. U., Esq.	1 1 0	Pudner, Mrs.	1 1 0		
Hoby, G., Esq.	1 1 0	Ramsden, R., Esq.	1 1 0		
Hodge, John, Esq.	1 1 0	Roe, Mr. F.	2 2 0		
Huntley, Miss	1 1 0	Rouse, W., Esq.	0 10 6		
Jackson, A., Esq.	1 1 0	Saunders, S., Esq.	1 1 0		
		Saunders, Mrs.	1 1 0		
		Sharp, Mrs.	1 1 0		

<i>Donations.</i>	
Anon, by "Record" ...	5 0 0
Ball, W. F., Esq.	1 1 0
Barclay, Robert, Esq., for Africa	10 0 0
Bible Translation Society, for Translations	400 0 0
Boyes, Mr. J., Contributions, by for Madras	28 12 4
C. M.	5 0 0
Denham, Mrs.	1 0 0
Dickes, Mr., Young Friends at Camberwell, by	0 11 9

Table with 3 columns: Name, £ s. d., and Amount. Includes entries like Friend (1 0 0), Gurney, W. B., Esq. (200 0 0), J. G., special acknowledgment (5 0 0), M. M. A., Walthamstow (0 10 0), Rawlings, Mrs. D., Contributions by (4 0 0), Ring, Miss E., Mitcham (1 12 6), Western Friend (5 0 0), Wilkin, Miss M. J., Contributions by (1 2 0), Woolley, Miss, Contributions by, for Dove (0 10 0).

Legacies.

Table with 3 columns: Name, £ s. d., and Amount. Includes Adams, W., Esq., late of Cambridge (150 0 0), Berry, Mr. Denham, late of Islington (100 0 0), Pawsley, Mrs., late of Diss (10 0 0), Tomkins, Miss Sarah, late of Abingdon (200 0 0).

LONDON AND MIDDLESEX AUXILIARIES.

Table with 3 columns: Name, £ s. d., and Amount. Lists various auxiliaries including Allred Place, Kent Road (0 6 0), Alie Street, Little (2 18 11), Battersea (48 7 0), Blandford Street (20 0 0), Bloomsbury Chapel (5 13 4), Bow (6 12 0), Brentford, New (17 6 10), Brighton Hill, Salem (23 15 2), Camberwell (98 0 6), James Street (1 2 3), Cottage Green (0 7 0), Chelsea, Paradise Chapel (1 13 0), Young Mens' Auxiliary (4 8 6).

Table with 3 columns: Name, £ s. d., and Amount. Lists various churches and societies including Crawford Street (1 5 6), Devonshire Square (35 7 11), Drayton, West (1 15 0), Eagle Street (11 5 4), Ealing (1 10 4), Hackney (17 14 6), Hammersmith (15 13 2), Hoxton, Harvey Street (1 3 8), Islington, 2nd Church (5 0 0), John Street (0 16 6), Kennington (1 0 0), Kensington (6 6 0), Keppel Street (5 10 7), Maze Pond (0 11 10), Acknowledged before (64 19 0), New Park Street (10 2 4), Northampton Street (1 1 0), Poplar (2 6 0), Prescott Street, Little (1 10 0), Regent Street, Lambeth (9 17 6), Do., for Chinese Native Agency (19 12 5), Do., Sunday School (3 17 2), Proceeds of Lecture (1 8 1).

Table with 3 columns: Name, £ s. d., and Amount. Includes Salters' Hall (11 11 2), Shoreditch, Providence Chapel (2 14 3), Spence Place (2 0 0), Staines (3 2 6), Do., for Schools (0 15 0), Less expenses (6 8 0).

Table with 3 columns: Name, £ s. d., and Amount. Includes Tottenham (3 18 0), Trinity Chapel (3 3 0), Walworth, Lion Street (2 5 0), Walworth, Horsley Street (2 11 11), Windmill Street, Hope Chapel (1 1 4).

BEDFORDSHIRE.

Table with 3 columns: Name, £ s. d., and Amount. Lists various Bedfordshire auxiliaries including Ampthill and Maulden (3 15 4), Bedford, 2nd Church (1 1 0), Blunham (2 3 6), Cranfield (1 10 6), Dunstable, West Street (12 9 5), Heath and Reach (1 10 0), Houghton Regis (6 14 6), Leighton Buzzard, 1st Church (7 15 6), Leighton Buzzard, 2nd Church (1 7 4), Luton, Old Meeting (22 9 4), and Acknowledged before and expenses (32 4 1).

	£	s.	d.
Riebler—			
Collection	1	0	0
Roxton—			
Contributions	4	5	0
Do., for <i>Dove</i>	0	8	0
Sharnbrook—			
Collections.....	4	4	6
Contributions	7	8	0
Thurleigh—			
Collection	1	17	0
Contributions	2	3	0
Wootton—			
Collection	2	0	0

BERKSHIRE.

Newbury—			
Collections.....	8	10	7
Contributions	17	16	3
Do., Sunday Schools	2	8	7
Reading, by Mr. F. Davies—			
Contributions	1	10	0
Do., for <i>Madras</i> ...	15	8	0
Sunninghill—			
Collection	0	12	0
Contributions	2	3	0
Do., for <i>Dove</i>	1	0	0
Wallingford—			
Contributions, for			
<i>Dove</i>	2	11	1
Windsor—			
Collections.....	8	14	5
Contributions	7	18	2
Do., for <i>Dove</i>	1	0	0

Wokingham—			
Collections.....	8	2	2
Contributions	12	9	4
Do., for <i>Dove</i>	1	13	6
	22	5	0

Acknowledged before			
and expenses.....	18	17	0
	3	8	0

BUCKINGHAMSHIRE.

Chesham—			
Collection	8	3	8
Contributions	15	19	6
Datchet—			
Collection, &c.....	2	17	0
Kingshill, Little—			
Collection	1	10	0
Contributions	5	2	4
Do., Sunday School	0	7	3
Olney—			
Contributions, for			
<i>Dove</i>	0	13	4
Waddesdon—			
Contributions, for			
<i>Dove</i>	0	12	0
Wycombe, High—			
Collections.....	10	15	7
Contributions	10	8	9
Do., Sunday School	0	8	5

CAMBRIDGESHIRE.

Horningsea—			
Saunders, Mr. W.....	5	0	0
Milddenhall—			
Contributions, for			
<i>Dove</i>	1	0	0
Swavesey—			
Contributions, for			
<i>Dove</i>	1	0	0

CORNWALL.

Falmouth—			
Collections.....	8	1	1

	£	s.	d.
Contributions	22	17	6
Do., Juvenile, for			
<i>Palma</i>	4	0	0
Do., for <i>Dove</i>	1	3	0
Do., Sunday School	1	1	5
Do., do., for <i>Dove</i> ...	0	5	3

Helston—			
Collections.....	5	5	3
Penzance, on account ...	14	0	0
St. Austle—			
Collections.....	3	18	4
Contributions	5	1	3
Proceeds of Tea Meet-			
ing	1	7	0
Truro—			
Collections.....	7	10	2
Contributions	18	0	0
Do., for <i>Translations</i>	1	0	0
Do., for <i>Schools</i>	1	0	0

Acknowledged before			
and expenses.....	78	10	11
	16	0	0

CUNDERLAND.

Carlisle—			
Contributions	5	10	0
Do., for <i>Schools</i>	1	0	0
Cockermouth—			
Banks, Mr.....	1	0	0
Maryport—			
Collection	4	6	0
Contributions	4	4	0
Do., for <i>Dove</i>	1	14	6
Whitehaven—			
Collections.....	8	10	0
Contributions	3	0	0
Do., for <i>Schools</i>	1	10	0

DERBYSHIRE.

Derby—			
Read, Mr. Thomas ...	1	1	0

DEVONSHIRE.

North Devon Aux-			
iliary.....	48	0	0
Bradninch—			
Contributions	2	17	10
Devonport—			
Contributions, for			
<i>Dove</i>	2	17	3
Kingsbridge—			
Collection	2	12	1
Contributions	4	5	6
Do., Sunday Schools	1	1	6
Modbury—			
Contributions	1	8	10
Plymouth.....	32	15	9
Ringmers—			
Collection (less ex-			
penses)	2	7	3
Shaldon—			
Contributions	2	0	0
Stonehouse—			
Collections, &c.....	6	0	0
Sunday School	0	7	0
Torrington—			
Contributions, for			
<i>Africa</i>	3	10	0
Do., for <i>Dove</i>	0	10	0
Do., Sunday School,			
for <i>do.</i>	0	10	0

DORSETSHIRE.

Poole—			
Collection	2	3	6
Contributions	2	15	0
Do., Sunday School,			
for <i>Dove</i>	2	13	0
Wimborne—			
Contributions	0	15	0

DURHAM.

Darlington—			
Contributions	5	0	0
Do., for <i>Africa</i>	22	0	0
Do., for <i>Schools</i>	8	10	0
Stockton—			
Sunday School, for			
<i>Dove</i>	0	3	0

ESSEX.

Ashdon—			
Collection	3	0	0
Colchester—			
Contributions	9	7	7
Do., for <i>Dove</i>	3	6	0
Do., for <i>Schools</i>	1	0	0
Dunmow—			
Collection	1	11	6
Harlow—			
Collection	5	13	0
Contributions	15	12	0

Ilford—			
Contributions, by Miss			
Ruso	4	17	6
Do., by <i>do.</i> , for <i>Dove</i>	0	12	0

Langley—			
Collection	1	1	4
Loughton—			
Collection	10	8	0
Contributions	2	15	9
Do., for <i>Dove</i>	3	9	8
Potter Street—			
Saffron Walden—			
Collections.....	12	13	7
Contributions	15	17	0
Do., Sunday School	0	16	8
Sampford, Old—			
Collection	2	9	9
Contributions	3	5	0
Thaxted—			
Collections.....	6	9	3
Contributions	4	10	9

GLOUCESTERSHIRE.

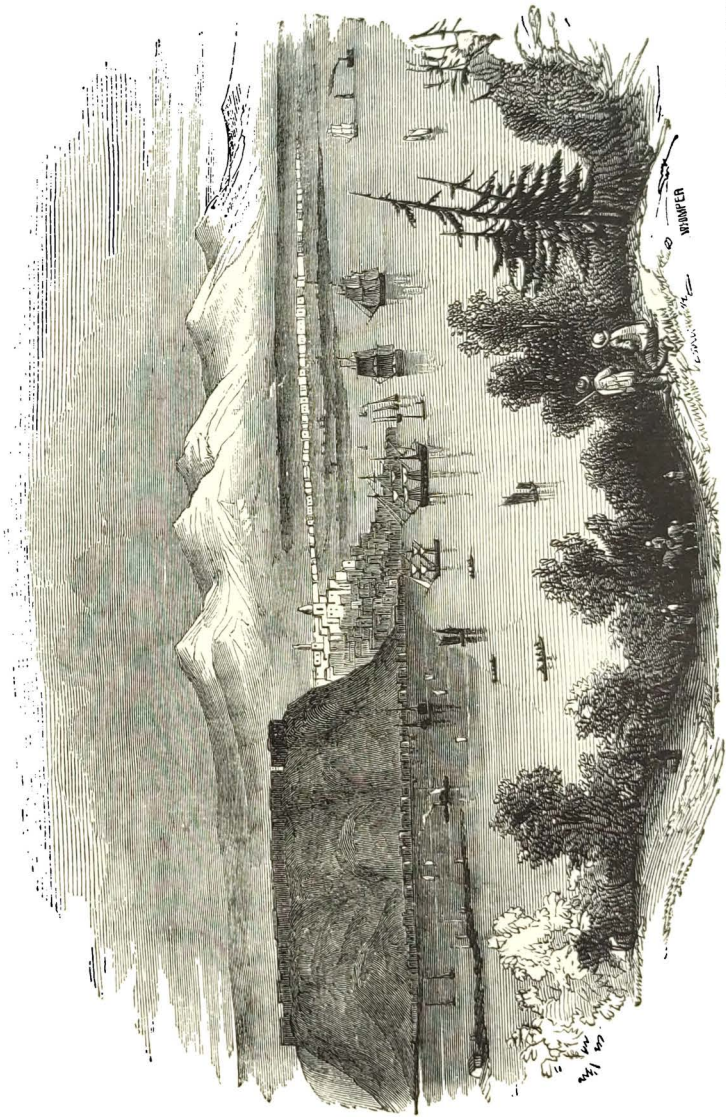
Arlington	6	1	4
Blakeney—			
Sunday School Bible			
Class, for <i>Dove</i>	2	0	0
Bourton on the Water—			
Collection	4	0	6
Contributions	8	12	6
Do., for <i>Dove</i>	0	8	6
Burford	2	9	8
Cheltenham—			
Collections.....	18	19	4
Contributions	8	7	6
Do., Juvenile.....	6	13	0
Do., Sunday School	14	0	0
Cirencester—			
Collection	5	16	0
Contributions	6	1	7
Cutsdean	1	7	0
Fairford	3	0	0
Kingstansley—			
Proceeds of Lecture...	0	19	11
Lydney—			
Collection	6	13	6
Contribution	1	1	0
Maiseyhampton	3	17	0
Milton—			
Collection	2	17	2
Contributions	0	10	8
Proceeds of Tea Meet-			
ing	2	7	0
Naunton and Guiting ...	5	2	0
Stow on the Wold	1	17	5
Contributions, for			
<i>Dove</i>	1	1	1
Tewkesbury	3	11	0
Winchcomb—			
Collection	2	6	0
Contributions	4	7	6
Do., for <i>Dove</i>	0	3	0

£ s. d.		£ s. d.		£ s. d.	
Woodchester—		HEREFORDSHIRE.		KENT.	
Proceeds of Lecture... 0 17 7		Hereford—		Ashford—	
Woodside—		Sunday School, for		Collections..... 4 7 6	
Contributions 3 10 4		Dove 0 10 0		Contributions 2 18 0	
Do., Sunday School 2 6 8		Peterchurch 3 10 0		Do., for Schools..... 1 0 0	
Wotton under Edge—		Ryeford—		Do., for Dove..... 1 2 0	
Collection 4 5 6		Collection 2 1 8		Do., Sunday School 0 16 2	
Contributions 6 9 10		Contributions 1 1 0		Broadstairs—	
Do., for Dove..... 0 18 5		Do., for Dove..... 0 13 6		Collection 3 11 0	
HAMPSHIRE.		HERTFORDSHIRE.		Contributions 6 10 0	
Andover—		Berkhamstead—		Canterbury—	
Proceeds of Lecture... 1 6 6		Baldwin, Mr. J. 1 0 0		Contributions 9 3 0	
Broughton—		Hitchin—		Do., Juvenile 52 11 2	
Contributions, for		Collections 18 14 3		Do., Sunday School 1 8 4	
Dove 0 19 0		Contributions 19 16 7		Do., for Dove..... 1 14 2	
Emsworth 3 7 6		Do., for Schools..... 1 10 0		Chatham, Zion Chapel—	
Longparish—		Do., Sunday School 0 12 6		Collections 8 5 2	
Contributions, for				Contributions 2 16 10	
Dove 1 5 6				Do., Sunday Schools 1 4 9	
Lymington—		40 13 4		Do., for Dove 1 11 3	
Contributions 5 0 0		Acknowledged before 40 0 0		Eythorn—	
Portssmouth, Portsea, and Gosport		0 13 4		Contributions 5 4 0	
Auxiliary—		Royston—		Do., Sunday School, for Dove 1 1 4	
Collection, &c., Public Meeting, Kent		Contributions 5 14 0		Faversham—	
Street 9 10 6		Tring—		Contributions 3 7 7	
Contributions 24 19 0		Contributions 6 16 6		Greenwich, Lewisham Road—	
Ebenezer—		Watford—		Box, by Miss Underhill 0 14 7	
Collection 4 16 8		Collection 9 16 7		Sunday School 4 11 0	
Juvenile Society ... 1 7 0		Contributions 36 1 8		Maldstone, King Street—	
Porton—		Do., for Dove..... 2 9 8		Collection 13 8 9	
Collection 4 11 5		Do., for Debt 1 1 0		Contributions 29 13 1	
Kent Street—		49 8 11		Do., Juvenile..... 3 3 6	
Collection 16 6 3		Acknowledged before 18 0 0		Do., for Dove..... 1 5 0	
Contributions 5 2 10		31 8 11		Do., for Translations 10 0 0	
Do., Sun. School, Marie la bonne 1 8 7		HUNTINGDONSHIRE.		Malling, West—	
Landport—		Bluntisham, moiety..... 12 9 3		Collections..... 10 18 5	
Collection 4 12 0		Huntingdon, do..... 12 2 6		Contributions 5 2 6	
Contributions 0 12 6		Kimbolton, do..... 6 9 3		Do., for Dove..... 0 14 4	
Do., Sun. School 1 8 2		Contributions 4 7 4		Do., Sunday School 0 12 10	
White's Row—		Ramsey, moiety 5 6 8		Margate—	
Collection 3 4 0		Contributions 11 16 6		Collections..... 8 0 0	
Contributions 4 16 6		St. Ives, moiety..... 37 0 2		Contributions 21 10 7	
Southampton—		St. Neots, do..... 8 18 3		Meopham—	
East Street—		Spaldwick, do..... 4 1 3		Contributions 3 1 6	
Collections 10 12 9		Yelling, do..... 2 10 0		Ramsgate—	
Contributions 6 6 0		105 1 2		Collections..... 14 15 0	
Do., Juvenile ... 2 5 7		Acknowledged before 60 0 0		Do., Juvenile..... 0 18 6	
Portland Chapel ... 8 8 10		45 1 2		Contributions 25 14 11	
Whitchurch—				Do., Sunday School, for African Schools 4 1 7	
Collections..... 2 14 6				Proceeds of Tea Meeting 2 10 0	
Contributions 2 16 9				Further particulars of Contributions are unavoidably postponed until next month.	
Do., Sunday School 0 18 2					
Proceeds of Lecture... 1 0 3					

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, by the Rev. Frederick Trerstrail 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 Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

THE MISSIONARY HERALD.

The Missionary Herald (June 1850).



QUEBEC.

ANNIVERSARY SERVICES.

The Annual Meetings of the Society commenced, not as in the two preceding years, in unfavourable weather, for it was fine, and consequently the attendance was better, and the number of visitors from the country unusually large. The spirit which pervaded them was solemn and devout, and we have reason to know was gratifying to all our friends.

The series of meetings began with a Prayer Meeting on Thursday morning, April 18th. It was conducted by Mr. BOWEN of Blandford Street, London, and *all* the missionary societies connected with the denomination were commended to the Divine blessing by the brethren EUSTACE CAREY, STEWART of Hull, SUTTON of Orissa, and J. ASHER, a coloured brother from Philadelphia, who engaged in prayer.

In the evening, after prayer by Rev. C. E. BIRT, M.A., of Wantage, the Rev. F. TUCKER, B.A., of Manchester, preached from the following passage of the first chapter of Deuteronomy, "Behold the Lord thy God hath set the land before thee, go up and possess it," from which the preacher took occasion to illustrate the field, the work, and the call to do it.

On Lord's day the 21st, Sermons were preached in behalf of the Mission in most of the Baptist chapels in and about London; and in several places special services were held for the young, at which there was a numerous attendance.

On Tuesday the Annual Meeting of the Members of the Society was held in the library of the Mission House. J. L. PHILLIPS, Esq., was called to preside. The Rev. FRED. TRESTRAIL gave out a hymn, and the Rev. C. J. MIDDLEDITCH of Frome engaged in prayer.

The minutes of the last General Meeting were then read and confirmed.

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

On the motion of Rev. Dr. COX, seconded by Rev. SAMUEL BROWN, 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 Rev. R. ROFF, seconded by Rev. I. M. SOULE, resolved unanimously,—

That the Rev. FREDERICK TRESTRAIL and E. B. UNDERHILL, Esq., be respectfully requested to continue their services as Secretaries.

On the motion of Rev. F. TRESTRAIL, seconded by Rev. S. GREEN, resolved,—

That WILLIAM BOWEN, Esq., CHARLES BURLS, Esq., and CHARLES JONES, Esq., be Auditors for the year ensuing.

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. London.
Rev. JOSEPH ANGLUS, M.A. . . . London.	Rev. SAMUEL GREEN . . . London.
Rev. CHARLES M. BIRRELL . . . Liverpool.	Rev. WILLIAM GROSER . . . London.
Rev. CALER E. BIRT, M.A. . . . Wantage.	Rev. JOHN H. HINTON, M.A. . . . London.
Rev. WILLIAM B. BOWEN . . . London.	Rev. JAMES HONY, D.D. . . . London.
Rev. SAMUEL BROWN . . . Loughton.	Rev. DANIEL KATTERNS . . . London.

REV. JOHN LEECHMAN, M.A.	Hammersmith.	REV. ROBERT ROFF	Cambridge.
SOLOMON LEONARD, Esq.	Bristol.	REV. JOSHUA RUSSELL	London.
REV. WILLIAM MURCH, D.D.	London.	REV. ISRAEL M. SOULE	Battersea.
REV. JAMES P. MURSELL	Leicester.	REV. JAMES SPRIGG, M.A.	Westbury.
REV. T. F. NEWMAN	Nailsworth.	REV. EDWARD STEANE, D.D.	London.
HON. and REV. B. W. NOEL, M.A.	London.	GEORGE STEVENSON, Esq.	London.
REV. ROBERT W. OVERBURY	London.	REV. CHARLES STOVEL	London.
THOMAS PEWTRESS, Esq.	London.	REV. FRANCIS TUCKER, B.A.	Manchester.
JOHN L. PHILLIPS, Esq.	Melkham.	W. H. WATSON, Esq.	London.
REV. EDWARD S. PRYCE, B.A.	Gravesend.	REV. JAMES WEBB	Ipswich.
REV. WILLIAM ROBINSON	Kettering.	REV. THOMAS WINTER	Bristol.

The Rev. W. ROBINSON laid upon the table the schedule and report of the Committee appointed to investigate the property of the Society, which being read, on the motion of T. BIGNOLD, Esq., seconded by the Rev. Dr. HOBY, it was unanimously resolved,—

That the Report and Schedule be received, and inscribed on the Minutes of this Meeting.

On the motion of the Rev. J. H. HINTON, M.A., seconded by the Rev. JOSHUA RUSSELL, it was resolved,—

That the Report be referred to the Committee of the Society, with a view to the adoption of its suggestions, so far as they may deem them practicable and expedient.

The Rev. J. P. MURSELL, on being called upon by the Chairman, moved the following resolution, which was seconded by the Rev. T. F. NEWMAN,—

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.

On the motion of THOMAS PEWTRESS, Esq., seconded by THOMAS BIGNOLD, Esq., the previous question was put and carried.

The notice of motion given by the Rev. E. S. PRYCE being called for by the Chairman, it was moved by the Rev. G. H. DAVIS, and seconded by the Rev. Dr. COX, and carried unanimously,—

That the resolution, of which notice has been given by the Rev. E. S. PRYCE, be referred to the Committee of the Society, who shall report thereon at the next General Meeting.

The notice of motion given by the Rev. J. VENIMORE being called for by the Chairman, it was moved by the Rev. J. VENIMORE, and seconded by the Rev. T. A. WHEELER, and resolved unanimously,—

That it be referred to the Committee of the Society, to report thereon at the next General Meeting.

The Minutes of the Committee on the subject of a deputation to India having been read, with the resolution passed at the Quarterly Meeting of the Committee held April 17, 1850, it was moved by the Rev. J. ANGUS, and seconded by the Rev. J. D. EAST,—

That this Meeting, having heard the resolutions of the Committee, to the effect that it is not only highly important, but indispensable to the welfare of the operations of the Society in the East, that a deputation of two friends should be sent from this country to visit the brethren at the various stations there, hereby expresses its concurrence in those resolutions, and its hope that the brethren named therein,—the Rev. J. H. HINTON, and EDWARD BEAN UNDERHILL, Esq., may be able to accept this responsible and important service, assuring them in the event of their seeing it to be their duty to accept it, of its hearty sympathy and prayers.

The Rev. W. ROBINSON gave notice, that at the next General Meeting he should move the adoption of the following resolution :—

That in the Rule for the choice of the Committee, all the words after the word "Ballot," be omitted, with the view to the adoption of a double ballot.

On Wednesday morning, in Bloomsbury Chapel, a very large congregation assembled. After reading the scriptures and prayer by the Rev. GEORGE GOULD, of Norwich, the annual morning Sermon was preached by the Hon. and Rev. BAPTIST W. NOEL, A.M., founded on these words: "Them that honour me I will honour." Addressing his hearers as the disciples of Christ and officers of the various churches with which they were connected, he showed they might honour the triune God by giving to each of the Divine Persons the glory due to each for the work he performs for us—by giving glory to his word—by maintaining the discipline of his churches, and observing the ordinances as he has appointed them—by obedience in all things to his will—by being united and affectionate to each other, and brotherly towards Christians of other denominations—by promoting his cause, and labouring to convert sinners around us—by sending out the ablest men to the work of the ministry at home and abroad, and maintaining them in their work—and by abounding in prayer and praise. By thus honouring God, he will honour us by large answers to prayer—by the progress of our opinions in which we interpret his word more correctly than others—and by making use of us. The discourse was felt by all to be most appropriate both to the occasion and the preacher, and he has been respectfully requested to publish it, which he at once kindly consented to do. The proceedings at the Public Meeting at Exeter Hall have been already published in the Herald for May. The collections were better than for some years preceding, and we have reason to know the services throughout were animated, profitable, and encouraging.

REPORT.

In accordance with the annual custom of the Baptist Missionary Society, the Committee proceed to lay before the subscribers their report for the past year.

THE FIELD OF LABOUR.

The missionaries sustained by the Society labour in Asia, on the western coast of Africa, in France, and in the islands of the Western Sea. In Asia they encounter three great forms of religious error, the most powerful and extensive of all systems of religion—Brahminism and Mohammedanism in India—Buddhism in Ceylon. In degraded and enslaved Africa, Fetishism, with its charms, closes the heart against the truth of God among the native tribes, the Isubus, Duallas, and Fernandians. In Haiti, Trinidad, and Brittany, the perverted Christianity of the church of Rome is the prevailing belief of the people, mingled in the two first with the superstitions and fearfully licentious rites of African Obeahism and serpent worship—while in India, the practices of Rome are, to some extent, conformed to many of the usages of the heathen. In Ceylon, part of India, and the Bahamas, an additional hindrance to the progress of the gospel is found in the presence and active exertions of some of the clergy of the church of England, whose exclusive claims of apostolicity and assertion of the efficacy of the sacraments for salvation, carry the strifes and sectarianism of our native land to regions but at the best imperfectly imbued with Christian truth. At about one hundred and ninety-four stations and sub-stations, the gospel of Christ Jesus is regularly preached to many

thousands by the missionary brethren from week to week, while their itinerant labours extend to many hundreds of villages and towns, and the message of God is daily proclaimed to thousands more at fairs and at markets, by the road-side and at the nightly resting places.

THE LABOURERS.

The service of Christ is carried on in this extensive field by fifty-three brethren, with their wives, and nine females engaged in the special department of education. It has been, however, one of the blessed results of their toil, that from the midst of the converts there have been raised up by the grace of God, not less than 119 natives of the different lands where the gospel has been proclaimed by our brethren, to aid them in the further extension of the Redeemer's kingdom. And this is not the whole of the means that have been brought into operation; about 200 other Christian brethren gratuitously devote more or less of their time in making known the unsearchable riches of Christ. To these must be added thirty or more schoolmasters, in order to embrace in a brief view the whole of the Christian agency employed or set in motion by the Society.

The past year has witnessed several important changes in this department. Two highly valued brethren rest from their labours, having fallen asleep in Jesus. Mr. DAVIES of Ceylon, after five years only of successful toil, and Mr. MERRICK of Western Africa, after nine years of devoted service, are no more to be numbered among the missionary band. Sickness has borne heavily on the energies of others, and driven them to fairer climes. Captain and Mrs. MILBOURNE have returned to Jamaica, and Mr. and Mrs. YARNOLD have relinquished the work in Africa. And while we write two other highly esteemed and useful missionaries—the brethren MAKEPEACE of Saugor and DAWSON of Ceylon, overpowered by disease, are on their passage home. Mr. PHILLIPS of Muttra has for the present year undertaken to supply the station at Saugor; while the vacancies occasioned by the decease and return of the rest have not been filled up. The financial difficulties through which the Society has passed, have altogether forbidden not merely any extension of the field of labour, but even any attempt to repair the breaches which death and disease have made. One station, that of Patna, has been relinquished chiefly from the same cause, since on the cessation of Mr. BEDDY's connexion with the Society, it was found impracticable to maintain it. The station is not, however, without the services of a faithful minister of Christ of our denomination. It is supplied by a Christian brother supported by the Rev. William Start. From the same cause the missionaries have been compelled to withhold support from about twenty of their native helpers; so far weakening the mission in that most efficient and valuable branch.

Motives of economy, combined with the reduction in the number of the brethren labouring in Africa, and the increasing means of communication between the various parts of the coast, have led to the recall of the missionary ship Dove. The thanks of the Committee are justly due to the young friends who have so liberally and so long kept her afloat, and they are sure that although this object of their benevolent exertions is about to be removed, their interest in the work of missions will not diminish. Other channels of equal or greater importance, as for instance, the maintenance of

mission schools, will open before them, into which their efforts and gifts may freely flow.

The circumstances connected with the mission in Central America, and the apparent hopelessness of obtaining for the gospel an entrance into Yucatan, conjoined also with the necessity of retrenchment, have decided the Committee to withdraw from that part of its field. Mr. KINGDON'S connection with the Society will cease during the present year. Painful as are many of these changes, yet are they under the controlling power of Him who is Head over all things for his church.

THEIR LABOURS.

These may be divided into three chief departments—1. Translations; 2. Evangelization; 3. Education.

1. TRANSLATIONS.

In translations, the precedence must be given to the transference of the word of God into the languages which are spoken by the people among whom the brethren labour. Although no new language has this year been undertaken, much progress has been made in several versions, and copies of portions of the divine testimony have in large numbers left the press. In Hindi, for the use of the population on the Ganges between Monghir and Benares, 4500 copies of the Gospels and Acts have been printed. This edition has been issued under the superintendence of Mr. LESLIE. In Hindustani, for the use of Mohammedans, in Persian and Bengali, 62,500 Gospels, Acts, or perfect Testaments have been finished, chiefly under the supervision of Mr. LEWIS. And in Sanscrit, under brother WENGER'S care, 7500 copies of portions of the New Testament have appeared. Other large editions are in progress, especially of the Old Testament in Bengali and in Sanscrit by Mr. WENGER. The Bengali Testament, the work of CAREY, YATES, and WENGER, is passing under a new ordeal; but has been triumphantly vindicated by the last mentioned brother from the charge of heresy made by the clergy of Bishop's College in Calcutta. The total number of copies printed during the past year is 74,500; the number distributed, about 35,000. In Central America, Mr. KINGDON has been diligently employed in revising and perfecting his version of the Gospels and Acts in Maya.

In Western Africa, besides the translation of the Gospels and Acts in Isubu made by Mr. MERRICK, and noticed last year, a commencement has been made by Mr. SAKER in the translation of the scriptures into the Dualla, the language of the natives of the Cameroons; and in France our brother, Mr. JENKINS, is preparing another edition of the New Testament in the Breton tongue.

But the labours of your missionaries have not been confined to the scriptures. In Brittany and in Trinidad, our brethren JENKINS and LAW have been alike engaged in printing and circulating tracts on the chief errors of Rome; and in both cases have succeeded in arousing much inquiry and attention. The first volume of Barth's Bible Stories in Breton is also just ready for the press. Mr. THOMPSON of Delhi, too, has published large numbers of tracts on the absurdities and guilt of Hindoo idolatry. In these cases our brethren have been aided with liberal grants of paper by the Religious Tract Society. And,

finally, at the time of his lamented decease, our brother MERRICK had proceeded about half way in printing a vocabulary of the Isubu tongue, and had also completed a small collection of hymns in that language.

2. EVANGELIZATION.

Every opportunity is seized by the missionaries and their companions in labour, the native preachers and catechists, to extend the knowledge of the glad tidings of God's love to man. Beside the usual services of the sanctuary, portions of each day are spent in calling the attention of every class to the truths of salvation. Wide excursions are made in the neighbourhood of the stations, and the seed is sown with a liberal hand. As the result of these self-denying labours, and the Divine blessing resting upon them, there are under the pastoral care of the brethren, and of the native converts chosen to the pastorate, one hundred and eight Christian churches—oases of spiritual life in the midst of deserts and death. There are at present in fellowship in India and Ceylon, 1962 persons; in Africa and the West Indies, 3007; making in all nearly 5,000 professed disciples of Christ, and about 350 seeking admission into the fold.* The clear increase during the year has been 188. The most flourishing of the mission churches are to be found in Bengal and the Bahama islands. In these places the largest additions have been made, and the prospects are most promising and hopeful. In others, discouragements have been predominant: the work of God has been stayed, sometimes by affliction, at others by the outbreak of human passions, or by the hostility of enemies to the cross of Christ. As the varieties of soil on which the seed has fallen, so has been the harvest to reward the husbandman. The future prospects of evangelization in India are, however, rendered more bright than before by the long delayed declaration, recently issued in the form of a Draft of an Act by the East India government, that no native of India, on changing his faith, shall henceforward be subject to the penalties, confiscations, and the disruption of every social tie, which conversion has until now drawn in its train. It is the Magna Charta of India on liberty of conscience.

3. EDUCATION.

The training of young men of native origin for the ministry has not, to the Committee's regret, proceeded so favourably in every case as they could wish. The adverse influences alluded to in last year's Report as in operation in Canada, have led to the closing of the college at Montreal, and the resignation of the tutor's office, by their respected and esteemed brother, Dr. CRAMP, and from present appearances there does not appear much probability of its revival. At Calabar, Jamaica, one young man has completed his studies, and entered with most encouraging prospects on the pastorate of the church at Moneague. Seven other young men, negroes by birth, are receiving the advantages of the institution, and preparing for the ministry. The institution must be regarded as entirely successful in its operations, and as promising much for the future welfare of the churches of Christ in Jamaica. Our brother Mr. DENHAM has diligently pursued his plans at Serampore; and the Committee would have been glad were they able to employ both of the young brethren whom he has fitted for missionary service. During the year the Committee have been engaged in

* This number does not of course include the members of churches in Jamaica.

anxious deliberation on an offer made by JOHN MARSHMAN, Esq., respecting Serampore College. At present the whole matter is under consideration.

At nearly all the stations of the Society, day and Sunday schools are established. The returns of these schools are not sufficiently precise to enable the Committee to specify their exact number, or to give the sum total of the children attending them; but, as far as the accounts have been supplied, there are at the various stations of the Society eighty-nine day schools, in which are taught 3,980 children, and fifty-eight Sunday schools, with 2,680 children. Many schools are supported by the Sunday school scholars of this country; those in the West Indies in great part by grants liberally bestowed by the Society of Friends, and yet many more, especially in India, by contributions on the spot. It is one of the striking features of the missionary enterprise, that it calls into active exercise the sympathies and aid of all in every place who confess allegiance to the Lord Jesus Christ, and provides for itself in the very scenes of its labours and triumphs, the means of growth and perpetuation.

In reviewing the course of the year, there is one reflection the Committee would urge upon the members of the Society. God has continued to bless his servants, so that there has been no diminution, but an increase, in the spiritual results of missionary toil. For if some portions of the vineyard are not so productive as might be wished, the fruit in others has been sufficiently abundant to remove discouragement or fear. Yet the strength of the Mission has been declining. In no case are the labourers equal to the toil demanded of them. Western Africa has lost one after another of its most energetic evangelists. They are reduced to the lowest possible number to hold the ground that had been occupied. In Ceylon, where three missionaries were not enough for the service of thirty-five stations and the oversight of four hundred and fifty members of churches, one only is left—and must we not say, to *sink* under the accumulated responsibility and toil? In India, with one or two exceptions, every station needs additional aid; some places have already been abandoned for want of it. Large tracts of country are unoccupied, where it would appear the fields are white unto the harvest. Many of our brethren are aged. Should they be taken to their rest, as in the course of nature they must speedily be, the Committee are unable to supply their places. And others are overwhelmed with care and anxiety, induced by the scarcity of help. Brethren, we are straitened in ourselves. It is here, in our own hearts, in the churches of Christ in this land, we may find the remedy. A more generous and self-denying spirit must actuate the disciples of Christ, and your Committee will not then have the deep sorrow and pain to turn a deaf ear to the loud cry ever reaching them from heathen lands, and from the weary and worn brethren who labour in them, "Come over and help us."

HOME PROCEEDINGS.

The year which has now closed has witnessed some important changes in the home agency of the Society. In the month of June last, the Rev. JOSEPH ANGUS, then Secretary, felt it his duty to relinquish a post which he had occupied during a course of nine years, at first conjointly with the late lamented Rev. J. DYER, and subsequently alone, with much honour to himself and great advantage to the Society. As the Committee did not part with him in his official capacity without the most unfeigned affection and regret, so they

took the earliest opportunity afforded them of placing his name on the list of the Committee.

The official vacancy created by Mr. ANGUS's resignation was promptly filled up by the election of two esteemed brethren, the Rev. FREDERICK TRESTRAIL, and Mr. EDWARD B. UNDERHILL, to be joint Secretaries; this arrangement being connected with another, which had in view a reduction in the amount of travelling agency which had been previously employed. In consequence of it the engagement of the Rev. PHILIP SAFFERY has not been renewed; while our long-loved brother, the Rev. EUSTACE CARRY, has it in contemplation to accept a call to regular pastoral labour.

The Committee now advert, and with some feelings of gratification, to the state of the Society's funds.

The Committee commenced the financial year with a debt of £4,946 17s. 10d., not including in that sum the balance of £1,554 14s. 1d., owing on the special grant to Jamaica. They are happy to state that this debt has not been increased. The income has exceeded the expenditure by £144 2s. 10d.; a result which is owing to a liberal donation of £200 by the senior Treasurer, just previous to the closing of the accounts, given in the hope that the funds of the Society may in the coming year be able to meet more adequately the claims of the heathen world.

But in order to keep the expenditure within the income, large reductions have been made. In India alone the expenditure has been reduced by £2,625: in Ceylon by nearly £200: in Africa by nearly £1000: in incidental and casual expenses about £150. In other respects the expenditure has been about the same as last year.

With regard to the receipts, the Fund for General Purposes has improved by £860; arising partly from enlarged contributions by the Auxiliaries, and partly from the amount of legacies received. There has also been an increase of nearly £100 for translations. On the other hand, the receipts for the sale of the various publications issued by the Society have fallen off more than £150. Unless some increased efforts for their wider circulation are made by the constituency at large, this deficiency will become greater. If so, it will be a question how far the present style of these publications is to be kept up, and whether some extensive changes must not be made in this department. The total receipts for all purposes, including £359 2s. 6d. towards the debt, have been £19,776 13s. 1d.

It is therefore evident, after all the reductions that have been made, that nothing short of an income of £20,000 will suffice to maintain the Society in its present position. This even makes no provision for the support of the widows and orphans of those who have fallen in the field, and will scarcely meet the contingencies arising out of sickness, and the necessity of a return to England, when the broken health of missionaries absolutely requires such a change. Still less does it provide for the expense of sending out new missionaries to supply vacancies, or to help those who are oppressed beyond measure with their labours. If the income falls below this amount there will be either an increase of debt, or a further reduction in the number of your missionaries, both European and native, or the entire abandonment of one or more departments of the Mission. Your Committee are determined, as far as they can avoid it, that the debt shall not be

increased ; but to diminish the number of missionaries by recalling Europeans would be no saving for one year at least, while it would cripple, if not destroy the Mission where they laboured, and to abandon any field the Committee are reluctant. But one or the other of these alternatives must be adopted unless the churches are prepared for more enlarged and systematic efforts. Your Committee will wait for a decision with no small anxiety, and if they are compelled to give up stations where God has blessed the Mission they cannot be blamed.

The effect which the resolutions of the Committee in regard to reduction of expenditure has had on the minds of the missionaries, has been seen in their communications published in the Herald. These communications are distressing. Very many of the churches have sympathized deeply with their brethren who are toiling in the field. Most urgent have been the requests from various quarters not to proceed any further, and some have proved the reality of their sympathy by sending up increased contributions. India, Africa, Hayti, Trinidad, and the Bahamas, the East and the West, all loudly call for additional aid—a call rendered the more painfully interesting by the brightening prospects of the Mission in those fields ; and shall it be in vain ?

What then remains to the friends of the Society ? A more just appreciation of the claims which the love of Christ and the souls of men have upon them—a holy and fervent zeal in the cause of God—and everywhere throughout the whole denomination increased and systematic organization for the gathering into the treasury of the Lord, the gifts of his people. Let our associations when they meet consider the Mission as one part of their business. Let churches in various districts agree to unite in their anniversaries at the same time, so as to save expense in deputations. In many districts, deputations may occasionally be wholly spared, if the brethren residing in them would but take the matter into their own hands. While we hope there is a growing interest in the cause, a spirit of prayer springing up all around, there must yet be a more combined effort, more unity of action, more individual effort, more local zeal, less dependence on the executive, and more of a consciousness in pastors, deacons, and members of our churches, that the work is their own, and that each and all should engage in it ; and above all a simple but earnest reliance on God, who in his divine promises invites us to place entire trust in him, and who will, if we seek it in earnest prayer, pour out the spirit of wisdom and liberality on the churches at home, refresh and gladden the hearts of missionaries abroad, and abundantly bless their efforts in turning the perishing multitudes of the heathen from darkness to light.

MISSIONARY MOVEMENTS.

The last mail has brought several items of important intelligence, some of which will give much grief and anxiety to the friends of the Society. Our valued missionary brother, Mr. Denham, of Serampore, has been laid prostrate by disease, and hastily compelled to abandon his station for a time, to seek in Burmah renovated health. Mrs. ROBINSON, the wife of our brother J. ROBINSON, of Serampore, has departed to the home of the blessed. She died of the prevailing epidemic, March 10th, 1850, at the early age of twenty-nine years. Mr. DENHAM rose from his bed to preach her funeral sermon.

From the West Indies we learn that Mrs. CAPERN, with one child, has embarked for England, in the "Prince Albert" from New York, for the renovation of her health: while a terrific tornado at Nassau has reduced many of our brethren in Christ, with others, to great distress and poverty. The losses are estimated at £4480, towards which the local legislature has voted £700. Contributions are earnestly desired to meet, as far as possible, the sufferings of the poor.

In a letter from the Bay of Honduras, under date of April 3, 1850, Mr. KINGDON informs us that he and Mrs. KINGDON had embarked on board the brig "Masardis" for New York, on their way to England, which they hoped to reach about the end of May.

Mr. MAY, of Lucea, Jamaica, likewise writes, under date of March 30th, that he was about to embark, with Mrs. MAY, on board the "Elizabeth," bound for Bristol, and might be expected in England by the time this reaches the hands of our readers.

We earnestly commend these dear friends to the care and providence of God, and trust the cause of our Redeemer may nevertheless, in the midst of so much human weakness and mutability, still proceed.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to—

- Mr. Thomas Rose, Bedford, for a parcel of fancy articles, for *Rev. T. C. Page, Madras*;
- Miss Jacobson, for a parcel of the "Patriot" Newspaper;
- Mrs. W. W. Nash, for a parcel of "Evangelical Christendom," the "Gentleman's Magazine," &c.;
- Miss Square, Plymouth, for a box of clothing, for *Africa*;
- Rev. John Penny, Coleford, for a parcel of magazines, for *Rev. J. E. Henderson*;
- Mrs. Lambert, for a parcel of magazines;
- Mrs. Roberts, Cheltenham, for a box of books;
- Mrs. Turner, Coleford, for a box of magazines;
- Miss Lawrence, for a box of infant school materials, for *Rev. W. Dendy*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of March, 1850,—continued from page 324.

KENT,—continued.	£ s. d.		£ s. d.		£ s. d.
St. Peter's—		Cloughfold—		Manchester—	
Contributions	3 3 0	Contributions, for		Collection, Public	
Staplehurst—		Dove	2 1 0	Meeting, Union	
Contributions	7 5 1	Dover, near Wigan—		Chapel	33 17 5
Tenterden—		Sunday School, for		Contributions	191 13 6
Collection	3 1 9	Dove.....	0 15 0	Do., for <i>East</i>	
Contributions	3 8 3	Haydock—		<i>Indies</i>	20 0 0
Woolwich, Queen Street—		Evans, W., Esq.	3 0 0	Do., for <i>Africa</i> ...	5 0 0
Collections.....	16 18 2	Heywood—		Grosvenor Street—	
Contributions	3 13 9	Contributions, for		Collection	7 4 10
Do., Juvenile.....	2 1 0	Dove	0 10 0	Salford, Gt. George Street—	
Do., for <i>Dove</i>	0 2 6	Liverpool—		Collection	6 1 11
Proceeds of Lecture...	5 5 8	Friend, by Mrs. Lis-		Juvenile Society ...	7 16 9
		ter	2 0 0	Proceeds of Tea ...	7 15 1
Acknowledged before	6 10 0	Brakenhead	4 7 0	Unton Chapel—	
		Myrtle Street.....	22 3 2	Collection	84 1 3
	21 11 1	Pembroke Chapel—		Contributions (Juve-	
LANCASHIRE.		Contributions, for		nile included)...	30 0 0
Ashton under Lyne—		<i>Entally</i>	3 6 6	Do., for <i>Dove</i>	13 0 0
Contributions	21 16 4	Do., Sun. School	1 10 1	Do., Sun. School,	
		Do., do., for <i>Entally</i>	4 0 0	for <i>do</i>	3 4 4
				Do., do., for <i>Ent-</i>	
				<i>ally</i>	10 0 0

	£	s.	d.		£	s.	d.		£	s.	d.
York Street—				Shetley—				SOMERSETSHIRE.			
Collection	5	5	1	Collection	2	9	0	Bath—			
Do., Juvenile ...	5	0	1	Acknowledged before	65	6	6	Collections	15	2	1
Contributions, do...	2	2	5		36	0	0	Contributions	24	10	0
	432	2	8		29	6	6	Do., Juvenile	5	6	0
Acknowledged before	350	0	0					Do., for Africa	1	12	0
	82	2	8	Ford Forge—				Beckington—			
Preston—				Contributions, for				Sunday School, for			
Contributions	3	12	0	Africa	5	0	0	Dove	0	14	0
Do., for Africa	2	0	0	Hexham—				Creesh—			
Do., for Schools	1	1	0	Angus, Mr. W.	0	10	0	Collection	0	8	0
Rochdale—				Newcastle on Tyne—				Crewkerne—			
Kelsall, H., Esq., for				Contributions, by Miss				Collection	2	7	0
Jamaica Theological				I. Angus, for Dove	0	10	8	Contributions	0	11	8
Institution	50	0	0					Hatch—			
Wigan, 1st Church—				OXFORDSHIRE.				Collection	1	15	3
Collection	3	12	1	OXFORDSHIRE Auxiliary—				Contribution	1	0	0
Contributions	6	7	4	Abingdon—				Do., Sunday School,			
Do., for Dove	1	5	2	Collections	12	12	8	for Dove	0	7	6
Do., Sunday School	1	0	0	Contributions	19	19	1	Isle Abbot—			
				Do., for Dove	0	5	0	Collections, two years	3	17	0
LEICESTERSHIRE.				Do., for Debt	1	0	0	Montacute—			
Leicester, Charles Street—				Do., for Female				Collections, two years	5	6	7
Contributions, for				Schools, India..	4	10	6	Contributions, do.....	10	3	1
Dove	2	2	0	Do., Sun. School	0	13	3	Do., Sunday School,			
				Proceeds of Tea				do.....	0	11	1
LINCOLNSHIRE.				Meeting at Fy-				Street—			
Partney—				field	1	0	0	Contributions, for			
Contributions	0	10	6	Do., at Cothill ...	1	10	0	Dove	0	18	0
				Bloxham—				Do. for Translations	0	10	0
NORFOLK.				Collections (2 years)	1	13	10	Taunton—			
Diss—				Chadlington—				Collection	1	17	8
Contributions, for				Collection	3	17	0	Contributions	15	2	3
Dove	1	14	0	Chipping Norton—				Do., Sunday School,			
Lynn—				Collections	14	5	5	for Dove	0	12	6
Contributions, by a				Hock Norton—				Wellington—			
friend to Missions	3	17	0	Collections (2 years)	8	19	3	Collection, two years	11	13	2
Stepney Chapel—				Contributions, for				Contributions, do.....	11	1	4
Contributions, for				Dove	0	6	7	Yeovil—			
Dove	0	10	6	Lechlade—				Collection	4	10	8
Do., Sun. School,				Collection	0	15	3				
for do.....	1	11	6	Contributions	1	4	9	STAFFORDSHIRE.			
Neeton—				Oxford—				Burslem—			
Collection	1	19	5	Collections	19	11	9	Contributions, for			
Contributions	5	19	3	Contributions	27	11	7	Dove	0	6	0
				Do., for W. I.				Coseley, Darkhouse—			
NORTHAMPTONSHIRE.				Schools	5	0	0	Collections	3	19	5
Kettering—				Do., for E. I. do.	1	0	0	Contributions	10	1	1
Contributions	13	15	9	Do., for Dove	1	6	0				
Do., Sunday School	2	17	4	Rolright, Great—				Less expenses	14	0	6
Do., Independent				Collection	1	0	6		0	2	6
Congregation	1	0	0	Contributions, for							
Do., Broughton.....	0	11	2	Dove	0	10	0				
Milton—				Woodstock—				Hanley—			
Dent, Mrs., for India	5	0	0	Collection	2	5	0	Collection, &c.	10	15	0
				Contributions, for				Leek—			
				Dove	0	10	0	Contributions	3	3	0
NORTHUMBERLAND.					131	7	5	Tipton, Princes End,			
NORTH OF ENGLAND Auxiliary—				Acknowledged before	50	0	0	Zion Chapel—			
Broomley—								Collections	6	16	6
Collections	9	14	7					Contributions	6	12	6
Contributions	1	0	1					Do., for Dove.....	0	11	6
Do., for Dove.....	0	10	1								
Proceeds of Tea				Remitted less in error	81	7	5				
Meeting	2	17	9		0	10	0				
Darlington—					80	17	5				
Contributions	2	0	0					Less expenses	14	0	6
Newcastle on Tyne,									0	17	6
Tuthill Stairs—											
Collections (in part				SHROPSHIRE.							
of £18 5s.)	5	10	6	Oswestry—				Willenhall—			
Contributions	16	6	0	Collections	4	1	2	Collections	2	14	2
Do., Juvenile	1	14	6	Contributions	1	10	0	Contributions	4	9	8
Do., Sun. Schools,				Do., for Dove.....	0	10	0				
for Dove	1	1	0	Shifnal—				SUFFOLK.			
Shields, North—				Contributions, for				Bildestone—			
Collections	11	13	0	Dove	0	17	0	Sunday School	3	4	0
Contributions	7	1	0	Wellington—				Charsfield	1	13	0
Do., for Schools..	1	10	0	A Friend to Missions,				Earl Soham	1	3	11
Do., Sun. School	1	19	0	for Debt	2	0	0	Framsden—			
								Collection	1	12	6
								Contributions	2	18	8

	£	s.	d.
Ipswich—			
Stoke Green—			
Contributions	5	1	4
Turrott Green—			
Collection	5	10	0
Contributions	4	10	0
Rishanges.....	1	9	0
Sutton.....	0	10	3

SURREY.

Kingston—			
Collections.....	16	14	3
Contributions	5	11	0
Do., for School in India	0	10	0
Do., Sunday School, for do.....	7	15	9
Letherhead—			
Contributions, for Dove	0	12	6
Norwood, Upper—			
Coulton, Mr.....	1	0	0

SUSSEX.

Brighton—			
Collection, Public Meeting	13	0	0
Do., Bond Street ...	9	0	0
Contributions	14	9	11
Do., Sunday School	0	17	10
Burwash—			
Noakes, Mr. J. B	1	0	0
Hastings—			
Sunday School, for Dove	0	10	0
Lewes—			
Collection, &c., two thirds	15	19	3
Contributions	5	5	0
Uckfield—			
Collection	1	10	1
Contributions	0	18	7
	62	10	8
Acknowledged before	62	0	0
	10	10	8

WARWICKSHIRE.

Birmingham—			
Collection, Public Meeting	23	11	5
Bond Street—			
Collections.....	13	13	5
Contributions	14	9	2
Do., for Africa ...	0	10	0
Cannon Street—			
Collections.....	20	1	9
Do., Shirley St....	2	5	5
Do., King's Norton	1	8	6
Contributions	45	5	7
Do., for Dove.....	1	8	3
Do., for Africa ...	17	3	11
Do., Sun. Schools	9	4	0
Do., Bible Class	5	0	0
Circus Chapel—			
Collections.....	7	15	6
Contributions	2	1	0
Do., for Africa... ..	0	14	0
Grabam Street—			
Collections.....	15	16	4
Contributions	27	16	7
Do., for Translations.....	0	10	6
Do., Sun. Schools	3	10	7
Do., Friends at Ramsgate	3	3	10

	£	s.	d.
Henage Street—			
Collections.....	9	3	8
Contributions	7	11	0
Do., Sun. Schools and Juvenile Class, for Native Teacher, India	12	12	0
Cradley—			
Collections.....	1	8	2

	246	4	7
Acknowledged before	121	18	11
	124	5	8

Leamington—			
Collections.....	21	14	1
Do., Sunday School	1	16	0
Contributions	12	11	11
Do., for Dove.....	4	14	6
	40	16	6
Acknowledged before	27	9	3
	13	7	3

Rugby—			
Contributions	3	5	2
Do., Sunday School	0	10	10

WESTMORELAND.

Asby, Great—			
Contributions, for Dove	0	5	0
Crosby Garrett—			
Contributions, for Dove.....	0	15	0
Kendal—			
Contributions	38	8	0
Do., for Schools....	1	0	0
Raisbeck—			
Contributions, for Dove.....	0	10	0
Winton—			
Contributions, for Dove.....	0	10	0

WILTSHIRE.

Bratton—			
Collection	4	10	3
Contributions	13	8	2
Shrewton, Zion—			
Collection, &c.....	4	4	6
Trowbridge—			
Salter, S., Esq.....	50	0	0

WORCESTERSHIRE.

Bromsgrove—			
Collection	2	18	10
Contributions	6	4	0
Stourbridge—			
Contributions, Juvenile and Sunday School, for Dove ...	2	10	0

YORKSHIRE.

Asenby—			
Tetley, W., Esq.	2	0	0
Burlington—			
Collections.....	8	18	7
Contributions	1	14	6
Driffild	4	19	1
Hallfax—			
Contributions	0	7	0
Do., for India	1	0	0
Do., for Africa	1	10	0
Do., for Dove.....	0	10	6
Hodgson, John, Esq.	10	0	0

	£	s.	d.
Huddersfield and Lockwood—			
Contributions	2	1	0
Do., for Female Education	4	0	0

Hull—			
Collection, Public Meeting	14	1	0
Contributions	10	8	0

George Street—			
Collections.....	18	4	7
Do., Juvenile ...	1	8	6
Salthouse Lane—			
Collections and Juvenile	12	16	6
Contributions, for Dove	1	6	0
South Street—			
Collections.....	5	10	3
Contributions	2	19	0
Do., for Dove.....	0	10	0

Hunmanby—			
Collection	2	10	1
Contributions	6	1	8
Kilham—			
Collection	2	8	0

Leeds—			
Contributions, for Africa	8	0	0

Lockwood—			
Collection	3	10	0

Malton—			
Collection	0	14	7
Contributions	6	5	7

Rotherham, West Gate—			
Sunday School, for Dove.....	1	3	0

Salendine Nook—			
Sunday School, for Dove.....	3	3	2
Scarborough—			
Collections.....	28	16	2
Contributions	25	2	9
Do., for Dove.....	3	14	5
Do., Sunday School	0	11	0

Sheffield and Rotherham—			
Collection, Public Meeting, Port Mahon	7	11	5

Do., Communion ...	3	16	0
Contributions	4	3	0
Collections, Parnsley	2	16	2
Do., Port Mahon ...	8	8	0
Do., Rotherham ...	6	7	3
Do., Townhead St.	9	7	6
Ladies' Society, do....	10	7	6

	52	16	10
Acknowledged before	35	0	0
	17	16	10

Sutton in Craven—			
Green, Mr. John	1	1	0

Wakefield—			
Contributions, for Dove	1	1	8

NORTH WALES.

ANGLESEA—			
Bellan—			
Collection	1	1	2
Capel Newydd	0	9	0
Llauddeusant—			
Collection	0	14	6

Llanfachreth—			
Collection	2	4	6
Contributions	0	10	6

	2	15	0
Less expenses	0	5	0
	3	10	0

	£	s.	d.
Llangefni—			
Collection	2	8	6
Moriah—			
Collection	0	12	0
CARNARVONSHIRE—			
Bangor—			
Collection	6	7	0
Contributions	2	13	0
Capel y Beirdd	1	1	8
Carnarvon—			
Collection	6	9	3
Contributions	1	5	0
Garn	2	0	6
Llandudno—			
Collection	1	12	5
Contributions	3	2	9
Llanddulas—			
Collection	0	5	0
Llanellian—			
Collection	1	15	0
Llanllyfni	1	10	6
Llanwydden—			
Collection	0	9	0
Contribution	0	2	6
Pwllheli—			
Collection	2	0	0
Contributions	34	11	6
Trydyn Sion—			
Contributions	2	1	1
DENBIGHSHIRE—			
Bontnewydd—			
Collection	0	9	1
Contribution	0	2	6
Cefn Bychan—			
Contributions	5	14	8
Denbigh—			
Contributions	4	6	2
Glynceiriog—			
Collection	1	0	6
Glyndyfdwy—			
Collection	0	10	3
Contributions	1	19	11
Do., Sunday School	0	9	1
Llandrynog—			
Collection	0	1	5
Contributions	0	10	0
Llangollen—			
Collection	1	10	0
Contributions	6	12	1
Do., Sunday School	0	10	0
Do., for Dove.....	0	13	0
Llanefydd—			
Collection	0	10	6
Llanrwst—			
Collection	1	5	0
Contributions	2	15	0
Llansaintfraid—			
Collection	1	14	0
Llansilin—			
Collection	0	6	0
Contribution	1	0	0
Pandy'r-capel—			
Collection	2	1	3
Contributions	6	7	6
Penycae—			
Contributions, for Dove.....	0	10	0
Rbuthin—			
Collection.....	1	3	9
Contributions	1	14	9
	43	16	5
Less expenses and printing 3000 copies of the Welsh Report for all Wales.....	16	2	10
	27	13	7

	£	s.	d.
MONTGOMERYSHIRE—			
Newtown—			
Collection.....	9	7	0
Contributions	30	8	0
Do., Sunday School	0	10	9
Do., for Dove.....	2	3	3
	42	9	0
Less expenses	1	9	0
	41	0	0

SOUTH WALES.

	£	s.	d.
SOUTH WALES, by Rev. B. Price, on account			
	40	0	0
BRECKNOCKSHIRE—			
Brecon, Watgate—			
Collection	4	2	3
Contributions	0	13	0
Llangorse—			
Collection	0	10	6
Contributions	0	7	6
Sardis—			
Collection	0	5	6
Soar—			
Collection	0	17	7
Contributions	0	15	0
CARDIGANSHIRE—			
Cardigan—			
Collection	3	3	10
Contributions	2	5	0
CARMARTHENSHIRE—			
St. Clear's—			
Contributions	1	2	6
Do., for Dove.....	1	18	8
GLANORANSHIRE—			
Caerphilly—			
Collection	2	4	4
Contributions	0	15	0
Do., Sunday School	0	5	9
Cowbridge—			
Collection	2	17	3
Contributions, for Dove.....	0	8	6
Glyn Neath—			
Collection	1	10	9
Contributions	0	7	6
Hirwaen—			
Collection	5	2	6
Contributions	12	11	2
Do., for Dove.....	0	7	0
Neath—			
Bethany—			
Collection	1	12	6
Contributions	0	7	6
Tabernacle—			
Collection	1	0	0
Newbridge—			
Collection	1	18	10
Contributions	8	16	4
MONMOUTHSHIRE—			
Abercarn—			
Collection	0	10	7
Contributions	1	9	0
Bassaleg, Bethel—			
Collection	2	9	4
Contributions	2	16	1
Castletown—			
Collection	2	3	9
Contributions	4	7	1
Do., Sunday School	1	15	0
Chepstow—			
Contributions, for Dove	1	1	0

	£	s.	d.
Henllys—			
Collection, &c.	1	3	6
Llanhiddel—			
Collection, &c.	1	10	8
Contributions	1	10	0
Newport, Charles Street—			
Collection, &c.	0	8	4
Risca—			
Collection	1	7	8
Contributions	3	13	0
St. Bride's—			
Collection, &c.	1	14	0
St. Mellon's—			
Collection, &c.	2	8	6

	£	s.	d.
PENBROKESHIRE—			
Beulah—			
Collection	0	10	0
Blaenyswan and Bethesda—			
Collection.....	1	15	1
Contributions	10	14	2
Do., for Dove.....	0	4	0
Caersalem—			
Collection.....	0	11	3
Contributions	1	10	0
Cilfowyr—			
Collection	1	1	5
Contributions	6	10	9
Gerazim—			
Collection	0	14	1
Contributions	3	12	1
Haverfordwest—			
Collection (additional)	2	0	0
Jabez—			
Collection.....	1	5	0
Contributions	2	18	0
Middlemill—			
Collection.....	2	15	8
Contributions	16	13	0
Pembroke—			
Collection.....	3	8	6
Contributions, Sunday School	0	7	4
Penuel—			
Collection.....	1	0	0
Contributions	1	0	0
Penybryn—			
Collection	1	2	4

	£	s.	d.
RADNORSHIRE—			
Dolau—			
Collection	1	5	11
Contributions	0	14	10

SCOTLAND.

Aberchlder—			
Collection	5	0	0
Aberdeen—			
Collection—			
Correction Wynd... George Street	11	12	0
John Street	1	15	0
Contributions	9	8	8
Alford—			
Walker, Dr. James ...	1	0	0
Anstruther—			
Collection, United Presbyterian Chapel	4	9	0
Contributions	7	7	6
Do., for Dove.....	0	6	6
Arbroath—			
Collection, Independent Chapel	1	10	9
Banff—			
Collection, Independent Chapel	1	5	0
Berwick on Tweed—			
Collection	17	0	0
Contributions, for Dove	1	0	0
Do., Sunday School, for do.	2	7	6

£ s. d.		£ s. d.		£ s. d.	
Cupar—		Contributions, Sab-		Stirling—	
Collections.....	2 4 0	bath School, St. Rol-		Collection, Spittal St.	4 3 6
Contributions.....	6 4 4	lon, for <i>Patna Or-</i>		Do., North Free	8 0 0
Do., for <i>Dove</i>	1 8 0	<i>phan Refuge</i>	0 15 0	Do., South Free	1 14 10
Dundee—		Greenock—		Do., Bannockburn,	2 7 4
Collections, Meadow		Collections.....	3 6 6	Free Church.....	52 0 0
Side.....	7 0 0	Contributions.....	3 0 6		66 5 8
Do., Seagate.....	4 0 0	Huntley—		Less expenses....	0 8 6
Contribution.....	0 5 0	Collections, Independ-			65 17 2
Dunfermline—		ent Chapel and		Forbermory, Baptist	
Collection, 1st Church	6 1 3	Free Church.....	7 11 0	Church.....	3 12 2
Do., 2nd Church...	12 9 6	Inverury—			
Contribution.....	2 0 0	Collection.....	0 6 7		
Echt—		Irvine—			
Collection.....	0 10 0	Contributions.....	6 1 0		
Edinburgh—		Kemnay—			
Collection, Public		Collection.....	0 14 0		
Meeting.....	5 14 4	Burnet, A., Esq., for			
Contributions, by		<i>Africa</i>	28 19 5		
Mr. Stuart.....	1 2 0	Kirkaldy—			
Bristo Street—		Collection, Independ-			
Contributions.....	8 8 0	ent Chapel.....	4 0 6		
Elder Street—		Contributions.....	2 5 0		
Contributions, Ju-		Leith—			
venile.....	22 13 0	Contributions.....	0 12 6		
Minto House—		Paisley—			
Collection.....	2 7 6	Collection, George St.	2 0 0		
Tabernacle, Leith Walk		Do., Baptist Church	2 3 10		
Collection.....	20 0 0	Contributions.....	2 0 0		
Contributions.....	0 15 6	Perth—			
Waterloo Rooms—		Collections.....	10 11 4		
Contributions, Ju-		Contributions, for			
venile, for <i>Dove</i>	0 10 2	<i>Female Education</i>			
Do., Sabbath		<i>in India</i>	2 6 0		
School, for <i>do</i> ...	0 11 6	St. Andrews—			
Glasgow—		Stobie, Mr.....	1 0 0		
Collections.....	2 8 4	Saltcoats, Baptist Church	1 0 0		
Contributions.....	77 0 10				
Do., for <i>Translations</i>	12 0 0				
Do., for <i>Dove</i>	6 1 4				
Do., for <i>African</i>					
<i>Schools</i>	0 6 6				

IRELAND.

Abbeyleix—		Contributions.....	1 10 0
Do., for <i>Dove</i>			0 10 0
Belfast—		Hamilton, the Misses	1 0 0
Conlig—		M'Kee, Rev. W.....	0 10 6
Dublin—		Contributions.....	3 11 0

FOREIGN.

BAHAMAS—		Grand Cay, &c.....	36 3 10
Nassau.....			23 8 10
Out Islands.....			7 8 3

CEYLON—		Colombo.....	98 6 0
Matura.....			12 10 0
HONDURAS.....			5 5 8

Received during the month of April, 1850.

£ s. d.		£ s. d.		£ s. d.	
ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY.		Windmill Street, Hope Chapel.....	1 1 0	LONDON AND MIDDLESEX.	
Annual Meeting at Exeter Hall.....	110 5 4	Annual Subscriptions.		AUXILIARIES.	
Annual Sermon at Surrey Chapel.....	40 1 4	Gough, Mr. E.....	0 10 6	Bloomsbury Chapel—	
Do., at Bloomsbury Chapel.....	62 9 1	Sprigg, Miss, Walthamstow.....	0 10 0	Collection.....	11 1 10
Alie Street, Little.....	7 16 6	Donations.		Contributions.....	6 14 1
Austin Street, Providence Chapel.....	8 7 6	Boyce, the late Mr. Thos., the Executors of.....	100 0 0	Less expenses.....	17 13 11
Bloomsbury.....	106 17 9	Brunter, Miss, for <i>Debt</i>	10 0 0		17 13 5
Bow.....	8 2 6	Edmonstone, Geo., Esq., and Mrs. E.....	5 0 0	Chelsea—	
Chelsea, Paradise Chapel	4 7 6	Friend.....	1 0 0	Contributions, by Miss Vives, for <i>African Schools</i>	1 0 0
Church Street, Blackfriars.....	7 5 6	Friend, for <i>India</i>	1 0 0	Drayton, West—	
Deptford, Lower Road	3 0 0	Hiett, Mr. W., for <i>Debt</i>	5 0 0	Contributions.....	1 4 6
Drayton, West.....	3 5 11	Lambert, Mrs.....	1 0 0	Do., Sunday Schools.....	0 9 7
Eagle Street.....	9 14 10	Payne, Master, to buy a bible.....	0 1 0	Eagle Street—	
Hatcham.....	4 10 0	Williams, Thomas, Esq., Cowley.....	10 0 0	Bailey, Miss.....	0 10 0
Honrietta Street.....	8 2 2	Servant of ditto.....	0 6 0	Henrietta Street—	
Islington Green.....	10 0 4	Zion's Trumpet, Editor of.....	1 1 0	Sunday School, for <i>Dove</i>	1 0 0
Islington, 2nd Church	4 1 0	Legacy.		Higlighte—	
Keppel Street.....	5 0 4	Payne, Mrs., late of Walworth.....	100 0 0	Contributions, Juvenile.....	2 12 6
Poplar, Cotton Street...	6 0 0			Hoxton, Buttesland St.	3 1 10
Prescot Street, Little	10 0 2			Islington Green—	
Shouldham Street, on account.....	3 0 0			Sunday School, for <i>Dove</i>	2 19 2
Tottenham.....	12 11 0			Prescot Street, Little—	
Unicorn Yard.....	3 13 10			Contributions.....	23 0 0
Vernon Chapel.....	5 5 8			Vernon Chapel—	
Waterloo Road.....	6 5 4			Proceeds of Lecture...	3 15 1
				Clarke, Rev. O... A.S.	1 1 0

£ s. d.				£ s. d.				£ s. d.	
Walworth, Lion Street—		Melbourn—		Braintree, on account...	22	0	0		
Female Society.....	26 0 0	Contributions	5 2 0	Burnham—					
BEDFORDSHIRE.			Wisbeach—	Sunday School	0	2	0		
Bedford, Bunyan Meeting—		Dawbarn, T., Esq., A.S.	0 10 0	Karl's Colne—					
Contributions, moiety	23 15 3	CORNWALL.			Collection	4	1	10	
Toddington—		Launceston—		Contributions	5	13	10		
Contributions, for		Contributions, for		Romford—					
Dove.....	1 4 6	Dove	1 16 2	Collection	2	18	7		
BERKSHIRE.			Pattison, J. R., Esq.,	HAMPSHIRE.					
Reading—		A S.....	1 1 0	Basingstoke—					
Collections.....	19 15 4	Penzance	4 19 9	Dusautoy, Miss.....	0	10	0		
Do., for Africa.....	3 11 0	Redruth—		HERTFORDSHIRE.					
Do., Juvenile.....	22 19 9	Anon	1 8 0	Triag—					
Do., Sunday School	3 0 0	DEVONSHIRE.			Olney, D., Esq.....	5	0	0	
Do., do., for Dove...	2 18 0	Honiton—		KENT.					
Henley—		Collection (part)	1 7 10	Crayford—					
Contributions	7 7 0	Contributions	4 19 9	Collection	4	10	6		
	72 16 7	Prescott—		Contributions	3	13	2		
Acknowledged in last		Collection	1 2 6	Gravesend—					
year's account	44 0 7	DORSETSHIRE.			Collection	12	11	2	
	28 16 0	Wimborne—		Contributions	1	1	2		
BUCKINGHAMSHIRE.			Contributions, for	Mecham, Mr. S.....	1	0	0		
Amersham—		Dove	0 15 9	Smarden—					
Contributions, for		DURHAM.			Syckelmoore, Rev. W.	0	10	6	
Dove	0 12 0	Monkwearmouth Shore,		LANCASHIRE.					
Brickhill, Great—		Barclay Street—		Manchester, York Street—					
Sunday School, for		Collections.....	3 9 7	Sunday School, for					
Schools in India ...	2 0 0	Contributions, for		Dove	1	2	8		
Weston Turville—		Dove	0 7 5	Further particulars of Contributions are unavoidably postponed until next month.					
Contributions	2 0 0	ESSEX.							
Do., for Dove	1 0 0	A Lady, by the Rev.							
CAMBRIDGESHIRE.			Eustace Carey	5	0	0			
Cambridge—									
Contributions	4 1 0								
Do., for Dove.....	2 11 9								

The Rev. John Clark, of Brown's Town, Jamaica, requests us to correct an error in the contribution list of the Herald for March. The amount acknowledged from Joseph Sturge, Esq., of Birmingham, should have stood thus:—

	£ s. d.
For Brown's Town Schools.....	10 0 0
Mr. Tinson's School	5 0 0
Mr. Dendy's Schools	5 0 0
Mr. Dexter's Schools	5 0 0
Mr. James Hume's Schools	5 0 0
Mr. Hand's Schools	5 0 0
	35 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, by 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 CALOUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

THE MISSIONARY HERALD.



PITCH LAKE, TRINIDAD.

W. H. W. H. W. H.

TRINIDAD.

THE PITCH LAKE.

Among the most singular natural phenomena of the island of Trinidad, where our brethren LAW and COWEN labour, is the lake Brea, or Pitch Lake. It is an area of about 150 acres on the north-west side of the island, and thirty miles from Port of Spain. It is thus described by a recent traveller:—

Imagine a black surface—a dreary, desolate black—spread out to the length of nearly half a mile, by an eighth in width—slightly varied by many fissures—some of them but a step across, some just too wide to jump (as I found by trying)—a few of these fissures filled with short shrubbery, but most of them mere ponds of water—of water clear as the mountain spring; and then imagine the whole bordered by a thick growth of trees, and the graceful bending bamboo, and this whole border thickly hanging with a profusion and variety of beautiful flowers—I know not the spot elsewhere where the eye can rest on such a profusion of flowers at a glance—and this may possibly convey some general idea of the peculiarity of a general view. For a closer inspection of the central part of the lake I was obliged to repeat my visit the next morning, securing the services of a negro to carry a plank to bridge the unjumpable fissures.

I then found spots where the surface of the pitch would gradually sink beneath my feet, so that in a few moments I stood in a cavity ankle deep. In other places it seemed to be boiling below; for the surface around me was bubbling and simmering like that of a pot over the fire, while the gas thus disengaged was very strong. Though the surface of the lake is generally too hard to receive a foot-print—just hard enough to cut readily with an axe—there are places where the pitch oozes out in nearly a liquid form, so that one may dip it with a spoon. Some of the

water fissures are quite deep, afford good bathing, and are tolerably well stocked with fish.

Near the lake I found a coloured man engaged in boiling the pitch in several large boilers. A part of this he sells after boiling, in a pure state, and to the rest he adds a portion of lime, when it is shipped as mastic. He says he has cut from the lake a great many hundreds of tons, but he never penetrates more than ten or twelve inches below the surface, and the hole is always filled again within two days after the cutting. The supply is doubtless inexhaustible. But the pitch is not confined to the spot I have endeavoured to describe. There are masses of it extending miles inland, and at several points it extends to the sea beach. At the last place it is cut out in large quantities to ship to this city and some of the islands to use in building, and in flagging the streets. It is used by the steamers, being largely mixed with coal for fuel, and is recently coming into use in the manufacture of petroleum. But wherever these cuttings are made—on the lake, inland, or on the beach—the quantity is almost immediately made good, and in some places gradually increases. The neighbourhood is in motion, very slow to be sure, yet there is, as it were, a growing up of the surface in spots, so that the houses in La Brea are found now and then to have a side or an end raised a few inches above its opposite.

INDIA.

CALCUTTA.

In a brief note, under date of May 3, 1850, our brother WENGER in the following words gives us the highly important information of the establishment of religious liberty in India.

I write just a line to call your attention to the act passed on the 11th April by the Governor-General in council, of which the following is a copy. I omit the preamble.

“So much of any law or usage now in force within the territories subject to the government of the East India Company, as inflicts on any person forfeiture of rights or property, or may be held in any way to impair or affect any right of inheritance, by reason of his or her renouncing, or having been excluded from, the communion of any

religion, or being deprived of caste, shall cease to be enforced as law in the courts of the East India Company, and in the courts established by royal charter within the said territories."

This is a noble act, just of the right stamp. I trust our friends in England will not fail to give glory to God for it.

It is one of the many proofs we have that our government here is really desirous of doing what is right. It looks sharp after its revenue, but with this exception it does really

seek the good of the people; and among the judges, magistrates, and collectors whom it employs, there is probably a larger proportion of pious men than in any other body of official persons in any part of the world. The great defect is the small number of European government officers: one judge, one magistrate, and one collector for say every 600,000 souls, in some districts for nearly a million, is the ordinary proportion in the interior. The people are oppressed by the native underlings.

As may be supposed, this measure of justice awakens the wrath of the rigid and bigoted Hindoo, and the natives are not slow to perceive the fatal effect it may have on the duration of their creed. The *Bengal Recorder*, a paper edited by a well-educated native in Calcutta, says, "The die is cast, and all is over. Such a blow has been struck at the stupendous structure of the Hindoo faith," as neither Mahmood of Ghuznie, nor any of his persecuting and iconoclast successors, nor Tippoo Sultan inflicted on it. Some of the votaries of Vishnu even go so far as to propose to petition the imperial legislature against the act, as if the power of persecution being removed, the main support of Hindooism was swept away.

Another act, called the Apprenticing Act, is also likely to have an important bearing on the welfare of the native Christians, who have for a long time been oppressed by peculiar disadvantages, which this act will remove. When called by God's grace from the midst of their idolatrous countrymen, they are in a great measure constrained to depend upon artificial sources of subsistence. "No native workmen," says the editor of the *Friend of India*, "will teach them a trade, and no native Baboo will willingly employ them. They will now, however, be able to apprentice themselves to Europeans, and thus obtain a knowledge of mechanics, which will place them in a superior position. They will be brought into direct rivalry, on fair terms, with other native classes, and we shall soon see that their superior regularity, and more than average honesty, will place them on high vantage ground."

Thus the proceedings of the government of India concur with the evangelizing labours of our missionary brethren to prepare the way for the future triumphs of the cross.

Notices of several recent baptisms at various mission stations have reached us. At Circular Road, one young female was baptized into Christ on the 7th April. At Colingah, on the same day, our native missionary brother, Shujaat Ali, immersed a young East Indian. At Narsikdachoke, on the 21st, Mr. LEWIS had the pleasure of baptizing, on a confession of faith, three Bengali converts. Mr. WILLIAMS has also baptized one native female at Agra, and Mr. SMITH three at Chitaura: two of the number were formerly wards of the Orphan Refuge at Patna.

It will give our readers unfeigned pleasure, and excite their gratitude to God, to learn that our brother, Mr. DENHAM, has returned from Maulmain much improved in health. "In his case," says Mr. THOMAS, "God has heard prayer, and been very gracious."

On the other hand, our brother THOMAS has been most sorely tried by the decease of one of his children, a daughter in her twenty-first year, his constant companion for many years when going to preach or attend prayer-meetings at Lal Bazar. She was seated with her beloved parents at breakfast in the morn-

ing; but in the evening was a corpse. So rapid and fatal is disease in the sultry clime of Bengal. Though she had not made a public profession of the name of Christ, yet are the hearts of our beloved brother and his partner cheered with the confident hope of her entrance into the glory of the Lord; for by many manifest tokens was it apparent that she loved the Saviour whom it was her delight to hear proclaimed by her now sorrowing father. "My heavenly Father," says Mr. THOMAS, "has mingled a cup, and given it me to drink: may He graciously watch and control the effects, and make the result abundant to his glory!"

MONGHIR.

Mr. LAWRENCE, writing from Monghir on the 29th April, gives us an interesting account of some recent additions to the church under his care. With the exception of Mrs. LAWRENCE, the mission families have been preserved in "pretty good health." Mr. LAWRENCE writes:—

Baptisms.

I am happy to inform you that on the 4th of this month six of those who have been waiting for some months were publicly baptized, having testified before the church their repentance towards God and faith in the Lord Jesus Christ. One of the six is a lady who was brought up in the Roman catholic faith, and who continued in that communion, although she did not strictly conform herself to its tenets, until about a year ago, when she became fully convinced that Romanism is unscriptural, false, and delusive, and therefore renounced it. She was a stranger to the gospel plan of salvation, and to her own heart, until about three years ago, when, being on a visit at Monghir, she attended with her relatives at our chapel, and heard a discourse which was the means of awakening her attention to the necessity of being born again. On another visit to this place, about a year ago, her mind became so greatly exercised that she could find no rest until she had proposed herself to us as a candidate for baptism. We advised her to wait for some months longer, and if she still continued in the same mind, we informed her that we should then be happy to hear from her again. This was a trial to her, but we hope that it has been beneficial, and we are more fully satisfied of her being a sincere

and humble believer in the Lord Jesus Christ. She fears that she will be compelled to reside where she will not have Christian society, or the ministry of the word; and this is a great grief to her; but it is her consolation to know that the Almighty Saviour, to whose service she has devoted herself, is not confined to places or means—his grace is every where all-sufficient.

Many pious people are so situated in this country that they but rarely have access to the public means of grace, and seldom see truly Christian friends. Hence they have to stand alone, amidst many privations and trials. Such Christian friends need the sympathy and prayers of the Lord's people.

The other five who were baptized are natives, who have been brought to a knowledge of themselves, and of Christ as the Saviour, we hope, in Monghir. All have been kept waiting for many months, and we are pleased to see that during their probation their knowledge and experience have been improving. We trust that they will be consistent and honourable members of our Christian community. We are not without hopes of three or four more persons, who are very earnestly seeking admittance into the church. May we be so directed by the Holy Spirit, that we may admit none who will not be accepted by the Lord in the day when He shall try every man's work of what sort it is!

It will, we are sure, give our readers much pleasure to peruse the following translation by Mr. LAWRENCE of the journal kept by our young native brother Sudeen, while on a journey undertaken by Nainsukh and himself to Baijnath at the beginning of the year. It is an interesting example of the mode in which our native brethren seek to convey to their idolatrous countrymen the knowledge of the gospel of Christ.

The journal of Nainsukh and Sudeen, containing some particulars of their visit to the mela at Baijnath, a celebrated resort of pilgrims from all parts of India, distant from Monghir about seventy miles to the south-east.

The Sacrifice.

January 14th, 1850. We left Monghir about two P.M., and arrived at Nau Ghari, where we pitched our tent for the night. On the 15th, early in the morning, we went into the village, and preached to the people. They appeared to listen with much pleasure, and no one opposed us. After taking our meal at noon, we took down our tent, and proceeded on our journey. In the road we met with many pilgrims, and as we were walking together, we had much conversation. On our arrival at Maha-devar a strange sight presented itself. What should we see but a great crowd of people assembled under a tree, instruments of music were being played, preparations for some kind of worship were in progress, and a man stood with a fine he-goat (intended for sacrifice). We went into their midst, and speaking to them in a tone of reproof, inquired, what are you about? At the same time four chokidars (watchmen), who were standing near, cried out, "listen to the Company's order." Immediately all were silent, and then we began to speak to them on the greatness of the sin they were committing. I (Nainsukh) was about to put my foot on the pindee (a lump of earth used in the ceremony), but one of the chokidars laid hold of my hand to prevent me. I continued speaking to them for some time, when the man who was the principal person concerned in the ceremony recognized me, for I had held a long conversation with him on a former occasion, and he immediately told the musicians to play their instruments, who made so great a noise that speaking was useless, we therefore left them. In the evening we came to Kalryanpur, and put up our tent.

The Journey.

Wednesday, 16th. In the morning we went into the village; the people appeared very pleased to see us, and listened to our preaching with evident good feeling. While we were speaking a person of some importance sent for us. We went to his house, and found him very willing to hear the word. After leaving him we went to another place, and preached for some time. We then went to our tent, and took some refreshment, after which we again went into the bazar, and continued speaking with the people until evening.

Thursday, 17th. Very early in the morning we left the above place, and while proceeding along the road we found many people with whom we had much conversation. Some of them listened with great attention; A Mohammedan fakir (beggar) promised to visit us in Monghir.

Friday, 18th. We again proceeded on our way, conversing with our fellow travellers as we went along, and arrived at Bhagulpore

about eight A.M. We pitched our tent in a grove.

Saturday, 19th. We went in the morning to call on the collector, and found the late collector of Monghir also here. Both these gentlemen admitted us to an interview, and received us very kindly. They desired us to come again at one, P.M., to-morrow. After taking our dinner we went to the Sipah-Lines (quarters for native soldiers), and found Mahes at home. We were glad to find that he reads the scriptures, and converses with others about them, on the great truths therein contained. Some had asked him for our books, and he had promised to procure some from us when we should come to Bhagulpore, and to keep them in reserve for distribution, as occasion might offer. His conversation with us was excellent. In the evening we went into the bazar, and conversed with the shopkeepers.

Mahes.

Lord's day, 20th. We went to the collector's according to appointment, and both the collectors went with us to the chaplain's house. The chaplain called together all his servants, and I (Nainsukh) explained a portion of scripture and prayed with them all. Afterwards we accompanied the collector again to his house, who very kindly offered to provide me with any thing I might be in need of. Taking leave of these gentlemen, we returned to our tent, and on arriving there what should we see but Mahes and a congregation of more than thirty persons sitting near our tent, waiting for us. This was delightful. We sang a hymn, and had some preaching, after which we had a long conversation with Mahes; and it really appears to us that he has made great advances in the knowledge of religion. He conversed not only with us, but with other people also in our presence, in a most excellent manner. He is no longer the Mahes he used to be. He is a hopeful character. [Mahes is a hill-man, the master of a school of hill-boys at Bhagulpore; he appears to have profited by our late dear brother Hurter's ministrations.]

Monday, 21st. To-day we were prevented from doing any work by an accident, through which one of our boxes was broken, and our gari (cart) was injured: we had to repair them.

Tuesday, 22nd. We left Bhagulpore, and after proceeding about two kos, our gari was overturned. Sudeen received a severe bruise, and a boy who was with us had a very narrow escape with his life. The gari fell over him, but by the Lord's mercy we got him out without injury. We managed to put our things in order, and again proceeded on our way, thankful that no more serious injury had been sustained.

To be continued in our next.

CEYLON.

Our esteemed brother, Mr. ALLEN, has forwarded us, under date of May 9th, the following particulars and tabular statement of the schools in the Colombo district. As these will be interesting to the young friends who have so zealously taken some of them under their care, we gladly insert them here.

SCHOOLS IN CONNEXION WITH COLOMBO DISTRICT, 1850.

Name of Place.	Station to which School belongs.	Boys.	Girls.	No. in Attendance.	
The Pettah ..	Colombo	1	...	20	Boarding school. Sabbath school, Native.
Matwal	Do. ....	...	1	20
Grand Pass ...	Do.	1	...	44	Supported by local contributions.
Demettagoda...	Do.	1	...	40	
Matakooly.....	Do.	1	...	30	
Byamville	Byamville	1	...	24	
Kalunalgoda ..	Do.	1	...	25	Supported by local contributions.
Yakkuduwa ...	Do.	1	...	20	
Toduwagoda ...	Do.	1	...	41	
Cosrupuya	Do.	1	...	33	
Dolupitiya	Do.	1	...	40	
Kottigahawatte	Kottigahawatte	1	...	26		New Park Street.
Gototoowa	Do.	1	...	24	
Kalanimulle ..	Do.	1	...	27	Sab. school, Probert's, Bristol. Melksham.
Mahabootgama	Do.	1	...	33	
Ambitele	Do.	1	...	35	
Biagama	Do.	1	...	27	Local contributions.
Dalgama	Do.	1	...	15	
Walgama	Walgama	1	...	25	Local contributions.
Welliswise	Hendella	1	...	50	
Gonawella	Gonawella	1	...	35	Local contributions. Ditto.
Kalany	Do.	1	...	25	
Potteville	Do.	1	...	20	
Hanwella	Hanwella	1	...	35	

From the above you will see where our schools are situated, and how they are attended. The character of the schools will be best given, perhaps, by saying that they are in point of fact so many sabbath schools — what sabbath schools are in England. Here they are taught six days in the week instead of one; that is all the real difference that obtains. I speak, of course, of the schools named, all of which I have visited within the last three months, with the exception of two, to which I should have gone this very week, but the awful weather we have had has compelled me to stay at home sorely against my will.

The storms we have almost every day just now are appalling, the house almost reels under the incessant rolling and crashing of the thunder.

These schools are for the most part, as far as I have seen and can judge, about equal to good sabbath schools in England. Considerable pains have been taken with the masters, who are in most instances church members,

though I believe there are two or three instances in which they are only nominally Christians. They have been drilled into a method by which, if pursued, the children who attend cannot fail to learn and acquire a good knowledge of the bible, which is the class-book. Beyond learning to write, no other than religious instruction is imparted.

There will be some difference in the attainments of the children; much indeed will depend on the master, and a good deal on the native pastor, whose business it is to visit and inspect these schools periodically. But on the whole, with one or two exceptions, they are worth the money that is spent, and the pains that are taken with them. In most of them there are some in the bible-classes who can answer intelligently and readily to the questions put to them after a portion has been read. The scripture catechisms used compel them to search the scriptures, and I have met with many instances in which the children knew as much or more as any similar class in England. Of course

they have greatly the advantage of adults who cannot read. Hence in many instances they really know more of the bible than do the members of the churches. All our hope

concerning them is, that such instruction may be sanctified. At all events, it is one of the best ways of dislodging error.

With respect to more directly missionary operations, Mr. ALLEN writes:—

Good doing.

Some little success has attended the preaching of the truth here. A few have put on Christ. Others are waiting amongst the natives, and hope at length is about to be realized in connexion with the English congregation. There has been a noise amongst the bones for some time; some have started up, flesh and sinews have come upon them, and, best of all, there is life.

You will hear next time, probably, of the waters having been stirred there.

There is seldom any good doing and making its appearance, but the enemy starts up, and begins his noise. I have lately been the subject of newspaper writing. The enemy, in the form of some sciolist of the establishment, has undertaken to demonstrate to the world that the missionary has no right to lift up his voice for the Redeemer in the city, but that it is his duty to move on from the spot where Christianity exists, and give place to the pastor, i. e., the state-paid chaplain of Colombo. Strange threats have been held out towards such as they deem them who venture to take a seat in a mission chapel, but I have so much to do of that which I love, that I can scarcely afford time to smile at them. I long to see the day that is, I hope, rapidly rising on dear Old England, when that unhallowed connexion shall be among the things that were, and

then what will become of some of these specially called ones?

Is help coming?

Will next mail bring tidings of good to Ceylon? Has any one offered himself for Ceylon? Have God's people supplied the funds to send somebody? I cannot think but there are men, if the cry be raised. Colleges and churches thickly strewing the land, are there none within their walls that have the heart to say, "Here am I, send me." What is it that keeps them back? England wants them not half so badly as the world that lies in wickedness, and is sitting as it were in darkness and the shadow of death, waiting for some one to call her forth to light and life. Why will they not come? Are they afraid of difficulties, hostile climate, death-dealing influences as they exist? Count they their lives dear when Jesus calls to the high places of the field? What if the work and the difficulties, and the trials, and the dangers be great; the reward is greater than all. God is here, and that is quite enough; and every thing here, save man, is good. Why do they not come and help to make even man good? Help is needed, and if God has given to any a tolerable constitution and a heart full of love for souls, here such an one may find a field in which he can glorify God.

WEST INDIES.

HAITI.

The information communicated by Mr. WEBLEY since our last reference in the *Herald* is of an interesting and encouraging kind. In the month of January our brother visited Port au Prince, where a missionary meeting was held of a most gratifying character in conjunction with the American baptist brethren. It was the first ever held in Haiti. The chair was taken by an American converted negro, and the chapel filled to overflowing. The French meeting of the next evening was equally crowded. In the following extract from a letter dated March 6th, our brother gives an account of some recent baptisms, and urges the need he feels for a chapel to accommodate his native congregation.

Baptisms.

Since I last wrote to you we have had also the satisfaction of adding two Haitian converts by baptism to the fellowship of the church.

One is a middle aged, unmarried female, who dates her first religious impressions to the study of the bible I gave her. Shortly after receiving it she gave herself closely to reading its precious truths. The result of which was

that God opened her eyes to see her guilt and danger, and her heart to embrace the Saviour her bible revealed. She therefore soon abandoned her Sunday trading, attended the preaching of the word, and applied for baptism. She is now a consistent member of our little church. This is about the sixth case of conversion that has occurred here and elsewhere, directly and indirectly through the distribution of the grant of scriptures the Bible Society has placed at my disposal.

The other person baptized with her is a lad of fourteen, another and the fourth or fifth of our first fruits from the school. His mother is the first person I baptized in Haiti, and I need not tell you how much she rejoices to see her son walking in the truth. You too will learn with pleasure that he has considerable intelligence and ability, that there is every probability of his becoming sufficiently proficient in religious and secular knowledge to be ultimately of great service to the mission, and that he bids fair to be an ornament to the church. These two converts were baptized on the 26th of February, in the bay near "Liverpool Cottage" (the name we have given to our little country cot), and were received into the church, which now numbers nineteen, on the third of March.

Prospects.

The mission generally now wears an encouraging aspect. Besides these last two converts, we have two others of long standing who I trust will ere long be baptized, but who up to the present time have been prevented from being so, one by her mother, the other by her husband. Several others, too, seem on the threshold of the kingdom, and will, we trust, soon enter in. Our congregations also are looking up, and though they are not so numerous attended as they once were, yet we hope, from their present pleasing aspect, that we have not laboured in vain amongst this people.

New chapel.

A word about our chapel, which I will thank you to insert in the *Herald*. I have just sent home, by private ship, about an hundred and fifty printed circulars and letters, which have cost me a vast amount of valuable time to write, addressed, some to private friends, and some to baptist churches. I have had recourse to this step as the last to which I could resort for the purpose of raising the necessary funds for building our chapel. I cannot, therefore, but sincerely and confidently hope that though at present they have a vast number of claims upon their liberality, they will nevertheless kindly and generously contribute to our fund. I have already in hand about £60, besides £17 you still hold (£10 from Mr. Oughton, £5 from Mr. Clark of Brown's Town, and £2 which

Mr. Beal will pay you as a contribution from Miss Harris), and nearly £25 I have succeeded in collecting here this year. I have begged here recently from merchants and shopkeepers, from private individuals—rich and poor, *catholics* and protestants—and to my astonishment, one and all are so interested in the building of the chapel, that I have collected amongst them nearly 1500 Haitien dollars, or, as I have just stated, nearly £25 English money. One of our members, too, has given 1000 Haitien dollars, whilst I have promised myself to forego from this year's salary the same amount. We give these 2000 dollars for the purchase of a piece of land, for which we are negotiating, and which before this reaches you will in all probability be bought. Another person also has given, from a small property recently left her, £30 for an instrument to put in the chapel, which, as the people here are literally charmed by music, will prove, we think, a very successful, and certainly a very legitimate means of drawing them to the house of God. We have, therefore, personally, in the church and in the town, done our very utmost, and cannot subscribe more liberally to this long looked for and long cherished object than we have already done. We still lack, however, about £300, and for this our eyes now anxiously and involuntarily turn towards the beloved friends of the land that has given us birth, and we most fervently pray them in Christ's name to help us in this dilemma.

Its necessity.

At present we are without a chapel, and being so we are working in chains, are progressing slowly with our work of mercy, and are labouring in vain in attempting to draw to our preaching a vast portion of the town's inhabitants, principally, if not wholly, on account of the prejudice they have against worship conducted in a private house. And should we not now succeed in getting a chapel after the strenuous efforts we have for this last three years made, we shall become a laughing-stock and a by-word amongst this people; shall appear to them to have wished to make them the dupes of our deceit, by having extracted money from their pockets for an object which they will say we knew beforehand we should not be able to accomplish; shall still keep from the means of grace those who will not worship with us in a room, who, however, as they have contributed towards a chapel, would in all probability attend it were one erected, and shall almost annihilate the good we have for years been attempting to do. Nor are these mere imaginary results, which might be supposed would follow the non-erection of a chapel here. They are results that have already occurred in the painful experience of our Wesleyan brethren at Port

at Prince, Au Cap, and at Jeremie, who found it impossible even to secure a congregation at these stations until they had built chapels in each of them. The happy results that have followed the erection of chapels at these stations by these brethren are already before you and before the world. I need not therefore here refer to them. Suffice it to say, that we have every reason to believe that, with the divine blessing, the same success would attend the building of a house for God here. Many of our dear friends at home have given to the mission in cases of emergency £100, £500, and even £1000. We are fully persuaded too that this portion of the mission field still lives in the affections of their hearts, [and we cannot think that they will now withhold from us the small sum of £300; that they will see us give our lives and our all to an object which is as dear to their hearts as it is to ours; that they will allow us to become subject to privation and want by giving ourselves even beyond our means to this object, and not *willingly*

give us the *small* portion of their abundance which we most humbly and most anxiously solicit from them. Tell our beloved friends, my dear brother, that afflicted and benighted Haiti stretches forth her hands and her expectations to Britain—that she regards England as the envy of the world for her wealth, and that she fondly indulges the hope that British Christians will never forget that their unbounded riches have been given them to bless and save a world that perishes as it asks relief. I have sometimes told our dear people here not to look for too much from my kindred at home, because a multitude of urgent claims are perpetually pressing upon them, and they have told me, almost with tears in their eyes, “No, but our British brethren *will* help us; your letters will move their hearts to give, and the desire of our hearts will be accomplished.” Indeed, I assure you that so deeply interested are they now become in the erection of a chapel, that should we not succeed in getting one, their hearts would almost break.

We trust that the earnest wishes of our brother and his flock may speedily be realized. It will give us sincere pleasure to be the means of aiding them by the transmission of any funds our readers may supply.

JAMAICA, CALABAR.

Our treasurer, S. M. Peto, Esq., has favoured us with the following important communication from our esteemed brother, Mr. Tinson, on the training of a native ministry for Jamaica. It is with great pleasure, and also at Mr. Tinson's request, we here give it insertion.

MY DEAR SIR,—

The subject on which I am about to write has excited much interest, and is one on which various sentiments have prevailed, and probably still prevail. I also would show my opinion: and in answer to the question, Is it possible, or probable, that efficient native preachers can be raised up in Jamaica to carry on the work of the ministry when the European teachers are removed? I unhesitatingly answer, Yes; it is not only possible, and probable, but certain, if proper attention and encouragement be given to the undertaking. Think not because I have thus plunged “in medias res,” that I am going to treat the subject in an off-hand or careless manner. What I have to offer is the result of close, long-continued thought, observation, and experience. I am not going to theorize. For theories I care little or nothing until they have been tested by experiment. To establish my assertion, I shall deal with facts—not those recorded in past history, but with tangible, living realities; and such

“Facts are chiefs that winna ding,
And downa be disputed.”

The subject is confessedly one of importance, viewed in connexion with missionary operations, and I am not ignorant that it has often formed a serious element in the discussion of missionary questions—that it is a subject on which much grave and prayerful deliberation has been bestowed, yet little hitherto has been effected.

I am not aware of any mission field that has been opened, and brought under culture by Europeans, the cultivation of which has been taken up and successfully carried on by a native ministry. There may be such cases, but if so, they are the exceptions, and not the rule; and why is this? It surely is not in accordance with the genius of Christianity, the design of its Author, or the aim of missionary societies. The religion of the bible, like all the productions of Deity, has its seed in itself, and is destined to fill the earth with its fruitfulness, by the diffusion of its principles, through the agency of its recipients. An opinion seemed once to prevail, that native agency, though viewed as highly important in a subordinate capacity, could not

be safely or advantageously trusted to go alone. I am not concerned to trouble myself about a notion that facts are annihilating. There was a time in Jamaica, since my acquaintance with it, when the black or coloured man was effectually excluded from any participation in public affairs. That such a state of things must of necessity have produced an unhealthy, morbid condition of society, no one can require to be told. Society consisted of two extremes; every white man that wore shoes and stockings assumed to be a gentleman, and was dubbed an esquire, while all others, whether coloured or black, educated or not, were viewed as the "dirty feet of the body politic," to carry without a murmur the burdens imposed upon them. But that time has past; the world moves on, and we must move with it, or be dragged after it.

In the tone of public feeling, and the removal of prejudice, a marvellous change has taken place. This change is progressing, I hope healthily, and the wonder is, not at the slowness of its progress, but at the rapidity of its advancement. And should any person now talk of incapacity on the ground of colour merely, he would not only expose himself to merited rebuke, but evince a lamentable ignorance of the present state of society. If men can rise to distinction as merchants, lawyers, and statesmen, why not as preachers of the gospel? Surely if there be capacity for receiving such an education as will fit for some of the most important and responsible situations in civil and political life, of which we have ample proof at this moment in Jamaica, what should hinder men of the same race and clime, when converted to God, becoming intelligent and efficient preachers of the gospel? It may be said, that in a small community like this, men may be voted into public office from other considerations than personal fitness. Granted, but the argument cuts both ways, and holds with one class as well as another. In our legislative, municipal, and parochial bodies there are natives of character and talent. I am not called upon to defend the wisdom or the worth of these bodies; as a whole it may be very presumptuous, if not impertinent, in me to attempt such a service. The public papers have been finding sad fault with them of late, but I see the same thing happens in England, and perhaps it will be so till the millennium. Not only are some important offices under government filled in this island by natives, but they are found among the most talented and able pleaders at the bar. If it be said, that our converts are not men of such ability, we reply, what should prevent their becoming so? Have not many in England, and elsewhere, risen to eminence in science and theology who received the first elements of their education in the sabbath school?

Fears have been entertained that in the government of churches there would be failure. All men do not possess alike the power of directing others, some have it not at all, and if such a man, whether white or black, has been erroneously induced to take a situation, or wriggled himself into it, to fill which he has no capacity, leave him alone, if there be no power to remove, and if he does not discover the mistake, others will, and the sooner he falls back into his proper position the better. It may be well for the world, and the church too, if many would learn that lesson. Facts, however, do not establish the fears referred to, but prove the reverse. Those who have gone out from this institution as pastors have shown no particular deficiency in the matter of government. One had a difficult case to manage at the very outset, but the result has shown that he acted wisely. He has two congregations, but no chapel or mission-house, he preaches in two booths, and hires a residence for himself and family, but he goes on quietly, and as well as his neighbours. He keeps a day school, and he told me a day or two ago that he has fifty children. The church has had several additions during his ministry; and should any suspect that the additions have been hasty, I have no sympathy with the reflection; and if it should be so, he has only followed, and that with very unequal steps, his older brethren, so that one may say to the objector, in thus saying thou condemnest us also. Another student, who was not with us more than three years, has been settled over a church since January, 1847. He has gone on very happily, supports a wife and eight children, and has nearly finished a good chapel, fifty feet by thirty-two, and he told me a few weeks ago that they were not in debt. What some are doing may not others do? This week some of our brethren assemble at Monague, to ordain another of our students over the church there. This young man has been with the people some months, and though he is not likely to have a bed of roses, he writes and feels about his work in a manner that does credit to his head and his heart. I may be told that there have already been many native preachers, and that they all failed. This, with two or three exceptions, is perfectly true, and the cause is obvious. They were not only illiterate, but wicked; they either formed parties, and drew them off, or attached themselves to parties that had been previously seduced; they could not of course be sanctioned by the accredited agents of our mission, and they soon came to nought. The men we are now sending out are sanctioned and encouraged by our ministers; thus I presume we are taking a step in the right direction, especially at a time when missionary societies find it so difficult to sustain their varied agencies, and when the circumstances of this island im-

peratively demand some plan of operation to meet as early as possible the exigencies of the mission without foreign aid. From the diminished resources of our mission, combined with other causes, some of our ablest men have been contemplating a return to their native country, and if men cannot be found here, what is to become of our churches? But it may be said, if the European cannot stand his ground, how is the native to do it? Do it very well, and he himself will be benefited by being allowed to do it. Let him stand on his own feet, and unencumbered by foreign support, which must involve foreign control—I speak not of aid for schools or buildings, these may be legitimate objects of appeal—but I refer to personal support. And in respect to that, there is, and must of necessity be, a very material difference in the expense of native and European agency. What but a conviction of this has kept alive the ardent desire ever evinced by missionary societies to bring into operation as early possible a native ministry, that they may employ their resources in sending the gospel elsewhere? And that conviction is perfectly right, though the difference of expense may not so readily appear either to a native or European who has no knowledge of any country but his own. A person unacquainted with all the customs and conditions of social life except those of his native land, must to a great extent, if not altogether, be incapable of forming a just opinion on this question. From his limited experience he cannot accurately estimate the influences of climate in forming the habits and manners of a people, and is therefore incompetent to decide on the relative necessities or wants of the parties. With colour I have nothing to do; I view any assumption of superiority, merely on that ground, from whatever quarter it may arise, as meriting nothing but contempt. Neither will I institute an inquiry as to whether a black man *can* or *cannot* do with less than a white man. Such a course would lead to invidious comparisons, which I have no right to make, and for which I see no necessity. Let there be a fair field, and no favour, and leave every man, be his colour what it may, to occupy the status to which his abilities and character may raise him. If a black or coloured man, by his talent, piety, and intelligence, should rise to the pastorate of one of our largest churches, let him enjoy all the advantages such a position could give him, and let us rejoice in his elevation. Should any man be so ill informed as to imagine because he is a minister, that he must therefore be at once, without regard to circumstances or talent, on a par with all about him, and be entitled to live in the same style, and incur a similar expenditure, to any other, he must just learn another lesson, and, left alone, time and events will soon supply the requisite

instruction. He must learn what many holy and devoted men daily experience in England and everywhere else, that God makes distinctions, and man must submit. But I have no right to suppose that any man here would entertain such notions. As to what a man *can* or *cannot* do without, there will be different opinions. Some sigh over abundance, and are full of wants in the midst of repletion, while others learn, in whatsoever state they are, therewith to be content, and like the ancient sage, wonder that there are so many things they can do without. When Diogenes broke his cup on seeing a boy drink water from his hand, he marvelled that he should so long have encumbered himself with a useless article.

But that native agency has the advantage of European in point of expense, can readily be perceived by a mind conversant with the climate, and the constitution of society in both countries. In addition to the serious expense of an outfit and passage for European agents, which cannot be incurred for native ministers, habits, constitution, climate, ignorance of the country, its customs, and the work to be performed, must all be considered. And in all these the native will have the advantage, and, other things being equal, may perform the same amount of labour at less expense. And whether the native minister fills a higher or a lower station, he enters on his labours with those habits of life, knowledge of his work and of the people, which the European has to acquire; the acquisition of which involves expense or suffering. If the former cannot be borne, the latter must be endured; to neither of which is the native minister subject.

No man is necessarily exempt from illness, but the native is habituated to the climate, and less likely to be affected by those diseases incident to strangers, and which often entail heavy expenses. I have known European missionaries who, led by glowing descriptions of the country, the people, and the work, of which they could know nothing but from report, cherish hopes that never have been, and perhaps never ought to be, realized, but which led them into pecuniary responsibilities, involving endless perplexity and disquietude. This cannot in part, and need not at all, be the case with the native minister. He enters on his work in his own country, and amongst his own people, to whom alone he looks for support; he is not ignorant of his sphere of labour, and knows what are his means and appliances for working it, while he need not be seduced by any delusive or unjustifiable anticipations of future liberality from the people, or vague expectations of foreign aid, being already familiar with the condition of the country and its inhabitants. These are among the reasons why a native agency should as early as possible be employed in every mission field, while it is in perfect

accordance with the spirit of Christianity and the dictates of common sense. Providence is now bringing out men in our churches, slowly, but as many as we are able to take, fitted by piety, zeal, and a desire of knowledge, that will enable them in due time, by God's blessing, to preach the gospel acceptably and successfully to their fellow countrymen when many of the present ministers, now

crushed with difficulties arising out of their past efforts for the mission, shall have ceased from their labours, and entered upon their rest.

I remain,
My dear sir, with much esteem,
Your obliged and grateful servant,
JOSHUA TINSON.
S. M. PETO, Esq., M.P.

HOME PROCEEDINGS.

We have to announce the safe arrival in this country of Mr. and Mrs. MAKEPEACE and family from India, Mrs. CAPERN and son from the Bahamas, Mr. and Mrs. SAKER and Miss VITOU from Africa, seeking by a temporary residence in England a restoration to health, also Mr. KINGDON from Belize. Some short time since tidings were heard of Mr. DAWSON and family off the coast of Portugal, on their way home from Ceylon; but we have not yet heard of their landing in England.

The return of so many of our brethren from the field of labour through shattered health, calls for increased exertions on the part of the churches to supply the Committee with the means of re-inforcing the missionary band. At present they cannot send out a single new missionary. Consequently the stations now left, are destitute; and unless speedily supplied, the toil and expenditure of years will be rendered almost fruitless.

Mr. and Mrs. SAKER, and Miss VITOU, were kindly brought home in the vessel belonging to the United Presbyterian Church Mission in Africa, free of all expense to the Society. Our cordial thanks are tendered to our brethren for this act of kindness to the Society and its missionaries.

Meetings have been held, since the commencement of the present financial year, at Bristol, Bath, and places adjacent, which were attended by Messrs. SPRIGG, KATTERNS, TUCKER, CLARKE, and TRESTRAIL; at Amersham by Messrs. MAKEPEACE and KATTERNS; at Liverpool by Messrs. MAKEPEACE and CLARKE; at Norwich, and surrounding towns and villages, by Messrs. UNDERHILL, GRIFFITHS, and WHEELER; at St. Hiliers and Guernsey by Mr. FISHBOURNE; at Cambridge and places adjacent by Dr. COX, and Messrs. ELVEN and TRESTRAIL. Mr. UNDERHILL has also visited Colchester, and Mr. TRESTRAIL Luton. The general results of these meetings have been satisfactory, and the spirit pervading them earnest, cordial, and animating.

The income of the Society, for general purposes, has somewhat increased. The amount received up to the present time has exceeded that received at the corresponding period of the past year by nearly £1000. Should the remaining portion of the year prove equally prosperous, the debt now owing will be considerably reduced. But still no new missionaries can be sent out. All that can be done is to hold the ground at present occupied. In vain do brethren call for more help. Stations abandoned by brethren whose health is broken, or by the death of those who have fallen, can not be filled up; nor can those who are fast hastening to the close of their labours be furnished with the assistance now becoming absolutely necessary to the continuance of the mission in India, Africa, and Ceylon. Such are the facts. We commend them to the serious consideration of the churches. May they seek help from on high. May they abound yet more and more in fervent prayer. And may they add to these their own more active and devoted efforts.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Fuller, J.	March 1.
		Newbegin, W.	Dec. 27, Jan. 14, Feb. 9.
	CLARENCE	Newbegin, W.	Nov. 29, Jan. 26, Feb. 28.
		Saker, A.	Nov. 26, Jan. 4, 5, and 24, Feb. 2, 15, and 26.
	GRAHAM'S TOWN	Hay, A., & Nelson, T.	February 22.
AMERICA	MONTREAL	Davies, B.	March 16.
		Hearle, J.	March 26.
	NEW YORK	Capern, H.	May 2.
		Colgate, W.	April 16.
ASIA	BENARES	Small, G.	April 13.
	CALCUTTA	Aratoon, C. C.	December 6.
		Thomas, J.	Feb. 7 & 8, March 8, April 6.
		Wenger, J.	February 5, April 6.
	CHITOURA	Smith, J.	February 23.
	COLOMBO	Allen, J.	Feb. 15, March 11, April 15.
		Dawson, C. C.	February 10.
	DACCA	Robinson, W.	January 7.
	DELHI	Thompson, J. T.	Feb. 6, March 21, April 30.
	DINAGEPORE	Smylie, H.	February 10.
	INTALLY	Pearce, G.	Feb. —, March 7, April 5.
	MADRAS	Page, T. C.	Feb. 13, March —, April 12.
MONGHIR	Parsons, J.	March 25.	
SERAMPORE	Denbam, W. H.	March 6, April 6.	
BAHAMAS	GRAND CAY	Rycroft, W. K.	February 16.
	NASSAU	Capern, H.	March 15 & 27.
		Littlewood, W.	March 27.
BRITTANY	MORLAIX	Jenkins, J.	April 3, May 25.
GERMANY	GEATHIN	Dannenberg, J. C. A.	March 25.
HAITI	JACMEL	Webley, W. H.	March 6, April 9, May 6.
HOLLAND	ROTTERDAM	Hugenholtz, P. H. & anor.	April 15.
HONDURAS	BELIZE RIVER	Kingdon, J.	Feb. 9, March 13, April 3.
JAMAICA	ANNATTO BAY	Jones, S.	April 22.
	BROWN'S TOWN	Clark, J.	March, 21, April 4 & 19.
	CALABAR	Tinson, J.	Feb. 17, March 18, April 3 and 15, May 3.
	GURNEY'S MOUNT	Armstrong, C.	March 5.
	JERICHO	Cornford, P. H.	March 19.
	KINGSTON	Oughton, H. L.	May 8.
	LUCEA	May, J.	March 30.
	MONTEGO BAY	Reid, J.	February 17.
	MOUNT NEBO	Tunley, J.	May 2.
	PORT MARIA	Day, D.	March 10.
	ST. ANN'S BAY	Millard, B.	Feb. 16, March 5 & 23.
	SALTER'S HILL	Dendy, W.	March 5.
	STEWART TOWN	Dexter, B. B.	March 6.
TRINIDAD	SAVANNA GRANDE	Cowen, G.	March 25.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to—

Friends at Upton on Severn, for a parcel of clothing ;

Mrs. Naighton, for a parcel of magazines ;

Mr. Lee, Portsea, for a box of valuable books ;

Children of Lewisham Road Sunday School, for a box of clothing.

Received during the month of May, 1850.

ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY.	
	£ s. d.
Sermon to Young Men at the Poultry Chapel	22 0 0
Camberwell	41 3 7
Eldon Street	6 5 7
Hammersmith	8 0 6
Hampstead	3 9 6
Henrietta Street, additional	0 11 0
Highbate	9 10 0
Mazepond	13 14 0
New Park Street	16 4 6
Regent Street, Lambeth	18 8 6
Do., Juvenile	2 3 2
Salter's Hall	11 13 6
Stepney College	2 0 0

Annual Subscriptions.

Giles, Edward, Esq.	1 1 0
Gough, Mr. E., additional	0 10 6
Taylor, Mr., Whetstone	1 0 0
Wheelor, Mr. D. D.	1 1 0

Donations.

Allingham, Mr. John	10 0 0
Beddome, R. B., Esq.	21 0 0
Friend, by Mr. Bowser	1 0 0
Mariborough, E., Esq.	5 0 0
Nash, W. W., Esq.	10 10 0
Nash, Mrs. W. W.	10 10 0
Peto, S. M., Esq., M.P.	50 0 0
Roe, Mr. Freeman	2 0 0
Smith, W. L., Esq., and Mrs. Smith	100 0 0
Stevenson, George, Esq.	50 0 0

Legacy.

James, Rev. W., late of Lower Redbrook, Gloucestershire, by the Rev. G. Ridout	47 2 10
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LONDON AUXILIARY.

Cumberland Street—Bible Class, for Schools	0 14 6
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BEDFORDSHIRE.

A. S.	10 0 0
Biggleswade—Friend	0 10 0

CORNWALL.

Port Isaac—Muir, Mr. and Mrs.	0 5 6
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DEVONSHIRE.

Christow—Collection	1 9 7
Exeter—Collection, Public Meeting, Bartholomew Street	5 17 5
Contributions	3 11 0
Bartholomew Street—Collection	5 5 8
Contributions, Sunday School, Bible, and Infant Classes	3 5 6

South Street—Collection	2 15 8
Hemyock—Collection	0 14 6
Kimlington—Collection	1 18 6
Shaldon—A dying bequest	1 2 6
Tiverton—Collection	6 18 6
Contributions	7 16 6
Do., for Native Teacher, Dinagapore	5 0 0
Yarcombe—Collection	1 0 0

DORSETSHIRE.

Lyme Regis—Sunday School, for Dove	3 3 0
Weymouth—Collection	4 6 6
Contributions	9 2 11
Do., Sunday School	8 5 7

ESSEX.

Braintree—Collections	12 0 0
Contributions	5 10 0
Halstead—Collection	4 0 0
Contributions	4 0 0
	25 10 0
Acknowledged before	22 0 0
	3 10 0
Langham—Blyth, Mr. T.	0 10 0
Teysing—Kemp, Mrs.	1 1 0

GLOUCESTERSHIRE.

Cheltenham, Ebenezer Chapel—Contributions (1848)	10 0 0
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HAMPSHIRE.

Andover—Anon, by Rev. W. Goodman	2 0 0
Winchester—Contributions, by Mr. Buchanan	1 14 0

HERTFORDSHIRE.

Totteridge and Whetstone—Contributions, by Jno. Wood, Esq.	3 15 8
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KENT.

Greenwich, Lewisham Road—Collection	8 14 6
Contributions	12 6 8

LANCASHIRE.

Liverpool	1 11 0
Rochdale—Contributions, for Chapel at Jacmel	5 6 0
Spark Bridge—Fell, John, Esq.	5 0 0

LEICESTERSHIRE.

Husband's Bosworth—Collection	1 0 0
Ililton—Hackney, Mr. Samuel	3 0 0
Leicester, Charles Street—Harris, R. Esq., jun.	10 0 0
Sheephead—Contributions, for Debt	4 5 0

NORTHAMPTONSHIRE.

Buckby, Long—Collection	9 5 0
Contributions, Juvenile	1 0 0
Kettering—Proceeds of Lecture	0 13 3

NORTHUMBERLAND.

Berwick on Tweed—Collection, Mr. Cairn's	1 16 0
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NOTTINGHAMSHIRE.

Carlton Hall, near Worksop—Contributions, by Mrs. Scott	0 10 0
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SOMERSETSHIRE.

Beckington—Collection	3 14 8
Bridgewater—Collections	6 3 2
Contributions	2 6 6
Do., Juvenile	8 4 2
Bristol—Balance of last year	66 16 9
On account of present year	239 9 1
Curry North—Collection	0 10 0
Highbridge—Collection	0 12 0
Contributions	1 6 4
Isle Abbott—Collection	0 12 4
Contributions	1 9 0
Montacute—Collection	3 5 11
Contributions	7 13 9
Do., Sun. School	1 3 0
Stogumber—Collection	1 16 9
Upottery—Collection	1 14 0
Wincanton—Collection	3 4 0
Contributions	3 10 7
Do., Sunday School	0 9 0

SUFFOLK.

Debenham—Peck, Mr. J.	1 1 0
Ipswich—Goodchild, Mr.	1 0 0
Sudbury—Holman, Misses	1 0 0

SURREY.

Norwood, Upper—Collection	3 6 5
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THE MISSIONARY HERALD.



DIMBIA.

The Missionary Herald (Aug. 1850).

WESTERN AFRICA.

DECEASE OF REV. W. NEWBEGIN.

Our chronicle of missionary intelligence for this month is again afflictive. It has pleased the All-merciful to summon from his labours our esteemed brother, Mr. Newbegin. Recent letters from him had led us to the hope that he had well nigh surmounted the debilitating effects of the climate, and that there were before him some years of exertion in the cause of the Redeemer. Our hope is destroyed. Western Africa again mourns. The promising field is deprived of its husbandman. And our faith is again summoned to submission, and to say, The Lord's will be done. Our readers will look on the sketch of Bimbia with mournful interest as they read the details which are below.

It is with feelings of gratitude we refer to the kindness evinced to the bereaved widow by Governor Becroft and Mr. Lynslager, and to the prompt assistance rendered, both to Mrs. Newbegin and the church at Clarence, by the Rev. H. M. and Mrs. Waddell, of the United Presbyterian Church Mission at Calabar. The following letter from Mr. WADDELL, dated 4th of May, will put our readers in possession of what is known to us of this sorrowful event.

It is with feelings of poignant grief that I address you, as secretary of the Baptist Missionary Society, being here most unexpectedly and unhappily on the business of your Society. On the 26th ult. I received, at Old Calabar, by the "Dove," two notes, one from Governor Becroft, who had just returned to this island, and the other from Mr. McShane, surgeon of H. M. S. Phoenix, both dated 21st ult., and both on the same subject—namely, informing me of the death of your missionary, Dr. Newbegin, in circumstances of the most painful description, and of the very unhappy state of Mrs. Newbegin in consequence of her heavy affliction; and requesting, in urgent terms, that some of the ladies of our mission at Calabar might return with the "Dove," and aid in affording to our bereaved sister that Christian sympathy and aid which only those of her own sex and station could bestow. There being unhappily no missionary of either sex, nor any white lady remaining on the island, nor any nearer than our families, who could render the necessary assistance in this extremity, Mrs. Waddell and I did not hesitate to answer the call made on us, and on the day following left Calabar in the "Dove," and reached Clarence three days afterwards. I shall not describe the condition in which we found our dear unhappy sister. It was sufficiently deplorable. I must, however, state that every possible care had been taken of her, and every possible attention paid to her by Mr. Becroft, Mr. McShane, Mr. and Mrs. Lynslager, in whose house she was for the time staying, Mr. and Mrs. Matthews, as well as by the members of the church, all of whom showed the most lively concern for

her safe keeping, comfort, and welfare. Mr. Lynslager's house being necessarily too much frequented to admit of her having the quiet and retirement which was indispensable for her recovery, though no attention had been wanting on his part or that of his excellent wife, which it was possible for friendship, and respect, and benevolence to give, our first care was to have our widowed sister up to the mission house, where we were informed accommodation had been provided for us. This without much trouble we effected, and to our great satisfaction she enjoyed that night more repose than she had done for ten days or a fortnight before. Our hopes of her speedy recovery have not, however, been sustained by subsequent improvement, and I fear that her distressing malady cannot be effectually removed till she enjoys that care at home which in this country it is quite impossible to secure for her. It will be absolutely necessary to send her home to England by the first opportunity, which we hope will not be more distant than a month hence, when a ship from Calabar will be going home, having an excellent surgeon and master on board, and one of the ladies of our mission, Mrs. Edgerley, as a passenger, or by an earlier vessel if possible.

The following are the particulars that I have learned concerning the sickness and death of our late brother Newbegin. On the 21st March, ten days after Mr. and Mrs. Saker and Miss Vitou left this place for England in our Calabar mission schooner, Mr. Newbegin came over from Bimbia to Clarence to minister to the church here. On 2nd April he returned to Bimbia. On sab-

bath, 7th, he was sick, and could conduct only part of the public services. During the ensuing week his sickness increased. Tuesday, 16th, he was carried on board the "Dove," with the design of seeking medical advice. Accompanied by Mrs. Newbegin and the assistants Trusty, Williams, and Johnson, he reached Clarence Cove, but finding not the aid there which he required, the schooner, without coming to anchor, put to sea again, and directed its course towards Old Calabar, in the hope of obtaining the assistance which his case required from the ship surgeons there. In this hope all on board were doomed to the saddest disappointment. Scarcely had the "Dove" reached the mouth of the Calabar river, when our brother breathed his last. Of course the idea of proceeding up the river to the shipping station was abandoned, and once more the mission vessel was put to sea, and steered back again to Clarence. The second day thereafter, namely Friday, 19th ult., it was off the Cove, having the corpse on board, but being unable to get in, made a signal of distress to a steamer, which hove in sight, and approached the cove. This was H. M. S. Phoenix, having on board H. M. consul-general for these coasts, Mr. Becroft, which took the "Dove" in tow, and brought her into harbour. The same evening the body was respectfully interred amidst the unfeigned sorrows of the whole population. The exact nature of our late brother's complaint I have not ascertained. There was not much fever, but he vomited unceasingly, and his bowels could not be effectually moved by any means employed. He was sensible, however, to the last, and during the day before his death gave instructions to the assistants with him for the performance of their duties after his death, which he knew to be approaching.

Yesterday I held a meeting with the deacons of the church here and the teachers from Bimbia and Cameroons, to act as one of your own missionaries would do were there one spared in this emergency—to inquire

Some few additional facts are presented in the minutes of the church meeting.

Minutes of a meeting of teachers and deacons of the Baptist Mission on the west coast of Africa, Clarence. Held, Fernando Po, on Wednesday, 1st May, 1850.

Present the following:—

Joseph Wilson,	} Deacons of the church
William Smith,	
Thomas Richard,	} at Clarence, Fernando Po.
William Trusty,	
George Williams,	} Teachers of Bimbia
Thomas Horton Johnson,	
of Cameroons station,	

Hope M. Waddell, missionary of the

into their affairs, and give them such instructions and consolations as their circumstances required, for they seemed as sheep without a shepherd, and looked to me as to an elder brother or father, for sympathy and direction in their sadly bereaved condition. The minutes of our meeting, and another to be held to-night, will be copied out and sent to you.

In conclusion, my dear sir, I beg to express my earnest desires that your Society may very speedily be able to repair the desolations which have been made in your mission. It cannot long subsist in its present state. Every month's delay inflicts an injury which many months will hardly repair. I hope that Mr. and Mrs. Saker may soon return, and with them at least one or two more well prepared and well proved men, who, not alarmed by the ravages of sickness and death hitherto among your brethren in this field, will come out prepared for the worst yet hopeful of the best, and willing to live or die as may please God, if they may contribute in any degree to advance the interests of Messiah's kingdom in these regions of Satanic delusion and utter darkness.

It is not likely that Mrs. Waddell and myself can remain here over a week or two. The attention due to our own family and mission duties at Calabar require our return so soon as the state of Mrs. Newbegin and of your mission affairs admit thereof. Every aid in our power to both we shall gladly render, as an incumbent Christian duty.

I remain, my dear sir,

Most sincerely yours in Christian bonds,

HOPE M. WADDELL.

P.S. *May 4th.* I am happy to state before closing this letter, that a great improvement has taken place in Mrs. Newbegin's mind in the course of the last twenty-four hours. She has slept, and awoke refreshed and calm, though bewildered at the horrid dreams of the last two weeks. Her perfect recovery seems now certain and near.

United Presbyterian Church at Old Calabar, president.

This meeting has been held for the purpose of considering the present state of the mission on this coast, which it has pleased God to afflict by sundry painful providences.

Mr. Saker, missionary here, together with his wife and child, and accompanied by Miss Vitou, sailed from this port on the 12th March last, in the mission schooner "Jane," belonging to the Presbyterian Mission at Old Calabar, bound for England, the mission here being then left in charge of Dr. Newbegin, missionary, who took up abode at

Bimbia. On the 21st of said month Doctor Newbegin visited Clarence, where he remained, conducting the affairs of the church, till Tuesday, the 2nd day of the April, when he went back to Bimbia in the mission schooner "Dove," which he reached the day following. On sabbath thereafter, the 7th of the said month, at Bimbia he conducted part of the public services, but complained of being unwell. The "Dove," which had been sent on to Cameroons, was recalled on the sabbath of the 14th to Bimbia.

Doctor Newbegin continued so sick that he required to remove from Bimbia, in order to seek medical advice. For this purpose he, on the Tuesday following, was carried on board the "Dove," by the assistance of Messrs. W. Trusty, G. Williams, and Thos. Horton Johnson, being then unable to move himself. Mrs. Newbegin and the above-mentioned assistants accompanied him to Clarence Cove, which they arrived on Wednesday morning. No medical man being on the island, nor in any of the vessels in the Cove at the time, the party proceeded to Old Calabar to seek medical advice from the ship surgeons in those vessels. The schooner came to anchor off the mouth of the river same night at eleven o'clock. In one hour thereafter Doctor Newbegin died. His complaint was accompanied by slight fever and very much vomiting, with continued costiveness, the enema being used with but little effect. He was sensible to the last. As soon as he died, the vessel weighed anchor to return to Clarence. On the Friday following, the 19th instant, the "Dove" was off the Cove, but being unable to get in, made signal of distress to H. M. steam vessel Phoenix, which was making the Cove, and which, on learning the circumstances of the party on board, took the "Dove" in tow, and brought her into harbour. The captain and officers of the steamer, and Captain Becroft, H. M. consul-general for the coast, paid every attention which the distressed circumstances of the party on board the mission schooner required, and had the corpse respectfully interred on shore the same evening at five o'clock, the funeral being attended by all the inhabitants of Clarence, deeply sorrowing. During this time, and all the following day, the bereaved lady, Mrs. Newbegin, though greatly afflicted, was composed, and able to see the members of the church and other friends, who visited to condole with her, but on sabbath morning, before day, she awoke groaning heavily, and delirious. Surgeon McShane, of the steamer Phoenix, being immediately sent for, who attended and paid every attention which her distressed condition admitted of to alleviate her malady, but without success. It continued and increased.

That same day, sabbath, 21st April, the "Dove" was sent off with urgent letters from Governor Becroft and Dr. McShane to

the Rev. Mr. Waddell, at Old Calabar, making known the bereaved and most afflicted state of Mrs. Newbegin, and desiring that some members of the mission there, especially one or two of the ladies, would come to Clarence, and afford the aid their Christian sympathy and advice to their distressed sister, and to the mission, so heavily afflicted. On Friday, 26th, the "Dove" got to Calabar. On Saturday following sailed again, having on board Mrs. Waddell, and on Tuesday, 30th, got back to Clarence.

The meeting now held in consequence of the events narrated, is designed to consider what is best to be done for carrying on the affairs of the mission here, and at Cameroons and Bimbia, in present circumstances, and for the welfare of the dear and afflicted sister Mrs. Newbegin.

1st. At Clarence the deacons will keep the church meetings as they were directed by Dr. Newbegin, but not administer the sacrament unless one of the missionaries from Calabar, or Mr. Wilson from the Gaboon, should be present. The infant and sabbath schools will be kept as heretofore. At present there are no teachers for day schools.

2nd. At Bimbia, Mr. Trusty and Mr. Fuller will continue to keep the school and attend to the other duties at the mission, as they have been used to do in time past. Mr. Williams will take care of the stores and mission property, and of Dr. Newbegin's things, in the best manner, and will also pack up and send over to Clarence all the clothes and other things of Mrs. Newbegin as soon as possible. Mr. Christian, who is also there, will be expected to attend to the affairs of the mission there, and also to give assistance when it is required at Cameroons station.

3rd. At Cameroons, Mr. J. H. Johnson and Samuel Johnson, his assistant, will continue to keep the school and meetings as heretofore, and if either should be sick, or require more help in any way, Mr. Johnson can send for J. W. Christian from Bimbia to Cameroons, to come and help them.

4th. The mission schooner "Dove" will for the present continue under the charge of Mr. Hardur, who will employ the vessel in procuring mats and bamboos at Cameroons, and conveying them to Bimbia and Clarence for the roofing of the mission houses at these places, and in rendering such other services as the different stations may require; always making known to the governor, Mr. Becroft, or in his absence to the deputy-governor, Mr. Lynslager, when and where he is about to sail, and in any other matter not here provided, for receiving instructions from them.

These rules and regulations are of a temporary description, and hold good only for the present emergency, and will necessarily be superseded when a duly authorized missionary or missionaries come out with the orders or instructions of the Baptist Mission-

ary Society. With respect to Mrs. Newbegin, the deacons and members of the church at Clarence will continue to pay every attention in their power to her for her safety and comfort, and as soon as she may be able to

return to England, it is deemed advisable that she return thither, as essential when complete recovery from her present most afflictive condition.

It is proper to state that we have not corrected the style of the foregoing most touching and simple narrative. The orthography only has been put right. This will account for the peculiarities of expression which now and then occur.

The Committee are anxiously seeking for a passage for Mr. and Mrs. SAKER, as well as for another servant of Christ, to resume the work thus in God's providence so painfully interrupted. It is expected that Mr. SAKER will be able to sail in a few days to his destination, and he will doubtless bear with him many fervent prayers that his life may be spared, and that a work which has borne hitherto decisive marks of divine approbation in the conversion of many of Africa's degraded children, may be permitted to go on even in the midst of great afflictions and death. The views of our brother SAKER respecting the mission, and his devotion to this perilous service in the cause of our Redeemer, are expressed in the following passages from a letter addressed to the Committee on hearing of the decease of Mr. Newbegin.

I have a fear that some of you who wish well to Africa will be discouraged, and I think you ought not to be. Let us review some of the facts. Ten years since you commenced the work. You sent many labourers, and expended much treasure. Of those sent out, God has gathered to himself Thompson, Sturgeon, Fuller, Merrick, and Newbegin; Prince, and Clake have been driven from the field, and a small company of West Indians have fled, terrified with the toil and suffering. This suffering and loss of life shows that the sacrifice you have made is large. But ought we to have expected less? Bloodless victories are not common. In common life we do not expect results without corresponding labour and expense. Sometimes we have to wait long for the results we seek, but in this mission God in his providence permits us to look at something accomplished before this last affliction falls on us. Let me refer to these results. There are now living in Africa about one hundred souls hopefully converted to God. In nine years past forty may have died, leaving the pleasing testimony that they are gone to a better land. They are saved, instrumentally through you and your agents.

There are eight native teachers now engaged, more or less, in efforts for the salvation of souls. They are not all supported by you, but they *are* what they *are* through you.

The domestic comfort given by the gospel is not small. The education imparted is an immense benefit. In the colony of Clarence you have effected a transformation unspeakably valuable, and almost unprecedented.

Among the natives of the island impressions have been made that only need foster-

ing to result in the glorious and happy change you long to behold. On the continent it is difficult to say what has been done. Souls have been brought to God, churches formed, and actually now the wilderness is being transformed into the garden of the Lord.

And let me refer to the fact, that although the field is without an European, the work of the Lord goes on. H. Johnson, for two years alone has laboured at Cameroons. Fuller nobly stands at Bimbia, and at Clarence the natives maintain the ground we occupied.

All this stands against so much suffering and so many deaths; and will any say that the sacrifice equals the results?

And we must not forget that all who die are self-devoted, and God has accepted their offering, and by it wrought all that we see accomplished.

Brethren, I think you will feel with me that we must not be discouraged. God afflicts us; let us humble ourselves before him, and try to bring to his service purer and more devoted sacrifices.

I think that the past all tends to show us that we must not rely on European agency. At present it is impossible to do without it; but as you have sanctioned the principle of sustaining the mission by native agents, I shall go to Africa, and devote my remaining days to the preparation of natives for the work of the Lord.

I need hardly say that I think one missionary ought if possible to go with me.

You will doubtless conclude that I ought to return to Africa immediately; I can only say, I am ready.

In deep humility let then our trials be spread before the mercy-seat of God. Our brethren who thus give themselves over to death will surely have our warmest sympathy, our most affectionate remembrance, as well as our frequent appeals for their protection and blessing to Him who hath said, "Lo I am with you, even unto the end of the world."

The Committee are not without hope that help will soon be on the way to Africa, and that Mr. SAKER will have one, if not more, co-workers there.

Mr. SAKER wishes the following letter to be inserted. It will be useful to our friends generally in making up parcels for Africa, to know what articles are most useful.

Foot's Cray, July 16th, 1850.

MY DEAR SIR,—

I must not omit to acknowledge the kindness of the many and dear friends who take a deep interest in our labours and bereavements in Western Africa. Although it has pleased our heavenly Father to afflict us heavily, and to take to himself so many of our dear and valued brethren, he has nevertheless given so many and manifest indications of his presence and blessing, that our friends fail not to sympathize with us in all the mingled emotion of our hearts. They weep with us in our sorrows, and rejoice in the cheering prospects which animate us. That the sable sons of Ham are being subjected to the dominion of Jesus is to them most joyous; it is the consummation for which they have prayed.

Their sympathy in our suffering and bereavement is to me exceedingly encouraging. I am greatly comforted by the remembrance of their great affection and constant prayers to God for us. To all who are thus aiding us in our affliction and labour, I beg to offer the expression of warmest affection and gratitude.

With a grateful heart I acknowledge the kindness of the committee of the Religious Tract Society, in granting a donation of twenty-four reams of paper for printing our scripture tracts; also for a donation of books, value £5, for our library.

Also of Mrs. Goldsmith, for ten pounds' worth of bibles, and to the British and Foreign Bible Society, for doubling the quantity, by supplying the bibles at half price; the proceeds to be appropriated to the printing of the Isubu and Dualla scriptures.

Also of friends at Boro' Green, for book-binding materials, value £5. Also of the friends and sabbath schools at Eynsford and Foot's Cray, for contributions to purchase new type. Also of H. Woodfall, Esq., of Foot's Cray, for a valuable press screw and

nut. Also of a friend, by the Rev. B. W. Noel, for a few books to H. Johnson of Cameroons. Also of Mr. W. L. Smith, Denmark Hill, and Mr. Bossy of Woolwich, for personal favours.

Warmest thanks to the beloved friends who are preparing garments for the children in our schools, and adult females in our congregations. Many friends who have sought information, desire me to say that the articles of clothing most valuable are shaped cotton dresses (for Clarence), and long loose dressing gowns (for the continent). Neat shaped dresses for children, calico underclothes for women and children, neat plain clothing for infants, caps and bonnets, boys' clothing of all sorts, especially shirts. Tunic coats, and pinafores made of brown holland, are much valued; the latter formed with bands, to button round the neck and waist.

It is preferable to make all the common garments for the continent to button round the neck, and not draw and tie with a tape.

Many friends are inquiring what articles will be most valuable to us in Africa. The following are much needed.

Ironmongery of all sorts, especially carpenters' tools.

Locks, bolts, hinges, latches,

Axes, adzes, saws, nails.

Knives, hoes, shovels,

Pins and needles.

Paper, pens, ink.

Memorandum books.

Books for presents and rewards to the children of our schools.

Books for library.

School materials.

Some drawing paper, pencils, crayons, and colours will be very acceptable presents for our senior classes; also some drawings for copies.

Remaining, dear sir,

Yours affectionately,

A. SAKER.

INDIA.

BENARES.

From one scene of death we turn to another, having yet more fearful accompaniments, and spreading far wider its elements of sorrow. In the fearful catastrophe which took place at Benares on the evening of the 1st of May, our esteemed and long tried missionary, Mr. SMALL, was called to witness the sudden death of his beloved partner in life. Mr. SMALL, with our brother, Mr. SMITH, and his wife, were wonderfully preserved, though not without many bruises. By the kindness of Mr. THOMAS we are favoured with a copy of a letter from Mr. HEINIG, which gives lengthened and harrowing details of the terrible event. He writes from Benares, under date of May 7th.

I have no doubt you have heard reports of the awful calamity that has recently occurred at Rajghat. On Wednesday, the 1st May, afternoon, about three or four o'clock, a powder magazine fleet arrived at Rajghat, consisting of thirty-five boats, filled with 3000 barrels of powder, several guns, and other ammunition. The conductor had gone up with his wife and family to Secrole, to spend the rest of the day with his mother-in-law. We have for some time past appointed Wednesday evening for spiritual singing, when a great many of our Christian friends meet. Mr. Small had been spending the day with us, and Mrs. Small, together with Mr. and Mrs. Smith, joined us in the evening. We spent a very happy evening; the hymns that were chosen were very spiritual, and the tunes selected very harmonious. Mrs. Small made some appropriate remarks on the hymns that were sung, and seemed thoroughly to enjoy the meeting. After family worship as usual, at half-past nine we separated.

At about eleven o'clock we were roused from our sleep by a fearful noise, resembling eight or ten cannons fired at once, the force of which burst our doors open. A few minutes after another fearful report followed, but as it ceased, we composed ourselves again to rest. In about half an hour we received a letter, written by a friend at Rajghat, giving us the awful intelligence that Mr. Small was severely wounded, and Mrs. Small killed, and that we should send to the doctor immediately. The news completely stunned us. Mr. Shurman and I hastened to the spot, where a most appalling scene presented itself. Mr. Small met us near his house, and informed us that a powder magazine had exploded. He then led us into the house, and showed us the desolation that had taken place. He now narrated as follows: "About eleven o'clock the Punka people gave an alarm of fire, which roused them from their sleep. Mr. S. got up and looked through the jhilonil, and said to

Mrs. Small that there is a much larger fire on the river than there was two years ago; upon which she also got up, and came to look through the jhilonil. At this moment Mr. Small went to the bedside to put on some of his clothes, when a tremendous explosion took place, which threw Mr. Small down. He heard a dreadful noise over him; it sounded like the whole house falling down upon him. He got up, and hastened to find Mrs. Small, for they were in total darkness, the light in the adjacent room having been smashed to pieces. In going to the window he stumbled over Mrs. Small. He called her, but no answer. He put his hand to her face, and found it streaming with blood. The awful truth was then revealed to him, that her spirit had departed. At this moment the second explosion took place, which threw him under the bed, by which he was wounded on his eye and head. It is a great mercy that his sight is spared. His neighbour, Mr. Gordon, and Dr. Ballentine, sent to inquire about them, and when they heard of the awful calamity, they came and assisted Mr. Small in removing the corpse to their house.

The explosion shattered everything before it. The house is entirely destroyed, and there is scarcely an article of furniture left whole. The jhilonil door, where Mrs. Small was standing, as well as all the rest of the doors, were completely smashed to pieces, part of which door struck her on the head, broke the skull, and pressed the whole head quite flat. She had also received several other wounds on the body. The magistrate came to us, saying that the shore looked like a battle-field, strewed all over with dead bodies. After a few hours I returned to give directions about the funeral, and then hastened back to Mr. Small, when the daylight presented an awful scene of desolation and misery. The high shore at Rajghat has been destroyed a good way inland. On each corner were large, strong buildings, one belonging to a nawab, and two to a rajah, all

ruined. The beglum, her daughter, and son killed, and the rajah lost one arm; and all the houses on the shore, even beyond Mr. Smith's, have been completely destroyed. Lives have been lost to an awful extent. The real number will never be ascertained. It is computed to be 1200, and 400 wounded.

Our aged friends, poor Mr. and Mrs. Smith, have also suffered much, though through mercy their lives have been spared. It was most providential they had not gone to bed, but were sitting in the verandah, enjoying the breeze from the river, when the first explosion took place. They hastened through the house into the little compound at the back of the house, and while they were going through the second explosion took place. Mr. Smith has received several wounds on his hand, head, and other parts of the body, but we trust they are not of a serious nature. A large, thick splinter he has extracted from his leg. Mrs. Smith is also much bruized in different parts of her body. One little child belonging to a moonshee, was found buried under the ruins of one of their rooms. They deserve, indeed, our sympathy and prayers,

as this awful calamity happened at their advanced age. The destruction of native houses cannot be described. Damages have been done miles distant, and losses have been incurred to a fearful amount. A large, beautiful English hotel at Rajghat has been completely destroyed, and all who were in were buried under its ruins. Four hundred prisoners were employed for three days to dig out the dead. A merchant had also at the same time arrived at the Rajghat with goods to be sent to Cawnpore amounting to 50,000 rupees; all lost, his wife and child killed. He only escaped, but was for three days senseless.

Mrs. Small was interred on Thursday evening. All the missionaries of all denominations showed their last token of respect. Many officers, all the native Christians, and the children from our schools were also present. Her death was improved on sabbath evening by Mr. Buyers in our school-room at the Sadar. Mr. Small bears his loss with Christian fortitude and composure. May the Lord abundantly console him.

In a letter to the secretaries, dated 14th May, our bereaved brother exhibits all the Christian fortitude above referred to. Speaking of the divine consolations he has enjoyed, he says: "God has filled my soul already with abundant comfort. Grievous, as this loss is to me and the mission, and to a numerous circle of admiring friends, how infinitely greater is the gain to her. Should I then repine or complain? *I do not.* It is the doing of the Lord." May our brother continue to enjoy the comforts of the Holy Spirit, and in his remaining days of pilgrimage on earth gather in much fruit into the garner of the Lord.

HOORAH.

The remarks which follow, from the pen of our missionary, Mr. MORGAN, will convey to our readers some idea of the difficulties under which the preacher of the cross has to labour in proclaiming divine truth to the Hindoo. All experience proves that the poor everywhere most gladly welcome the gospel. Yet the obstacles in the way of reaching even the poor are in India manifold, and to some of these our brother strongly adverts, and at the same time raises a question of great interest as to the best mode of evangelizing the heathen.

I am at last in the possession of a native preacher, or rather a Portuguese preacher. Brother Makepeace brought him here. He is really a very worthy man, with about fifty per cent. more energy than our native brethren, at least in Bengal. I think after all that there are men for the work.

Six months ago I proposed two questions for investigation. Who? What? With regard to the first, I feel assured that it would be useless to spend any direct labour upon brahmins; their utter loathsomeness of character, and position in society, preclude the possibility of doing them good at present.

When addressed, they will first flatter, then quote Sanscrit verse, which neither they nor the people understand, and, like the man of Thessaly, look wondrous wise. When all that fails, they will argue. Such arguments! Every principle of religion, morality, justice, and decency are kicked off the platform, and in the countenance of the servant you can see the characteristics of the diabolical master.

I have therefore paid considerable attention to the lower classes. You will not infer that we can enter their houses; the very canaille would consider their houses polluted by our entrance. We approach their houses

with as much circumspection as your London urchins approach the great gate at Buckingham Palace, with the sentry before them. We find this class teachable, with a small stock of objections. Our first point is to gain their confidence, and to persuade them that the Gurus cannot curse the children, and the cow—the wife is nothing. I think that we have succeeded in demolishing the outer wall of the fort.

The next question is, What is the best method of convincing the Hindoos of the truth of Christianity? If we adduce miracles, they can do the same. The fulfilment of prophecy; the people know nothing of our geography and history. If we point to character, the Hindoos well know that the English are famous hands at machinery, handling a musket, eating beef. The latter, and drinking brandy, in the estimation of the natives generally, constitute the very essence of Christianity. Hence I have to tell them that these are national characteristics, and not the characteristics of Christianity. A native will tell sometimes, How can I be a Christian? I cannot eat beef. I think that our fort lies in what Dr. Chalmers denominates the subjective in man, and the objective in the gospel. I find the Doctor's

plan best. Showing the disease, then the remedy which the gospel provides. It is much easier and cheaper than the cumbrous and expensive remedy of Hindooism.

Last year I would have prevented swinging at the Chuweh Puga in one place, if the native police had not interfered, and seeing a good many Christians present to witness the inhuman exhibition, I wrote several letters to the public papers. This year, I am happy to inform you, there were no more than two or three present. I interfered again this year, and made them finish the swinging in fifteen minutes, instead of two hours. The brahmins abused, the chapmen complained of their loss of trade, and a native policeman insulted and ordered me about my business. I wrote to the magistrate, who, like a true Briton, gave the policeman a severe reprimand, and sent him to me with joined hands, in the true Asiatic style, to make the amende honorable. I think it an act of justice to the magistrate to mention this fact.

The legislative council has passed a most important act. No convert now can be deprived of his property. The Hindoos are furious, because their temples may fall into the hands of Christians, should the owner of the temples embrace Christianity.

CHITOURA.

In a brief note to the Secretaries, Mr. SMITH gives a cheering account of the native village and station he occupies. It will gratify our readers to know that his earnest request for aid is likely to be supplied by Mr. WILLIAMS of Agra.

Baptism.

Last Sunday I had the pleasure of baptizing a convert from Hindooism, a man of good caste and considerable information, and I trust a child of grace. Although we have had few additions this year, yet the cause has advanced in the neighbourhood considerably, and there are not a few about us who, convinced of the truth of Christianity, would at once join us, were it not for the fear of losing caste, and being cursed by all they count dear on earth. Caste is however much weakened in our neighbourhood, and the people treat us with more kindness than they used to do, and when I compare things now with what they were three years ago, I am constrained to bless God and take courage. My most sanguine expectations have been exceeded. The Lord has exceeded all my fears; mountains have been removed, and valleys filled up, and the way of the Lord has been made plain. Scoffers have been silenced, and enemies have been made friends, and some, I trust, have been brought out of darkness into light. Let it then be ours to go on, leaving results to Him who will not let his word return to him void.

Dr. Duff's visit.

Dr. Duff paid us a visit about a fortnight since. He appeared pleased with what he saw of our village. He thinks Chitoura should be strengthened by another missionary at least, and even thought it would be well to give up some other station rather than neglect a place where God has given some success. The very mention of a fellow labourer is cheering, and I am sure if there be a station in India where two are necessary, it is Chitoura. If brother Williams could be relieved from his English church, he would be glad to join me, as his health is so much better when he has a little moving about. Remember, dear brother, I have none to advise with in difficulties, and none to help in sickness. Two of us could encourage each other; but one is almost lost, what with schools, pastoral duties, and preaching to the heathen, and to some extent even superintending the temporal affairs of our people, who are not like Europeans, but require watching, encouraging, and checking like children.

Help required.

Do pray try to interest some self-deny-

ing individual for Chitoura. The fallow ground has been broken, the people all round us are willing to hear the gospel, a church is formed, and I have three good native helps; in short, every thing is in working order, and the prospects are as good or better than any station I know in India. Other missions are going forward when, alas, we are becoming almost extinct. We have laboured, and there is every appearance that when success appears at the door, others are

to come and enter into our labours. The presbyterians and episcopalians are thickening around us, and our missions are becoming weaker and weaker. These are matters of deep concern to us, and occasion much anxious thought as to what they will lead to. Is there no possibility of the tide being turned back? "Return, O Lord, how long, and let it repent thee concerning thy servants."

WEST INDIES.

TRINIDAD.

MOUNT ELVEN.

Mr. INNIS, a native brother engaged by Mr. COWEN, has favoured us with the following interesting account of the mission in which he is engaged, and of the nature of the work which occupies his time.

In January last year, at Mr. Cowen's request, I returned hither, and resuscitated the school at "Sherring Ville," or Montserrat, and helped in the sabbath exercises at the other stations; but since Mr. Cowen deems it more desirable, I have removed with my family further in the interior, to this place, where I have been for the last six weeks raising a day-school for the many children around us who are growing up in ignorance, making known the unsearchable riches of Christ, and teaching those who believe how they ought to walk and please God.

Peculiarities of the work.

It lies mostly among a series of villages settled along the limits of the plantations in the borders of these truly deep woods, the inhabitants of which are Africans or their children, who have been rescued from the grasp of slavery some thirty-three years ago in the United States of America, a few of whom may have been Christians, but left to themselves, without the advantage even of reading the scriptures, they have degenerated so as scarcely to be known as the good seed of the kingdom, and have contracted ideas and habits contrary to the gospel. These form a barrier to the spread of light and truth among them. But if this be their position, in an evangelical way, they form quite a contrast in a moral way with the surrounding inhabitants. Here the dissipating fêtes of the popish establishment do not excite the giddy multitudes, neither do the barbarous drums accompany nightly revels, as they do in other parts.

Hindrances.

Our work, however, is still aggressive.

There is much ignorance, superstition, and prejudice to be overcome, so as to sow the seed with advantage, we of this island being perhaps a century behind some of the neighbouring colonies in point of civilization. Many of these obstacles are out of the reach of your agents, and when we think of the immense importance of sowing the seed, we are induced to sow with all these disadvantages, looking to the God of all grace, that in due time he will water the seed sown, and that some fruit will proceed to his glory.

Thank God we have been permitted to continue our efforts regularly, but from the scattered state of the population, we only manage to reach two stations each, each sabbath. On those occasions we first attend to the children, by teaching them to read, sing, &c., and after addressing them on their best interests, they almost invariably go home (as these villagers will not have all the family out at the same time). Then we repeat the blowing of a cow's horn, the sound of which is wafted through the woods, perhaps as far and wide as that of a large bell. The people being gathered, we set forth the practical principles and elements of the gospel of our Lord. Here we have no need of peculiarities, however much we esteem them.

Promising school.

Last Lord's day I found thirty-six or thirty-eight clean, attentive children at Sherring Ville, under the instruction of Mr. Day, a patient and persevering young man whom I recommended to Mr. Cowen. Half of their number read the scriptures. I have begun the same at this place, and the one at Mr. Cowen's house is thriving.

With regard to our day-schools, we sti

have to lament the want of interest on the part of the parents. A complete change from one extreme to the other seems to have taken place in this respect during the scenes of the apprenticeship, and two or three years following, so ardent were they for education, that it was difficult to get a boy to some business; but were the education of the mass to be left to themselves now, not more than one in every two dozen would ever read English.

We find it very salutary to require something as fees, but the people set their faces against it like flints. I have, however, always succeeded in realizing steady payments in this way, and although I am withstood in my present position, yet I do not fear accomplishing it soon. I have seventeen scholars at present, but trust to have many more in time.

When we look on similar things around us, we are constrained to be thankful for the measure of encouragement we receive from the Father of mercies, amidst the many obstacles there are to missionary work. The first half of the year is the most favourable time for such efforts, being the dry season; but at this season, as in most tropical countries, there are virulent epidemics raging. At present the small pox has visited most of the families in these places. At this season, too, the strongest people are working from home on the sugar plantations. Then the latter half of the year the rains descend in torrents, literally filling the numerous ravines which intersect the roads, with water, which, with the absence of bridges, and a deep alluvial soil, make it truly difficult to keep up a regular attendance either at school or otherwise.

The immigrants.

There is another class of people, in whom

Mr. Cowen and myself feel much interest. They are the newly imported immigrants, Coolies and Africans. The former are shy, and vain in their heathenism, but the latter will learn. At present, Sunday is the only time they may be instructed, as I have attempted now and again on two plantations. But I am in a different place almost every Sunday, and therefore cannot be regular with them. But during the wet season, when the crops have been disposed of, these immigrants may be met in the afternoon of any day for instruction; but unfortunately this cannot be done without a horse or mule. Then I might visit three plantations in rotation in course of a week.

These people are located in numbers of forty, fifty, or sixty, and continue to speak their own tongue, which makes it difficult to instruct them. To teach them requires much variety and adaptation. I have felt the want of something to teach with, and have been obliged to use chalk lessons. A few large sheets of monosyllable lessons on the senses, members of the body, God, &c., in large type, would be a delightful present for these poor creatures.

The thought of these people returning to their own land in a few years in the same darkness, after having had them in such a favourable position, would induce me to benefit them in any way.

In the midst of this work and labour of love, next to the divine promises made to us in the person of the Saviour, nothing sustains us more than the sympathy of our dear friends in England, and particularly to yourselves, gentlemen, we feel very grateful for the interest you take in the Lord's work in this island. May it be turned to good account in that great day.

FRANCE.

MORLAIX.

Under date of May 25th our brother JENKINS gives us the following interesting details of two excursions he has been permitted to make in the service of the gospel.

I have to give some account of two excursions I have made for preaching in the country since I wrote to you last. The first I took last month. I left home on Thursday the 4th of April, and returned on the following Wednesday, after having travelled at least thirty-three leagues, or about ninety miles. I preached four times in the usual places, and read and explained the scripture in families twice. The attendance at the meetings was as usual, and the hearing such

as gave us pleasure and encouragement, trusting the divine Spirit of life and holiness will bless the glad tidings of salvation. The peculiar feature of this journey is, that I went to Pontrieux, a small town six leagues north-east of Belle-Isle-en-Terre. I had never visited this place before, though for some time I had a desire to go so far, thinking some good could be done there, as I knew there was at least one native in the place well disposed to receive the word of

God. Our good friend Mr. Le Tiec, who lives two leagues from this town, gave me the names of three respectable persons to call upon. This I did, and one of them, a member of the Council Generale of the department, very kindly invited me to remain at his house during my stay in the place. I accepted of his kind offer. I had much religious conversation with this gentleman, and found him to be a man seeking after truth, and having so far abandoned Romanism that he did not believe in the pope, in the real presence, nor in several other errors of the church of Rome; yet he is no infidel, but a man of religious conviction and sentiment. He told me his religious communion with the church of Rome was broken, and that his religion was consequently confined to himself. As to prayer, he said his only one is the Lord's prayer, which he addresses to God while alone, and with much reflection. He acknowledged the want of more gospel light for himself and the people in general, and remarked I was perhaps called to bring them that light; and he expressed the opinion that probably the Lord had permitted infidelity and indifference in religion to prevail among his countrymen in order to deliver the mind from the bondage of popery, and enable it to hear and receive the truth of God without prejudice and obstinacy. With all this he acknowledged his weakness to confess openly the truth, and to stand openly and zealously for it. "I have not so much zeal as Mr. Le Tiec," said he. On this point of duty, and some others, we had, I trust, much useful conversation. This gentleman is a friend of Mr. Le Tiec, in speaking of whom he observed, he was a good scholar, and that he had written several articles respecting religion to the papers; and told me that in the first place Mr. Le Tiec was a religious man in the church of Rome, but on finding he was deceived by her ministers, he abandoned her communion, and was not content with breaking off from that church, but set on the work of exposing her errors. It was about this time he brought from Paris about 100 French New Testaments for distribution in his neighbourhood. This aroused the priests to war against him, "for," remarked this gentleman, "it is well known the priests will live on good terms even with infidels provided they do not dispute openly against them, but the moment a man opposes them then they become his enemies. Therefore Mr. Le Tiec was not to be spared, and because he is a studious man, and fond of retirement, they tried to prejudice the people against him by reporting he was an astrologer, &c.

One of the first merchants in this place expressed to me his desire to see the people enlightened in religion, and said he would be able to give me a place to preach in a church in the town which he has in his possession,

and which he now makes use of as a warehouse.

I called here on a Dutch protestant woman, a widow, about eighty years of age, and very ill in bed, not likely to live long, and so weak that I could not understand her speaking. She had married a native of Brittany, who had distinguished himself as a seaman under Napoleon, and who, though a catholic, had brought up his children as protestants; but after his death, and when grown up, the children became catholics, in order, as they told me, to be able to have bread. They were very glad to see me, and it appeared truly remarkable that I should arrive, as they had written to me a day or two before, respecting the mother's illness, but not in time for me to receive the letter before my departure. I had thus an opportunity to read the word and pray with the aged sick and three of her children. I have been informed since that she is better.

I found in this town an interesting native, a shoemaker, who had bought a bible, and is fully convinced the church of Rome is greatly in error. He desired me to procure him Roussel's famous tracts against Romanism. I trust there is good in this man.

Such, dear brother, are the favourable dispositions I found at Pontreux, and I hope the Lord will enable us to preach there before long.

My second preaching excursion was undertaken on the 11th instant. I preached three times in Belle Isle and the neighbourhood. I visited, with Omnes, a part of the country where I had not been before. We met with some expressing a desire to hear the preaching of the gospel. We called on one family where the New Testament is often read and valued, and its cause often pleaded by the husband. He was not at home, but he has since sent to tell me that when I visit that part of the country again, he will gladly stay a day at home in order to have a good occasion to speak with me.

I preached again at old Morvan's house. He is rather a labourer than a farmer, as he has only a small plot of ground behind his humble dwelling. I greatly esteem Morvan, though he is not yet an enlightened Christian in many things. He is, I think, about seventy-three years of age; a strong built man, with a venerable face and a hoary head. He is of an upright heart, firm in his tone, unflinching in disapproving what is wrong, and yet kind and good, and very shrewd in his answers. He appears to be a man without guile. He shows much attachment to the gospel, and approves of my preaching because he finds it good and right. This is the hold our work has on his mind and that of his wife, and not so much from a knowledge of the errors of Rome. However, these errors come now under consideration, for the last time we talked a good deal about

the real presence, the mass, the sign of the cross, &c. Not long ago his son died, and he had to go and settle with the priest for the burial service. The priest told him the sum due was *seven francs*, of which *two francs* were for the *silver cross*. In explaining, the priest said that they had three different crosses—the silver, brass, and wooden ones, and that the silver one for each funeral cost two francs, the brass one less, and the wooden one gratis, being for the poor. The old man replied, “You ought to have told me that, for I am a poor man, and the wooden cross would have done quite as well, and as the silver one has done no better service, I will pay nothing for it; here are the five francs.” The priest was dumb, and would not look at the old man, from contempt and angry feeling, for he was moreover very much displeased because he receives me to preach in his house.

Morvan does not go to confess, but his wife goes up to the present. She gave me a long account of her last confession. The priest did nothing but inveigh against our religion, and against receiving me to preach in her house. He asked her how many times and where she had heard me. The first time

was at Omnes's house, the colporteur. This made him pronounce Omnes a perverted man, whose eternal perdition is most sure. To all this the old woman replied, “She had never heard but what is good; that he himself could not say better things; and she thought she would have been a better woman had she heard me more.” He did his utmost to persuade her to shut her house against me. Once he told her, in case I should enter her house again, to go out of the house, or to bed, and another time he told her to spit at me, and shut the door in my face. It appears he was very violent, but could not succeed. At last he said he thought he could not give her absolution. She replied “he could do as he liked, as she was quite easy respecting it; that she never had such a confession as this.” Nevertheless he concluded by giving her absolution. Persons have been refused absolution for simply coming to hear me. I was received last time as kindly as ever by Morven and his wife. This will show the difficulties we have to contend with in beginning to preach the gospel in this country, and how the Lord opens the way before us. Our trust is in him.

HOME PROCEEDINGS.

At the Quarterly Meeting, held June 26th, the report of the Sub-committee appointed to consider the state of the Mission in Africa was read, and after consideration, its recommendations adopted as those of the Committee. They were to the following effect. 1. That Mr. SAKER resume the charge of the station at Clarence until another missionary be appointed, and that he be instructed to train a member of the native church at Clarence for the re-establishment of the British school, and to continue to carry on the infant school by means of the native teacher who has it now in charge. 2. That the services of a suitable Christian brother be engaged for the station at Clarence, and when this is accomplished, Mr. SAKER remove to Cameroons, to take charge of that station, and to prosecute the work of translations. 3. That Mr. NEWBEGIN occupy the station at Bimbia in conjunction with J. FULLER. 4. That H. JOHNSON, WILLIAMS, and S. FULLER continue to be engaged by the brethren. And, lastly, that the brethren SAKER and NEWBEGIN have their attention specially called to the necessity of training, from among the converts, suitable men to aid them in evangelizing the benighted population among whom they labour.

The lamented decease of our dear brother NEWBEGIN will place many of these proposals in abeyance for the present; but should the Committee be enabled to send out help to Mr. SAKER, the plan proposed may, in due time, be steadily pursued.

The Sub-committee on the deputation to India also presented their report, recommending the names of the following gentlemen, viz., MESSRS. LEECHMAN, G. H. DAVIS, and C. STOVEL, on which a ballot was taken, when the choice ultimately fell on Rev. J. LEECHMAN, as a colleague to the Rev. J. RUSSELL, who had been invited by the Committee, at their meeting of June 11th. We have now the satisfaction of stating that both these esteemed brethren have felt it to

be their duty to accept this invitation, and they will probably sail on the 20th of next month.

It is but due to S. M. Peto, Esq., to state, when the decision of the Committee was known, that he at once offered, with his accustomed liberality, to bear one half of the expenses of our brethren in their visit to India.

A resolution was also passed declaratory of the necessity of sending more help to Ceylon, and that *steps should be immediately taken* to secure the services of a brother to co-operate with Mr. ALLEN in sustaining the mission in that island.

The proposed alterations in the constitution of the Society were referred to the following Sub-committee: Revs. Dr. COX, HINTON, MURSELL, ROBINSON, STOVEL, WEBB, and Messrs. ALLEN, WATSON, and Secretaries, to consider and report thereon.

It was also resolved, and this information will be useful to the members of the Committee who reside in the country, that the next quarterly meetings be held on Wednesday, the 9th of October, 1850, and the 8th of January, 1851.

A resolution expressive of the deep sense which the Committee entertained of the services rendered by the late J. PENNY, Esq., to the Mission, and other denominational societies, and their affectionate regard for his memory, was directed to be sent to his son, Rev. J. PENNY of Coleford.

At the meeting of the Committee, July 9th, the afflictive intelligence from Africa was read, on which the chairman suggested that Dr. Cox should engage in prayer. Resolutions were then passed expressing the cordial thanks of the Committee to Governor BECROFT, and W. LINSLAGER, Esq., H. M. Consul, and Vice-Consul at Fernando Po, to the captain, surgeon, and officers of H. M. S. Phœnix, and to the Rev. H. M. and Mrs. WADDELL, for their kind services to Mrs. NEWBEGIN in this season of deep affliction. These resolutions are to be forwarded to the respective parties, and will be taken out by Mr. SAKER, who will sail, we hope, early in August.

Resolutions of condolence were unanimously adopted and directed to be sent to Mr. and Mrs. NEWBEGIN of Norwich, and to Mrs. TAYLOR, Mrs. NEWBEGIN's mother, of Worstead. All the documents mentioned in the previous lines would have been printed if we had room, but as we have not, a brief abstract of the business is all we can find space for. The following resolution is, however, one which cannot be omitted.

Resolved,—That in recording the decease of their beloved friend and missionary brother, WILLIAM NEWBEGIN, the Committee bear willing testimony to the disinterested zeal and devotedness with which he gave himself to the work of God. Educated for the medical profession, and having studied with diligence and success, he cheerfully relinquished his professional prospects for the sake of the African race. He became an early labourer in the Mission which this Society established on the coast of Africa, and he was not diverted from his self-denying toil by either personal or domestic affliction. The Committee thankfully adore the grace of God in their departed brother, and while they bow submissively to the painful bereavement which the African Mission has suffered in his removal, they earnestly pray that the Lord of the harvest will yet thrust forth labourers into his harvest.

The Committee of the Young Men's Missionary Association are making preparations for the winter course of lectures in the Library. They have requested its use for the 1st and 8th of October, and the 3rd Wednesday evening in October, November, December, January, February, and March. With this request the Committee have cheerfully complied, and we sincerely hope the efforts of our young friends will be crowned with increasing success.

FOREIGN LETTERS RECEIVED.

AFRICA	CLARENCE.....	Waddell, H. M....	May 2.
	GRAHAM'S TOWN	Nelson, T., & Hay, A....	April 26 & 27.
AMERICA	QUEBEC	Marsh, D.	June 29.
ASIA	BARISAL.....	Sale, J.	April 27.
	BENARES	Small, G.	May 14.
	CALCUTTA.....	Thomas, J.	May 3 and 13.
		Wenger, J.	May 3.
	COLOMBO	Allen, J.	May 9.
	HOWRAH.....	Morgan, T.	April 29.
	MONGHIR	Lawrence, J.	April 29.
	SEWRY	Williamson, J.	April 26.
AUSTRALIA	LAUNCESTON.....	Dowling, H.	February 17.
BAHAMAS	NASSAU	Capern, H.	May 28.
		Littlewood, W. ...	May 1.
JAMAICA	CALABAR	Tinson, J.	May 13.
	MOUNT ELVEN	Innes, A.	May 1.
	ST. ANN'S BAY	Millard, B.	June 5 and 6.
	STEWART TOWN	Dexter, B. B.	May 21.
	STURGE TOWN	Hodges, S.	May 17.
TRINIDAD.....	SAVANNA GRANDE	Cowen, G.	May 2, 13 and 15.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to Mr. Baker, Albany Road, and to Mrs. Davies, Walthamstow, for parcels of magazines.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of June, 1850.

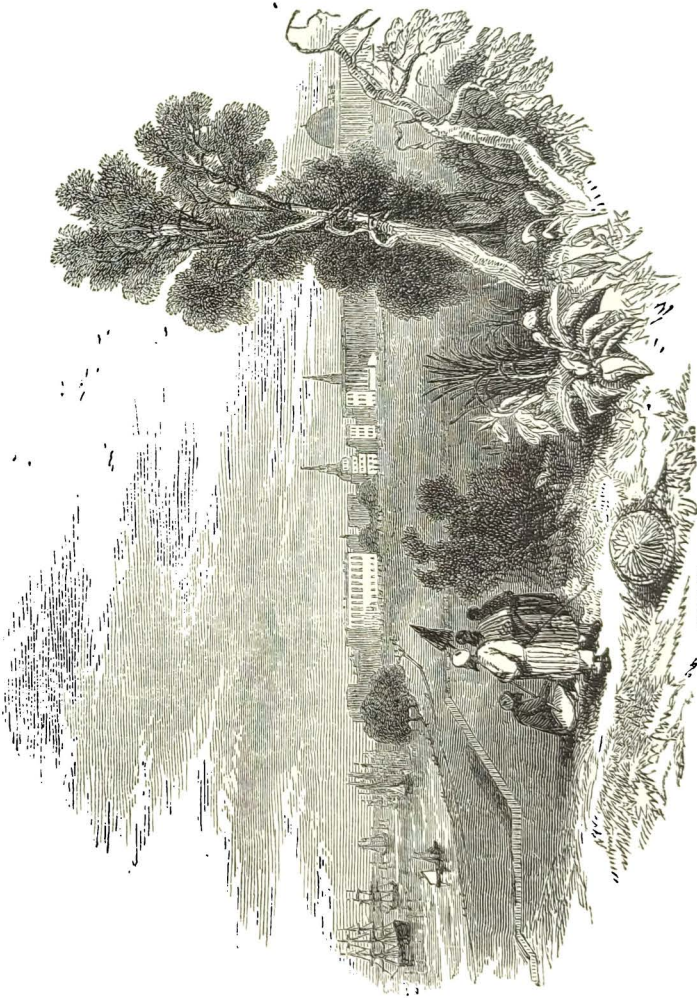
£ s. d.	£ s. d.	£ s. d.
<i>Annual Subscriptions.</i>	LONDON AUXILIARIES.	CAMBRIDGESHIRE.
Fearn, Mrs. Mary	Bloomsbury—	CAMBRIDGESHIRE, on
Gibbs, S. N., Esq., Ply-	Juvenile Association,	account
mouth.....	for Haiti School.....	150 0 0
1 1 0	Islington, Second Church—	DORSETSHIRE.
	Proceeds of Lecture... 1 4 10	Gillingham—
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Alexander, J. W., Esq.	Sunday School, for	4 7 11
5 0 0	Schools.....	Contributions, Lang-
Harvey, Mr.	1 6 10	ham
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Harwood, J. U., Esq. ...		Do., Fifohead
5 0 0	BEDFORDSHIRE.	0 4 0
Tritton, Joseph, Esq.,	Luton—	Do., for Dove.....
for Jamaica Theolo-	Old Meeting—	0 10 4
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Parry, Mrs. Jane, late of	Windsor—	GLOUCESTERSHIRE.
Liverpool, by Mr. Jno.	Lillycrop, Rev. S., for	Stonehouse—
43 10 6	Haiti Chapel	Hill, Mr., and Friends,
	1 0 0	for <i>Suppers from</i>
		<i>Tornado, Nassau</i> ...
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HEREFORDSHIRE.		£ s. d.	ROADE—		£ s. d.	GLAMORGANSHIRE—		£ s. d.
Hereford—			Collections.....	5 11 2		Dowlais, Hebron—		
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<i>Native Teachers</i>	0 10 6		Spratton	1 6 4		Pondarran—		
			Saigrave	2 3 0		Collection	0 14 6	
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			Collections.....	6 14 9				
KENT.			Contributions	14 6 11		MONMOUTHSHIRE—		
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			YORKSHIRE.			Collection	1 14 5	
			Leeds—			Contributions	0 11 0	
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by Mr. J. D. Smith ...	150 0 0		Sutton			United Presbyterian		
			Collections.....	9 8 0		Churches	2 0 0	
			Contributions	1 0 0		Coldstream—		
NORTHAMPTONSHIRE.						Deacons of Dr. A.		
Blisworth—			NORTH WALES.			Thomson's Church	0 15 0	
Contributions, by Miss			ANGLESEA—			Friend.....	0 10 0	
Wesley	0 12 0		Rhydwyf—			Glasgow—		
Brington.....	2 5 4		Collection	1 0 8		Watt, Captain	4 0 0	
Bugbrook—						Do., for Debt	3 0 0	
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Contributions	3 10 0		Collection	0 9 0				
Patchell	4 4 0							
Ravensthorpe	6 3 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, by 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 Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

THE MISSIONARY HERALD.

The Missionary Herald (Sept. 1850).



ENGRAVED BY
CALCUTTA.

INDIA.

CALCUTTA.

By the last mail we learn that the families, and especially the wives, of our missionary brethren in Calcutta, have been called to suffer much from sickness. Mrs. LESLIE has been very ill, Mrs. LEWIS confined to her couch from weakness, Mrs. PEARCE has suffered severely from overwhelming debility, while Mrs. WENGER has likewise been constrained from a painful affliction to remain in her room. Yet through God's mercy the brethren have enjoyed good health, and have been able to prosecute without interruption their varied labours.

The divine blessing has accompanied these labours. "On the last sabbath in May," says Mr. THOMAS, "I had the pleasure of baptizing five persons at Lal Bazar, and have some hope of baptizing more at the close of this month (June). Ere long I hope for the high delight of having to administer that sacred ordinance to one of my own children. Additions have also been made to several churches in the Mofussil, or country stations."

Mr. THOMAS also reports that the prospects at Sagor, where our brother PHILLIPS labours during the absence of Mr. MAKEPEACE, are encouraging, and that there are several candidates for baptism.

INTALLY.

Mr. GEORGE PEARCE, under date of May 31, 1850, supplies us with much interesting information of some recent converts to Christ, whom he has been permitted to welcome into the Saviour's fold from the dark realms of heathenism.

I have had it on my mind some time to send you a short account of three individuals whom I have received within a few months past into the Intally church, and who I hope have found mercy of the Lord. The progress of the Redeemer's cause in this land seems slow, very slow, when viewed in connexion with the overwhelming mass of the heathen population, yet when the moral degeneracy of that mass is considered, when the meaning of the apostle's description, "without God in the world," is brought home to the mind by a residence of many years among the heathen, and intimate intercourse with them, the heart finds relief, nay, occasions for joy, in the change from darkness to light, from pollution to purity, from thralldom to liberty, which we are permitted to witness from time to time in those who confess Christ. Such changes indicate the power and presence of God, and become pledges of more abundant grace in future.

Unwer Ali.

The first of the individuals above mentioned is a convert from Mohanmedanism; his name is Unwer Ali. He is from Delhi, where brother Thomson resides, and seems to have got some knowledge of the gospel from him

in that city. Mohammdanism hung, however, very loosely about him long before he professed Christianity. For some years he seems to have been almost a libertine both in principle and practice, as indeed many of the Mohammdans are. It was about six years ago that I first became acquainted with him, when he presented himself to me as an inquirer into the merits of Christianity. He resided on the mission premises here three or four months, but his conduct did not inspire me with much confidence in him. He became anxious at length to marry some one of our Christian women, but finding that I was not disposed to promote his wish speedily, he took offence, and left us very abruptly. We did not see him again for upwards of two years, when one sabbath morning he presented himself again at the chapel, as he did once again three or four months afterwards. On these occasions he told us that he resided at Moorshedabad, and had come to Calcutta only on business. He said he still had a respect for the gospel. He probably had, but it did not then much influence his conduct, for he had married a Musselman woman, and had returned to the profession of Mohammedanism, and to many evil practices in consequence. It is now more than a

year that he came again to see me, and asked me to baptize him.

Desires to be a Christian.

He had, he said, gone back into sin after leaving Intally, but he found that he could not be happy any longer in Mohammedanism, and had therefore left Moorsheadabad altogether, and brought his wife with him, and that his earnest desire was to be received among Christians. I gave him very little encouragement, and told him that in the recollection of his former conduct he could not expect me to put much faith in his present statement. Having taken lodgings at some little distance from Intally, he began to attend regularly at the chapel, and cultivate acquaintance with our people. After a few sabbaths, he brought his wife to the chapel, and to see Mrs. Pearce. By degrees, my intercourse with him increased, his demeanour operating favourably upon my mind.

His conversion.

After a month or two it appeared to us all that his whole deportment was very different to what it had been at our first acquaintance. His pride seemed to have quite disappeared, and meekness and gentleness had taken its place. He made no scruple now of avowing before his countrymen his change of religion, and his faith in Jesus as the Son of God. His confessions of sin were full and fervent, and his attention to all the means of grace most regular, and apparently earnest. In this way he went on for three or four months, when he earnestly applied for baptism, and was at length accepted.

Opposition from his wife.

Our decision on this subject was induced at an earlier period than it would have been in consequence of his demeanour towards his wife, who soon after their arrival in Calcutta, on finding what his intentions were, began to manifest a good deal of opposition. She hoped at first, as she afterwards confessed, to turn him from his purpose, but at length, being convinced that there was no hope of that, her opposition became most decided and violent. She refused to eat with him, and took her meals apart; insisted on having a bill of divorce, and on being sent back to her parents. In her anger she would bitterly reproach him for his new faith in abusive and horrid language, a practice in which the people of this country, and particularly the women, are renowned adepts. She would also leave the house, and go wandering about the city he knew not whither.

His endurance.

The poor man bore all this with astonishing patience, astonishing I say, for there is nothing so difficult for a native to bear as abuse, and in nine cases out of ten

such a woman would have got a sound beating for her conduct. Unwer Ali returned nothing but silence for her noise, and soft words for hard ones. He again and again called in the Christian brethren to try and pacify his wife, and when she ran away would go and seek her. Once or twice I went myself, and endeavoured to allay her enmity and violence, by assuring her that if she would stay with her husband no force should be used to induce her to give up Mohammedanism, or to prevent her practising its rites if she wished, but it was all in vain, and she at length finally took her departure for Moorsheadabad. Through all this trying business no blame in any way seems to attach to the convert. Two Christian families, members of the church, lived near him, and saw the whole of the matter. These speak most highly of his conduct as becoming a Christian. The matter, too, was carefully investigated at a church meeting, and where all seemed highly satisfied with his whole temper and conduct. One thing particularly was proved, that he had done everything in his power to induce his wife to remain, and that no blame attached to him for her leaving. Nothing more has been heard of the woman.

His Christian profession.

Since his baptism Unwer Ali has walked consistently with his Christian profession, and is much respected. He is a man that has mixed with the upper classes of society, is naturally intelligent, and has received a good education, being well acquainted with the Bebhoo, and tolerably so with the Persian language, and since he has been with me he has made good progress in Bengali, both in speaking and reading it. I am happy to say that brother Thomas has given him employment as a moonshee, or a corrector of proofs in the printing office, and he is in consequence getting a comfortable livelihood. With respect to his knowledge and faith, it is, I trust, in good conformity with the gospel scheme. His views and confession of the godhead of Christ, and his work as Mediator, and of himself as a sinner and needing salvation, are very satisfactory. He is therefore, I trust, a brand plucked from the burning—one rescued from the very depths of Satan, and it is marvellous in our eyes. Pray for him, that he may run well to the end.

A young Hindoo pilgrim.

Another case is that of a Hindoo youth of good family, and of the writer caste, for which I cannot help adoring and thanking God. He too has been saved from a condition of great error and pollution. From the age of fourteen to about twenty, his days were spent in wandering over the country in company with some elder relatives, visiting

the shrines of famous Hindoo gods—at Guya, Benares, Muttra, and even as far as the north-western extremity of India. In these wanderings he got nothing but evil. The more he visited the shrines of the gods, the greater distance did he go from all that is true and good. Legend upon legend occupied and darkened his mind. Being under no control, his habits became most loose, and probably dissolute.

Impurity of Hindooism.

Frequenters of Hindoo temples must not be supposed to be a whit more pure than they are reported to have been by writers of antiquity. India presents the same scenes as did Babylon and Egypt, and other renowned idolatrous countries of old, and the training of this young man was no worse than that of millions of his own class, a training which brings the soul into a state from which the arm of the Almighty alone can rescue it.

First thoughts.

Missionary experience will prove, I think, that in many cases of conversion, the Spirit of the Lord may be traced upon the heart before the soul is made acquainted with Christ, or even with his word. This young man tells me that the first serious thoughts he remembers to have had was occasioned by the wretched conduct of a brahmin in charge of an idol temple at Benares. The thought flashed across his mind on hearing the wicked assertions of the brahmin: Does perfection consist in visiting such abominable places as these, or in doing the things which these men countenance, and even recommend? For the object in visiting holy places in heathen lands is the attainment of perfection. What perfection means, however, the great mass of the Hindoos have not the most distant idea. Still that it should be something totally different from or opposed to that which is called virtue among men, did startle this young man's mind. The impression never wore off, and the consequence was the conviction ere long that all the five or six years spent in visiting the holy places of India had been useless.

Silent influence of missionaries.

It is scarcely possible for persons who travel not to fall in with missionaries or their books, and to learn in consequence that another system of religion, and totally opposed to Hindooism, claims their regard. By the multitude it is unheeded, but when once doubts or dissatisfaction toward Hindooism are really felt, it is not unfrequently the case that the inquiry arises, "What is Christianity, I should like to know!" and

then it is that our books are read with real interest. So it was with this youth. He had seen the missionaries, and heard them, but gave no heed until the reflection flashed across his mind, as I have said, and destroyed his confidence in Hindoo temples, and gods, and brahmins: for on coming to Bengal, to his village home, which is not far from Lackyantipur, he received a copy of Luke's gospel at a market near there, at the hands of one of our village preachers, and he read it too with great interest, and in a most wonderful way comprehended its meaning too, and felt this is the truth, and the way to perfection.

Effects of reading the gospel.

Within a few days after reading the book, he determined to go in quest of the preacher who had given him the gospel, which he did; but not finding him at home, he turned his steps towards a station of the missionaries of the Propagation Society, where he took up his abode, and remained with the catechist in charge a few weeks; but finding that the conduct of the people at the station did not correspond with the precepts of the gospel, he left the place, and came to Intally, being conducted hither by the village preacher whom he had sought at the first, and here he has remained ever since, learning, believing, and practising the truth he has found.

Conflicts and peace.

He fought with many symptoms of weakness, the effects of superstition upon his mind, but the Lord has graciously upheld him, and his strength has since greatly increased, and is evidently increasing. He is now married, and seems happy and settled, and the Lord has been very gracious to him in bringing to reside with him his grandmother, a very nice old lady, who, on hearing of the baptism of this her grandson, felt an irresistible desire to come and live with him, and be a Christian too. She is a sensible, prudent, well-behaved woman, and is a favourite with us all. She has many children and grandchildren, and some of them rich people, yet she left all to come and cast her lot with us. She too has been baptized, but the particulars of her Christian experience I must defer for want of room to a future opportunity. Thus one stone is added to another, and the temple is slowly rising. Blessed be the Lord for his goodness. He is sharing with us in the workmanship of his Spirit, but in a way that requires faith and patience on the part of his servants.

NARSIGDACHOKE AND DUM DUM.

Our brother LEWIS, amid much domestic affliction, is permitted to see the work of the Lord prospering in his hands, and to tell of the grace of God in the conversion of sinners, and their union with the Lord's people. Other circumstances also afford encouragement to our beloved brother in his work. Under date of June 3rd, he says:—

Baptisms.

Since I last wrote things have progressed favourably in the stations under my care. I am very happy to be able to speak of additions at Narsigdarchoke. On the 17th of February I had the pleasure of baptizing one female there, and on the 21st of April three persons, two women and a man advanced in years. Of all these we are able to cherish a very pleasing confidence that they are the subjects of divine grace. They had been nominal Christians for years, but of late a change has been observable in the conduct of them all. We have still a few at Narsigdarchoke who are desirous of baptism, but in regard to these, doubts as to their Christian character remain to be cleared up. Oh, that the Lord would pour down upon us his Spirit, that we may witness amongst this people a wide-spread awakening and a hearty seeking after salvation. Our Christian community in the villages, of which Narsigdarchoke is the centre, is every now and then increased by an individual or a family abandoning caste, and joining us. In many instances in which this takes place, I have been unable to trace the step to any adequate religious motive. Our people have lived down much of the opposition which was made to them. They are free from the yoke of the brahmins, and I suppose their mere social position is regarded by some of their poor neighbours as desirable. This is so far well. Such persons join our congregations and submit to our instructions, and frequently are brought to experience spiritual influences, which they looked not for. Meanwhile no premium is given to any who join us. In-

deed, we have nothing to offer them of a worldly nature except mere kindness and sympathy, upon which the shrewd, money loving Hindoo would not set a very high valuation.

Dum Dum.

At Dum Dum we are still suffering from the fewness of the European troops now there. Yet even now there are a few men who find it very good to meet not only in the public congregations, but the more private meetings for prayer, and much Christian affection and zeal are manifested. I have been much encouraged by the aid which has been afforded me in my endeavours to repair the chapel buildings. We estimated the cost at 150 rupees. I sent an appeal to six pious officers only, but I have received in reply 240 rupees, while ten rupees more were raised by a few private soldiers. This has enabled us to do more than we intended, and our repairs will now cost 200 rupees, while fifty rupees remain either for the church funds or the mission, as the donor may direct. We have repaired the buildings so thoroughly, that I hope it will be very long ere any further outlay will be required.

Translations.

Our edition of the Persian Testament, which I am carrying through the press, has advanced to the middle of the eleventh chapter of John. The Hindostani Testament has advanced to the eleventh chapter of Luke. Of the revision of the Bengali bible, and other works, you will be more appropriately informed by brethren Wenger and Leslie.

DELHI.

While some are being added to the church from the dense masses of idolators and enemies to God by wicked works, others, called in past years by the grace of God to consecrate themselves to Christ are removed to the church triumphant in heaven. Many from among the converts in India have borne their dying testimony to the power of the gospel, and after a lengthened period of good service in the cause of their Master, have put off untarnished the robes of their Christian profession, entering joyfully into the presence of their Lord. Mr. THOMPSON gives the following account of the decease and character of one of the native Christians connected with the church at Delhi.

A Christian Hindoo's death.

April 27th. Poor Devi Gir is no more, he was released from suffering at two o'clock this morning, after a severe illness of nine days, and general ill health of near a month. His end was peace; and calm joy and firm faith in his Redeemer marked his departure, as also an habitually devotional frame of mind. The last act of his life was an act of prostration, as when he used to pray; and when praying, he departed, as we hope, to the presence of his Redeemer, in whom he trusted, of whom he implored forgiveness, and on whom he called in the words of a favourite hymn,

"Keep me, Lord Jesus, I've none but thee!"

We all visited him at ten o'clock last night, and he was quite sensible, recognized and named each, asking all to look on him with favour, and saluting every one. Even the medical gentleman, who kindly and assiduously attended him, was struck by his calm, happy, and devotional state of mind. I humbly hope and trust it is well with our departed brother, that he is now in that land the inhabitant of which shall not say, I am sick, and that having served his Redeemer and Master on earth nearly twenty years, he has experienced the fulfilment of that gracious declaration: "Where I am, there shall also my servant be;" and also found that as preparatory to his entrance on that blessedness, his gracious Saviour had come to him, to take him to himself.

His confession of Christ.

On referring to our church-book, I find the following entry on the day of his baptism: "1830, Nov. 28th, Lord's day. With pleasure we received into the church, Devi Gir, a Gossain, converted (I hope) to the faith of the gospel: and the whole European congregation repairing to the Kudsia-baug Ghat, I baptized him after solemn worship in English and Hindustani. O my Lord, deign in mercy to preserve him in the faith and keep him unto life eternal, for thy name's sake. Amen! On the following sabbath Devi Gir was admitted to communion."

Devi Gir, in the early part of his career, composed a number of Hindi tracts, which I had printed for him, and they obtained an extensive circulation. He also composed in Hindi verse, after the manner of the Ramayun, the whole of the New Testament. Recently, he went a second time over the gospels; and the MS. is a monument of his faith in the Redeemer, and labour of love for his name. Two things I cannot but mention with reference to our dear departed brother in his last affliction, viz., the total absence of all worldly feeling, and a chastened, subdued spirit, that never showed impatience or gave utterance to a single murmur, during the whole period of his severe suffering: all was calm, submissive, resigned; and the name of his dear Lord and Saviour was frequently on his lips, either in ejaculatory prayer, or in quoting a hymn, or the divine word on which he rested.

MONGHIR.

We conclude from page 101 of the July Herald, the journal of the native brethren Nainsukh and Sudeen.

Wednesday, 23rd. In the after part of the day we arrived at a village called Dumrao: here we put up our tent, and went in the evening and preached to the village people, who came to hear in great numbers.

Ambarpur.

Thursday, 24th. Early in the morning more than two hundred pilgrims, on their way to Parasnath, arrived at this place. We preached to them, and distributed a few books among them. Many of the village people also came, and listened very well while we were preaching. After speaking to these people we came on to Ambarpur; here we preached to about a hundred persons, chokidars (watchmen) and others, assembled at the thana (police station). We after-

wards went into the bazar, and preached to the shopkeepers.

Friday, 25th. This is market-day at Ambarpur. We have had opportunities of preaching the word in several situations, in each of which we had not less than a hundred hearers. No one offered to hinder or annoy us; all were silent, and listened with attention and pleasure.

Idols destroyed.

Saturday, 26th. We have been journeying all to-day, and have with difficulty reached Banka. We have found a great quantity of sand in the road, and as our oxen are not strong, it was with much trouble that we got the gari along, on which account we are all tired.

Sunday, 27th. We have spent the sabbath

in speaking the word of life to the people of this village, Banka, and in prayer.

Monday, 28th. We came to Jitizapur. Here we conversed with some of the village people, and when they would no longer remain to listen, we went into the houses of some people of the Dom caste (the lowest caste), and spoke to them about Christ. They said, "Yes, we think Jesus Christ is true." Then, we inquired, "Do you think that the idols in your house are all false?" They said, "Yes." "Then shall we break them to pieces?" "If it be your pleasure, do so." I then broke to pieces one of the images with my shoe. The woman appeared grieved, but the husband said, "I will go to Monghir, and then I shall be able to learn in a proper manner the truths of Christianity."

Tuesday, 29th. As we proceeded on the road, we conversed with many pilgrims journeying the same way, and in the evening we stopped at Jaipur.

Wednesday, 30th. We put up our tent in a small village to-day, where the people were very friendly. Some of them came and sat near our tent till quite late in the evening, listening with pleasure to our discourse. On going away they said, "We will come again when you have worship," but as they did not come, it is probable that some of their friends said something to frighten them.

Bajnath.

Thursday, 31st. To-day we arrived at Bajnath, and put up our little tent on the side of the road in front of the temple. In a short time the people began to collect about our tent, and we were engaged without intermission until the evening in conversing with the crowds that came.

Friday, February 1st. We were engaged from early morning until evening in conversing with those who came to our tent, who were chiefly people from the west.

On the 2nd, 3rd, 4th, and 5th, we were incessantly engaged all day long in preaching and conversing to the crowds of people in the mela. It is impossible to remember a tithe of our conversations, and we had no leisure, and were too tired, to record any thing. The people were anxious to hear, and there would have been abundance of work for many more brethren, had they been with us.

The mela.

Wednesday, 6th. To-day the mela was greatly increased by the arrival of large crowds of people. The noise and confusion became so great about our tent, that we

thought it better to go to other more quiet places and preach, which we did. We found a vast number of people who came from a great distance; some from Rewah, Bundelkand, Bhopal, Udaipur, and Jaipur. Many of these people had never heard the gospel before: they listened on this occasion with great interest, and very gladly received books from us.

Thursday, 7th. The noise and confusion having become very great, and the people very unsettled, in consequence of the large parties constantly going and coming, we were unable to speak with any comfort to ourselves or advantage to our hearers, we therefore judged it best to leave the mela to-day. In the evening we came to the village of Jaipur, where we held conversation with a number of pilgrims.

The Pundit.

Friday, 8th. As we proceeded along the road we held conversation with our fellow travellers. Near noon, being weary, we sat down under a tree by the wayside. While sitting there, what should we see but a pundit, accompanied by several of his scholars, coming along the road. On approaching near to us, we heard the pundit telling his disciples that a new sect had arisen, the people of which are called Khrist-an (Christian). "These people," said he, "pay no regard to pilgrimages, fastings, and the like, and I think that the tenets of their religion are good; I have a good opinion of them." On hearing this, we called out to him, "Sir, the people of whom you speak are sitting here; come and see for yourself: we shall be happy to converse with you." He came to us, and after conversing together for some time, we gave him a book. He left us, seemingly much pleased. Proceeding on our way, we had some conversation with a number of pilgrims on the folly and sin of pilgrimages. They admitted what we said to be true, but as they had come so far, they would not return, for their friends at home would be much displeas'd with them if they did, but should they be spared to accomplish this pilgrimage, and to return home, then they would take care never to undertake another pilgrimage as long as they lived.

On the 12th we reached Bhagulpore, but as our provisions were expended, and we had no money to purchase more, we did not remain.

On the 14th we arrived at Monghir, having been absent just a month. Through mercy we have been permitted to return in safety, and to find all well at home. May the Lord bless his word, which in much weakness we have spoken.

BRITTANY.

MORLAIX.

Under the date of August 16, 1850, our brother, Mr. JENKINS, gives the following interesting examples of the power of Divine grace, and of the progress of the work in which he is engaged.

Baptisms.

Last sabbath we had the privilege of receiving two Bretons by baptism. One is Georget, from Belle Isle, who has been employed some time as a colporteur in selling the scriptures. He has made much progress in the knowledge of the word of God, and we have reason to believe it has produced on his heart and life its saving and sanctifying influences. The other person baptized is an aged female, seventy-one years of age, who has been a regular hearer at our place of worship since its opening. She lost her parents when young, and so was exposed to the temptations and trials of the world. I have heard her many a time compare herself to the prodigal son, but she considers her case more aggravated than his, as he returned to his father when young, while she returns in her old age, at the eleventh hour. We trust the Lord will grant these friends grace to persevere faithfully unto the end. The ordinance was administered in the river behind our chapel.

Inquirers.

Among others, there were present two truly interesting women, who had come from three leagues in the country in order to enjoy the opportunity of hearing the gospel, and to witness the administration of baptism on sabbath morning. They are much enlightened by the doctrine of Christ, are convinced of the principal errors of the church of Rome, find no rest within her pale, believe only the word of God, and feel a growing desire to leave the Romish church to join those who submit themselves to the

teaching of the bible alone. Though there are considerable difficulties in their way, yet we are confident they will not be able to remain long without obeying the Lord.

A colporteur engaged.

I have just received a letter from a Mr. Humbert, who is a very good, pious man, and has been a bible colporteur for thirteen years, which calling he has been obliged to give up on account of its affecting his health. He now offers us his services. I have thought we had better engage him as a colporteur and bible reader for six months, on the funds of the Liverpool Society, and then, after a trial for that time, consider the question of his permanent stay here. I have written to him to this effect. He will suit very well instead of Dussauze.

Encouragement and opposition.

One of our Breton colporteurs still labours in the department of the Côtes-du-Nord, and meets with some encouragement. The other day a miller bought a Testament of him, and helped him to sell four others. Moreover he advised him to return to that neighbourhood, assuring him he would sell a dozen more Testaments there.

I am sorry that the prefect of the Finisterre continues to refuse granting authorisation to sell the scriptures in the department. He appeared once favourably disposed, but has granted nothing. We intend taking steps soon to bring this violation of religious liberty before the influential friends of this sacred right in France, for the purpose of making an effort to remove the present difficulties.

HOME PROCEEDINGS.

THE DEPUTATION TO INDIA.

The brethren, Revs. J. RUSSELL and J. LEECHMAN, the deputation appointed to visit our Mission in India, sailed for the overland route on the 20th August. We commend them and their important errand to the prayers of the churches, and to the sympathies of the friends of the Society.

That errand embraces the investigation of many very weighty questions which in its results may affect the whole of the Society's operations in India for years

to come. The condition, prospects, and usefulness of that valuable establishment, the Printing Press at Calcutta, both in its commercial and religious aspect, will have their most anxious attention. It has already been the means of issuing nearly a million portions of God's word, besides religious tracts, in very large numbers, adapted to influence the Hindoo mind. It is desirable that it should become, if possible, of still greater service to the cause of our Redeemer, and afford in future years larger facilities for the publication of a native Christian literature.

The deputation will assure our missionary brethren of the hearty and affectionate sympathy with which they and their labours are regarded at home; will visit, as far as practicable, the various stations, examine into their spiritual condition, and make themselves thoroughly acquainted with the results of prolonged years of prayer and labour. The value of the plans of evangelization adopted by the brethren, with their comparative efficiency, will demand their serious consideration, and from their inquiries we anticipate many valuable suggestions will arise, what to avoid and what to do, to render more effective the future operations of the Society.

Another subject of investigation will be the situation and relative importance of the stations occupied by our missionaries. Many of the stations are separated from each other by wide distances, or geographical obstructions, so as to render communication difficult, and often to leave a brother to labour on alone for years without assistance. Some stations may perhaps have to be abandoned, and the mission strength concentrated on the more populous and accessible districts.

The questions, too, of training up native converts not only as teachers, but as pastors, what sort of training they should have, and where, and how it is to be carried on, are of prime importance, and with deep solicitude on the part of the Committee, are commended to the special attention of our brethren.

Such is, in brief, the nature of the work our brethren RUSSELL and LEECHMAN have undertaken to perform, one in which we trust they will enjoy the especial aid of the Spirit of God, and for its accomplishment be endued with wisdom from on high.

On the evening of Tuesday, the 13th of last month, a valedictory and devotional service was held in the Library of the Mission House to commend our brethren to God's blessing and care during their protracted absence from their native land, and from the affectionate people of their respective pastoral charges, who have so kindly and willingly surrendered them to the wishes of the Society. Of this interesting meeting we present to our readers the following full report.

The Rev. Dr. STEANE occupied the chair, and commenced the proceedings of the evening by stating the object of the meeting, remarking that they were met to take an affectionate leave of their two brethren, the Rev. John Russell and the Rev. John Leechman, who had been deputed by the Committee of the Baptist Missionary Society to visit their missionary stations in the East Indies. They were, however, not only met to express their sympathy with those brethren in the great work to which they had been called, but also to commend them, in special and devout prayer, to the providence and grace of God, that he would carry them forth and bring them back again in safety, and give them the grace, wisdom, and strength so essentially

necessary for the discharge of their onerous duties. This being the object of the meeting, they would at once perceive that its character must be chiefly devotional; but, in addition to singing, reading the scriptures, and prayer, the two brethren who were about to depart for India would each briefly address the assembly.

An appropriate hymn having been sung,

The Rev. J. EDWARDS of Nottingham engaged in prayer.

The CHAIRMAN then read part of the eleventh chapter of the Acts, and called upon

Mr. RUSSELL, who said, that it was with no ordinary feelings that he stood before that assembly, to speak a few parting words. He

felt deeply the responsibility resting upon him in the work to which he had been appointed. When the request was made to him in the first instance, to go out to India as one of a Deputation from the parent Society, to visit their mission stations, he certainly shrank from it. He felt that the ties of home were too many, too dear, and too powerful to break through; but, after deliberating upon, and prayerfully considering the matter, he could but conclude that it was a call from God, and therefore did not feel justified in refusing to comply. While he knew that in the voyage they were about to undertake there would be some things unpleasant, and perhaps distressing, he knew, also, that there would be many gratifications connected with it; and he trusted that it might be the means of strengthening the hands of the missionaries, and furthering the missionary cause in that part of the world to which their hearts clung with so many pleasant and delightful emotions. It was a source of great satisfaction to his own soul that so many brethren had met together to pray for the safety and success of the Deputation, for he felt most keenly his own incapacity for a full and right discharge of the duties entrusted to him. While asking their prayers for himself and his colleague, he would also ask them to pray very earnestly for the country which they were about to visit. While they had already done much for India, he thought all would be disposed to admit that, as a denomination, as individuals, and as Christians, they had not done enough; and he devoutly hoped, and earnestly prayed, that the fact of himself and his brother going out to India would lead many to ponder the wants and claims of that vast country, and resolve to do more than they ever had yet done on its behalf. He would now say farewell, and if they never met again on earth, he hoped and trusted that they should meet in the presence of their heavenly Father, where there is "fulness of joy and pleasures for evermore."

The Rev. CHARLES STOVEL then engaged in prayer: and part of the thirteenth chapter of the Acts having been read,

Mr. LEECHMAN addressed the meeting. He felt the responsibility of the work which he had been requested to undertake, and that by such a request an honour had been conferred upon him of which he was altogether unworthy. Yet he blessed God that he was called to such a service. In former years he had been wholly devoted to the missionary work; and some of the happiest years of his life had been spent in foreign service. If the health of his beloved partner had permitted, he would have lived and died a missionary. It would be to him a source of much gratification to visit those brethren with whom he had laboured in the days that were past, and he trusted that much good

would result from the course which the Committee had thought wise to adopt. Most cordially did he thank his brethren and sisters for their sympathies and prayers, and trusted that their prayers would be heard and answered on behalf of the deputation, and those also whom they were about to visit; but if it should please their heavenly Father to take them away to their rest, and not permit them to return to their native land, they would have the sweet consolation of knowing that they had died in the path of duty; and he trusted that they should be enabled, in some degree, to imitate the apostle when he said, "None of these things move me, neither count I my life dear unto myself so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

The Rev. C. M. BIRRELL having prayed, part of the first chapter of Romans was read; after which

The Rev. Dr. STEANE remarked, that from those portions of holy scripture which had been read, it was easy to see that the method which had been adopted on the present occasion was in perfect harmony with the practices of the early and apostolic church. From the first passage that had been read, they had seen that when the tidings reached the church at Jerusalem, that by the preaching of those who had been scattered abroad on the persecution of Stephen, many in different parts had been led to embrace the faith of the gospel, they immediately deemed it wise and becoming to send one of the brethren, a man of whom it is testified that he was "full of wisdom and of the Holy Ghost, and of faith," to confirm those new converts in the grace of God. When Barnabas came to Antioch, and saw the nature of the work which, through the power of the Holy Ghost had been commenced, and was there going on, he found it too great for his own unaided efforts to undertake and compass; he therefore left Antioch for a time, and went in search of Saul, and when he had found him he brought him to Antioch, that he might help in the same work; and for twelve months they continued to preach the gospel, confirming the faith of those that believed. In the second instance they saw how that very same church at Antioch sent forth the same two brethren on a similar mission to the Gentile churches; that in like manner, where the gospel of Christ had already been preached in different parts of the Gentile world, they should confirm and strengthen the converts, and extend the gospel by the counsels, admonitions, and encouragements which they should give to the newly planted churches with their pastors. He believed, that by adopting the present course, therefore, the Committee were acting in the spirit of the conduct of the early

church on those two occasions, and were following their example as nearly as might be, allowing for altered circumstances, by sending forth their two beloved brethren to visit the churches which had, by the grace and providence of God, been planted on the plains of India by their beloved missionary brethren. Then, in the third passage which had been read from the Epistle of Paul to the church at Rome, the two brethren themselves would gather what was mainly the object they were to have in view in this errand on which they were sent. They were to go forth to India as the apostle was desirous to go to Rome, that they may impart unto the brethren there "some spiritual gift,"—understanding the phrase, of course not with any reference to miraculous endowments which inspired men could impart, but in the ordinary, yet still more important sense, the grace of the Holy Spirit, which is given in the communion of saints, "to the end," as the apostle says, that "ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me." This was the end, generally speaking, that the Committee had in view, and which the brethren themselves had in view, in the important mission which had devolved upon them. They had now been commended to God in solemn prayer; and he could assure them that, during their absence, they would be borne upon the hearts of the brethren and sisters at home whenever they visited the throne of the heavenly grace. In taking leave of them he would not presume to give them counsel, as one of themselves had expressed it, because he was persuaded, and he was sure that all the Committee were persuaded, too, that this important work which these brethren had undertaken at their request, had received from them deliberate and prayerful consideration; and that it had been presented to their minds under the various aspects in which it could not fail to strike thoughtful and prayerful men, such as they are known to be, and ministers of the gospel of the Son of God. The brethren had already received from the Committee who sent them forth all the instructions necessary for the discharge of the several functions of their office. All that remained, therefore, for him now to do was affectionately to take leave of them in the name of the assembled brethren. Turning to Mr. Russell and Mr. Leechman, the Doctor continued: We thank God who has inclined your hearts to comply with the request which was put before you. We can easily understand what were the difficulties with which the request was surrounded in the case of each of you, and we know also that other brethren had felt these difficulties insuperable. At last, as we can but believe, by the direction of our heavenly Father himself, we invited you, and his grace has inclined your

hearts to accept the invitation. We repose great confidence in you,—in your patience, faith, zeal, wisdom, and love. Or rather, let me say—not retracting one word of what I have said, but only expressing the same sentiment in other language—we have great confidence in the Lord concerning you. Our confidence is in Him, that he who has called you to the work will give you all the qualifications which are requisite to perform it successfully. You will bear to our beloved brethren, the missionaries of the churches, and to the churches themselves, the affectionate loving-kindness of the churches and pastors at home, and you will assure them that their faith is not only spoken of in this country, but throughout the world. You will assure them of the holy jealousy with which we watch over them in the Lord, and regard them in some sort as daughters of our own churches,—offsprings of the churches of the saints planted first in this country, and then sending forth into that far distant land those missionaries who there preach the gospel of the Son of God, and where those also who are born again are brought into holy fellowship with the Son of God. Dear brethren, admonish, strengthen, encourage them, by your sympathies, prayers, and counsels; by your holy speech and consistent walk and deportment amongst them commend yourselves unto them and the gospel which you profess. Let our brethren, the missionaries, be assured by you, how unceasingly, in our private and in our public prayers, we bear them upon hearts, seeking for them all needful grace and strength to carry on the work in which they are engaged. Whatever may be the trials and dangers you will have to endure, they are, at present, altogether hidden from us; but our hearts are not anxious in relation to these matters, any more than you have told us are your own hearts surcharged with care on account of them. The providence of God will watch over you to preserve you from danger. Or if, in his all-wise providence, he should see fit to remove you from the earth, so that you return not to your country, your beloved families, and to us who love you so much, he who calls you from the plains of India, rather than from your native land, will give you a speedy access to glory! For you to be absent from the body would be to be present with the Lord. But we send you forth in the name of the Lord, without any dark forebodings. We do that which we believe to be right; and we commend you to Him "who is able to build you up, and to give you an inheritance among all them who are sanctified." We do indulge the hope that we shall, at least some of us, live to welcome you back, and hear from your lips of the great things which God is doing for his dear Son in that distant part of the world. If it should be so, we shall unite in thanksgiving

to the Father of all mercies for all the loving-kindness which he will have shown to you, and for the answers which he will then have granted to these our prayers. Go forth then, dear brethren, carrying with you the confidence of the churches, and the love of your fellow labourers. Be assured of our constant sympathy and prayers, that the Lord may guide and keep you in all your ways, and bring you back to us "in the fulness of the blessing of the gospel of Christ." Let me give each of you the right hand of fellowship, while, in the name of the friends, I bid you an affectionate farewell.

Mr. RUSSELL having returned thanks for the kind and encouraging address of Dr. Steane, a hymn was sung, the benediction pronounced, and the meeting separated.

Previous to their departure, our brethren took part in a public missionary meeting at Southampton, held by the friends of the London Missionary Society on Monday evening the 19th, and on the following morning sailed in the "Ripon" steam-ship for their destination.

On the same day, the 20th, other beloved friends, more or less connected with our mission, left London to embark at Portsmouth in the "Marlborough" for Calcutta, by way of the Cape of Good Hope. The party consisted of Mrs. YATES and the two daughters of our highly esteemed but deceased brother Dr. YATES, Mrs. PENNEY and her three children, and Mrs. BISS and Mrs. SYKES, with their respective families. Our friends will follow them in their kind recollections and prayers.

The fears of the Committee are much excited as to the safety of our esteemed brother Mr. DAWSON and his family, from Ceylon. They sailed from that island in February, and have not yet been heard of. The report given in the Herald of July was not confirmed. It is understood that the "City of London," in which they sailed, encountered three severe hurricanes in the latitude of the Cape. She outrode the first two; but has not since the third been heard of. Our all-merciful Father is often better to us than our fears; and we would encourage our faint hopes to look for a gracious deliverance.

The condition of the African Mission has occasioned much anxious deliberation. The extent of our operations on the continent, and the best mode of carrying on this important station are yet under discussion. Meanwhile the Committee are striving to obtain an early passage for Mr. SAKER to that scene of sorrow and desolation.

Our friends will regret to hear that the health of our dear brother TINSON of Calabar is reported as rapidly failing, and that it is anticipated that ere long that important Institution will be deprived of his efficient services.

Since our last issue various missionary meetings have been held throughout the country, the far larger part of which afford encouraging indications of the presence and revived energy of a missionary spirit in the churches. Mr. TRES-TRAIL has been engaged during the month in visiting Cornwall. Mr. UNDERHILL has been present, with the Rev. E. CAREY, at Spencer Place missionary meeting. The East and North Riding services commenced on the 25th August, Mr. UNDERHILL and Rev. J. NEW of Birmingham forming the deputation. Our brother CLARKE has been actively engaged in South Wales; while Mr. MAKEPEACE, whose health is much improved, has visited Oxfordshire, and taken part in the meetings at Birmingham. We are happy to hear of the increased energy of the Birmingham Auxiliary, whose intention it is to raise an annual sum, in addition to their former contributions, sufficient to support another missionary in Northern India. The Rev. D. WASSSELL of Bath is closing the month by advancing the mission cause in Glamorganshire.

The Committee have received with grateful feelings of pleasure the following encouraging and consolatory letter from the church at Rochdale. Such expressions of sympathy and interest in their often difficult circumstances and trials, are calculated to cheer their minds and to strengthen their faith, and at the same time afford most pleasing indication that their difficulties are appreciated and brought frequently before the throne of the heavenly grace, by the churches of Christ on whose behalf they strive to carry forward the kingdom of the Lord and Saviour.

The church of Christ, of the Baptist denomination, assembling in West Street, Rochdale, to the Officers and Committee of the Baptist Missionary Society.

Honoured and beloved fathers and brethren,

Permit us, in the hope of cheering your minds, and with the design of sharing your burdens, to address to you a few lines.

In the providence of our exalted Saviour, you have recently been placed in circumstances afflictive to the heart, and perplexing to the judgment. By a series of calamitous events you have been deprived of numerous agents of eminent excellence, both as it respects Christian character and mental endowments. In rapid succession, and within little more than twelve months, brethren Makepeace of Sagor and Dawson of Ceylon, have been driven from their respective spheres of labour by disease, while Messrs. Davies of Ceylon, Merrick and Newbegin of Western Africa, and still more recently Mrs. Small of Benares, have been smitten by the hand of death, and removed from their toils to their reward. These several losses have been rendered still more distressing by your inability, from want of pecuniary means, to supply the vacancies created. Events so sudden, so painful, and so mysterious, cannot have occurred without filling you with distress, if not with dismay.

Under these circumstances, we beg to assure you, honoured brethren, of our tenderest Christian sympathy. We share in your sorrows and anxieties. We mingle our tears with yours over the memories of those who, as "messengers of the churches," nobly sacrificed the endearments of home, braved inhospitable climes, and in the midst of labours and successes "fell upon their high places."

But we would also bow, with you, in profound submission to the will of the supreme and wise Disposer of all things. We devoutly acknowledge his goodness in raising up the self-consecrated band; nor would we dispute his right to dispense with their services as he sees meet. He thus teaches us our entire dependence on himself, and the necessity we are under of daily looking to him. May we have grace, when all things seem to be against us, to honour him by the simplicity and prayerfulness of our confidence in his faithfulness and all-sufficiency. Let

us then, in our weakness, connect ourselves with him, and our expectation shall not be cut off. He may permit our "patient continuance in well-doing," our professed devotedness to the interests of his kingdom, our steadfast endurance of hardness, to be tested and proved; but he will not disappoint our hopes, nor suffer us to fail of our reward.

Honoured and beloved brethren! these are not times for fainting, however distressful they may be to our feelings, or trying to our principles. They rather summon to higher and more entire consecration on our part; to increased purity of motive, frequency and earnestness of prayer, and energy of action. They call for more humility and self-denial; for greater watchfulness over our spirits; for a more devout consideration of the Saviour's claims, of our own obligations, and of the world's necessities. May we be enabled to be faithful and unyielding in this the season of trial, that thus we may be prepared for future enlargement.

Permit us, beloved brethren, in conclusion, to remind you of the simple yet exalted piety of the unpretending yet indomitable energy and faith of the distinguished founders of that Society whose affairs you are honoured to conduct—of the long train of warm-hearted, self-denying, and heroic men and women who have consecrated their fine gifts and laborious attainments to the service of the mission—of the incalculably precious results of the evangelic enterprise in the wide diffusion of intelligence and freedom, and especially in the salvation of souls and the formation of Christian churches—of the prayers which have been offered by the dead and the living, and which remain unanswered though not unforgotten—of the revealed purposes and manifold promises of a covenant God, recorded in his word, and all which are immutable as his own being—of the sorrows and agonies of Gethsemane and Calvary, which must be recompensed with corresponding triumphs and ever augmenting glories; and, as you summon these to recollection, let sadness give place to joy, doubt to confidence, and depression to holy activity. In contemplation of your responsibilities, we pray that you may be enabled to brace up your minds to the required point of fortitude and endurance, casting yourselves on the Divine fidelity and resources. And, how dark and mournful soever the present may

be, may you cheerfully commit yourselves to the future, in the spirit of the Psalmist, "I will go in the strength of the Lord God; I will make mention of thy righteousness, even of thine only." Thus, brethren, will you act worthily of the high trust confided to you, justify the hopes of the churches you represent, and win for yourselves the grateful admiration of posterity and the final plaudits of the Saviour.

And now, in the presence of that Saviour, we humbly and devoutly engage to give ourselves to more frequent and fervent prayer on your behalf, and, commending you to his rich and effectual benediction, remain,

Dear and honoured brethren,
With renewed assurances of tenderest

sympathy, yours most sincerely and affectionately in the fellowship and service of the gospel,

(Signed on behalf of the whole,)

WILLIAM FITZ-ER BUREHLL, *Pastor.*

JOHN WILLIAMSON,
H. KELSALL,
R. HENRY,
WILLIAM LITTLEWOOD,
JAMES LITTLEWOOD, } *Deacons.*

Given at our church meeting,

August 1, 1850.

POSTSCRIPT.

As we are going to press, the Indian mail has been delivered. We are happy and thankful to learn that the wives of our missionary brethren in Calcutta are all of them somewhat better. Our missionary intelligence is of a very encouraging character.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Christian, J. W.	April 29.
	CLARENCE	Newbegin, W.	March 28.
ASIA	BENARES	Heinig, H.	May 22.
	CALCUTTA	Lewis, C. B.	June 3.
		Thomas, J.	June 1 and 3.
		Do., & Denham, W. H.	May 30.
		Wenger, J.	June 1.
	COLOMBO	Allen, J.	May 11.
	INTALLY	Pearce, G.	May 31.
	SERAMPORE	Marshman, J. C.	June 3.
BAHAMAS	GRAND CAY	Rycroft, W. K.	June 1.
	NASSAU	Capern, H.	June 29, July 26.
BRITTANY	MORLAIX	Jenkins, J.	July 29, Aug. 16.
GERMANY	MAGDEBURG	Dannenberg, J. C. A.	August 16.
	OLVERSTEDT	Walther, H.	August 16.
JAMAICA	BROWN'S TOWN	Clark, J.	June 15, July 20.
	CALABAR	Tinson, J.	June 5, July 5 & 19.
	FALMOUTH	Gay, R.	July 6.
	GURNEY'S MOUNT	Armstrong, C.	June 18.
	HOBY TOWN	Henderson, J. E.	June 25.
	SPANISH TOWN	Norman, W. O.	
		Phillippo, J. M.	July 8.
	STURGE TOWN	Hodges, S.	June 19.
TRINIDAD	PORT OF SPAIN	Cowen, G.	July 8.
		Law, J.	June 20, July 6.

ACKNOWLEDGMENTS.

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

- J. J. Smith, Esq., Hamper Mills, for five reams of printing paper, for *Rev. A. Saker, Africa* ;
 Religious Tract Society, for twenty-four reams of printing paper, and books, value £5, for *the same* ;
 Girls' Sunday School, Denmark Place Chapel, Camberwell, for a parcel of children's clothing, for *the same* ;
 Miss Foster, Newcastle on Tyne, for a box of clothing, for *the same* ;
 Missionary Working Association, Hanley, for a box of clothing, for *Africa* ;
 Mr. F. Nicholson, Plymouth, for a parcel of newspapers ;
 Rev. Dr. Gray, Hastings, for a parcel of books, &c. ;
 Friends at Kimbolton, by Rev. S. Edger, for a parcel of useful articles, for *Rev. W. Littlewood, Bahamas* ;
 British and Foreign School Society, for a parcel of annual reports, for *the Missionaries of the Society* ;
 W. B. Gurney, Esq., the Rev. Dr. Steane and friends at Camberwell, for a quantity of books, for *the Jamaica Theological Institution*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of July, 1850.

£ s. d.	£ s. d.	£ s. d.
ANNUAL SUBSCRIPTION.		
Darkin, Rev. C.....	2 0 0	
DONATIONS.		
Allan, T. R., Esq.....	10 0 0	
Burls, Miss, for <i>Haiti Chapel</i>	1 0 0	
Buxton, Sir E. N., Bart.	25 0 0	
Cozens, Mrs., for <i>Haiti Chapel</i>	1 0 0	
E. S.....	1 1 0	
H. K., for <i>Haiti Chapel</i>	10 0 0	
Salter, Miss Elizabeth, late of Exeter, intended bequest, by the Executors.....	53 4 0	
Smith, W. L., Esq., for <i>Haiti Chapel</i>	2 0 0	
LONDON AND MIDDLESEX AUXILIARIES.		
Bloomsbury Chapel—		
Contributions.....	39 17 0	
Devonshire Square.....	22 2 7	
Hammersmith.....	11 17 9	
Harlington—		
Overberg House Juvenile Association ...	1 0 0	
John Street—		
Sunday School, for <i>Jubilee School, Colombo</i>	4 10 0	
Poplar, Cotton Street—		
Sunday School, for <i>Hendella School, Ceylon</i>	6 0 0	
BUCKINGHAMSHIRE.		
Olney—		
Collections.....	9 11 0	
Contributions.....	9 15 0	
Do., Sunday School	0 14 0	
Princes Risborough—		
Collection.....	4 2 0	
Contributions.....	6 8 0	
CAMBRIDGESHIRE.		
Caxton—		
Contributions, for <i>Dove</i>	0 16 7	
CORNWALL.		
Redruth—		
Anon.....	1 1 0	
DEVONSHIRE.		
Tavistock—		
Contributions.....	10 0 0	
Do., for <i>Haiti School</i>	1 0 0	
GLOUCESTERSHIRE.		
Kingswood—		
Contributions.....	2 0 0	
Wotton under Edge—		
Rogers, Mr. John.....	1 0 0	
HAMPSHIRE.		
GUERNSEY and JERSEY, on account, by Rev. G. W. Fishbourne ...	15 0 0	
KENT.		
Chatham, Enon Chapel—		
Contributions, Juvenile, additional.....	0 4 0	
Dover, Salem Chapel—		
Ladies' Association, for <i>Haiti Chapel</i> ...	11 0 0	
Eynsford—		
Contributions, for <i>type for Africa</i>	2 7 6	
Do., Sunday School, for <i>do.</i>	0 12 6	
Greenwich, Lewisham Road—		
Contributions, Juvenile.....	3 10 0	
Sandhurst—		
Boanofy, Mr. Charles, A.S., two years.....	2 0 0	
LANCASHIRE.		
Bootle—		
Collection, &c.....	6 5 3	
Liverpool—		
Contributions.....	3 13 6	
Myrtle Street—		
Collection.....	28 10 8	
Contributions, Juvenile, for Rev. W. K. Ryecroft's Schools, Bahamas	10 0 0	
Pembroke Chapel—		
Collection, Juvenile	3 13 1	
Contributions.....	80 0 0	
Proceeds of Tea Meeting.....	3 8 2	
Birrell, Rev. C. M. for <i>Haiti</i>	10 0 0	
Sabden, &c.—		
Proceeds of Lectures, on account, by Rev. C. Kirtland	10 0 0	
Woodside—		
Collection, &c.....	3 5 0	
NORTHAMPTONSHIRE.		
Clipstone—		
Collection.....	11 17 8	
Contributions.....	3 4 4	
Guildsborough—		
Sunday School, for <i>Dove</i>	1 3 4	
SOMERSETSHIRE.		
Bristol, on account, by Mr George Thomas...	19 10 6	
Crewkerne—		
Collection.....	2 12 0	
Contributions.....	0 12 6	
Frome—		
Trotman, Rev. D., for <i>Haiti Chapel</i>	5 0 0	
STAFFORDSHIRE.		
Walsall—		
Contributions.....	0 14 0	

WILTSHIRE.		WORCESTERSHIRE.		SOUTH WALES.	
				Pembrokeshire—	
				Carmel—	
Trowbridge—		Stourbridge—		Collections (2 years)... 2 12 0	
Collections—		Contributions, by Mr.		SCOTLAND.	
Back Street	5 8 2	W. Talbot	2 12 0	Edinburgh—	
Do., Public Meet-				Friend of the Mission	5 0 0
ing	6 0 3	YORKSHIRE.		Jedburgh—	
Bethesda	0 18 7	Bradford—		J. C. for <i>Haiti Chapel</i>	0 10 0
Contributions	66 2 0	Acworth, Rev. Dr. ...	5 5 0	Do., for <i>Dove</i>	0 3 0

The following are the particulars of Contributions acknowledged in the Herald for July, page 454, as from "SOUTH WALES, on account, by Rev. B. Price £35 1s. 1d."

BRECKNOCKSHIRE—		£ s. d.
Erecon, Calvary		1 11 0
MONMOUTHSHIRE—		
Blaenau		2 19 2
Blaenavon		3 13 3
Cwmbran		1 0 0
Llanwenarth		13 6 10
Machen		1 6 0
Nodd'u		0 18 0
Pisgah		10 6 10
		35 1 1

The following are the particulars of Contributions from Bridgend and Neath, inserted in the last Annual Report, page 71, only in the total amount, £15 0s. 0d.

Bridgend—		£ s. d.
Collection, Public Meeting		2 5 4
Prayer Meeting Box		0 9 4
Sunday School, Miss Marks's Class		0 9 9
Lewis, Mr. Thomas		1 0 0
Collected by—		
Jones, Miss J., Newcastle		1 0 6
Marks, Miss R.		1 2 0
Marks, Miss E. M.		1 1 0
Marmont, Mrs.		5 15 2
Thomas, Master Thomas		0 9 6
Williams, Master John James.....		0 7 6
		14 0 1
Less expenses		0 9 7
		13 10 6
Neath—		
Bethania, 1848.....		0 11 0
Mount Zion, 1849		0 18 6
		15 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, by 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 Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

THE MISSIONARY HERALD.



PORT OF SPAIN, TRINIDAD.

The Missionary Herald (Oct. 1850).

TRINIDAD.

PORT OF SPAIN.

Port of Spain, where our brother LAW labours in the gospel, is the capital of Trinidad. It is embosomed in an amphitheatre of hills, and one of the finest towns in the West Indies. The buildings, which are numerous, are constructed of stone. No houses are allowed to be built of wood, and all are built upon a prescribed plan. The streets are wide, shaded with trees, and open to all the sea breezes.

The Protestant church is a building of fine proportions and interior, with which the Roman Catholic church vies in splendour.

The town is divided into districts, and the district officers are responsible for the order and cleanliness of their portion of the city. They regulate the market, which is kept in an extensive market-place, with market-house and shambles. These have been erected since the town was burnt in 1808.

The town is situated on a very extensive bay, forming one of the finest harbours in the world. Fort George, and the fortified heights surrounding it, completely command the town, and defend the harbour from the intrusion of a hostile force. There is a fine stone quay running several hundred yards into the sea, with a strong battery at its extremity.

The communication of Mr. LAW in a subsequent page will inform our readers of the character of the population, and of the prospects of the missionary cause among them.

INDIA.

Our missionary record is again one of affliction. It has pleased the Great Head of the church to call to his rest our aged and beloved missionary brother, Rev. J. THOMPSON of Delhi. He died, somewhat suddenly, on the 27th June; and by his departure has left a wife and several children to mourn their irreparable loss. We are not at present furnished with the particulars of his decease, but hope to present them in our next Herald.

The following extracts from the journal of his last missionary visit to Hurdwar fair, will be read with painful interest. It is of great importance that his station should early be supplied. The fields are indeed white unto the harvest, and afford multiplied proofs that divine truth is leavening the minds of the Hindoo population. May both men and means be quickly raised up to supply our brother's place. Mr. THOMPSON reached Hurdwar on the 2nd April. He says:—

Increasing attention to the gospel.

As I came along, the people came to me to hear the word. At the Moradnagar, a Hindoo who had been among the hearers last year, said he had refused taking even a tract then, but that now he thought differently of our books, and named two tracts in particular that he required. At Khatauli three Hindoos were particularly attentive to our worship, and joined in the singing. A pundit whom I talked to in the morning in

a temple-yard, while he was teaching a number of lads the shastras, and warned him against a course dishonouring to God and dangerous to the souls of the youth, came to the serai in the afternoon, and asked for the books he had expressed an abhorrence of, even in the presence of his pupils: but he would not stay for worship. At Mozuffernagar, numbers heard with deep attention, and when I had concluded prayer, a young Hindoo said, "Your prayer will be heard, and men will believe in Jesus." I

asked how he knew that. He replied, "The people are all very bad, your books teach the only way of salvation." At Kazika-pur, most of those who took books were Muhammadans, and they declared it was solely with a view to make themselves acquainted with the words of Jesus, that they took them; but expressed themselves ill satisfied with the scanty portions served out to them. They expected to have had the entire Testament, and some the Pentateuch, others the Psalms. At Rurki, several of the native students of the civil engineering college applied for, and thankfully took our scriptures and tracts; and one youth who was acquainted only with English, and knew nothing of either the Persian or Nagari characters, asked for an English Testament. This request seemed to arise, not from idle curiosity, but a desire to become acquainted with the word of God, and the faith of Jesus. The applicant is a native of Saugor, and the only individual from that part of the country. I may yet send him an English Testament. A brahmin employed in the hospital at Rurki, has followed me for books of the Christian faith, being anxious to examine them, in order to obtain the knowledge of the way of salvation. I gave him a gospel and tracts, but these did not satisfy him, and he has been promised a Testament.

A Punjabi applicant.

It was pleasing to see an aged Punjabi open the Testament at Matthew, and read to a few around him; then, after an hour, close the book and walk away with it as a great prize. Many such instances of attachment to the word have appeared this season, and, as yet, every individual has been a Punjabi.

From all that the people hear daily, they are led to conclude that our worship of God is of a spiritual nature, and inseparably connected with the absence or renunciation of sin, and the cultivation of purity of heart and life, and of heavenly-mindedness; under these views several of the pilgrims ask the question, "What good is it for such multitudes to come from vast distances to see and bathe in a river, and gaze on senseless stones in a temple?"

Interesting hearers.

An aged Gossain of Patiala came in the crowd to-day, and asked for the gospel of Matthew, as containing the genealogy of our Lord: stating he had seen it with one of his order, had read in it, and was recommended to get a copy for himself. Many others, mendicants and seculars, asked for their own books, but when informed of the difference between their books and ours, and the tendency of the latter to set aside the former, most of the suitors have gladly accepted what they had not come in quest of. Among

the applicants for our scriptures in Persian, were a number of Udasis, or (mendicants) followers of Nanuk, and they are the only class of mendicants of any order who make Persian their study, besides the Punjabi character and language: all other classes hold the Persian in great abhorrence, as the language of Yavuns.

An aged Sikh.

A very aged Sikh, from Jumbu, perhaps the oldest man at the fair, with a venerable snow-white beard, came in the crowd this afternoon, and stated aloud, that ten years ago he had received a book at Hurdwar, had read it through, and understood from it that the kingdom of Jesus was to extend everywhere, and now beheld in the territorial conquests of the followers of Jesus such declarations being fulfilled, and was from conviction prepared to believe in him. Then declaring that in coming to Hurdwar this year he had only washed his body (rubbing significantly his arms and legs), and placing his hand on his breast, he said, "I now want a book to wash my heart. I have read that Jesus can forgive a hundred sins,"—here I interrupted him, and said, "a thousand sins, many thousands of sins, sins unnumbered that we may bring to him." He resumed, "Jesus can forgive my sins, he will pardon my sins, and wash my heart clean." He looked around on the assembled crowd, and added, "I have much to say to you, and will see you again to-morrow."

A mendicant.

A Hindoo mendicant of Rawul-pindi came in haste, and as if he had but few moments to spare, eagerly asked to have a book that should save him from future births and deaths, that is, from a state of transmigration into other bodies eighty-four lacs of times! I pitied the distressed man, labouring under such fears, and opening John xi, I read to him the 25th and 26th verses. "Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me, shall never die. Believest thou this?" The man seemed satisfied, and took the volume of the Gospels and Acts with much pleasure.

The aged Sikh repeats his visit.

The very aged Sikh from Jumbu came twice to me to-day, and again professed to believe in Jesus the Messiah, who he expects will sway his sceptre over all this land, and forgive the sins of all people. I asked him if he was aware that he would have to separate himself from all his family and relations, or forsake them: he instantly replied, "All will follow me." The old man has four sons, of whom two are in lucrative situations under Rajah Golab Sing. I begin

to fear this man is labouring under some mistake as to his views, in wishing to become or profess himself a Christian. With the purification of his heart from sin, and pardon of all his transgressions, he has evidently other objects in view, not warranted by the books he has read for the last twelve years, but in perfect keeping with native ideas as to the worldly advantages derivable from a profession of Christianity. Whether he has been dissuaded from the step, or it is a result of second thoughts, he now has no intention to go to Delhi, but still talks before crowds of his countrymen, of his intention to become a follower of Christ. His youngest son, a lad of sixteen, accompanied him to-day. He has promised to visit me to-morrow also.

A moonshee.

A Hindoo, Munshi to the Rani of Buria, was very desirous of having a book of Christian devotion, saying he wished to try our way of worshipping God, and appeared thankful for what I gave him. Thus it is, that in one way or another, men are inquiring after the truth, whether as concerning God, the mode of his worship, how to obtain pardon, sanctification, salvation, or exemption from the imaginary horrors of successive births and deaths. Every inquirer has his own way of expressing his state of mind, his anxiety or his desire: but all expect to obtain light or relief from the words preached, and the books offered them. The brahmans, or rather Pundas of Jwalapore and Hurdwar, reverting to what they had heard me say from time to time, regarding the dominion of the Lord Jesus over the affairs of this world with reference to the advancement of his gospel among all nations, now say, that every thing indicated is now coming to pass: still they are not led to inquire what they must do, if the Saviour so appropriate all things and persons to himself; one idea only occupies their mind, viz., what they are to do for their support.

The aged Sikh again.

I have again seen the very aged Sikh of Jumbu: his name is Guruprasad. He says with reference to the almighty power of Jesus to heal diseases of the body and mind, that one of his sons had long been beside himself from some cause or other, but on his application to Jesus by long-continued and earnest prayer, that he would be pleased to heal him, his mental calamity was taken away, and he was restored to perfect sanity. Guruprasad says, Lahore was full of sin, and the Sirdars were very wicked characters, and the British did right to take it: but, he asks, "Why have you not built a temple to worship Jesus in at Lahore?" This aged man had taken the scriptures twelve years ago at Gurhmukteshwar. He has desired me to consider him as a pukka or firm believer in

our blessed Redeemer, who will not cease to believe in him, and hope in him to the last. He still talked, at parting, of coming to Delhi, when God should permit, and he he enabled to bring some merchandise with him as a means of support for himself and attendants. The time, he said, he could not take upon himself to fix, but hoped God might enable him to accomplish his wish.

Halting between two opinions.

On leaving the Har-ki-pyri after concluding the labours of the season with singing, reading, and prayer, and commending all to the Saviour, when I came to the tent, a party of Zamindars from the vicinity of Shamli presented themselves, and their spokesman brought himself to my recollection as having been among my hearers a great many years ago. He said he bore in mind what I had declared regarding the true God become incarnate to accomplish the salvation of men, but paying more attention since to expounders of Hindoo shastras, he was at a stand whom and what to believe. I plainly told him that whatever he might have heard from me of the true God and the salvation of the soul, since he had not renounced the inventions of men, all had been unprofitable to him. He seemed much struck, but stayed till we had worship, and then took leave, no easier in mind than when he came.

The Dak Munshi.

The Dak Munshi of Kunkhul, near Hurdwar, has now had our books for some years, even from his youth, when he commenced the study of English in a government school, and his avidity for our books increases with every book or tract he receives. Besides a competent knowledge of English, he appears to understand Persian and Sanskrit very well, and as to Urdu and Hindi, he is quite at home: the Bengali too he reads, and speaks it tolerably. Having seen Mr. Muir's church history advertised, he applied for the perusal of it to a gentleman, paying the postage on the book to and fro. I have now supplied him with a copy. This man professes himself to be a secret worshipper of God, and a believer in Jesus, of whose divine character he is satisfied, in whom he declares he believes as a Saviour, and to whom, according to his word, he looks for salvation. But, strange to say, his view of salvation and the Saviour does not inspire him with the love which would issue in the keeping of his commandments. He is ashamed of Christ; and unwilling to suffer for his sake the loss of caste, the disgrace of his family, and the alienation of his relations from him. In his view, the "offence of the cross" continues most sensibly to deter him from embracing the gospel fully and openly. I fear, in a sense, Jai Gopal, the dak Munshi, "holds

the truth in unrighteousness;" and I warned him against cleaving to man so much, who has done nothing for him, and refusing to honour his God and Saviour, to whom he owes every thing, and who can deprive him of all his possessions and attainments at a stroke. He felt this appeal and warning, but said nothing, excepting that he worshipped and honoured him in secret.

Enlightened views of the aged Sikh.

Among the many things that Guruprasad said, indicative of his acquaintance with Christian writings, was his firm belief that as Messiah's knowledge should extend among men, especially those engaged in wars and disposed to them, "they would turn their swords into ploughshares, and their spears into pruning-hooks," and cease thenceforwards to fight. How deeply imbued is this aged Khettri's mind with the main truths of God's word, and what a gratifying instance of a self-taught man in the word of God, unless we may refer the teaching to that power, of which it is said, "And they shall be all taught of God." This conclusion we are the more encouraged to draw from the fact that all that the man has learnt from the word of God appears to centre in Christ: every thing leads him to believe in Jesus as his Saviour; every thing prophetic is referred to the Saviour; all the kingdoms and states of this land are to be subjected to him; and he is to be the one Lord over all. This aged man has certainly read the word of God with good effect, even to the bringing of himself, as we cannot

but hope, to Christ. In heart and purpose he has been brought, in practice he remains to be brought. If however the purpose of man should fail to make him an acquisition to the visible church, the determination of God, it is joyful to think, must stand, viz., "He that calleth on the name of the Lord shall be saved;" and this, we cannot allow ourselves to doubt, will be the lot of the individual in question, as of every one that by faith calls on the name of the Lord Jesus for salvation.

Subjects of discourse.

In conclusion, I would observe, that besides daily conversations, discourses, and reading to the people, by myself and my native assistants, I had two opportunities of addressing from 250 to 300 persons, assembled to hear the gospel under the awning of the American missionary brethren, and I am happy to say they listened on both occasions with deep seriousness and encouraging attention.

Number of books distributed.

The books distributed at this fair and on the way, amount to 5741, viz., of scriptures 1472, and of tracts and pamphlets 4269, in Arabic, Persian, Urdu, Hindi, Sanskrit, and Nepali: the Punjabi, of which I obtained a pretty good supply from our American brethren, I have not included, as not issuing from our press; the supplies of scriptures and of tracts in this language, printed at Serampore, which I formerly had, being now out.

DINAGEPORE.

Proofs of the change that is taking place in the native mind of India, both with respect to heathenism and Christianity, daily multiply. The conviction is spread widely that the reign of idolatry is approaching its overthrow. The wrath of its advocates displays their conscious weakness. The missionary notices contain many examples of this prevalent fact, and we have now the pleasure of adding to their number from the following letter of our missionary, Mr. SMYLIE.

Favourable prospects.

The change taking place in the minds of many of the heathen is indeed great; yet there is much to be overcome, and much folly and ignorance to be borne with. The other evening, while engaged preaching in the bazar, a young Hindoo came up and asked for a book. It was handed to him. On receiving it he seated himself on the step of a door immediately behind me, at the same time opening the book as if about to read to those who stood before him, and among whom were a number of brahmans. He said, "This is all true, and it is all very

good; it will shortly be received by all. How can it be otherwise! You know baboo this and that" (mentioning a number of names) "have all become Christians; is it not therefore evident that if men so high in rank become Christians, all will turn!" Not one of the brahmans attempted a reply, but soon withdrew, evidently in a dull, thinking mood. A year or two ago had any one spoken so freely, he would have met with abundance of abuse.

Vain opposition.

Shortly after, a young brahman, who said he was from Motty Sall Sills College, came

up, and at once, without notice or introduction, declared that Jesus Christ is not the Saviour of the world. He was told that when he made such an assertion he should prove it, because no one would believe his assertion, no one would take his word. Prove what you say. This he undertook, but miserably failed, after a great deal of noisy talk. He was told what he said was no proof, and not at all to the point. What you have said is neither proof nor argument. What helped to increase his ill mood, the people present were generally laughing at him because he could not prove what he had undertaken, and on being again told he had failed, he became furious with rage, and roared out at the highest pitch of his voice, "You are a liar, you are a liar, you are a liar." This only made matters worse for him, and set the whole audience in a fit of laughter. The generality of brahmans are too cunning, and now will not venture an argument. In all probability this youth, from having been in college, thought he would trample all down before him.

A curious custom.

In many things they are blinded by custom, and among themselves, do what they would blush to do before others. I mention a circumstance which occurred here the other day, and is common among Hindoos, high and low. A dreadful fire broke out, in which hundreds of houses were consumed in an hour or two. In one house in our immediate neighbourhood lives a wealthy baboo who had several cows consumed in the fire, and because the cows died with their tethers or ropes about their necks, he was obliged to make an atonement for them. The atonement is made by giving presents of money to

brahmans. The cow's tether is put about the neck of the individual who has lost the cow, and he must go about boeing like a cow till atonement is made. Here the baboo was wealthy, and could make the atonement at once; had he been a poor man he would have had to put the tether about his neck, and go from door to door, and house to house, begging till he collected the amount for the atonement; nor is he allowed to speak. All he can do is to come to your door, and he stands boeing, or grunting and groaning like a cow, till you give him something, or send him empty away. Now what man of common sense could act so without shame? Among themselves they don't appear to think much about it, but should a European meet them while boeing and grunting in this way, they don't at all feel at ease. In a case of this kind it is not enough for a poor man to be stripped of all his property, but he must make an atonement. If the brother of a Hindoo is taken to prison he can bear that with some degree of ease, but if his cow is confined, as they often are for going into other men's corn, they will not rest till it is set at liberty. They will cry, and plead, and lie or sit at your door all night, for the deliverance of a cow; but seldom do so for a human being. It is well said, "The dark places of the earth are full of the habitations of cruelty." Now nothing but the gospel can deliver them from such folly, shame, and sin. We offer them the word of life, light, and liberty.

By the late awful fire we lost one of our school-houses, with all it contained, about £18 or £20, yet I hope it will be replaced in the course of another month. We do not forget you in our daily prayers. We beg a place in yours.

MADRAS.

Mr. PAGE, under date of July 9th, refers to several affecting incidents that have occurred at his station, and also gives an interesting account of his progress in the work of God.

The chapel.

I have now received, and paid to the church, the whole amount collected by Mr. Boyes, and also the sum raised by Mr. Davies. I need scarcely say that I am very thankful to the friends who have so liberally assisted. The money will not be appropriated to the repayment of the loan due on account of our present premises, unless we find that we cannot make it up amongst ourselves, but will be devoted to such building as may be required by the extension of our work. We have not yet *built a chapel*, although we have secured a place for worship

more comfortable than the greater number of the churches and chapels in Madras. We may, if the church increase, be obliged to erect a chapel, or should that not be found necessary, we shall have to open a sub-station to provide for some of our members. The city of Madras extends ten miles from north to south, and four or five from east to west. Our members are scattered all over it, and when you remember that people cannot walk here as in England, and that many of our members are too poor to have a conveyance, you will see that there is every probability of our being obliged to have rooms for worship in several localities. We have now more

members in one district, than we had in all Madras at the first starting; but that district is about two miles from the place we have fixed on as our central point, and I am now arranging to have meetings in that locality in the houses of the members. I cannot tell whereto this may grow. It may be found more expedient to get a place to hold about a hundred persons there, still keeping on with our present place, than to build a chapel to hold a greater number, at any one point. It would of course be more cheering to have one large congregation than two smaller ones, and less laborious, but we must adapt ourselves to circumstances.

Baptisms.

I had the pleasure of baptizing two individuals last month, in addition to two others in a previous part of this year, of whom I do not think I told you in my last note. One of our number has been carried off by cholera since the beginning of the year. She was with us at the Lord's table on the sabbath evening, and the following evening, at about the same hour, she died.

An affecting death.

I have been also much affected by the sudden removal of a young man whom I expected to baptize with the two above mentioned. He was an ensign in the 2nd E. I. Infantry Regiment, which, until lately, was stationed at Trichinopoly. He commenced a correspondence with me about twelve months since, which has left no doubt on my mind of his having been a truly converted

man. He earnestly desired to be baptized, and pressed me much to go down to Trichinopoly, but this I could not do. His regiment was moved to Secunderabad, from which place I received a letter from him, intimating his resolution to visit Madras to be baptized, and then to return to England. He had it in his heart to devote himself to the ministry, and resigned his commission in order to come home and apply himself to study, hoping that the Lord would make his way plain in the end, if it were his will that he should engage in the work. He left Secunderabad on the 6th ult., and on the 17th reached Ongole, where he wrote me that he expected to be in Madras on the 25th. The 25th, however, passed, and he did not make his appearance, and it was not until a week after that I received any intelligence of him, and then it was the painful tidings that about two stages this side of Ongole he had been attacked with cholera, and had died in a few hours. It is melancholy to think of a young man dying away from all friends who could sympathize with him, and with none around him but the heathen or perfect strangers. I have not yet received full particulars, but I believe the only person, besides native heathen servants, who was present, was an assistant apothecary who had to be sent for from a distant station, and whose arrival was too late to check the disease. Oh, that those who have relatives in India would exert themselves to the utmost for the evangelization of this land. When will the time come that travellers may meet with Christian families and Christian sympathies at every town and village of this immense empire?

CEYLON.

Our solitary missionary in this island, Mr. ALLEN, is not without the cheering aid and presence of the Redeemer in his laborious work. Still he has been chastened. His only child, after an illness of two days, has been withdrawn from the parental care, and planted in the garden of heaven. "We have no right," he says, "to complain, though the Proprietor should pluck the sweetest flower. Let him do as seemeth good unto Him." The Committee anxiously desire to send help to this important station. They hope that a suitable servant of Christ will shortly appear to consecrate himself to the service of the Lord. Under date of June 11th, Mr. ALLEN writes:—

Baptism and revival.

I hope the deputation will really pay us a visit, and that help too may be sent. I am sore pressed, but there is encouragement. You will be rejoiced to hear that I am reaping a little at the Pettah. I baptized two of the most intelligent of the congregation last month; they are right-hearted, and likely to be useful in many ways. Two more will be

baptized probably on the first sabbath of the coming month, and there is ground for hope that others will speedily come out. There is a good field there, and all that is wanted is a devoted brother to cultivate it. We had a very interesting prayer-meeting last night, for the first time after a long abandonment. I sincerely hope it will be continued. I have lately been trying with all the energy I could bring to bear, to arouse the people, and have

got them to stir a little. May the Father of all give me all that is needed to keep them moving. It is hard work—very exhausting—but it is nothing but what it should be, and very thankful am I that hitherto I have been enabled to do it. Grace and strength have not been withheld. Help I trust will

come by the time I am disabled, if not before. I have not been able for the last fortnight to go my regular rounds among the stations. My visits have been broken by reason of the floods consequent on the heavy rains at the setting in of the monsoon.

A gratifying proof of the affection of the congregation of the Pettah, for our late esteemed missionary, Mr. DAVIES, has been shown by a subscription for a tablet of Parian marble to be erected to his memory in the chapel. At their desire, it has accordingly been prepared in this country and sent out.

WEST INDIES.

TRINIDAD.

PORT OF SPAIN.

Our brother LAW labours in this island amid many obstacles and discouragements. The paganized Christianity of Rome, unscrupulously urged on the people by priests and Jesuits, forms a barrier of great strength to the success of missionary operations. It meets the cries of an awakened conscience by palliatives and anodynes, which while they silence, at the same time harden it against the operation of more effectual measures for the soul's health and salvation. Mr. LAW attempts to lead the minds of the people to Him who is "the way, the truth, and the life," both by the press and oral addresses, and as will be seen with encouragement and some success. His letter is dated June 20th.

I duly received your letters of February 7th and April 12th, and I must say that their spirit and counsel quite refreshed and cheered us. Next to the enjoyment of the divine favour, is the hearty counsel of a friend and a brother in Christ. There is truly little in this land of darkness and spiritual death to encourage the servant of Christ. Here Roman superstition is all and in all with the mass of the people. Truly iniquity comes in like a flood, and there are few to lift up a standard against it. Still, amidst every discouragement, I feel it to be my duty in every possible way to undermine error, and make known the truth of God. While "pulling down or assailing the citadel of Rome," I endeavour "to present positive Christianity in its scriptural form," so as to lead the people to distinguish truth from falsehood.

Tracts published.

For the purpose of making known by the press the glorious gospel of the blessed God, I have commenced "The Trinidad Evangelist," the first and second numbers of which I herewith send you, as also number twelve of the "Tracts for Trinidad." These tracts are eagerly sought after. I feel that life is short, and that whatsoever my hand findeth

to do, I *must* do it with all my might. Still the work is of God; man is nothing but a mere instrument in his hands. But for faith and confidence in the Lord of hosts, no Christian minister could continue long to labour in Trinidad. "Lo! I am with you always, even to the end of the world," "My grace is sufficient for you," are the promises on which our faith lays firm hold, so that we feel that as our day is, so is our strength.

Prospects.

I am grieved that I cannot report anything very cheering. What with the counteracting influences of rum drinking, superstition, and something like paganism, the cause of the Lord Jesus makes little progress in Trinidad. Still he who has the hearts of all men in his hand, from time to time gives a gracious testimony to the word of his grace, so that we *see* as well as *believe*, that we are not labouring in vain in the Lord. A few days ago I had the pleasure of baptising a Christian woman in the name of the Father, the Son, and the Holy Ghost. Thus our little church is daily increasing in numbers.

Greater attention than formerly is being paid to the cause of education; thousands of tracts proclaiming Christ, and him crucified, are circulated every year. During the last

twelve months more than a thousand copies of the scriptures were circulated by our bible society in Port of Spain. I may also state that a kindly Christian feeling prevails here among Christian ministers of all denominations.

BAHAMAS.

TURKS' ISLAND.

Mr. RYCROFT continues to labour successfully on Turks' Island and among the neighbouring islets under his charge. In connexion with the churches formed on these islands, most of which enjoy the services of a native teacher, and do much to sustain among themselves the ministry of the word, there are between six and seven hundred members. It will be seen, from the following letter, dated June 1st, that the Lord continues to add to the churches such as are saved.

Great would my satisfaction have been could I have drawn upon you for a less sum. When, however, it is considered that but one hundred is drawn for all the various purposes of this mission, I hope the Committee may indulge me, as such an amount is far below the demands of the station, as well as our own necessities. It affords some pleasure to reflect, that since the station came into my hands, £400 have at the least been saved to the Society. My ambition still is to render greater aid. Comparatively we are few and feeble, and withal very poor. We have done our best, and long for an opportunity to testify our anxiety for the diffusion generally of the savour of Christ in every land. That will be a good day to us when we can add to and not draw from your funds. In the mean time, help us, brethren, to perfect the work begun and on the advance amongst the islands of the west.

Successes.

The Redeemer is carrying on his glorious triumphs, and subduing the people to his yoke. True there are many who withstand his claims, and remain strangers to him, and enemies to his reign. Here, as at home, human nature manifests its depravity and union to all which is unlike God, and destructive to the soul. In consequence of this we have to contend with prejudice, evil, and long established habits, as well as with the bias that has generally alienated mankind from the image, love, and knowledge of Him who is the brightness of the Father's glory, and the light of the world. When I look at the influences within men, and acting upon them externally, at this present evil world, and its blandishments ever displayed to entice unwary souls, my surprise is not that comparatively few find the way of holiness, but that any are seen turning from the world, and enduring as seeing him who is

invisible. Our sufficiency is, however, of God.

Moral condition of the Bahamas.

Every kind of influence here exists which designs and is calculated to deaden the souls of men, and to lead them to the gates of hell. While in Africa, China, and India, with other countries, there are gods many, with the disgusting and soul-destroying practices of the same, these islands, alas, are not without scenes of a sad and sickening nature, scenes which convince one that however circumstanced men may be, they will in their folly have gods of their own formation. Pleasure, fashion, the bottle, and dance, with deeply-rooted self-righteousness, form objects of idolatry, which receive adoration, and at whose soul-blood altars expensive sacrifices are made continually. To attempt an interruption of the services of such idolatrous devotees by the intervention of religion, its Saviour's service and holy principles, meets with no less opposition than that which missionaries meet with in other lands, when attempting to recommend the spiritual religion of Jesus in preference to the carnal devotions of gross idolatry.

Believers multiplied.

Well, our hope is in God. He will manifest his strength, and cause the victories of Jesus to be quite commensurate with the promise of bringing many sons unto glory. Hence in the midst of trials within us and around us, the savour of Christ is made known, and, as of old, men and women are added to the churches by baptism, our meetings are numerous attended, while the dear children of our schools join their voices with those of the children of Jerusalem, and chant sweet hosannas to the Son of David, who came to ease the world of the burden of sin, and to bless it with the light of life, love, and holy joy, peace with God, and satisfaction in conformity to his image.

NASSAU.

The following cheering communication has reached us by the last mail from our valued missionary, Mr. CAFERN. These triumphs of the gospel and of righteousness suffice not only to elicit devout thankfulness to God, but also to sustain the wearied spirits of His servants in their arduous conflict.

The first of August.

I send herewith the papers containing some account of the manner in which the first of August was celebrated by us. We have every year since I have been here, treated the Sunday school children to tea and cake, after which the teachers have taken tea together. But this year our party was more numerous than on any former occasion, and marked by one quite *unusual* occurrence.

His Excellency Governor Gregory, and some members of his family, quite unexpectedly paid us a visit. He stopped his carriage opposite the mission house, as he was driving out for his usual airing, and when recognized, the children struck up the national anthem. He came on the piazza steps, and seemed much pleased with the appearance of the children, and having got the children again to sing the national anthem, and called for three cheers for the queen, returned to his carriage. His son and one of his daughters were with us for some time. At the teachers' meeting we had J. Webb and R. Bell, Esqrs., the former the inspector of the public schools of the colony, the latter a merchant of Nassau, a member of the Presbyterian church. We had also the Rev. W. Maclure, the Presbyterian minister, with us. From these gentlemen we had some excellent speeches.

Additions to the church.

The first sabbath of this month was also a delightful day to us—a day too of deep and solemn interest. For some months I had been examining candidates for baptism, and could at last entertain a good hope of twenty; and with such a hope I brought them the last week in July before the church, that they might determine whether the candidates should be received for baptism or not. Every

inquiry was made into their conduct and character, in order to learn whether they had given satisfactory evidence of conversion to God. The church having signified their approval of them, they were baptized on the day above mentioned in the presence of a large congregation, many of whom felt and wept. In the afternoon we gave them the right hand of fellowship, and they partook of the impressive memorials of the dying love of the Lord of life, with between four and five hundred more, who like themselves had been "planted together in the likeness of Christ's death. Oh, that they may ever walk in newness of life!"

Encouragement.

Thus you see, my dear brother, that amidst many discouragements, our covenant God in rich mercy indulges us with some seasons of refreshing from his presence—seasons which, while they revive, humble, and fill me with trembling, for I often think that I have more reason to fear than any one of my poor but interesting and affectionate flock, that I shall be at last numbered with unprofitable servants. My cup of mercy runneth over, and this but deepens my sense of ingratitude and unworthiness.

On the 1st inst., the native Baptists administered the ordinance of baptism to twenty-four; and differing as they do but little from us, we have reason to rejoice in their success. I am on very friendly terms with their preacher, whom I regard as a worthy, pious man. He is illiterate, it is true; but by keeping up discipline he does more good than many who are greatly his superiors in point of education. So you perceive, that the number holding in the general Baptist sentiments is not to be limited to those under the care of your missionaries; there is another body nearly as large as ours.

To this we subjoin an extract from a letter of the 5th of August, from C. N. FOWLER, one of our native teachers, and pastor of the churches on Long Island.

"Oh, dear brother, help me to praise my God for all his kindness to me and to his cause, for during the last two months there were not less than thirty joined our classes. Our week-day services are better attended than ever. Sunday, the 4th August, I preached at the harbour, and in the afternoon spoke from Hosea x. 8, when a poor

man came trembling up to the table, and said, "I give myself to God; I see now that I am a sinner."

Our chapel at Salestine is quite too small. We are about to lengthen it fifteen feet."

Mr. Fowler has been at Long Island between three and four years, and has been blessed with as much peace and prosperity,

perhaps, as any European missionary would; while not one European minister out of ten could have travelled and toiled as he has, and the cost of his support would have been more than three or four times the amount realized by this laborious native.

From the *Nassau Guardian* of August 3rd, we extract the following account of the manner in which the anniversary of freedom was kept by the emancipated negro. The results of that act of righteousness and equity must be gratifying to every true Christian and philanthropist.

The anniversary of the abolition of slavery was celebrated on Thursday with unusual gaiety and cheerfulness. Early in the morning the town presented a holiday aspect. Numbers of individuals, decorated in all the colours of the rainbow, were promenading the various thoroughfares, bent on rescuing at least the first of August from amongst the days of toil and care. All looked happy. Either the pleasures of memory, or hope, had lighted up, as it were with a sunbeam, the faces of those whose heads were silvered with age, as well as those in the morning of life.

After hearing a suitable sermon from Dr. Strachan, the afternoon was devoted to festivity, the grand centre of attraction being the Baptist Chapel, Shirley Street. As usual, since 1834, the day was celebrated by a meeting of the Sunday school teachers and children. When we repaired to the mission premises, at about four o'clock, the very yard appeared alive with the hundreds that had resorted thither. It was a joyous sound to hear the simultaneous burst of merriment echo and re-echo from one end of the yard to the other, till the very air resounded with acclamation.

About five o'clock, after the children and young people had had their "fill of fun," nearly four hundred Sunday school children sat down to tea. They had just sung a hymn, when the governor and some of the members of his family arrived. The whole concourse of persons at once struck up the national anthem, and when his excellency had taken his stand on the piazza of the mis-

sion house, they gave three hearty cheers for our beloved queen, and three more for our governor. His excellency looked around him with evident satisfaction and delight. There could not have been less than one thousand persons present, who spontaneously and heartily joined in these expressions of loyalty.

After the children had partaken of cake and tea, the teachers regaled themselves in a similar manner. Refreshments being finished, a teachers' meeting took place, when some good speeches were delivered by the teachers and some friends who had been invited to address the meeting. It was one of the most interesting sights ever beheld in Nassau. About one hundred Sunday school teachers, of every shade of colour, encouraging one another, and listening eagerly to the advice of ministers and friends as to their future course in this world of preparation for another. It must have rejoiced the heart of the persevering and indefatigable pastor, the Rev. H. Capern, of the Baptist church in this town, to see that his labour had not been in vain. We wish him God speed in his arduous labours, fully assured, as we are, that his strenuous efforts in the cause of liberty and truth, and the true elevation of the masses, have been of the greatest moment.

Many other minor meetings took place during the evening. The day was beautifully fine, and, we are happy to add, that there was no appearance of vice or profligacy in our streets.

Yesterday a similar joyous meeting took place at "Sandilands," but our limits will not allow us to notice the proceedings there.

WESTERN AFRICA.

BIMBIA.

It will give mournful pleasure to our readers to peruse from the pen of our negro brother, JOSEPH FULLER, the following account of the last days of our respected missionary, Mr. NEWBEGIN. It will be remembered that FULLER was for the last few years of Mr. MERRICK's life his assistant at Bimbia, both in printing and evangelizing, among the Isubu tribe. That station now devolves entirely on his hands, until help can be sent from home. The date of the letter is May 20th.

Mr. Newbegin's last days.

I had already written you a short note

notifying the event which has taken place respecting the decease of our esteemed friend

Dr. Newbegin, but I desire to write you more fully. The state of things is such that I know not what to write, but from the high esteem I bore for him, and the interest he took in the cause of Africa, I cannot refrain from saying a little more about his death. This stroke is indeed an unexpected one to us, and will be more so to you, who had not heard of his sickness, but just of his death; but Providence has ordered it, and we must be satisfied. He had just returned from his visit to Clarence a fortnight before in partial health, and I left him the following day for Cameroons, but before the sabbath he felt a change, which increased every day. On the sabbath all he could do was to administer the Lord's supper. Little did one think that this was his last time to take the emblems of Christ's sufferings with us until he should drink new with us in the kingdom of God. After commemorating the love of Christ, he went home. On the Monday he became very ill, the complaints daily changing for something else, until Saturday morning he became very low. The boat was sent off to call us in the afternoon, and arrived at Cameroons on the sabbath morning, and we left in half an hour. After we came to Bimbia, on the Monday evening, I went up to see him, and his first words to me were, "I am very sick, and little expected that you would come and meet me alive; but I have decided that my life remain with you till some one is sent out, but I am somewhat better to-day, and am able to keep down something, which I have never been able to do since my illness." By this I thought that the change, and medical assistance which he desired to seek at Calabar, would be beneficial to him. By this time he began to be anxious to get away. On Tuesday, which is the 16th of April, the "Dove" sailed with him. They got to Clarence that same night; took on

board Mr. Wilson, the deacon of Clarence church. Very likely he was certain that his work was done, and that the conflict would soon be over. They started for Calabar; got in the bar on the 17th. The tide being against them, they came to an anchor.

His death.

About an hour before his death he began to converse with Mr. Williams, expressing his expectation of burying him, but the green trees fall and the dry are left, wherefore as our heavenly Father has called him before, all is well. Live peaceably with all, and near to Christ. After which he spoke to Mr. Horton Johnson after the same manner, saying, "Be faithful to the end." Next he called Mr. Wilson, the deacon, and said, "Your church is upside down, but hold fast." Next he called the captain (Harding), and said, "Once you was a Mohammedan, but now a follower of Christ; hold fast to the end; be faithful." After he had bid them all farewell, and shook all their hands, he said to Mr. Williams, "Come, my old friend, turn me once more for the last, and it is finished;" and after being turned for the last, as he said, his spirit took its flight, leaving us to court that we die the death of the righteous, and our last end be like his. He died at twelve o'clock, Wednesday night, 17th of April. They immediately took up anchor to return to Jubilee, but contrary winds and currents prevented them from going either way. They continued in this distressing position till the body began to putrefy, and just as they were consulting to throw it overboard, they saw one of her majesty's steamers, which took them in tow, Mr. Becroft being on board. His remains were interred at Clarence, by the side of Mr. Sturgeon's, on the 20th.

A month later FULLER adds the following remarks:—

Oh, what an alteration death makes; but is it because those two men of God fall in the battle-field, that the church of Christ must stand still? Are there no more young men with the Spirit of God to come forth in his vineyard? Are there no more who will take up their lives in their hands, and come to Africa? Must the cause of Christ lie still here, and so many are called by his name? Think then, brethren, and deny yourselves a little of the comforts of home, and come out to the help of the Lord—to his help against the mighty. Be not afraid of Africa's fever,

neither be daunted at the sound of death, but remember that he who seeketh his life shall lose it, but they who deny themselves for the cross of Christ, the same shall receive the reward. Merrick is gone, and so is Newbegin, but the dark corners of the earth are still full with the habitations of cruelty.

We have to beg for a bell; we have none. The one we had is cracked, and now getting worse, inasmuch that we can scarcely hear it in the village. If any of the school children would make us the present of a bell, we should be greatly obliged.

The following characteristic and affecting letter, addressed to the Secretaries, is from J. W. CHRISTIAN, one of the earliest converts of the mission at Fernando Po. We give it our readers without any change, in its native simplicity and

quaintness. Let our prayers earnestly and frequently ascend to the throne of the heavenly grace that the need of Africa may quickly be supplied.

I feel great pleasure in giving you a few information concerning our affliction in Africa, now we are sparrows left alone in the field. It has pleased God to lay the heavy affliction upon the work of Africa, and what shall we do, or what shall we say! "It is the Lord, let him do what seemeth him good." All our missionaries are gone, and such matters ought to be taken in consideration. I beg the gentlemen to excuse my so intruding, that the good people in England ought to know that the work is for God, and if God please to take his people away, why should we leave the work alone? Are there not a man or a heart to feel for Africa in England? Or shall poor Africa be left alone because of the light affliction which God please to lay upon his people? Dear missionaries, you must look into this matter, for the poor Africans are dying for some one to give them instruction; dying for some one to tell them about their souls. I beseech you all to take this into deep consideration, and prayerful attention to God, to raise a devout man for Africa, one fit for the work. The children, no one fit to instruct them; grown up people, no one to teach them. Since Dr. Newbegin died I visited Clarence twice, and has done all I can to strengthen the brethren; and when I return Mr. Fuller also expect to pay them a visit; so we take it by turns to visit them.

The church of Clarence is still standing well, and I hope that the Lord will soon provide a man for them. Some has fallen, yet the others still hold fast to their faith. Jubilee also is prospering, and all are quite well at present. Brethren and sisters, you must come to Africa to work for the cause of Christ. There is a road here to heaven as

well as England. If any die in faith, he will go to heaven if he die in England, and some in Africa. Jesus Christ is the King of glory. He left all his comforts in heaven, and came to our world, and dwelt amongst us, and died; and why we can't leave our little comfort, and die for the cause of Christ? The scripture says, "We must forsake all, and die for Christ," and I don't see why we cannot leave our little vanity, and come to Africa, who is without a teacher, minister, or pastor, and work for Christ. Except the little we can continue to do for ourselves, since our good and much esteemed friend and pastor, sick, went away, and died (and he is the only friend of Africa), there has not a one been out to teach us. Who will tell us, then, the word of God? Who will visit the sick, and comfort them? None. The work is still the same. People attend the house of God; inquirers still inquire diligently; and I believe their souls ready to be baptized, and brought into the fold, but no one to encourage them, nor none to arrange matters aright. We hope you will not delay to send out proper instructions for us here. We all know that England is a very comfortable place, but heaven is still far more comfortable, so let us work for heaven. As for the comforts of the world, it is nothing, it soon vanishes away.

We still have hope you will supply us once more with missionaries, and hope that it will not be long. Our brethren at Cameroons are all well, and going on very well, and the cause of Christ working there still. May God bless you, and prepare your mind for the good work. Be not afraid of death and Africa, but come and let us work together. I beg you to excuse my common English.

HOME PROCEEDINGS.

THE present number of the Herald will afford our readers many most encouraging proofs that God is with our brethren in their labours for his cause. But the need of labourers is great and pressing. Agra and Delhi each requires a missionary immediately. Ceylon needs two. Western Africa is utterly without a European missionary. And it is more than probable that the important institution at Calabar will speedily require a successor to our esteemed brother Tinson, whose disease seems to prognosticate an early close to his valuable life. The Committee are anxiously looking for the men whom God may raise up to fill these important stations. Let our friends unite in prayer with us that labourers may soon be "thrust forth" into the harvest.

With pleasure we record the safe arrival, after on the whole a favourable passage, of our bereaved and afflicted sister, Mrs. NEWBEGIN, with every indication of a complete restoration of health in the genial clime of her native land.

The fears expressed in our last Herald as to the safety of Mr. DAWSON and his

family are unabated. Nothing has yet been heard of the vessel in which he sailed.

Tidings have been received of the safe arrival of our brethren RUSSELL and LEECHMAN at Alexandria, and by the time this meets the eye of our readers they will, we trust, have disembarked at Ceylon, to pay the visit so much desired by our missionary, Mr. ALLEN.

Important missionary meetings have been held during the past month in the West Riding of Yorkshire, in which have been engaged our Treasurer, S. M. PETO, Esq., Revs. W. BROCK, J. MAKEPEACE, and SAKER. The Rev. Dr. Cox has pleaded the cause of missions in Leicester and its vicinity. North Devonshire has been visited on behalf of the Society by the Rev. J. J. BROWN of Reading. The Rev. E. CAREY has visited Wokingham and its neighbourhood, and also various places in Worcestershire and Gloucestershire, in conjunction with the Rev. J. CLARKE. One of the Secretaries, Mr. TRESTRAIL, has been engaged among the churches of Huntingdonshire. The meetings have, on the whole, been of a very encouraging character.

YOUNG MEN'S MISSIONARY ASSOCIATION, IN AID OF THE BAPTIST MISSIONARY SOCIETY.

The Second Annual Meeting will be held on Tuesday evening, October 8th, 1850, in the Mission Library, 33, Moorgate Street. The chair will be taken at eight o'clock, by JAMES LOW, Esq., and the meeting addressed by Revs. JOHN ALDIS, JOSEPH ANGUS, M.A., F.R.A.S., H. J. BETTS, JOHN BRANCH, F. A. COX, D.D., LL.D., and SAMUEL GREEN.

The Committee with pleasure announce that they have made arrangements for a third Course of Lectures upon Christian Missions, to be delivered in the Mission Library, 33, Moorgate Street, on the third Wednesday evenings in the months of October, November, December, January, February, and March, by the following ministers:—

1850. October.	Hon. and Rev. B. W. NOEL.	"The Duty of Promoting the Cause of Christ."
November.	Rev. CHARLES STOVEL.	"The Promise of the Father."
December.	Rev. JONATHAN MAKEPEACE (Missionary from India).	"India, its Political and General Preparedness for the Promulgation and Reception of the Gospel."
1851. January.	Rev. FREDERICK TRESTRAIL.	"The Vision—its Tarrying—its Fulfilment."
February.	Rev. WILLIAM BROCK.	"The Interval between the Old Testament and New Testament Times."
March.	Rev. THOMAS ARCHER, D.D.	

The admission to the above course will be by tickets, which can be had free, on application at the Mission House, Moorgate Street.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Fuller, J.	May 20, June 24.
	CLARENCE	Christian, J. W. ...	June 29.
		Lynslager, W. B. ...	July 1.
		Wilson, J., & ors. ...	June 3, July 1.
ASIA	AGRA	Parry, W., & anor. ...	June 24.
	CALCUTTA	Elliott, W. H. ...	July 1.
		Thomas, J.	July 3 and 11.

CHITOURA	Smith, J.....	May 27.
DACCA	Robinson, W.....	June 25.
DINAGEPORE	Smylie, H.....	April 29.
MADRAS.....	Page, T. C.....	July 9.
MONGHIR	Parsons, J.....	June 24.
SAUGOR	Phillips, T.....	June 18.
BAY OF BISCAY	Russell, J.....	August 23.
FRANCE.....	PARIS	Colgate, S.....
		September 3.
HAITI	JACMEL	Webley, W. H.....
		August 6.
JAMAICA	ANNATTO BAY	Jones, S.....
		August 3.
	CALABAR	Tinson, J.....
		August 3.
		Dexter, B. B., & ors. July 30.
KINGSTON	Oughton, S.....	August 6.
ST. ANN'S BAY	Millard, B.....	August 3.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

- Friends at Wokingham, for a box of clothing and fancy articles, for *Mrs. Sale's school, Barisal*;
 Mrs. Rose, Ilford, for a parcel of magazines;
 Friends at Reading, for a box of clothing, for *Africa*;
 Friends at Bloomsbury Chapel, for a parcel of clothing, for *Africa*;
 Mr. John Batchin, Elgin, for a box of magazines;
 Ladies' Association, Blandford Street, for a parcel of clothing, for *Rev. J. Sale, Barisal*;
 Friends at John Street Chapel, Bedford Row, for a box of clothing, for *Rev. A. Saker, Africa*;
 Ladies at Rochdale, for a package of clothing, for *the same*;
 Ladies of George Street Chapel, Nottingham, for a package of clothing, for *the same*;
 Friends at Woolwich, for a box of clothing, for *the same*;
 Friends at Lewisham Road Chapel, for a package of clothing, for *the same*.

Mr. Tressider, of the Young Men's Association, begs to acknowledge two boxes forwarded to the Mission House by the Parcels' Delivery Company. He will be obliged by the friends who forwarded them communicating their names, with the particulars of the packages, and their intended destination.

CONTRIBUTIONS,

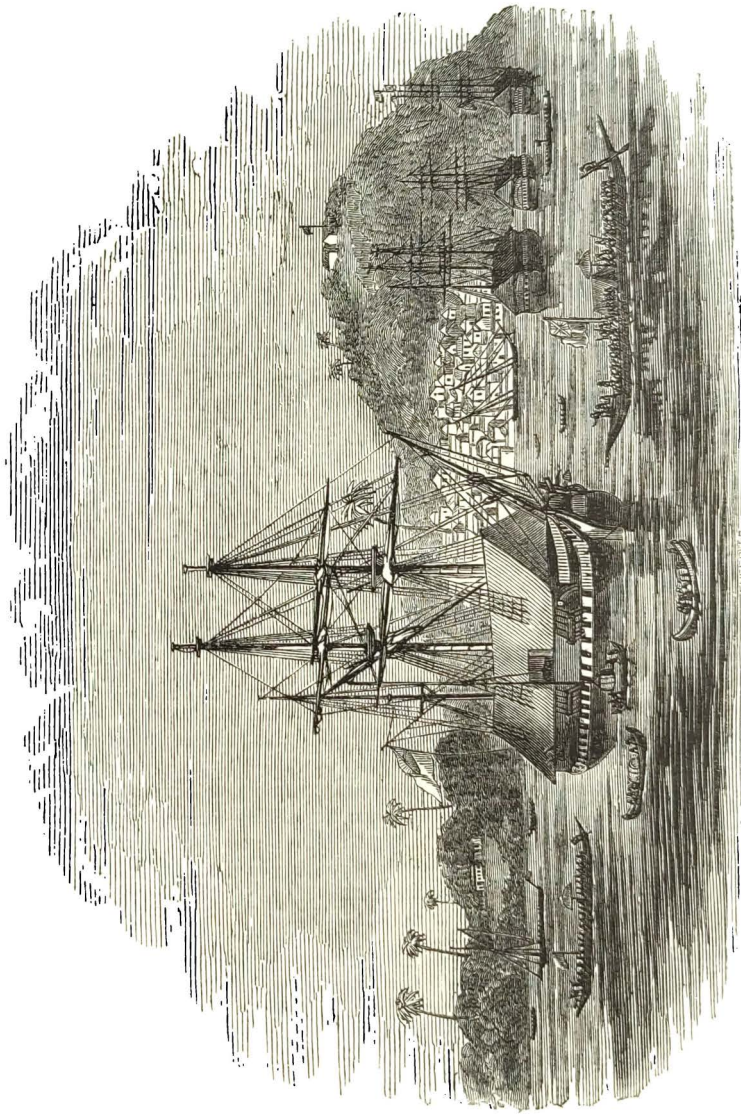
Received on account of the Baptist Missionary Society, during the month of August, 1850.

Annual Subscription.	£ s. d.	Hatcham—	£ s. d.	CAMBRIDGESHIRE.	£ s.
Chandler, Mr. J.....	1 1 0	Sunday School, Bible	0 8 2	Cambridge—	
		Class, by Miss Eyre		Contributions	0 10 0
		Wild Street, Little—		Do., for Female	
Donations.		Collection	3 10 0	Education in	
A. E., by Rev. S. Green,				India	13 3
for Africa	5 0 0	BEDFORDSHIRE.		St. Andrew's Street—	
Friend	0 10 0	Toddington—		Collection	51 18 0
Irish, Mr. F., for Africa	0 10 0	Collection	2 7 9	Contributions	5 0 5
Penney, Mrs.....	0 13 0	Contributions	2 4 2	Do., Juvenile.....	1 6 0
		Do., Sunday School	1 0 6	Do., Sun. School	9 0 0
Legacy.				Do., do., Chester-	1 7 0
Adams, Mr. W., late of		BERKSHIRE.		Zion Chapel—	
Cambridge, in full ...	49 10 0	Reading, on account ...	27 3 7	Collection	11 12 3
				Caxton—	
LONDON AND MIDDLESEX		BUCKINGHAMSHIRE.		Collection	2 7 9
AUXILIARIES. j.		Amersham—		Contributions	1 16 6
Alfred Place, Kent Road—		Collection	13 7 4	Chesterton—	
Collection	1 11 6	Contributions	45 10 1	Collection	2 0
Battersa—		Do., Juvenile.....	0 10 0	Cottenham—	
Juvenile Association,		Do., Sunday School	0 12 7	Collection	17 12 0
one quarter	2 0 0	Stony Stratford.....	9 0 0	Gamlingay—	
Camberwell—				Collection	5 3 0
Young friends, by Mr.				Harston—	
W. Dicks	0 13 4			Collection	2 2 1
				Contributions	0 0
				Do., Sunday School	

	£ s. d.		£ s. d.		£ s. d.
Landbeach—					
Collection	1 18 10				
Contributions	1 1 6				
Melbourn—					
Collection	4 12 6				
Contributions	2 7 0				
Do., Sunday School	0 7 0				
Oakington—					
Sunday School	0 10 0				
Shelford—					
Collection	5 10 1				
Swavesey—					
Collection	10 11 6				
Waterbeach—					
Collection	4 14 6				
Contributions	2 3 3				
Do., Sunday School	0 3 3				
Willingham—					
Collection	2 3 0				
Contributions	0 17 0				
	162 8 8				
Acknowledged before	150 0 0				
	12 8 8				
DORSETSHIRE.					
Dorchester—					
Collection	3 2 2				
Contributions	1 3 1				
Do., for Dore.....	0 10 1				
HERTFORDSHIRE.					
Berkhamstead—					
Baldwin, Mr. J.....	1 0 0				
KENT.					
Boro' Green—					
Contributions, for binding materials, Africa	5 0 0				
Do., Pupils of Mr. Constable's school	0 10 0				
Wrotham—					
Children's box, by E. and B. S.....	0 4 10				
LANCASHIRE.					
Liverpool, Pembroke Street—					
Sunday School, for India.....	4 0 0				
Do., for Jamaica Theological Insti- tution	3 0 0				
NORFOLK.					
Kenninghall—					
Collection	14 15 0				
Contributions	3 5 0				
NORTHAMPTONSHIRE.					
Brayfield—					
Sunday School	0 5 0				
Grendon Hall—					
Collection	6 0 0				
Northampton, College Street—					
Collections	19 1 10				
Contributions	42 3 5				
Do., Sunday School	1 2 0				
Do., Bible Class ...	8 14 3				
Towcester—					
Friend, for Haiti Chapel.....	1 0 0				
West Haddon	1 10 6				
SHROPSHIRE.					
Bridgnorth—					
Contributions, for Haiti Chapel	5 0 0				
SOMERSETSHIRE.					
Frome—					
A friend	30 0 0				
STAFFORDSHIRE.					
Hanley—					
Juvenile Society, for Africa	7 0 0				
SURREY.					
Egham—					
Hall, Mr. F.	1 10 0				
WARWICKSHIRE.					
Birmingham, on account, by Mr. J. H. Hop- kins	110 0 0				
Bond Street—					
Sunday School, for Agra Benevolent Institution	9 2 0				
Coventry—					
Collection	20 17 10				
Contributions	50 14 0				
Do., Juvenile.....	31 2 8				
YORKSHIRE.					
Bradford—					
A cheerful giver, by Rev. H. Dowson, for Haiti Chapel ...	5 0 0				
SOUTH WALES.					
MONMOUTHSHIRE—					
Abergavenny—					
Frogmore Street—					
Collections.....	4 16 9				
Contributions	6 1 4				
Do., Sun. School	1 17 4				
Lion Street—					
Collection	4 5 4				
Contributions	2 2 2				
Do., Sun. School	0 5 1				
Aberschan—					
Collections.....	1 19 6				
Contributions	1 15 8				
Caerleon—					
Collection	0 18 7				
Contributions	4 8 5				
Chepstow—					
Collection	3 0 0				
Monmouth—					
Collection	2 3 10				
Newport—					
Collections.....	12 0 0				
Contributions	9 9 9				
Pontheer—					
Contributions	32 0 0				
Pontrhydryn—					
Contributions	8 9 0				
Pontypool—					
Collections.....	4 15 6				
Contributions	9 16 6				
Usk—					
Collection	0 15 0				
Contributions	0 15 0				
Do., Sunday School	0 7 0				
SCOTLAND.					
Dunse—					
Wood, Mr., by Rev. John Clarke, for Africa	0 10 0				
Elgin, Missionary So- ciety	3 10 0				
FOREIGN.					
VAN DIEMAN'S LAND—					
Launceston, by Rev. H. Dowling	3 9 5				

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, by the Rev. Frederick Trostrail 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 Pursser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

THE MISSIONARY HERALD.



OLD CALABAR, WESTERN AFRICA.

OLD CALABAR, WESTERN AFRICA.

THE Old Calabar river falls into the Bight of Biafra at a point of the African continent, N.W. by N. of the island of Fernando Po, and about sixty miles from Clarence.

This river was formerly one of the chief seats of the slave trade, and as many as 15,000 slaves were exported annually.

At the present time a considerable trade is carried on in palm oil, and some of the largest ships employed in this trade may be seen lying here at anchor, partly dismantled, and waiting for cargo.

The chief town, of which a view is given in the engraving, is called Duke Town, and is situated some distance up the river. It is far better built than the African towns generally, and contains a population of six or seven thousand persons.

The neighbourhood of this river is the scene of some of the most cruel and degrading rites that even Africa can witness; and this was one of the places to which the attention of the Society was directed, when it was first contemplated to establish a mission on the coast of Western Africa. Our brethren established at Clarence, Bimbia, and Cameroons, have repeatedly paid mission visits to Old Calabar, and for a time a station was maintained. But this most necessitous field of labour is now occupied by the Scottish United Presbyterian Church, and we fervently hope that the devoted labours of their excellent missionary, Mr. WADDELL, and his associates, may be abundantly prospered to the spiritual advantage of this part of Africa.

INDIA.

CALCUTTA.

LALL BAZAR.

On the last sabbath in June, *six* persons were baptized on a profession of faith in the Lord Jesus Christ. "One of the number had recently arrived from London, where he had been connected with the Wesleyan body. He had long been convinced, by the reading of the scriptures, that it was his duty to be baptized in obedience to Christ's command, and in accordance with His example. Another was the son of a clergyman of the church of England residing in this country. He was accompanied on the deeply interesting occasion by his wife. There were also among the number, a father, and his daughter, the wife and mother having a few months previously gone through the same sacred rite."

The following extract from the Report of the Bombay Tract and Book Society, is an important testimony to the influence the gospel is exerting throughout the dense population of India. The Committee say:—

<p>Truth is gradually making an impression upon the public mind, and gradually changing the views prevalent in the community. Hindooism is losing its hold upon the people, and the Hindooism of the rising generation will be a very different system from that of their fathers. Christian ideas, and Christian doctrines are quietly gaining an influence</p>	<p>over the minds of many. There is a Christianizing, so to speak, of the ideas, and even of the language of the people. The reverence once felt for the brahmins is fast passing away, and it would not be strange if they should yet be as much hated and despised as they were once revered and feared. Of this, even now there are many indications.</p>
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BARISAL.

From Barisál we have the interesting information that on Lord's day the 16th of June, our esteemed brother PAGE was privileged to baptize a young man of whom he says, "He is, and has long been so ill, that I fear every day he is dying; but the state of mind evident in him for the past six months and more, gives the hope that he has undergone the great change, and is a humble disciple of Jesus. He was, strange as it may appear, when in the villages, one of the proudest, most overbearing fellows possible, and this, while for two years he was suffering from the wasting disease the nature of which we cannot discover. Sincerely do I trust the Lord has had mercy on him. In his baptism I do feel very sensibly how good the Lord is to the poor and afflicted."

DACCA.

This station is one of the most important of the Society's mission in Bengal. It is one of the principal cities of the presidency; extends, with its suburbs, for six miles along a river that unites the Ganges with the Brahmaputra; and has a population of about 200,000 souls. For many years our brother ROBINSON has laboured alone amidst this dense mass of Hindoos and Mohammedans, and with many indications of the divine blessing. In the following letter he refers to the urgent claim it has on the Society's immediate attention, and to the kind of men required to carry on the evangelization of India. It is dated June 25, 1850.

A few days ago I was favoured with a short but very kind letter from you, for which please to accept my best thanks. I am glad, very glad, to learn that you are so mindful of Dacca. It is a consolation to the distressed to know, that there are those who think on them and sympathize with them, even though relief cannot be obtained. It is something to hear that during the past year the debt has not been increased. May we not hope that things have come to their worst, and that another year will witness some improvement! One short phrase towards the close of your letter gives me great pleasure. You say, speaking of the prayer meeting of the preceding evening, "The spirit of prayer was poured out." How differently does this tell on the feelings of a poor, distressed missionary in India, than the words *praise, applause, laughter, cheers*, which appear too often in the reports of our annual meetings. Could I mount your platform, I would like to deliver a speech which should cause great seriousness, looks of contrition, sighs, tears, prayers. These would best become many of our churches, and the supporters of our mission, seeing they have been so negligent of their duty as to bring the mission almost to the brink of ruin.

The men wanted.

It rejoices me to learn that you are de-

termined, if possible, to send out preachers. A few good scholars are very desirable, almost essential we might say, but how distressing to find that these men of intellect, these first linguists, as some of them really are, have no popular address, no preaching talents. What a loss to the mission! If great learning, and a popular address, cannot be found in the same person, then, as we have brethren in just and high repute for learning, send us out, if you can, a few popular preachers, men who, like Chamberlain, will be able to fix the attention of a heathen audience in the open air. These are the men we want now, though I disclaim all thought of disparaging our dear brethren who may not possess that popular manner of address of which I am now speaking.

Help desired.

It would be in vain to beg that help may be sent immediately to Dacca, for where the means are wanting, even importunity must fail. But I may ask, that when you have that means, that Dacca should have the first attention. I can give a good reason for this request, for while there are other stations which have but one missionary, and he past the prime of his age, yet it may with truth be said that the missionary at Dacca is the oldest and weakest of all your missionaries. I suffer greatly now from debility, the heat

to me is insupportable, yet the Lord enables me to do a little; that little, however, is less than half what I could do had I my former strength,

I had the pleasure of baptizing a poor native man near the end of last month. He had been with us several months, and had given us great satisfaction.

CHITOURA.

The mission at Chitoura, under the care of Mr. SMITH, continues to enjoy many tokens of the Divine blessing. The following letter will be found interesting as showing the influences amid which the Christian missionary has to labour, and will, we trust, excite the prayers of God's people, that his servants may be largely endowed with wisdom from above, and be sustained by the power of the Holy Spirit. Under date of May 27 he writes :—

Baptisms.

Since I last wrote I hope the cause of Christ has been progressing amongst us. I had the pleasure of baptizing three native disciples in the month of April, and two more in May, and I have several more candidates for the sacred ordinance. There appears a little moving of the waters, and I sincerely hope we are going to receive large supplies of divine influence. Oh, that I could feel more holy zeal in my own soul.

Effect of idolatry on the missionary.

Nothing can be more distressing than feelings of lukewarmness in the midst of scenes of degradation which might well make angels weep. Yet living in such a polluted atmosphere as we breathe, inhaling as it were the fumes of idolatry at every breath; meeting the idols' hideous forms at every turn, we become accustomed to the iniquity, and in time it begins to wear a less heinous form. Thus the associations in which we live, with the want of soul-stirring sermons such as you enjoy in dear England, blunt the feelings and drag the soul down from its proper elevation of holiness and piety; hence the necessity of our brethren in England being regular and fervent in their supplications at the throne of grace, that those who are exposed (many single handed) in the battle's foremost ranks may be upheld faithful, that their cry may be victory or death! no surrender! and that they may never sheathe their swords until it be shouted from rank to rank, and echoed from one division of the grand army to another, "The Lord Omnipotent reigneth!"

Labours.

We continue to preach the gospel to all the people in the surrounding villages, and we attend regularly five markets weekly. The people receive us wherever we go, and show us the most marked kindness. I remark almost with regret, that opposition is completely gone. These results have been

brought about partly by medicine. My place is sometimes like an hospital. The sick are brought a distance of forty and fifty miles, and considering the little knowledge I possess, it is surprising the success I have generally had in my treatment.

Opposition.

But notwithstanding such a general kindly feeling, and a general assent to the truths of the gospel, the enmity of the unrenewed mind is still visible, and no sooner is there a prospect of one out of a large family embracing Christianity, than all are up in arms; and they appear to think that one of the most dire misfortunes is about to overtake them. A few weeks since a young man who has been hanging about us for some time, declared, after attending a baptism, that Hindooism was false, and he would become a Christian. His elder brother at once told him if he did he would kill him; and about fifteen days ago another young man came and asked if I would protect him in case of his joining us. The obstacles in the way of the natives embracing Christianity must be witnessed to be understood.

Persecution of a convert.

Our brother, Walayat Ali, has been a prisoner for four days. He belongs to a large and respectable Mohammedan family, and no sooner was he baptized than they determined to bring him back again to their ranks. The same day that his baptism took place, they made their arrangements, and the following day an action was commenced against him for upwards of £100, and although our brother was as free from debt as I am, yet the action was sustained, and judgment given against him by a native official—of course a Mohammedan. He was seized whilst preaching in the Shumshabad market, by two chuprassis, who conveyed him to Agra, and had not the Lord inclined the hearts of two of our Presbyterian brethren to advance the money, pending an appeal to a higher court, our brother must have re-

mained a prisoner in the midst of the most loathsome company. Through grace he was enabled to witness a good confession, and when his opponents in the open court told him that he had only to renounce his Christianity, and they would give a razi nama at once, and release him from all obligation, he replied, "You may kill my body, and cut it to pieces, but you cannot take from me the precious hope of the gospel." No sooner had they effected their purpose in arresting him and separating him from his family, than his wife's brother came to frighten and persuade her to go back with him to her friends, as her husband would very probably be a prisoner for years; but all their efforts were vain, and will, I doubt not, turn out for the furtherance of the gospel.

A fakir's death.

The owner of the village of Chitoura, within the limits of which our Christian village is built, has just gone to his long home. He was a reputedly rich man, and although by profession a beggar and ascetic, yet a number of villages in our vicinity belonged to him. In all my experience I have never seen a man cling to life with more tenacity. He, in fact, just acted like one who felt that every thing was at stake, that death would deprive him of *all*, for alas he had no hope. He had truly lived without God in the world, arrogating to himself his titles and worship. On visiting him I was much struck by the scenes I witnessed. A dying man, almost drawing his last breath, crying out to all around him, "I shall not get over it. I have robbed God, and he will punish me;" and yet still the deluded crowds bowing down and adoring him, notwithstanding the strongest proofs of his nothingness, and inability to help even himself. But such is the debasing influence of idolatry, it cheats men of their reason, and makes them worse than children in their actions. Truly may it be called Satan's masterpiece.

Burial customs.

The class of ascetics to which this man

belonged are not burned, but buried, and that in a most curious manner. After death he was placed in a sitting posture, as though engaged in tapasiye, and tied, so that when the body got cold it retained its position, and had the appearance of life. In this manner he was carried to the grave, the deluded people worshipping him all the way, the stiff clay nodding and bobbing backwards and forwards with the motion of the dholy, as if deriding their stupidity. On arrival, the corpse was placed in a deep hole, and water copiously poured over it, with ghee; the earth was then carefully filled in, and with water made hard and firm, all the while some kind of incantations were being carried on, which I do not understand, and the whole ended by a feast, at which I think thousands were present. This class of vairagees do not marry, but make disciples, and the eldest of them inherits the immense riches of the late Gosoen of Chitoura, celebrated throughout all the district for his riches and covetousness.

The schools.

My school continues to improve. We have altogether, boys and girls, about forty, and several men also attend. Our services are well attended. On Wednesday evenings I give a lecture on the Pilgrim's Progress, and I intend after it to take up Barth's Church History, an excellent translation of which, in Hindi, our brother Parsons has just supplied. The females in India are the greatest hindrance to the spread of the gospel; I am, however, glad to say there is a visible improvement in our female community. About twenty attend Mrs. Smith's prayer-meeting regularly. Several of them read portions of scripture, and then engage in prayer, and thus edify each other. I have just employed a shoemaker, and put five of our boys apprentice to him to learn the business, as we had no shoemaker in our village. A supply of tools would be very acceptable, if any of our brethren could be prevailed upon to send us some.

Perhaps some of our kind friends will assist our worthy brother with the tools he requires.

DELHI.

DEATH OF THE REV. J. T. THOMPSON.

From the pages of the August number of the *Oriental Baptist*, we are enabled to present our readers with an account of the last days of our esteemed missionary brother THOMPSON. To this we append a brief notice of his life and character from the columns of the *Friend of India*, by one who knew him well, and under whose eye a large part of his missionary life was spent. The Society has lost in

him one of its most able missionaries, and if his long labours have not resulted in the formation of a large native church, yet has he been eminently useful in allaying prejudice, in scattering widely the seeds of divine truth, and in preparing the way for an open adhesion, on the part of multitudes in and around Delhi, to the truth as it is in Jesus.

His illness, which may be said to have commenced about the 20th of June, seemed to be chiefly a prostration of strength, accompanied during the last few days with low fever. For some time previous to this date he had been suffering considerably from very painful boils in the hands, which were evidently the cause of his fever. Notwithstanding the great weakness under which he laboured, his zeal in the cause of Christ manifested itself in endeavouring, to the last, to make known to all to whom he had access the way of salvation. On the date above referred to, and a few days afterwards, the entries in his diary are as follow.

"20th, Thursday. Read two tracts to about 150 village hearers chiefly, and gave gospels and tracts. O Lord, have mercy on my weakness, and graciously strengthen me, I pray thee!

"21st, Friday. Read to about thirty people, and gave tracts.

"22nd, Saturday. Doctor R. attends me these two days, and, O my Lord, do thou be pleased to grant thy blessing."

The next day (sabbath) he administered the Lord's supper, although a fortnight earlier than his usual stated period for this ordinance. When asked by Mrs. Thompson his reason for doing so, his reply was, "I may not live to see another sabbath." We, however, little thought that we were all receiving the sacrament for the last time at his hands! On the afternoon of that day he held his accustomed public Hindustani service with his native members and others, when he delivered a discourse, which however was briefer than usual on account of his extreme weakness. The following day, Monday, found him still more reduced in strength, but this did not prevent his going out to his usual labour in the city. It seemed to afford him no little satisfaction even in his illness to be thus engaged in endeavouring to make known the truth as it is in Jesus to the heathen. This he plainly intimated to us as often as he was desired to spare himself. Tuesday and Wednesday were marked by still further prostration of strength, yet he was enabled to sit up in bed and make a few remarks at a Hindi service on Wednesday afternoon, on the eighteenth chapter of Luke's gospel, which was read by one of his children at his own request. During the night he was very restless, and at times unconscious. While labouring under this aberration of mind, he frequently sat up and spoke of revising one of his tracts, viz., "The Ten Hindoo Incarnations," and of sending it to Calcutta to be

printed. He also repeated different passages of scripture, amongst others, part of 2 Tim. iv. 8, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Thursday morning, the 27th, he appeared to be much worse than at any previous period, still he joined his family at the breakfast table, and partook of a little food. His strength seemed to be hourly diminishing. At about eleven or twelve o'clock of the day, he conducted, as usual, English worship with his family, and was observed to sing with great earnestness, and apparently in as strong a voice as ordinary, part of the following hymn of Watts,

"Mine eyes and my desire
Are ever to the Lord."

Between three and four, p.m., he fell into a slumber, previous to which he was heard for some time to be in earnest prayer. In the meantime the doctor called in, and soon discovered the painful truth that he was near his end. About eight o'clock, while Mrs. Thompson was in the act of commending his soul to God his Redeemer, he, without having once awakened, quietly fell asleep in Jesus without a sigh or a groan.

The funeral took place next morning, and his remains were followed by a large number of friends from the house to the city burial ground, where a still greater number awaited the procession. Some five hundred natives of Delhi, amongst whom he had for so many years preached the gospel, were present on the mournful occasion. The funeral services were performed by the Rev. Mr. Boyle.

From the *Friend of India*.

Last week, we recorded with deep regret, the removal by death of the Rev. Mr. Thompson, who has laboured in the missionary field at Delhi, and in the neighbouring districts, for the lengthened period of thirty-eight years. We cannot allow one who has devoted a long life to the service of his fellow creatures to descend to the tomb, without recording some memorial of his valuable labours. He was the oldest missionary, but one, at this presidency. It is now forty years since the attention of the late Mr. Ward, one of the Serampore missionaries, was drawn to a young man in one of the government offices in Calcutta, whose extraordinary zeal and activity in the cause of religion gave tokens of future usefulness.

After a short period of probation, he was selected for the missionary station at Patna, in which great and populous city he laboured with much assiduity for five years. Dr. Carey had then just completed the first translation ever made of the New Testament into Hindee, and was anxious to establish a station at Delhi, for the more effectual distribution of it among the people. Mr. Thompson was selected for that post, and removed to it in the year 1817, and continued his missionary labours in that vicinity for the long period of thirty-three years. When, on the death of Dr. Marshman, the Serampore mission was broken up, and all its out-stations were transferred to the Baptist Missionary Society, Mr. Thompson was placed upon the establishment of that body, and continued to labour in connexion with it to the period of his death. He was perhaps the most complete master of the Hindee language to be found in the missionary circle. He spoke it with such singular fluency, accuracy, and taste, that his ministrations among the heathen were peculiarly acceptable, and he was always able to command a most attentive auditory. His translation of the New Testament into that language has always appeared to us to be one of the simplest and most idiomatic, and therefore one of the most useful of the versions in use, though doubtless it is susceptible of much improvement. Some years ago he

published a brief Commentary on the New Testament in the English language, but his forte lay in the native languages. He was the author of two valuable Hindoostanee Dictionaries, the one a large royal octavo, equal, if not superior, in value to that of Shakespear, the other, a small School Dictionary in the same language, which has proved highly useful in promoting the object for which it was designed. To him also the cause of missions is indebted for many valuable tracts, which have had an extensive circulation. As long as health and strength permitted, he was distinguished for the zeal and assiduity of his missionary labours, into which he always threw his whole soul. Of his private virtues in the various relations of life, we need only say that they have endeared him to a large circle of relatives and friends, who have now to bemoan the loss of one whose ever cheerful aid and kind sympathies they can never forget. But it is as the faithful, zealous, devoted missionary of forty years, that his character appears most interesting to those who seek the welfare of India. If we could calculate upon a hundred such labourers as Thompson, educated and trained in the country, imbued with the same warmth of Christian zeal, and thoroughly at home in the language, the habits, and the feelings of the people, the missionary field would soon present a very different aspect.

To supply the important sphere thus left vacant, the Committee are unable. Gladly would they send four or more brethren to fill up the breaches made in the missionary ranks in the east, could suitable men be found. It is our confident belief that the missionary spirit lives vigorously in the churches, and that our need has only to be known to call forth the holy zeal of the Lord's people, and to educe the reply from many hearts devoted to the Saviour's cause, "Here am I, Lord, send me."

CEYLON.

COLOMBO.

Though pressed overmuch with care and toil, our brother ALLEN has enjoyed very encouraging proofs that his labour is not in vain in the Lord. The contents of the following letter, dated August 14, are cheering alike to us and to him; while the necessity of speedy aid being sent is the more apparent. We dare not hope to see in the flesh our brother DAWSON. There can be little doubt that he and his family have perished, with the whole ship's crew, in one of the fearful hurricanes that swept the Indian Ocean in the month of March. DAVIES and DAWSON have as yet no successor. Is there no one to lift up the fallen standard?

Hitherto the Lord has helped me and strengthened me, yea, when I felt as if to proceed would not be long in my power. There has been, however, no cessation from my labours. The encouragement to proceed is very great. In the conversion of sinners, the establishment of believers, the recovery of backsliders, my ministrations in the Pettah have been blessed indeed: let all the praise be God's. There is reason, too, to hope that my periodical visits to the native churches have not been all in vain, so that

on the whole, whilst my labours are by no means light, I have great reason for thankfulness.

Baptisms.

Since I wrote in April, I have had the pleasure of baptizing four. The editor of the "Observer," and his wife, were the first, and most pious and devoted do they show themselves to be. They have begun to work with the sabbath school, which is in a very prosperous state, numbering more than sixty children. The others were of the Burgher community, both very intelligent men. One other stands accepted, and will shortly be baptized; and yet I hope to tell of others in whom there is nothing wanted but one determined effort to go down into the water: all the rest is there. The day of power is not far off when they will be willing even to that. Many of them are greatly concerned to do something towards the support of the ministry amongst them. They have been moved in some measure to this by my efforts to maintain my post in their midst. I thought at one time, if no help should come, that one service must be abandoned, but in the present state of things it must not be the case. I will drop before I take that step, for if they are once dispersed, it will not be so easy to gather them again. I will take due care of my health, because I know

its value, and if God see fit to continue his goodness as he has, we will yet go on.

A Total Abstinence Society.

Drunkness, learned from Englishmen to a great extent, is a difficulty we have to grapple with amongst all classes, and to counteract this we started a Total Abstinence Society two months ago. I began my training for it when brother Dawson left, and this is an additional demand, though only once a month. We held our second meeting last night, counting up a hundred members as the result of the two. I have great hopes of this effort, especially with natives, who have learned the habit of drinking to a fearful extent.

Happy prospects.

Next week I expect to baptize a goodly number of candidates at the Kottigahawatta station, and I hope that Mr. Sand will be with me. My greatest trouble is, that I cannot, with all my engagements, get time to read or study Singhalese any further than the composition of a sermon, but I am thankful to be able to do even that.

I trust brother Dawson has arrived in safety, and that I shall hear by the coming mail it is so. He will be glad to hear, too, that Matali chapel is partly built, and will be completed in about two months. The subscriptions do not come in so rapidly as he expected; still it will be done.

THE DEPUTATION TO INDIA.

It will rejoice our readers to be informed that our brethren, the deputation, have reached Suez in safety. The following brief and hurried epistle from Mr. RUSSELL, for which we are indebted to a relative to whom it was written, affords some notices of the incidents of their important journey. By this time we hope, in the good providence of God, the brethren are visiting the missionary stations of Ceylon.

Alexandria Harbour, Thursday, 5th Sep. 1850.

Through the mercy of God we have got thus far on our voyage. We have been put here into quarantine, but expect to be out of that scrape in a few minutes. A box of letters from Malta burst open, and because there was a leathern covering inside, which might possibly have conveyed disease, they stopped us all.

Saturday, 7th September. As I expected, so it turned out. Before I had finished the sentence, the order was taken off, and we were ordered on shore, and in a few minutes were standing in Egypt. How strange and wonderful it seemed. Every thing was different from an European city; that is, almost every thing. Flat roofed houses, black people, camels with their long necks, and

the strange sound of the Arabic, and the Egyptians and Arabs are very vociferous. Myself and two other gentlemen hired donkeys, and set off to see the wonders of the place. The donkeys are remarkably quick and active. They cantered and galloped most pleasantly. We went to Cleopatra's Needle, a large pillar so called; then to Pompey's Pillar; to the slave market, where we saw a lot of girls for sale; and through several of the streets, peeping into the shops, many of which are well furnished. There are many good houses, a fine palace of the pacha, and a great many poor looking hovels. We dined at the hotel, fifty or sixty passengers. There was one joint of meat, soup, poultry in abundance, a few made dishes and puddings, and plenty of fruit, grapes, melons, and peaches principally. We

then got into an omnibus, and were driven to the Mahmoudie Canal, and got on board a canal boat, in which we remained till about three o'clock next morning, when we reached the magnificent Nile. We had then to get into a Nile steamer, a fine vessel, but much crowded, and we made way up the Nile till midnight last night, when we arrived at Boulac, and got into omnibuses, which took us into Cairo; but as we were after our time, in consequence of the strong contrary wind in the Mediterranean, we were not allowed to stay more than two hours, when we had to get into caravans, and start off across the desert, and I am writing this as we halt at one of the houses provided for the

English travellers. We were much vexed at not being permitted to remain a day at Cairo, as we sadly wanted rest, and would have liked to see something of that city, which is very fine. The banks of the Nile are very flat as high as we went; date, palms, and sycamore are common on them, and there are many villages, but not at all like English ones. The houses of the poor look like great stone boxes; they are made, in fact, of mud, all jumbled together without order. This desert is a terrible place, yet, with the exception of the jolting, we have passed through it hitherto with little inconvenience. Thanks to God for his great goodness and mercy, I am pretty well.

HOME PROCEEDINGS.

The state, past and present, of the Society's mission in Western Africa, has engaged the most serious and prolonged consideration of the Committee. Our readers will remember that by the temporary absence of Mr. SAKER, and the afflictive death of Mr. NEWBEGIN, the mission has for some months been destitute of a European missionary. The painful events which have befallen this mission in a very brief period, trial following upon trial, seemed naturally to call for a prayerful review of the course that had hitherto been pursued. This has been done, the whole of the past history of the mission was laid before the Committee, and the result is a firm conviction that duty, that fidelity to the great cause committed to our charge, demand the continuance of our efforts in this quarter of the world, where, in truth, amid many discouragements, there have been many proofs of God's working with our brethren, in the conversion of souls by the preaching of the word. Some modifications, however, are proposed. A missionary ship will no longer be employed, and for the present the labour of the missionaries will be confined to the effective working of the stations already formed, on the island of Fernando Po, and on the neighbouring coast of the continent. We have pleasure in adding, that when this sheet will have reached the hands of our readers, Mr. and Mrs. SAKER will be on their way to Africa, and that in as short a time as possible, they will be followed by Mr. JOHN WHEELER, the pastor of a small church meeting in Windmill Street, Finsbury, whose services offered for Fernando Po have been accepted by the Committee.

Another important subject engaged the attention of the Committee at its quarterly meeting. The Secretaries laid before the assembled brethren a plan for a suitable provision for the widows and orphans of missionaries who may hereafter die in the service of the Society. The principle involved in the plan met with a cordial approval, and the scheme was referred to a Sub-committee for consideration, to report at a subsequent meeting.

We record with pleasure the safe arrival in Jamaica of Mrs. MERRICK, with her child and Fanny Watson, after a pleasant voyage.

During the month of October a considerable number of missionary meetings of a most satisfactory character has been held in various parts of the country. Mr. TRESTRAIL, with other friends, attended the meeting at Regent Street, Lambeth. He has spent the last fortnight in traversing Pembrokeshire and Carmarthenshire. In this journey into Wales he is accompanied by Mr. MAKE-

PEACE, who has also been engaged in Sussex. Mr. UNDERHILL has visited St. Albans and Hemel Hempstead, assisted by Rev. J. BIGWOOD, who preached for the mission at Boxmoor. The Rev. J. CLARKE has been employed in Manchester and Shropshire, while the Revs. S. GREEN and Dr. J. GRAY have visited Bedford and Ampthill on the Society's behalf. Other meetings have, we believe, been held, of which no information has reached the Mission House. We should be glad always to receive some account of all the meetings for missionary purposes held among the churches, with the names of those representing the Society present at them. For want of this information our statements are often necessarily defective.

Our friends will be gratified to know that the funds of the Society have during the year progressively improved; showing on the six months that have elapsed, about a *thousand pounds* increase on the receipts for general purposes, as compared with the receipts of last year. Thus the Committee are encouraged to pursue the work before them, and are now anxiously inquiring for suitable men to supply the vacancies disease and death have occasioned, as well as to strengthen stations depending on single and aged lives. India and Ceylon cry loudly, "Come over and help us." Is there no one to respond to the cry?

DEATH OF THE REV. DR. JUDSON.

This eminent missionary of the cross, after thirty-eight years of successful labour, has terminated his earthly course. We give below an account of his last days, from the missionary magazine of our American brethren.

Dr. Judson was the son of a pious minister of the Congregational communion in Plymouth, Massachusetts. His collegiate days were spent at Brown University, but he acquired a knowledge of theology at Andover Seminary. In addition to the full course of study pursued at these institutions, he fitted himself for his future sphere of labour by two years' additional investigation into the great themes of redemption, enlarging at the same time the scholarship which bore such ripe fruit in the translations and linguistic works he has left behind him. He became the subject of divine grace while at college, and shortly thereafter was called to the ministry of the word. At Andover he met with Hall, Newell, and Luther Rice, on whom rested the missionary spirit, and from whose consecration to the work of saving the heathen, arose the American Board of Commissioners for Foreign Missions. Dr. Judson married Ann Haseltine, and in company this band of Christ's servants embarked for India on the 19th February, 1812.

During the voyage the question of baptism occupied the attention of the missionary brethren. On arriving at Calcutta, Dr. JUDSON addressed a letter to Dr. CAREY and his companions, announcing that his "serious and prayerful examination" of the subject had "issued in the entire conviction, that the immersion of professing believers is the only Christian baptism." Mrs. JUDSON likewise came to the same conclusion, and on the 6th September they were both baptized in Calcutta by Mr. Ward.

This step of course separated them from the support and sympathies of the Congregational churches of America; but the news awakened the Baptist churches to their duty, and a convention was immediately formed to sustain the operations of Dr. JUDSON, and to send others into the harvest field.

Refused a place of abode in India by the East India Company, he at last

turned his steps, under the good providence of God, to Burmah. There he planted the banner of the cross. Amid persecution, suffering, and many perils, he persisted in his work, and was permitted not only to be the first to preach the gospel in the language of Burmah, but to baptize the first convert, to form the first native church, and to crown his labours with the translation of the entire bible and many Christian books into the Burmese tongue. His last great work was a Burman-English Dictionary.

He is dead ; but "blessed are the dead that die in the Lord from henceforth : yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

The mournful, but not wholly unexpected intelligence has reached us, that the Rev. Adoniram Judson, D.D., the senior missionary of the Union, died at sea, April 12, 1850, in the sixty-second year of his age. The intelligence was communicated by Mr. T. S. Ranney, in a letter dated Mauritius, June 18, whose narrative we have somewhat condensed, but omitting no material fact.

It will be recollected that our last information left Dr. Judson on board the French barque, Aristide Marie, bound for the Isle of Bourbon, with the reluctant assent of his friends, his physician having recommended such a voyage as the only possible means of restoration. - It being desirable to get to sea as soon as possible, application was made to the Commissioner of the Provinces to permit the barque to be towed out of the river by the steamer Proserpine, which was that morning to proceed southward with troops. Permission was granted, and on Wednesday, April 3, by the kindness of Captain Lawford, commandant of artillery, a palanquin and bearers took Dr. Judson, then too weak to stand, and carried him on board. There they learned with surprise and sorrow, that the steamer would not take them in tow. The commander of the troops claimed that while employed as a military transport, the vessel was not subject to the commissioner's order, and on the ground that it might endanger the lives of the soldiers, declined to comply with it. The consequence of this collision of authorities was, that instead of getting to sea in twenty-four hours, they were five days in reaching Amherst, and it was six days before the pilot left the vessel. How much was thus lost it is impossible to conjecture.

The delay permitted Mrs. Judson (who would gladly have accompanied her husband, though at the hazard of her life, if he had consented), and Mr. Stilson and Mrs. Stevens, to visit him repeatedly, and administer to his comfort. He bore the fatigue of embarkation very well, and on Thursday took more refreshment than for several days previous. This gave hope of a favourable change, but on Friday he was not so well, and his two Burman assistants, Ko En and Ko Sway Doke, disciples of many years'

standing, who remained on board till the pilot left the vessel, requested that he might be taken back to Maulmain. They were confident he was near his end, and could not endure the thought of his burial in the ocean: they wanted his grave to be made where they and the other disciples could look upon it. But any attempt to do this would have proved fatal, and there was no choice but to fulfil their original purpose ; Mr. Stilson reminding the affectionate disciples of the death and unknown burial-place of Moses.

On Saturday he was perceptibly weaker. Such was his pain that he said he would willingly die—if he could. On Sunday, being more calm and free from pain, he conversed more freely and at length than he had been able to do, describing somewhat minutely the causes of his pain. He said that no one could conceive the intensity of his sufferings. Death would have been a glad relief. The idea of death caused no peculiar emotion of either fear or transport. His mind was so affected by suffering, that he could not think or even pray. Nay, he could not think of his wife and family. He had bitter sorrow in parting with them at first; but in Mrs. Judson's subsequent visits speech had been almost denied him, and when they parted the day before, perhaps the last time on earth, it was without a word, and almost without a thought, so entirely had pain absorbed every faculty. Yet he felt he had nothing to complain of. He knew it was the will of God, and therefore right. Alluding to the swelling of his feet, he said, "The natives are frightened when they see this. They regard it as a sure sign of approaching death, but I do not ; I have talked with the doctor about this, and have myself remarked, at different times, the swelling and subsiding. I still feel that there is so much of life in me that I shall recover."

On Monday, the 6th, at half-past three o'clock, P.M., the pilot, with the two assistants above named, and Moug Shway Moug, of the Amherst church, left the ship. At the request of Dr. Judson, Mr. Ranney wrote to Mrs. Judson his opinion of himself, that "*he went out to sea with a strong feeling that he should recover.*" But on the same day the violence of his pains returned,

and his left side was swollen much, from which he gained partial relief. On Tuesday morning, the Tenasserim coast being yet visible, they enjoyed a fresh and invigorating breeze, but a violent thunder storm came on, followed by a calm. For a short time, Dr. Judson suffered less pain, but a hiccough increased upon him. He said, "This hiccough is killing me: can you think of anything to do for it?" He afterwards slept considerably, and took some slight refreshment, but in the afternoon a new symptom appeared, which continued to the last,—frequent vomiting and an inability to retain anything upon his stomach.

During the night and the next day the weather was exceedingly hot. Dr. Judson refused all nourishment and inclined to sleep, probably on account of the laudanum and other administered. He said he should weary them but little longer. The captain gave several prescriptions without effect, on which he said, "It is of but little consequence. I do not wish any one to think I died because all was not done that could be done for me. Medicine is of no use. The disease will take its course." While suffering the acute pain, which invariably preceded vomiting, he said, "Oh, that I could die at once, and go immediately into Paradise, where there is no pain!"

In the evening of Wednesday, as Mr. Ranney was sitting by his bedside, he said, "I am glad you are here. I do not feel so abandoned. You are my only kindred now, the only one on board who loves Christ, I mean, and it is a great comfort to have one near me who loves Christ." "I hope," said Mr. Ranney, "you feel that Christ is now near, sustaining you." "Oh, yes!" he replied, "It is all right there. I believe He gives me just so much pain and suffering as is necessary to fit me to die, to make me submissive to his will." The captain (who spoke but little English, but took unwearying pains to make himself understood by a frequent resort to a French and English Dictionary, and was a pattern of kindness and benevolence) offered another prescription, but Dr. Judson thanked him and declined. He spoke of the invigorating influence of the wind, and expressed a fear that they would lose it during the night, which proved true. After midnight there was a dead calm, and a very oppressive atmosphere. At two o'clock his breathing became very difficult, but after vomiting he breathed more freely.

On Thursday morning his eyes had a dull appearance, remained half closed while sleeping, and seemed glassy and deathlike. His stomach rejected all refreshment. At ten and twelve o'clock he took some ether, which he said did him good. After vomiting, with the suffering which preceded it, he said, "Oh, how few there are who suffer such great torment—who die so hard!" During all the

night his sufferings increased, so that it was inexpressibly painful to behold his agony,—sometimes calling for water, which gave relief only while he was drinking it, to be followed by the pain of ejecting it. At midnight he said his fever had returned. His extremities were cold, his head hot,—it was the fever of death. His weakness was such that he now seldom spoke, except to indicate some want, which he more frequently did by signs.

During the forenoon of Friday, the 12th, his countenance was that of a dying man. About noon he showed some aberration of mind, but it was only transient. At three o'clock he said in Burmese to Poonapah, a native servant, "It is done, I am going." Shortly after he made a sign with his hand downwards, which was not understood,—drawing Mr. Ranney's ear close to his mouth, he said convulsively, "Brother Ranney, will you bury me! bury me!—quick! quick!" These words were prompted perhaps by the thought of burial in the sea crossing his mind. Mr. Ranney here being called out for a moment, Dr. Judson spoke to the servant in English and also in Burmese, of Mrs. Judson, bidding him "take care of poor mistress," and at fifteen minutes past four o'clock he breathed his last. "His death," says Mr. Ranney, "was like falling to sleep. Not the movement of a muscle was perceptible, and the moment of the going out of life was indicated only by his ceasing to breathe. A gentle pressure of the hand, growing more and more feeble as life waned, showed the peacefulness of the spirit about to take its homeward flight."

It was first determined to keep the body for burial on Saturday, but they were admonished of the necessity of immediate preparations. A strong plank coffin soon received the body, several buckets of sand were poured in to make it sink, and at eight o'clock, P.M., the crew assembled; the larboard port was opened, and in perfect silence, broken only by the voice of the captain, the remains were committed to the deep,—in latitude 13 deg. north, longitude 93 deg. east, nine days after their embarkation at Maulmain, and scarcely three days out of sight of the mountains of Burmah.

We have not the space, nor is this the appropriate occasion, fitly to review the long career of Christian heroism which a wise Providence has thus closed. When looking only to one side of it,—the long banishment from home and country, the toils, anxieties, sufferings, and bereavements, that darkened its whole progress, the unspeakable, lonely agony of its closing scenes, the silent burial and the nameless tomb,—its aspect seems cheerless and forbidding. But when the sea shall give up its dead, and the undying results of this life are made visible in the sight of the risen nations, these will but heighten the glory with which it is arrayed.

Even now, to the dimmer vision of present faith, so pure is the radiance investing it, that a visible ascent through the opening heavens could have added little to our conception of the fulness of joy with which the departing saint entered into rest through the chambers of the deep.

Mr. Ranney arrived at Mauritius, June 15th, and hoped to return to Calcutta in season for the August steamer, which would take him to Maulmain by the 19th of the month, then, probably to give Dr. Judson's family, and the mission, the first intelligence of their bereavement.

YOUNG MEN'S MISSIONARY ASSOCIATION.

The Annual Meeting of the Association was held in the Library, Oct. 8, 1850. The chair was occupied by JAMES LOW, Esq., and various interesting and most effective addresses, to a very large audience of young men, were delivered by the Revs. DR. COX, J. ALDIS, J. ANGUS, H. J. BETTS, S. GREEN, J. BRANCH, W. COLLINGS, and Messrs. J. J. HERIOT, J. FRANCIS, and B. W. CARR. The meeting was opened and closed with singing and prayer.

The Report of the Committee of the Association referred with gratitude to the important and admirable lectures given by several gentlemen during the previous winter; also stating that forty-eight lectures had been delivered to the young by members of the Association, on missionary subjects, in different parts of London, the net proceeds of which, amounting to more than £60, had been paid into the funds of the parent Society. The following brief extracts from the Report give further detail of the operations of the Association.

Devotional meetings of young men have been held at the Mission House, on the fourth Wednesday evenings in the month. The general attendance has not been such as could be desired; this doubtless has arisen from the numerous claims which young men have made upon them of a more local character.

The January meeting was one of peculiar interest. The trying circumstances of our mission seemed to have awakened a desire in many, to meet and supplicate the God of missions to stay his afflicting hand upon the band of devoted men and women labouring in Africa and in other parts. The meeting was attended by about eighty young men, and presided over by our beloved friend, the Rev. William Brock, who gave an address on "The present condition of the Baptist Foreign Mission." The meeting was one of a most impressive character, and will not be soon forgotten by those who attended.

On Thursday evening, April 25th, a sermon in connexion with the Association, was preached to young men, in the Poultry Chapel, by the Rev. William Brock, upon "The Heathen's appeal to the Christian's humanity," from Isaiah xlv. 7, 8. The chapel was filled with young men, who listened with deep attention to the eloquent and earnest appeals of the preacher.

Other sermons upon "The Claims of Christian Missions upon Young Persons," have, at the request of the committee, been preached by several ministers. To them the

committee would render their tribute of thanks; and it is their wish to have special sermons for the same object, in the Baptist chapels in London, during the ensuing winter.

LETTERS TO MISSIONARIES. During the year the committee have conducted a most pleasing and profitable correspondence with the missionaries of the Society. In addition to the statistics afforded as to educational operations, much valuable information has been gained as to the peculiarities of the various fields of mission labour, with the distinctive trials and wants of the brethren, the fervent piety and Christian devotedness evinced by whom is most cheering.

MISSION SCHOOLS. In the last report it was stated, that certain information had been written for, preparatory to the making of an effort to obtain support for the educational department of the mission. Your committee had hoped, ere this, to have been able to submit a tabular statement of such operations, but they, finding the returns incomplete, deem it best to withhold the publishing of the statement for a short period. In the meantime, they are endeavouring to place before the minds of the young, the claims of this important department of mission labour; and with pleasure they report that five foreign schools have been allotted to Juvenile Auxiliaries in London for support, while others are at present under negotiation.

NATIVE PREACHERS. The committee desire to call the special attention of the mem-

bers to this valuable and important agency connected with the mission. The expenses of such labourers are small, the work done by them is great, and the success attending their labours is most encouraging; and there can be no doubt of the desirableness of increasing such agency. Impressed with this fact, your committee have had pleasure in advising with the Secretaries of the Parent Society, and can now state that the juvenile offering at Christmas next, will be for "Native Preachers," instead of the "Dove," which is no longer the property of the Society.

Thirty seven juvenile meetings have been held in connexion with the London Sunday schools, which were addressed by deputations from the Association. The annual juvenile meetings were held on Tuesday evening, June 25th, at Bloomsbury, York Street, Bishopsgate, and New Park Street chapels; about 4000 sabbath school children and young persons were present. At each meeting a report detailing the labours of the Society, as to education, was read, suitable hymns sung, and addresses delivered by Christian brethren. May it not be hoped from such seminaries, that the vacant, as well as new stations of the Society, will be occupied by missionaries possessed of the same holy zeal, fervent piety, and Christian devotedness, as the lamented Knibb and Williams, whose first consecration to Christ, and love for the heathen world, was when in the Sunday school.

During the year several prayer meetings have been held in sabbath schools, and after much consideration the Committee feel justified in recommending the setting apart of one hour on a sabbath afternoon, every three months, to the holding of a prayer meeting

for Christian missions, at which the scholars should be invited to attend.

The Committee being desirous to encourage the young in their efforts for the missionary cause, had much pleasure on the first Sunday in January last, of distributing among the children of seventy-six Sunday schools, 10,000 copies of a book called "The Heathen World," written for the Association by Mr. G. E. Sargent of Eythorne. The copyright has been disposed of to Mr. Benjamin L. Green, who has published the book, and we hope its circulation in our country schools will be so extensive, as greatly to prepare the way for more direct effort on behalf of the missionary cause.

During the year deputations from the Association have visited the schools at Bristol, Birmingham, Canterbury, Folkestone, High Wycombe, Kingston, Luton, Reading, St. Ives, and Wolverhampton, at most of which juvenile auxiliaries have been formed, meetings held, and the recommendations of the Association, as to the working of juvenile auxiliaries, adopted.

In conclusion, your Committee would remind the members and friends of the Association, that its work has only begun; every step has hitherto been progressive. The work undertaken by the Association is of God; it has been, and still must be done, from love to the cause of Christ alone; and your Committee would entreat the believing prayers of all Christians, that a blessing may attend the work of the Association, and that the missionary spirit may be so evident in the character and doings of our young men, that the churches at home will be blessed by their increased devotedness to their interests; and the time be hastened when "All nations shall call the Redeemer blessed."

The vacancy occasioned by the retirement of Mr. J. E. TRESIDDER from the office of Secretary, has been filled up by the choice of Mr. T. J. COLE.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Fuller, J.	May 2.
ASIA	AGRA	Falkland, T. H.	July 18.
		Williams, R.	July 15.
	BENARES	Small, G.	August 1.
	CALCUTTA	Thomas, J.	August 8.
	CHITOURA	Smith, J.	August 10.
	COLOMBO	Allen, J.	August 14.
	INTALLY	Pearce, G.	August 2.
	MADRAS	Page, T. C.	August 13.
	MONCHIE	Lawrence, J.	July —.
	SAUGOR	Phillips, T.	August 16.

BAHAMAS	NASSAU.....	Capern, H.	August 23, Sept. 13.
		Littlewood, W.	August 22.
BRITANNY.....	MORLAIX.....	Jenkins, J.	October 11.
GERMANY	LEIPSIG	Tauchnitz, C. C.	October 14.
HAITI	JACMEL	Webley, W. H.	September 20.
JAMAICA		Henderson, J. E. & ors.	August 9.
	BROWN'S TOWN	Clark, J.	Aug. 23, Sept. 10.
	CALABAR	Tinson, J.	Aug. 23, Sept. 10 & 25.
	FALMOUTH.....	Gay, R.	August 5.
	JERICHO	Cornford, P. H.	August 16.
	MONTEGO BAY	Hands, T.	September 5.
	MOUNT OLIVE	Watson, R. E.	July 24.
	STEWART TOWN	Dexter, B. B.	September 19.
TRINIDAD.....		Cawen, G.	September 24.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

- Friends at Luton, for two boxes of clothing, for *Rev. A. Saker, Africa* ;
- The Religious Tract Society, for a copy of the Jubilee Memorial ;
- Friends at Maidstone, for a box of clothing, for *Africa* ;
- Mrs. Cozens, for a parcel of clothing, for *Africa* ;
- A friend, by Rev. S. Green, for a quantity of magazines ;
- Ladies at New Road, Oxford, for a case of clothing, for *Rev. T. Hands, Jamaica* ; and a parcel of clothing and copy books, for *Rev. A. Saker, Africa* ;
- Friends at Rochdale, for a package of clothing, for *Rev. A. Saker, Africa* ;
- Miss Cadby, Hammersmith, for a box of magazines ;
- Mr. Gilbert Blight, for a parcel of periodical accounts, reports, &c. ;
- Mrs. Rogers, Eynsford, for a box of clothing, for *Rev. A. Saker, Africa* ;
- Mrs. Marshall, Halifax, for two parcels of magazines ;
- Friends at Kingston on Thames, for a box of clothing, for *Rev. A. Saker, Africa*.

CONTRIBUTIONS,

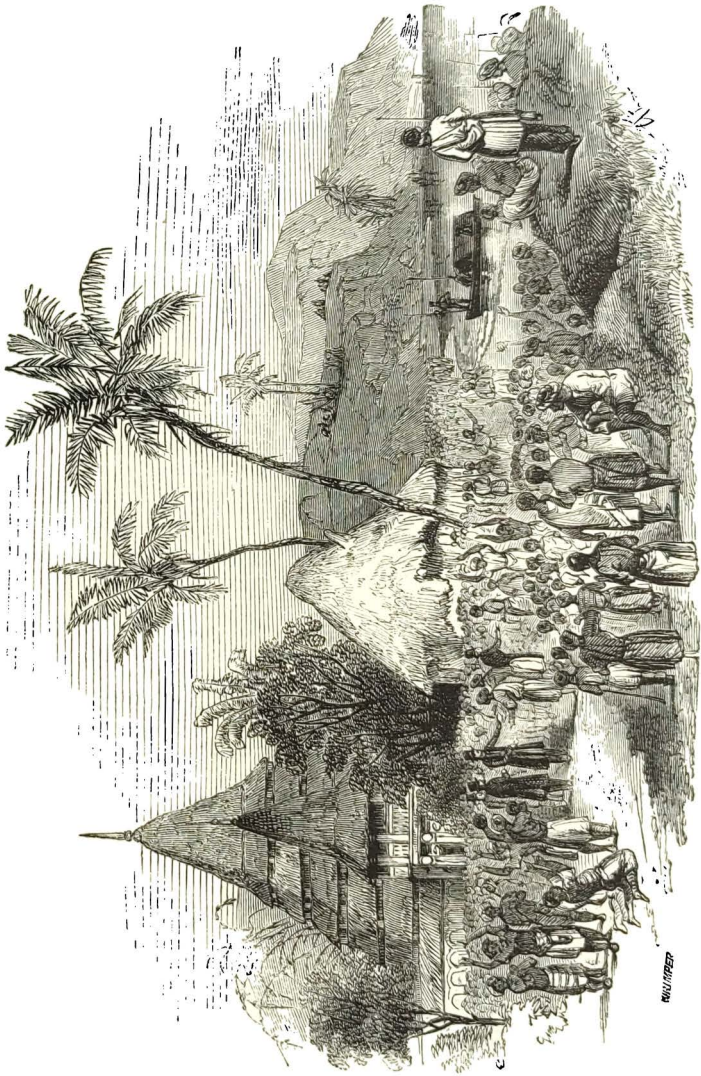
Received on account of the Baptist Missionary Society, during the month of September, 1850.

£ s. d.		£ s. d.		£ s.
ANNUAL JUVENILE COLLECTIONS		<i>Donations.</i>		LONDON AUXILIARY.
IN LONDON.				Cromer Street, Sunday School.....
Bishopsgate Street	1 18 8	Bible Translation Society, for Translations 300 0 0		1 1 0
Bloomsbury	4 9 6	Gurney, W. B., Esq., for <i>Haiti Chapel</i>	10 0 0	BEDFORDSHIRE.
New Park Street	2 0 0	Thank offering for deliverance from imminent peril, for <i>Debt</i> ...	5 0 0	Shefford—
York Street	5 4 1	Trotter, Mr. George, Trustees of.....	12 0 0	Contributions
<i>Annual Subscriptions.</i>				4 2 7
Holy, Rev. Dr.....	5 5 0			CORNWALL.
Holy, Miss.....	1 1 0			Penzance, on account... 16 0 0
Thornton, Miss S.....	1 1 0			Scilly—
				Weymouth, Mr. H. ... 1

ESSEX.		£ s. d.			£ s. d.			£ s. d.
Loughton		5 4 8	Liverpool—			York—		
			Bond Street	0 15 8		Contributions, by Rev.		
GLOUCESTERSHIRE.			Great Crosshall Street—		Dr. Hoby	2 11 0		
A thank offering for success in business from one who by degrees has risen to build a house and pay for it			Collections	7 5 5	SOUTH WALES.			
Avening—			Contributions	7 11 7	BRECKNOCKSHIRE—			
Collection, &c.	2 17 6		Stanhope Street—		Hay—			
Sunday School	0 12 0		Collection	3 2 1	Collections, &c.			
Eastcombs—			Contributions	2 1 3	2 9 0			
Collection	1 14 6		Rochdale—		CARMARTHENSHIRE—			
Eastington—			Collections	68 9 9	Carnarthen, Ponuel—			
Collection, &c.	1 16 3		Contributions	176 2 0	Collection			
Sunday School	3 12 6		Sabden—		Contributions			
Hampton—			Contributions, for		Llangynog, Ebenezer—			
Collection	1 12 0		Haiti Chapel	2 17 3	Collection			
Kingstanley—			Sabden, &c.—		Contributions			
Collection	9 10 0		Proceeds of Lectures		Llanstephan—			
Contributions	13 6 2		by Rev. C. Kirtland,		Collection			
Do., Sunday School	3 7 7		balance	1 3 4	0 10 0			
Shortwood—			LEICESTERSHIRE.			GLAMORGANSHIRE—		
Collection	13 15 8		LEICESTERSHIRE, on ac-			Aberavon—		
Contributions	24 17 3		count, by Mr. James			Collection		
Do., Sunday School,			Bedells			Contributions		
Bible and Infant			141 1 10			Do., Sunday School		
Classes	9 4 1		SOMERSETSHIRE.			Bridgend—		
Tetbury—			Bourton			Hope Chapel—		
Collection	3 0 0		Watchet and Willton—			Collection		
Uley—			Collection, Watchet...			Contributions		
Collection	1 13 6		Do., Willton			Do., Sun. School		
HAMPSHIRE.			Contributions			0 8 0		
Beaulieu—			WORCESTERSHIRE.			Ruhamah Chapel—		
Burt, Rev. J. B., A.S.	1 1 0		Kidderminster—			Collection		
Do., donation	20 0 0		Collection			Contributions		
HERTFORDSHIRE.			Contributions			0 17 4		
Markyate Street—			Do., for Africa			Cardiff—		
Collection	2 2 9		Do., Sunday School			Bethany, on account		
Contributions	2 19 7		0 13 3			25 0 0		
Do., Sunday School,			Pershore—			Tabernacle—		
for African School	5 18 3		Collections			Collection		
Watford, on account ...	15 0 0		Contributions			Contributions		
LANCASHIRE.			Do., Juvenile			Do., Sun. School,		
Bury—			1 7 0			for Dove		
Collection	2 10 5		Worcester—			Swansea—		
Contribution	1 0 0		Collections			Collections—		
			23 12 7			Public Meeting		
			Contributions			Mount Pleasant ...		
			27 6 9			York Place		
			Do., Juvenile			Contributions		
			16 5 10			18 2 0		
			Do., Sunday School			MONMOUTHSHIRE—		
			1 7 0			Monmouth—		
			YORKSHIRE.			Collection, additional		
			Bedale—			0 7 6		
			Collections, &c.			RADNORSHIRE—		
			2 18 8			Presteign—		
			Atty, Mr.			Collection		
			1 0 0			Contributions		
			Masham—			2 5 0		
			Collections					
			2 13 6					
			Contributions					
			6 6 6					
			Sheffield and Rotherham,					
			on account, by Mr.					
			Samuel Chapman					
			55 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, by the Rev. Frederick Trestail 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 Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

THE MISSIONARY HERALD.



THE MELA OF KALEE.

INDIA.

CALCUTTA.

In a few brief lines, under date of September 17, the Rev. J. THOMAS refers to the general state of the mission, and expresses the happiness the brethren will feel in welcoming the deputation.

I have hardly a moment left to notice your last kind letter of the 18th July, which came to hand a few days ago. Accept my thanks for it, and be assured we shall do all in our power to make the deputation comfortable, and I hope their coming among us will be productive of much good. I suppose they will visit most, if not all, of the stations, and thus learn how much all stand in need of being strengthened.

The news from the stations is, on the whole, encouraging. Brother Page baptized eight converts last month in the district of Barisal, and there are more hopeful candidates.

Brother Phillips baptized four at Saugor, and Mr. Greenway, of Cawnpore, writes that he also baptized four.

We are not without our trials, but are upheld, and in a measure prospered.

LIBERTY OF CONSCIENCE IN INDIA.

By the help of the *Friend of India*, we are enabled to lay before our readers portions of a very remarkable document that has just appeared in Calcutta. It will be remembered that, at the commencement of the year, the government of India promulgated an act, the provisions of which removed those penalties to which a convert from Hindooism was exposed on renouncing caste, and joining some other religious body. This liberty of conscience has been enjoyed in Bengal since 1832. The earlier enactment having been productive of none but good effects, it was resolved to extend its privileges to all parts of India. By rigid Hindoos this step is regarded as an assault on their religion, as if the power of persecution was a privilege to be cherished and freely indulged. Their complaints are loud of a breach of covenants into which the British government is supposed to have entered, never to interfere with their religion. Pledges, it is said, long since made, have been broken. In the extremity of their fears, the maintainers of the privilege to persecute, to burn innocent widows alive, and to suffocate the dying with the mud of the Ganges, have met and appointed a committee to discover the best course to pursue. The document, from which the following extracts are made, is the result. It is very long. It recounts the supposed pledges of government, and recommends a deputation and a petition to the imperial parliament. It is addressed "To the Hindoo gentlemen about to appeal to England against the act which qualifies the renouncers of their own religion to inherit paternal estates." If only one half of their fears are justified by the state of the Hindoo mind, there are bright days at hand for missions in India.

The government had promised not to interfere with our religion. They have now broken that promise in various ways, and have, more especially of late, taken up arms to inflict severe blows upon our religion; i. e. they have promulgated the celebrated Act XXI. of 1850 against the Dayabhaga and our other scriptures, with the secret design of destroying the Hindoo and advancing the Christian religion. Government has paid no

attention to the petition which we presented on the 24th February on the publication of the above Draft Act; on the contrary, it has discharged that Act like thunder against us. If this pernicious law continue in force, it would be impossible to describe the misfortunes which would befall our country and the Hindoo population. Those persons who far from embracing Christianity, cannot now even speak favourably of it for fear of losing

their patrimony, will then easily, fearlessly, and with smiling faces go to church to be baptized, i. e., to be initiated in Christian doctrine. In this age, religious awe or shame has been well nigh eradicated from the popular mind. No motive of a spiritual nature, such as religious awe or fear of the future world, can restrain the renouncement of our religion. Add to this the delusive snares which the *tender hearted* missionaries have spread like so many hunters in ambush. Under these circumstances, if there were no considerations of temporal profit or loss in the way as a restraint, then the fire of Christianity would by this time be kindled in every house, and without doubt reduce to ashes the Hindoo religion and the temporal welfare of the Hindoos. We now hear of two or four boys being annually converted to Christianity. Persons will henceforward begin to be converted every month and every week, and eventually every day. The religious rites, ceremonies, customs, manners, &c., of the Hindoos will be at once abolished, and the Christian religion be speedily prevalent. There will be no happiness in any one's family. Nothing will be heard any where but lamentations and cries. The father will sigh for the son, the brother for the brother, the friend for the friend, the wife for the husband—and wander about like one who cries in the wilderness. The four cardinal points will be filled with bewailings. Many a dispute will arise and lead to civil and criminal suits on account of property—destroying thereby the wealth and reputation of the people. Where of two sons, one becomes a Christian, the other continues a Hindoo, and both on the father's death own the common dwelling house, there will be in one part of the residence the Dole, the Doorgapoojah, the Shradh of the father and mother, the reading of Puranas, and the feasting of Brahmans; in the other part, the reading of prayers, the preaching of sermons, the Lord's supper, and other Christian ordinances and Christian feasts. Moreover, if two persons, one of whom is a Christian, inherit property, the apostate will easily go and touch those things and those places which he is not spiritually qualified to touch or frequent. The orthodox brother, though witnessing with the eye and the ear, will not be able to forbid or call illegal such illicit

conduct, because, though opposed to the Hindoo religion, it will not be opposed to the law. He will be obliged silently to bear such actions though they are very reprehensible according to the Hindoo religion. In whatever aspect you view the destructive law which has been lately promulgated, you will see that the preservation of the Hindoo religion is impossible. To reflect on our calamity thus brought about would drive us mad.

It ought also to be taken into consideration, that the present is the most fearful of all the acts of injustice which the government has done to the Hindoos. For the law which unfortunately for us is now promulgated, will undoubtedly prove a weapon of destruction to the Hindoo race, and eradicate the tree of Hindooism. Government, having now by means of this law opened the gates which had hitherto served as an obstruction to the abolition of the Hindoo religion and Hindoo caste, has removed the thorns from the way of Hindoos embracing Christianity. The missionaries have never failed to oppose us; they have laboured and are labouring to eradicate our religion by fraud, force, or policy, and to make the Christian religion predominant over all others. Under the influence of their spell children have fled from their mother's bosom—parents have been bereft of sons, brothers of brothers, wives of husbands. The four corners of the world are filled with lamentations, because of the outrages of missionaries in all places, all towns, all villages. How many hundreds of Hindoos, wounded by their cruel darts, are spending their time in continual sorrow. But even such outrages could be borne, for there was no great alarm in the mind. We had the assurance in our minds that as long as the government did not interfere in these things—i. e., as long as they did not engage in a wrong course of conduct in their favour, so long the outrages of missionaries, even though a thousand-fold, were not to be reckoned as of any consequence. But now that those persons who are lords of the country, and in whose hands are entrusted our lives and properties, have taken the club in their own hands, and begun to oppress us through partiality for our opponents; and are determined to destroy Hindooism and advance Christianity, we have no safety.

MONGHIR.

From the following letter, dated August 27, 1850, our brother PARSONS and the assistant teachers appear to have had a most interesting and encouraging tour. The various incidents cannot but excite at once gratitude to God for his favour, and earnest prayer that these favourable appearances may quickly ripen into a glorious harvest.

Having lately returned from a five weeks' interesting tour amongst many villages in our neighbourhood, in which myself and dear companions were cheered by the unusual readiness to listen to the gospel message, which we witnessed amongst the villagers, I address myself to the pleasant task of relating some incidents of our work. I trust they will be regarded as evidences of the great facilities the Lord has given us for sowing the incorruptible seed of the blessed gospel; and those very facilities will constitute an obligation to be most diligent in this department of Christian labour. We mourn that we reap so little, and, for myself, I chide my apathy that I do not feel more acutely on this subject. Had we much success, that would involve us in much responsibility and labour of another description, but while we have less of that, we have unlimited opportunities for spreading the knowledge of Jesus among multitudes, who, if they are slow to believe, are nevertheless willing to hear, the glad tidings of salvation.

My companions on my late tour were our esteemed native brethren, Nainsookh and Soodeen. We set out with the prospect of visiting only the Gunduck and Balan rivers, but the rise of the river, just as we were on the spot, having afforded us the opportunity of passing through a small stream from the Balan into the Bya river, we took the advantage of returning by that route, and so visiting many villages in that direction also. Altogether we proclaimed our blessed message in upwards of ninety villages. Our time would not allow of our tarrying so long in each village as to secure the opportunity of gathering the majority of the population together to hear. We were sometimes in the village towards the middle of the day, and then our hearers were comparatively few, the most of the people being scattered in their fields. In other villages, we were present towards the evening, and then our congregation would amount sometimes to 100, or even 150 persons, men, women, and children, who listened, at times, to three consecutive addresses; and in one place, until the stars were twinkling in the heavens above us. To assist in perpetuating the remembrance and impression of our discourses, we left behind us upwards of 250 portions of scripture, and nearly 300 religious tracts.

Some particulars of our efforts and experience are as follows.

The fakeer.

In Jufra we had pretty good congregations, without much interruption. A shameless fakeer, of the Aghoree sect, with a necklace of bones on his neck, and two wreaths of bones on his head, all which he said were human bones, endeavoured to draw off the attention of the people, but in vain. Accustomed to be regarded with the utmost dread

by the Hindoos, he could not stand before the fearless bearing of Christians, who had no superstitious horror of his displeasure.

At Moonsee we sat a good part of the day under a tree on the ghaut, addressing the knots of people who successively assembled there. Some conversed with the utmost good temper of a circumstance which took place in the village many years ago, when our late dear brother, Gungajeet, was dragged by the leg out of the village, and beaten severely for having become a Christian.

Discussion.

In Ramgunge we had a long and lively discussion with a Pundit and another brahman. The Pundit admitted and avowed that the tendency of the assertion, that a plunge in the Ganges will cleanse the sins of thousands of births, is to encourage men in sin, and alas! gloried in it. Against the detestable doctrine, so rife among the Hindoos, that God is, in fact, the doer of every act, sinful as well as holy, inasmuch as he has foreordained, from the time of a man's birth, every act he shall perform, Nainsookh argued with good effect that such an assertion is absurd, since on that supposition we have God and his shasters set in opposition to each other, the latter forbidding what the former causes men to do.

In Khugureea, on two successive days, we found large companies assembled in a shop in the bazar, to hear the recital, explanation, and singing of the Ramayun. The voices, the music, the pleasure apparent on every countenance, and the mutual smiles of cordiality and approbation, would have been really entertaining, but for the sorrowful consideration that the homage paid was to a false god, and the whole affair an act of rebellion against Jehovah. Both days, Nainsookh had long discussions with individuals present, but could not succeed in getting the attention of the company at large. It was certainly remarkable that, though they were all met together professedly to honour Ram, their favourite deity, yet no one was angry that the Christians came amongst them, nay, although they well knew that the first thing we should do would be to prove Ram a false god, and his worship sin, yet so far from showing us any enmity, no sooner were we seen passing up the street before the shop, than half a dozen voices invited us, and seats were placed for us. Oh, when will they give our Beloved an invitation to their hearts!

The serpent feast.

Passing over my journal of several days, during which we visited many villages, in many of which we had large congregations, and in all but one a cordial and attentive hearing,—

In Ujhowr, the day being a Hindoo fes-

tival, called the Naugpunchumec, or feast of serpent-worship, all the houses had been surrounded with a streak of cow-dung on the walls, and many people had in their hands a bunch of neem-leaves, or of koosh grass, which they had gathered to use in the rites of the day. Having preached there to a large and attentive assembly, we went forward to the next village, called Chutowna.

The mela of Kalee.

There we found a mela in process of assembling at a small thatched temple, to do honour to the goddess Kalee, who is worshipped under the name of Bis'hur, or the antidote to poison. The mela was a small one, as compared with that of Hajeepore, &c., yet there were not less, I should think, than a thousand persons on the spot, from all the villages within a few miles round. We no sooner landed than we were surrounded by a crowd of hearers, and as the mela thickened, our congregation increased, each of us speaking in turn, till first we were obliged to retreat to the back of the temple, to avoid the noise of the music, &c., and then, near twelve o'clock, as the confusion of the people's voices, and their crowding for books prevented us from speaking, and as some

persons interested in the poojah made repeated noisy attempts to draw the hearers away from us, saying we had made a second mela, and interrupted theirs, we had to retire to the boat. Still the crowd followed us, and pressed towards our boat, so that there was the greatest danger of some child's being pushed off the steep bank, and drowned in the rapid current beneath it. Therefore, as it was in vain to distribute books, and impracticable to speak with profit to such a tumultuous assemblage, we moved our boat forward to a distance from the fair. There several respectable persons followed us, with whom we were able to converse with advantage, and many were supplied with books, with far more discrimination than could have been used in the crowd. Even at that distance, no sooner did we go on shore, than an eager crowd came from the fair, and Nainsookh and myself had discussion with a Pundit, till heavy rain compelled us to betake ourselves to shelter. Meanwhile, the zemindar, who owns the village, having arrived, the sacrificing of goats began in good earnest, and the confusion was too great for us to attempt any thing more.

To be continued.

CEYLON.

By the Overland Mail we are favoured with the following long and gratifying letter from our brethren of the deputation. Its cheering account of the mission in Ceylon is calculated to excite thanksgiving to God, and urges us to renewed effort to sustain a work so greatly blessed. May we speedily have the pleasure of sending to that important field one or two well-qualified men. Mr. RUSSELL's letter is dated Colombo, October 11, 1850.

Through the mercy of our heavenly Father, my brother, Rev. J. Leechman, and myself, arrived safely at Point de Galle, in this island, on the 24th September. Our voyage thither was not unattended with either danger or discomfort. The advantages of steam-boat travelling, great as they are, have their discount. The perpetual noise and shake, the number of passengers, the smallness and heat of the cabin, and the inconvenience of the sleeping-places, prevent your taking needful rest. In Egypt we had to travel, without halting anywhere, till we got to Suez. At Cairo we were only permitted to stay two hours in the dead of the night. At one, A.M., we started in the caravans for the desert, and after a terrible jolting, and a most interesting journey, reached Suez at seven, P.M., Saturday. Sunday morning the baggage arrived on camels, and attention to it was indispensable. The cholera had prevailed so much in the place a fortnight before, that more than 100 had

died daily. In a population of three or four thousand, it was stated that from twelve to fifteen hundred had died. When we arrived low fever was prevalent, and it was very hot.

The Red Sea.

We were ordered on board the "Hindustan" in the evening. We found the accommodation generally less convenient than in the "Ripon," and our cabin smaller, and so close you could not breathe in it without a sense of oppression. Next morning we passed the spot where it is thought the Israelites passed over, and afterwards had a fine, clear view of Mount Sinai in the distance. Very few passengers slept in the lower cabins. Some slept outside their cabins, on couches, on benches, or the floor. A few slept among the stewards, in the upper saloon, to whose use it is appropriated, and others on the deck. We tried all ways, but in consequence of sleeping in the upper saloon one night, I met with a fall. You are there called at five

o'clock, and have to find your way in the dark as you can to your cabin, in doing which I fell through an opening, which I could not see, nine or ten feet, into the lower saloon. I was a little stunned, but providentially fell on my feet, and only bruised them a good deal. The doctor was at my side in a few minutes, and expressed his astonishment that I had not received more injury. I was confined to a couch for a week, and the feet have been so tender since as to prevent my walking as usual. They are now, however, nearly well. Every bruise people get is slow of healing, for they are weakened by the excessive heat. One of our passengers died of cholera caught at Suez, and at first there was great alarm lest it should spread, but it was a solitary case. Another died of apoplexy four days afterwards, occasioned by the heat. That it is a dangerous voyage in the hot season, which sometimes reaches from April to September, is no hypothesis, and September seems by general acknowledgment to be the worst month. We stopped a night at Aden, and saw its dark volcanic hills. A day or two afterwards, in the Arabian Sea, we found it much cooler.

At Ceylon.

We got to Galle at daybreak, at which time Mr. Allen came on board to meet us. We were much delighted to see him. I was dressing when he came, and on going on deck to greet him, my eyes were struck with the peculiarity and richness of the eastern vegetation. We were in a small, beautiful bay; the waves were dashing against rocky shores, and throwing up showers of spray. The walls of the old Dutch fort were green with verdure, and everywhere, as far as the eye could see along the low coast, coconut and other trees were thickly growing down to the very edge of the water. We had not been long at the hotel in Galle, before the Rev. Mr. Clark (Presbyterian) called, and invited us to dinner, and showed us much kindness.

We were off next morning by five. The road is near the coast all the way, through a perpetual forest, to me a scene of enchanting beauty. The coast all the way is well peopled; native villages and houses succeed each other with little interruption, among which our Wesleyan friends are labouring.

Colombo.

We passed through the fort at Colombo. The fort, I find, generally means the part of the town that is regularly fortified, containing here, besides the soldiers' quarters, the governor's house and gardens, public buildings, and several streets. There are there an Episcopal church, a Scotch church, and a Wesleyan chapel. We then entered the Pettah, or suburb, which is very extensive and populous.

Here is the Baptist chapel, called the Pettah chapel, and other churches and chapels also. Mr. Allen's house is about four miles from the fort, but it is a continuous street almost all the way to it. We found Mrs. Allen and their children well. He is pretty well, but somewhat broken by the climate and hard work. The work required by the mission, as it now exists, is far, far too much for one man. It is necessary for you to send out one or two more without fail, and without delay. God has graciously prospered our mission here; a great work has been done, and it deserves to be sustained. An ample field is open, I need not say how few the labourers are. Do try and send more.

We arrived here the 25th; on the 28th several of the native preachers met us, and we had a lengthened conversation with them, and made appointments to visit their stations.

The Lord's day.

On the 29th, Lord's day, brother Leechman preached in the morning at the Pettah chapel. The service begins in the morning at half-past eight, and it is always in English. The chapel was well filled. It is a respectable place of worship, but too small for such a town as this. I then went with brother Allen to the Grand Pass Baptist chapel, where the service begins in the morning at eleven, and is always in Cingalese. The chapel is nearly as large as the Pettah, from which it is two or three miles distant, in a very populous and busy part of the town. I was much affected, and could not but praise and magnify the Lord to see the chapel well filled with natives, all neatly dressed in their peculiar costume, with their dark skin and fine black eyes, and jet black hair. Their whole conduct was as decorous and reverential as among our own people at home. Ranesinghe, the native preacher, is a very intelligent young man. He gave out a hymn, which they stood up to sing; he then read and prayed, and I preached, and he interpreted, sentence by sentence, and the people were very attentive. In the evening I preached at the Pettah. The place was quite full with English and Portuguese, and a few Cingalese who understand English.

The mission schools.

On Monday morning we went all of us to the Grand Pass chapel, to meet the master and children of the school there, and also those of the school at Dematagode, who came by appointment. Of the Grand Pass school, Don Hendrick is teacher. He has been engaged in teaching ten years, and is a member of the church. He has on the books fifty-three boys, varying in ages from five to sixteen. Forty-one were present, mostly dressed in little white linen jackets, and a white or coloured cloth round the waist, which reaches to the knees or feet;

their hair is generally combed back from the forehead, and tied in a knot behind, and they all wear combs. In many of the country places the little jackets were dispensed with. None of them wear shoes or stockings. We heard the first and second classes read the bible in Cingalese. Most of them read well, and we then questioned them at some length on what they had been reading, and generally on scriptural truth. They attend from ten to four daily, except Saturdays. Twelve of them can write and do a little ciphering. They all attend the Sunday school. There was a girls' school, but it was given up for want of funds—a sad thing. The Cingalese girls greatly need to be taught. We then examined the Dematagode school in the same manner. We spoke to the children through an interpreter, and gave them a little cheap treat of bread and fruit, with which they were highly pleased. In the evening we attended the prayer meeting at the Pettah chapel, and rejoiced greatly to mingle our prayers and praises with those of God's people here.

The church in the Leper Hospital.

On Tuesday morning, Oct. 1st, between six and seven, we visited the Leper Hospital, higher up on the other side of the beautiful river, close to the mouth of which Mr. Allen lives. We crossed it in a native boat, very safe with its outrigger, but with hardly room for your feet. There were twenty-three lepers—a truly sad spectacle. It is a different kind from that of Palestine, but very bad. De Sylva, one of the native preachers who visits the hospital twice a week, met us there. He has in it a little church of six members. We asked him which of them had been last admitted as a member, and examined him at considerable length. His answers and manner were satisfactory. We felt no doubt that he was a man taught of God. It was a scene not soon to be forgotten. Our good and kind friend, Mr. Ferguson, also accompanied us.

Mattakooli.

After tiffin, or luncheon (by the by, the meal times here are, ten for breakfast, about two tiffin, and about seven in the evening dinner; a cup of tea or coffee is taken about seven in the morning, and also soon after dinner), we visited the Mattakoolie school, about two miles in the jungle; master, George De Alwis, a candidate for baptism, about thirty boys. There is a bishop's school near, with about thirty-five boys. No school for girls. Our boys learn to read and write, and a little arithmetic. They write on leaves. We heard them read in Cingalese, in which all the instruction is given, and spoke to them through an interpreter, and examined their writing. We inquired the meaning of two of the Cingalese copies, and were told they were

"The gospel of God," "Forgive my sins mercifully." Ranesinghe, from Grand Pass, met us, and acted as interpreter.

There is no church here, but preaching Sunday afternoon and Wednesday evening. There are four candidates for baptism. We asked one, an old woman, "Do you wish to devote yourself to Christ?" "Yes." "Why do you wish so?" "To whom can I go but to him? He died for us, I wish to live for his glory."

Hendella.

The next day we went to Hendella, in the jungle, six or seven miles from Colombo. Don Philip Bastion De Sylva is native preacher, the same we met at the Leper Hospital. The chapel is a mere shed. There is a church of twenty-five members, fifteen of whom met us. The usual attendance is from fifty to seventy. De Sylva preaches at Wellisserre also, where three of the members live, and there is a small chapel and an attendance of about one hundred. There are at the two places five or six inquirers. They have a small Sunday school, ten or twelve boys. Two of the members teach little day schools in the jungle on their own account. No girls' school. We both gave them short addresses through the interpreter, and they were very attentive. We particularly exhorted them to exertion to spread the truth, and to try and form a Sunday school for girls.

Kottigahawatte station.

Thursday, Oct. 3rd, we went to Kottigahawatte. The chapel is large and good, with a dwelling house for the native preacher, and a large garden. It is seven miles from Colombo, in the jungle. Isaac Whytoo Nadan is native preacher; he is fifty-one, and has been long in the work, an intelligent, earnest man. He has a reader and seven day schools connected with the station; one, for girls. The scholars from six out of the seven schools, met us there, and we examined them all carefully. As a specimen of some few of their names, I give that of one of the masters, Don Balthazar Dias Frikkeremesondere Gemewardine. His abilities are not quite so extensive. There is a church of eighty-three members, and ten inquirers. The native preacher, generally called Whytoo, attends sixteen services every month, and visits the people every Monday. We asked one of the members, "What is the duty of church members?" He replied, "With his whole heart and soul to worship Christ." Another said, "To teach others to love Christ, and to love his neighbours." Several answered when we asked if they felt bound to fill up their places on Lord's days and at the Lord's supper, that they did, and that they felt it their duty to contribute to the cause of God, and to help one another in

affliction. "If one offends another, what then?" "He must ask of him to forsake his wicked temper. He must speak first to the offender, and if he is sorry, forgive; if he is not sorry, he must take another member or two to him, and speak." They said further, in answer to our inquiries, "We must do everything we can to honour and help our ministers. We must try to instruct our children in the knowledge of Christ." We then addressed them successively, and though the whole service had been long, there was the greatest interest and attention to the last.

Byamville.

Friday we went to Byamville, ten miles from Colombo, where John Melder, native preacher, has a neat, good chapel and house. We examined five schools at length, and conversed with and addressed the members, and thanked God for the wonders of mercy which we saw and heard.

Kandy.

Our dear brother Leechman stayed at Colombo, and took the service at the Pettah chapel, morning and evening, on Lord's day, Oct. 6th, and I accompanied our brother Allen to Kandy. Mr. Leechman joined us there on Monday. The road is as fine as one of our best in England, and carries you through splendid scenery. It is about seventy miles, the fare £2 10s. each. Ascending an elevation of 1800 feet, and stopping for breakfast, you run it in about eleven hours. We were very kindly received by a Mr. Tytler, a Presbyterian, who in default of a Scotch church, worships at the Episcopal church. Mr. Leechman stayed with a Dr. Reed. We found it much cooler there than at Colombo. Next morning at eight I accompanied my host to the Church of England Sunday school, and opened it with prayer. At half-past ten I accompanied brother Allen to the Baptist chapel. The Sunday school was beneath, there were not many children, but an adult class of about eighteen, who had just finished the parable of the sower. I went through it in examination, and they answered correctly and intelligently. Mr. Allen preached in Cingalese, after which I administered, by the help of an interpreter, the Lord's supper. Mr. James Sylva, native preacher, and about eighty members, were present. I trust we felt the presence of our blessed Lord and Master. In the evening I preached in English; the chapel was quite full, many coloured people there, all very

attentive. They sang English hymns very well.

Gahalaya.

On Monday Mr. Allen and myself went to Mahagama, or Gahalaya, the wildest place and the wildest people I have seen. James Perera is schoolmaster there, and is doing good.

Matelle.

On Tuesday we all (brother Leechman having arrived) went to Matelle, sixteen miles from Kandy, a very hilly and bad road. We were obliged to provide for a relay of horses. Thomas Garnier, the native preacher, was Mr. Daniel's servant for fourteen years, and employed by him in preaching. Matelle contains, with contiguous villages, a population of five or six thousand inhabitants. We were deeply affected with its spiritual destitution.

With respect to the work here generally, Church of England friends and Wesleyan friends are exerting themselves, and success be to them as far as they are making known Christ. Buddhists, devil worshippers, Roman Catholics, and irreligious men, called Christians, are actively and powerfully exerting their influence. Baptists in many places are known and respected, and the people willing to hear them. The mission, even in its present enfeebled state, is doing great good; but the native teachers and schoolmasters decidedly require the help and oversight of a European missionary. And these classes of men will die out if not replenished. I would say to the Committee, send out men of God, dear brethren: you have done too much here now to abandon the work. What will our divine Lord and Master say to us if we give it up or suffer it to decay?

To Colombo.

We returned to Colombo on Thursday last, and to my great joy I found there my brother-in-law, Rev. J. J. Freeman. He had reached the island on his way back from his long and interesting journey in Africa, and hearing at Galle that we were here, had followed us.

We will give you our views of things more in detail another time, but Mr. Allen's health is certainly not robust, and it is necessary for one or two brethren to be sent out as soon as possible.

We have met with great kindness from Mr. and Mrs. Allen and the friends here. Affectionate respects to the Committee.

AFRICA.

By an unexpected opportunity, Mr. SAKER has been able to communicate to us the following account of his embarkation and passage across the Bay of

Biscay. We trust that a voyage so auspiciously commenced will be closed under the blessing of God, and that our brother will be able to renew his labours in Africa with renovated health and strength.

Oct. 31, 1850, at Sea.

DEAR BRETHREN,

I fully intended writing you from Liverpool, or from the vessel while in the river, but our embarkation was at last so sudden, and the motion of the vessel so disturbing from the time that we went on board, that I could not do what I wished. I commenced writing, but could scarcely complete two notes ere I was obliged to desist.

Our captain informed us he should sail at two o'clock on Saturday morning. He was ready twelve hours earlier, and we left the river at three o'clock on Friday afternoon. Before five the steamer, which had taken us beyond the banks, returned, and with it our

pilot. We had a fair wind all night, and all next day. Sabbath day it changed, and we were driven to the Cornish shore. Monday we passed inside the Scilly Isles, with a fair wind, which has continued till this morning. Since then it is calm. We are fairly across the Bay, and are taking a course for the Island of Madeira.

We are, for shipboard-life, exceedingly comfortable. Our captain tries to make all things pleasant, and we are well supplied with all things needful. We worship in the cabin every evening; we may soon have worship also in the mornings. It was too stormy for a public service on deck on the sabbath, so we had a short meeting in the cabin.

FRANCE.

MORLAIX.

The following communication from Mr. JENKINS, dated October 11, 1850, conveys interesting intelligence of his proceedings and prospects. Surrounded by very great difficulties, the good cause yet goes on, and we cannot but hope that this "sowing time" will ere long yield a plentiful harvest unto Christ.

A journey.

I lately made a somewhat long journey into the country for the purpose of announcing the gospel of Christ. The most remarkable thing that occurred is, that I had an opportunity to explain the word of God to a few persons in the house of a Breton family at Pontrieux. I trust this little beginning will increase. The chief of this family bought a bible some time ago, and later he bought a book called "Traites-Roussell," being Mr. Roussell's tracts against the errors of Rome. He has since asked me to procure him *Le Culte de Dimanche*, or fifty-two short sermons by Mr. Roussell. In a letter I received lately from this friend, he says, in reference to the bible, "As for me, I acknowledge freely that I am satisfied with one book, the bible. It is in this book I have put all my affection and belief. Since the last time you were at our house, I read it oftener. It is this book that will have me to change, reproaching my bad conduct. Indeed, my bible does not cease to repeat that I must change—that I must be regenerated—that I must become like a child—that all my works are bad. I have tried to overcome my faults, but still I fall into them. At last I was so discouraged, that I put my bible and my

projects aside for a while. But a thought of what I had heard preached came to me, that I can do nothing of myself, that I must have God's help, and pray him to assist me; and I, who know not how to pray, resolved to do so."

Mr. Le Tiec, who lives two or three leagues from Pontrieux, bought lately seven large French bibles, for which he paid thirty-three francs, to place them among his circle of acquaintances.

The pastors' conference.

On the 22nd and 23rd ult., the pastors of the Finisterre held a meeting at Quimper. Sabbath morning, the 22nd, Mr. Le Fourdrey preached from Matt. xix. 16. In the afternoon I preached in Breton from John xviii. 37, 38; and in the evening I preached in French from Luke xi. 28. Monday we had a conference together, when different matters were under consideration, but principally the opposition to the distribution of the scriptures in this department. We deplored this opposition, and it was resolved that the pastor Le Fourdrey be invited to write to the government on the subject, though we fear that, while the affairs of France remain in the present state, not much more liberty is to be expected. We must put our trust in the

Lord. Monday evening Mr. Le Fourdre preached from Eph. vi. 10—18. Our next meeting is to be held at Brest, in February next.

The colporteur.

Mr. Humbert, the Christian friend whom I mentioned in my last letter as disposed to come to labour with us in connexion with the Liverpool society, is arrived here. Humbert is a truly suitable man for the work, being pious and devoted to the cause of the Redeemer, and having much experience in scripture distribution, as he was for thirteen years colporteur of the Bible Society.

Prospects.

I regret myself that the fruit of our labours in converting sinners to Christ has not been greater, though it is evident that more good has been done in this respect than one would think by the number of those who have

Our brother mentions his desire to obtain a situation, as a teacher in England, either in a school or private family, for a young person recently baptized in Paris, on which account she is compelled to leave her present situation. We shall be happy to aid him in this matter, should any of our readers afford us the opportunity.

JAMAICA.

FALMOUTH.

By the following letter, from the Rev. ROBERT GAY, and the accompanying extract from the *Falmouth Post*, we are made acquainted with the damage done by a fearful storm to the large and noble chapel erected by WILLIAM KNIBB. The appeal of our afflicted brother meets with a generous response on the spot, yet not to such an amount as will enable him to restore the building to its former stability and strength. It will give us great pleasure to be the medium of forwarding to him any contributions that our friends may be anxious to bestow, in order to repair a chapel consecrated by so many precious and glorious associations. It is a monument of the fervent zeal and holy ardour of KNIBB, and we would not willingly let it fall into decay. It would be a reproach on his memory to do so. We therefore commend the object to the sympathy and liberality of our friends.

With this letter I send you a copy of the *Falmouth Post*, containing a report of the late calamitous visitation of lightning, by which our chapel has been nearly destroyed. The south-eastern portion of the building has been rent and shaken to the very foundation. The upper courses of masonry have been thrown down, and nearly 200 squares of glass have been broken. The window frames have been literally torn to pieces, and the organ greatly injured. The whole appearance of the place is such as to astonish every beholder.

Four distinct streams of the electric flame

openly joined us in the Lord. As there is a season for sowing, and a season for reaping, so in the work of commencing to propagate the gospel, especially in catholic countries, some time is required in the preparatory work, before we can expect, in ordinary circumstances, to see much fruit, though much important labour is done. Such we find to be the case here. However, considering the progress of the good work since the close of 1847, I humbly think we have much reason to praise the Lord and take courage.

I think it is evident, whatever may be the tendency of the higher regions of society, that there is a strong under current among the people, which carries away gradually the very foundations of Rome, and will at last open a wide passage for the spread of the gospel. The duty of wisely persevering in this work is evident, though the times are trying.

are traceable, which have rent the masonry, and charred the timbers in their passage. It is truly wonderful that the building was not entirely consumed. The engines were promptly on the spot, and hundreds of the inhabitants rushed to the rescue of the building amidst all the severity of the storm. The damages are estimated at about £300, towards which all classes of the community seem willing to contribute. Our sincere thanks are due to the magistrates and merchants individually for the assistance they have rendered, and the sympathy they have expressed. The same wrathful flash which so

nearly destroyed our chapel, glared upon the still unburied remains of my beloved child, who had died that morning.

I need not say that the cup of my sorrow was full; but God has graciously helped me. "In the midst of wrath he hath remembered mercy." Our poverty is so great, and so general, that I fear we cannot raise all the money required to repair the chapel. And we should be exceedingly grateful if you can obtain a little assistance for us in this our time of need.

THE THUNDER STORM IN FALMOUTH.

"We are glad to state, that with the exception of the injury sustained on Thursday last by the baptist chapel in this town, not a single report has reached us of damage being done to any property of value. The windows of many houses in Falmouth were broken, and a few persons suffered from the effects of the lightning, but they have all recovered, and are, no doubt, grateful to a merciful Providence, who was pleased to spare their lives. We regret, in common with every class of our fellow parishioners, the affliction of that portion of the community who worship their Creator within the walls of the noble

edifice, which was erected under the superintendence of the late William Knibb. It was struck in four different places, the apex of the triangular front-face has been partly demolished, and the glass windows over the south and north entrances were literally shattered to pieces. The body of the chapel, and the well-constructed roof, remained untouched; the organ was slightly injured, but we regret to learn that the entire front of the building will have to be taken down. The estimated amount of damage is £300; and we feel certain that the appeal to our fellow parishioners, which has been made by the Rev. Mr. Gay, in a letter which appears in the first page of this day's publication, will be liberally responded to. Subscription lists have been placed in the hands of several parties, who have offered their services, and we trust that every person who can spare a shilling will contribute towards so philanthropic an object. We would earnestly recommend that a petition be presented to the members of the House of Assembly, for we are confident that, under existing circumstances, the grant of a small sum of money would be approved of by every individual in the island."

HOME PROCEEDINGS.

During the past month Mr. TRESTRAIL has finished his engagements in South Wales, and has also visited Salisbury, Downton, Brighton, and Lewes. Mr. UNDERHILL was also at Brighton for the Lord's day previous to the public meeting, and has attended a meeting at Wallingford. Messrs. TUCKER of Manchester, and BURTON of Great Grimsby, have visited the churches constituting the North of England Auxiliary. Our friend, Mr. JOHN HILLS, writes from Sunderland to say the meetings in that town were very effective, and the contributions beyond the previous year. We hope to hear the same good tidings of others.

We have great pleasure in publishing the following letter, and are glad to have so kind a response to the hint thrown out in the last Herald.

Abingdon, Nov. 19, 1850.

DEAR SIR,

By the last Herald I see that you request friends to inform you respecting any proceedings in the country on behalf of our Mission Society likely to interest. I have great pleasure in informing you that I have recently made a tour through the churches of the East Gloucestershire Auxiliary in connexion with brother Hull of Blockley, and brother Hall of Arlington, and that the attendance on all occasions was most encouraging. I took with me the box of gods you were kind enough to supply me with for my own meetings, which tended considerably to increase the interest. I shall hope to return there very shortly, but I have yet three or

four more places in this locality to which I am anxious first of all to take them.

At Abingdon and Oxford, the Rev. G. H. Davies of Bristol, and the Rev. John Clarke, attended as deputation, the early part of last month. With us the meeting was considered one of the most effective we have had for some time past. We had also an admirable attendance of children at the afternoon juvenile meeting.

Wishing you continued encouragement, and hoping that the details of home proceedings may be made more and more extended in the Herald,

Believe me, dear sir,

Yours most faithfully,

ROBERT H. MARTEN.

Mr. PRYOR of Gravesend, has forwarded a note, received by him after his

recent journey into Hants, from a friend at Emsworth, who says, "I presume any hint, be it ever so trivial, would not be out of place. What I would suggest is just what we are doing here. Every first Monday in the month we hold our missionary prayer meeting, at which our pastor reads extracts from the Herald. At the close of the meeting, *we invariably have a collection*; and several times three and four shillings have been collected. I feel confident that not one farthing less is put into the missionary boxes, or that any one contributes the less for it. These twelve small collections in all the churches would amount to a considerable sum. Perhaps this may be the practice. If so my hint is not necessary."

We fear this is not the *general* practice. It does prevail in some churches, and we were glad to hear Mr. TODD of Salisbury, at the annual meeting there, a short time since, strongly urging it on all present, as he had found it so useful in his own church.

By the time this meets the eye of our readers, Mr. WHEELER will, we hope, have embarked for Western Africa. The designation services were held at John Street Chapel, on the 25th November, when Revs. MESSRS. NOEL, HINTON, BROCK, and OVERBURY took part in them.

Mr. JONES, the owner of the ship "William Carey," has written to the Committee offering free passage for four missionaries and their wives to Calcutta, in that vessel, which will sail early in January. This is a truly noble offer, and is a matter of the deepest regret that it cannot be accepted even for one, inasmuch as there is only one candidate for mission work, and that only known to the Committee ten days ago.

Several friends have recently sent letters to the Mission House for brethren abroad, evidently under the impression that we have some peculiar means of forwarding such communications. Except now and then, when parcels of goods are forwarded, we have no other means than by the Post Office, which is open to all. We merely mention this to prevent a misapprehension.

The progressive increase in the funds noticed in our last number has not kept up through this month. We hope our friends will therefore continue and increase their exertions, that the Committee may have some prospect this year of the income exceeding the expenditure, and thus relieving the Society of a portion of its debt.

FOREIGN LETTERS RECEIVED.

AFRICA	CLARENCE	Becroft, J.	August 18.	
		Wilson, J., & <i>ors.</i> ..	August 20.	
ASIA	AGRA	Williams, R.	August 22.	
		THOMAS, J.	September 17 and 19.	
	CALCUTTA	Wenger, J.	September 7 and 18.	
		COLOMBO	Russell, J.	October 11.
		HOWRAH	Morgan, T.	September 6.
INTALLY	Pearce, G.	September 4.		
MONGHIR	Parsons, J.	August 27.		
BAHAMAS	NASSAU	Capern, H.	September 20.	
GERMANY	EMDEN	Tapper, E. H., & <i>ors.</i> ..	October 15.	
JAMAICA	BROWN'S TOWN	Clark, J.	October 11.	
		CALABAR	Tinson, J.	October 13.
	FALMOUTH	Gay, R.		
	JERICHO	Cornford, P. H. ...	October 11.	
	KINGSTON	Oughton, S.	October 10.	
YALLABS	Graham, R.	September 30.		

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of October, 1850.

	£	s.	d.
<i>Annual Subscriptions.</i>			
Balt, Mr. B. E.....	0	10	6
Evans, James, Esq., by "Record".....	2	0	0
Hassall, Mrs.....	1	1	0
<i>Donations.</i>			
A. E. Z.....	5	0	0
Brunlar, Miss.....	5	0	0
Educational Committee of Society of Friends, for Trinidad Schools	40	0	0
Friend.....	5	0	0
Friend, by Rev. A. Saker	10	0	0
Nutsey, Mr. Isaac.....	0	3	0
S. G.....	2	0	0
Do., for Jamaica Theological Institu- tion.....	1	0	0
Wilson, Mrs J. Broadley	30	0	0
LONDON AND MIDDLESEX			
<i>AUXILIARIES.</i>			
Blandford Street— Ladies' Association, for Bazaar School.....	5	0	0
Bloomsbury Chapel.....	74	18	11
Hammersmith.....	5	12	8
Hope Chapel— Contributions, Juve- nile, for Schools.....	2	8	4
Romney Street— Collection.....	5	0	0
Shakspeare's Walk.....	0	3	6
BERKSHIRE.			
Wantage— Collection.....	8	5	2
Contributions.....	8	19	7
Do., Sunday School	0	6	9
CORNWALL.			
Petherwin, South.....	2	16	1
Port Isaac— Mair, Mrs.....	0	3	0
Redruth— A Friend.....	1	0	0
DEVONSHIRE.			
Bovey Tracey— Collection.....	1	15	7
Contributions.....	2	10	10
Do., Sunday School	0	9	9
Lynton— Nicholson, Captain Joseph, for Native Preachers, Chitta- gong.....	10	0	0
Plymouth, George St., on account.....	25	0	0
Ringmore.....	0	7	10
Tiverton— Sunday School, for Paul Ruttan, Di- nagapore.....	5	0	0
Torquay— Collection.....	3	0	0
Contributions.....	2	1	0
GLOUCESTERSHIRE.			
Chalford— Collection.....	0	12	3
Slimbridge— Collection.....	0	15	0
Stonehouse— Baptist, Mr. for Na- tive Preacher, Cal- cutta, under care of Rev. C. B. Lewis ...	15	0	0

	£	s.	d.
<i>Stroud—</i>			
Collections.....	14	10	6
Contributions.....	5	10	0
Do., Juvenile, for Jamaica Schools	3	8	0
<i>Tewkesbury—</i>			
Contributions.....	21	17	0
HAMPSHIRE.			
Broughton.....	12	5	0
Guernsey.....	10	5	6
Jersey.....	8	4	7
<hr/>			
Acknowledged before	18	10	1
	15	0	0
	3	10	1
HERTFORDSHIRE.			
<i>Hitchin—</i>			
Friend, by Mrs. Dod- well, for <i>Intally</i> School.....	4	0	0
St. Albans, on account	10	0	0
Tring— Olney, Mr. D.....	5	0	0
HUNTINGDONSHIRE.			
<i>Bluntisham—</i>			
Contributions.....	5	12	0
KENT.			
<i>Borough Green—</i>			
Semark, Mr.....	0	10	0
<i>Crayford—</i>			
Sunday School, for <i>Intally School</i>	2	0	0
Foot's Cray— Contributions, for <i>African type and</i> <i>printing</i>	10	12	6
Smarden— Pierce, Mr. J. J.....	0	10	0
LANCASHIRE.			
<i>Bolton—</i>			
Collections (less mate- rials for box of clothing £1 7s. ld.)	10	0	4
Contributions.....	9	3	8
Colne— Collections.....	6	0	3
Haslingdon, Ebenezer— Collections.....	6	8	3
Liverpool— Houghton, John, Esq.	25	0	0
Padiham— Collection.....	3	8	8
Sabden— Collections.....	8	10	5
Contributions.....	8	18	3
Do., Sunday Schools	9	11	4
LEICESTERSHIRE.			
<i>Arnsby—</i>			
Collections.....	5	15	6
Contributions.....	2	10	0
Do., Sunday School	0	7	6
Blaby— Collection.....	5	13	2
Contributions.....	0	14	0
<i>Leicester—</i>			
<i>Belvoir Street—</i>			
Collections.....	44	13	9
Contributions.....	48	14	1
Do., Sun. Schools	3	7	7

	£	s.	d.
<i>Charles Street—</i>			
Collections.....	13	14	6
Contributions.....	25	7	8
Do., Sun. School	3	16	0
<i>Loughborough—</i>			
Smith, Rev. James ...	0	10	6
<i>Monk's Kirby—</i>			
Collection.....	1	16	0
<i>Sheepshead—</i>			
Collections.....	8	1	6
Contributions.....	4	13	6
Sutton in the Elms— Collection.....	3	12	0
<hr/>			
Acknowledged before	173	7	3
	141	1	10
	32	5	5
LINCOLNSHIRE.			
<i>Burgh—</i>			
Collection.....	12	2	0
<i>Grimsby—</i>			
Collections.....	11	2	10
Contributions.....	1	8	0
NORFOLK.			
Foulsham.....	4	0	0
NORTHAMPTONSHIRE.			
<i>Gaillsborough—</i>			
Collection, &c.....	4	14	6
NOTTINGHAMSHIRE.			
<i>Collingham—</i>			
Collections, &c.....	6	19	5
Contributions.....	24	0	7
Do., Sunday School	0	10	0
OXFORDSHIRE.			
Tew and Chadlington ...	4	11	0
SHROPSHIRE.			
<i>Bridgnorth—</i>			
Collections.....	11	11	1
Contributions.....	19	19	0
Do., Sunday School			
Boys.....	1	11	7
SOMERSETSHIRE.			
<i>Bristol—</i>			
L. S. D., for <i>Haiti</i> <i>Chapel</i>	1	0	0
<i>Taunton—</i>			
Collections (net).....	11	7	0
Contributions.....	14	10	3
Winscombe.....	4	12	0
SUFFOLK.			
<i>SUFFOLK, on account, by</i> <i>Mr. S. H. Cowell.....</i>			
	70	0	0
SUSSEX.			
<i>Hastings—</i>			
Collections, &c.....	12	3	10
WARWICKSHIRE.			
<i>Alcester—</i>			
Collections.....	13	16	11
Contributions.....	3	9	7
Birmingham, on account, by Mr. Hopkins ...	37	5	8
Christie, Mr. Jas. A.S.	2	0	0

£ s. d.		£ s. d.		£ s. d.	
Smethwick—		Gildersome—		Steep Lane—	
Collection	2 0 0	Collection	2 0 0	Collection	4 1 0
WORCESTERSHIRE.		Contributions	0 13 0	Contributions	2 0 0
Upton on Severn—		Halifax—		Sutton—	
Collection	6 18 9	Collection	12 13 10	Collection	5 18 9
Contributions	3 8 1	Contributions	15 11 11	Contributions	2 14 4
Do., Sunday School	0 11 5	Haworth, First Church—		Green, Mr. John	5 0 0
YORKSHIRE.		Collection	8 5 6	Wakfield—	
Armley—		Contributions	9 2 1	Collection	7 1 2
Collection	0 12 6	Hebden Bridge—		Contributions	0 10 10
Baldersley—		Collection	12 15 6	SOUTH WALES.	
Collection	3 8 8	Contributions	6 13 0	CARDIGANSHIRE—	
Contributions	2 3 10	Horsforth—		Aberystwith—	
Blackley—		Collection	4 12 0	Collection, &c.	10 4 0
Josland, Mr. B.	1 1 0	Huddersfield—		Pont-rhydfendiguid	0 6 0
Boroughbridge—		Collection	1 4 0	Swydfynon—	
Collection	3 9 6	Hunslet—		Collection	0 8 8
Contributions	4 14 2	Collection	0 18 6	MONMOUTHSHIRE—	
Bradford—		Keighley—		Magor—	
Collection	32 13 0	Collection	1 10 0	Sunday School, for	
Do., Public Meet-		Contribution	1 1 0	Doe	0 12 0
ing	30 0 11	Kirkstall—		SCOTLAND.	
Sion Chapel	10 10 10	Collection	0 12 9	Dunfermline—	
United Juvenile		Leeds—		Inglis, Mr. James.	4 0 0
Service	8 5 10	Collection	19 15 6	FOREIGN.	
Bramley—		Do., Public Meet-		JAMAICA—	
Collection	6 0 0	ing	8 17 2	Western Union, by Rev.	
Contributions	1 0 0	Second Church	6 3 6	John Clark	15 18 9
Brearley—		Contributions	32 18 4	Do., for Haiti Chapel	3 0 0
Collection	4 9 1	Do., for Chitoura.	2 18 6	SOUTH RUSSIA—	
Contributions	2 2 0	Do., for Africa	2 18 6	Liebenan	
Do., Sunday School	0 17 3	Millwood	1 7 3	5 10 8	
Chapelfold—		Milnsbridge—			
Collection	2 0 0	Collection	4 0 0		
Dishforth—		Pole Moor—			
Collection	1 9 6	Collection	3 0 0		
Contribution	1 0 0	Contributions	1 0 0		
Farsley—		Rawden—			
Collection	5 16 10	Collection	6 6 1		
Contributions	8 6 0	Contributions	6 0 0		
		Shipley—			
		Collection	9 10 7		

The following are the particulars of contributions from Leeds acknowledged, without the items, in the last Annual Report:—

£ s. d.		£ s. d.		£ s. d.	
Collected after Sermons		Do., Misses Owen		Richardson, Jas., Esq.	1 0 0
and Public Meeting	38 1 9	and Wright's box...	0 8 11	Speed, Mr. John	1 0 6
Do., after Prayer		Subscriptions—		Thorp, Mr. Joseph	0 10 0
Meetings	4 17 7	Binns & Barras, Messrs.	3 0 0	Town, Mr. Joseph	1 1 0
Collected by Master R.		Dean, Mr. John	0 10 0	Wales, Mr. James	0 10 0
Bilborough	1 15 9	Dodgson, Mrs.	0 10 0	Wyde, John, Esq.	5 0 0
Do., by Friends at		Friend at Morley	0 10 0	Young Friend's Mite ...	0 12 0
Gildersome	1 9 0	Goodman, George, Esq.	2 0 0	For the Dove—	
Do., by Misses Illing-		Gresham, Mr. H.	1 0 0	Holliday, Miss, Shipley	0 10 0
worth	1 5 0	Heaton, Mr. John	1 1 0	76 18 3	
Do., by Miss Dean		Hindle, Mr. W. B.	1 0 0	Less expenses	9 14 1
and Miss Finns.	1 19 0	Illingworth, Mr. W.	1 1 0	67 3 5	
Do., by Miss Gresham	0 12 0	Musgrave, Mr. W.	0 10 0		
Do., by Miss Wales ..	1 12 0	Ostler, Mrs. E.	1 1 0		
Do., by Master Joo		Page, Miss.	2 0 0		
Gresham's box	0 10 0				

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, by 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 Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

INDEX, 1850.

ILLUSTRATIONS.

	PAGE.		PAGE.
Baptizing at Cameroons.....	241	Old Calabar, Western Africa	761
Bimbia	505	Patna	177
Calcutta.....	569	Pitch Lake, Trinidad.....	441
Cuttub Minar, near Delhi.....	45	Port of Spain, Trinidad.....	637
Forests of Trinidad	113	Quebec	373
Mela of Kalee.....	813		

STATIONS.

<p>AFRICA 120, 187, 242, 506, 517, 518, 647, 702, 709, 820</p> <p>CAMEROONS 242</p> <p>Voyage, 242. First baptism, 242. Formation of the church, 242. Return, 243.</p> <p>FERNANDO PO 120</p> <p>Death of Mr. Merrick, 120. His last letter, 120. Letter from Mr. Saker, 120. Death of Mr. Newbegin, 506. Letter from Christian, 648.</p> <p>BIMBIA</p>	<p>Interesting hearers, 639. An aged Sikh, 639. A mendicant, 639. The aged Sikh repeats his visit, 639. A moonshee, 640. The aged Sikh again, 640. Halting between two opinions, 640. The Dak Munshi, 640. Enlightened views of the aged Sikh, 641. Subjects of discourse, 641. Number of books distributed, 641.</p> <p>DINAPORE 55, 183, 641</p> <p>Specimen of missionary's labour, 183. Struggles and successes, 183. The contest, 184. Fresh signs, 184. From house to house, 185. A new token, 185. An almost desperate case, 186. Favourable prospects, 641. Vain opposition, 641. A curious custom, 642.</p> <p>DUM DUM 245, 573</p> <p>HOWRAH 53, 512</p> <p>INTALY 570</p> <p>Unwer Ali, 570. [A young Hindoo pilgrim, 571.</p> <p>JESSORE 48, 178, 245</p> <p>Baptisms, 48, 245. Another cry for aid, 246.</p> <p>MADRAS</p> <p>Contributions for chapel by Mr. Boyes, 192. The chapel, 642. Baptisms, 643. An affecting death, 643.</p> <p>MONGHIR 114, 181, 444, 574, 815</p> <p>Wants of Patna and its vicinity, 115. Retrenchment, 115. Liberality of the church at Monghir, 115. Prospects, 115. Account of tour, 116. Additions to the church, 116. Idolatry falling, 116. Interesting journey, 116. Native ideas of the incarnation, 117. The great festival at Hajepore, 181. A sign of mental life, 181. The constant sameness of effort a reason for continued sympathy and prayer, 182. Baptisms, 444. Sudeen's journal, 444, 574. Interesting and encouraging tour, 515. The fakir, 816. Discussion, 816. The serpent feast, 816. The mela at Kalee, 817.</p> <p>NARAGDARCHOKE..... 245, 573</p> <p>Baptisms, 573. Translations, 573.</p> <p>SAGOR</p> <p>Baptisms, 47. Death, 48. The sabbath school, 48. The English residents, 48. Native service and chapel, 48. Departure of Mr. Makepeace, 243. His labours, 243. Increase of the church, 244. The field and its need, 244. Encouragements to labour, 244.</p> <p>SERAMPORE..... 50, 187</p> <p>Kasi's class exercise "on the Mercy of God," 50. Charter of collage, 187.</p> <p>SEWRV</p> <p>Present condition of mission, 55.</p> <p>BRITTANY</p> <p>MORLAIX..... 515, 576, 821</p> <p>Excursions, 513. Baptisms, 576. Inquirers, 576. A colporteur engaged, 576. Encouragement and opposition, 576. A journey, 821. The pastors conference, 821. The colporteur, 822. Prospects, 822.</p>
<p>Mr. Newbegin's last days, 648. His death, 648.</p> <p>OLD CALABAR 702</p> <p>ASIA 51, 114, 178, 517, 570, 702, 814</p> <p>BARISAL 178, 703</p> <p>Christian heroism, 179. Baptism, 703.</p> <p>BENARES 511</p> <p>Death of Mrs. Small, 511.</p> <p>CALCUTTA 114, 178, 244, 442, 570, 702, 814</p> <p>Association services, 179. A new thing in Coalinga, 179. Establishment of religious liberty in India, 178, 442. Baptisms at Lal Bazar, 570, 702. Liberty of conscience in India, 814.</p> <p>CEYLON 51, 117, 246, 446, 518, 643, 707, 817</p> <p>Colombo 51, 117, 246, 446, 643, 707</p> <p>Death of Mr. Davies, 117. His attainments as a scholar, 119. Illness and return of Mr. Dawson, 246. Responsibilities, 247. Tabular sketch of schools, 446. Good doing, 447. Is help coming? 447. Baptism and revival, 643. Tablet to memory of Mr. Davies, 644. Baptisms, 708. A total abstinence society, 708. Happy prospects, 708. Visit of Deputation, 817. The Red Sea, 817. At Caylon, 818. The Town, 818. The Lord's day, 818. The mission schools, 818. The church in the Leper Hospital, 819. Mattakooli, 819. Handella, 819. Kottigahawatte station, 819. Byamville, 820. Kandy, 820. Gahalaya, 820. Matelle, 820. To Colombo, 820.</p> <p>CHITOURA 180, 513, 704</p> <p>An inspection, 180. Baptism, 513. Dr. Duff's visit, 513. Help required, 513. Baptisms, 704. Effect of idolatry on the missionary, 704. Labours, 704. Opposition, 704. Persecution of a convert, 704. A fakir's death, 705. Burial customs, 705. The schools, 705.</p> <p>DACCA 49, 703</p> <p>Trip on the river, 49. Labours of native preachers, 49. Return home, 49. Seed time and harvest, 49. The men wanted, 703. Help desired, 703.</p> <p>DELHI</p> <p>Cuttub Minar, 46. Sufferings of the people, 46. The people directed to God, 46. Good effects produced, 47. A Christian Hindoo's death, 574. His confession of Christ, 574. Death of Mr. Thompson, 638, 705. His last mission tour, 638. Increasing attention to the gospel, 638. A Punjabi applicant, 639.</p>	

INDEX.

	PAGE.
WEST INDIES ...	52, 114, 121, 247, 447, 514, 644
BAHAMAS	52, 247, 383, 645
Rum Cay , 52. San Salvador , 52. Other islands , 52. Their necessities , 53. State of the churches , 248. The field of labour , 248. The work , 248. Ragged Island , 249. Further voyages , 249. The tempest , 249. The last voyage of the year , 249. Turk's Island , 645. Successes , 645. Moral condition of the Bahamas , 645. Believers multiplied , 645. Nassau , 647. The first of August , 647. Additions to the church , 647. Encouragement , 647. Anniversary of freedom , 648.	
HAITI	121, 447
Joy and thankfulness , 121. Trials arising from ill health of mission family , 122. Pecuniary difficulties , 122. Political state and prospects of the country , 122. Indifference to religion ,	

	PAGE.
Haitian dances and idolatry , 123. Baptisms , 447. Prospects , 448. New chapel , 448. Its necessity , 448.	
JAMAICA	123, 188, 449
Calabar	123, 449
Progress of institution , 123. On a native ministry , 124.	
Falmouth	822
Thunder storm , 822. Chapel nearly destroyed , 822.	
TRINIDAD	53, 114, 442, 514, 638, 644
Savanna Grande , 53. Sherring Ville , 53. Little Victoria , 54. The Abbe, the boy, and his bible , 54. The Pitch Lake , 442. Mount Elven , 514. Peculiarities of the work , 514. Promising school , 514. The immigrants , 515. Port of Spain , 638, 644. Roman superstition , 644. Tracts published , 644. Prospects , 644.	

MISSIONARIES.

Allen, J.....	117, 246, 446, 643, 707
Capern, H.....	383, 647
Davies, J.....	51, 117, 125
Dawson, C. C.....	51, 117, 246, 580, 649
Denham, W. H.....	50, 382
Fowler, C. N.....	647
Gay, R.....	822
Inness, A.....	514
Jenkins, J.....	515, 576, 821
Kingdon, J.....	383
Law, J.....	644
Lawrence, J.....	114, 444
Lewis, C. B.....	244, 573
Littlewood, W.....	52, 247
Makepeace, J.....	47, 117, 179, 243
May, J.....	383
Merrick, J.....	120, 125
Morgan, T.....	55, 512
Newbegin, W.....	546, 517, 518

Page, J. C.....	703
Page, T. C.....	182, 642
Parry, J.....	48
Parsons, J.....	181, 815
Pearce, G.....	570
Robinson, J.....	382
Robinson, W.....	49, 703
Ryercroft, W. K.....	645
Saker, A.....	120, 242, 509, 517, 709, 820
Small, G.....	180, 513
Smith, J.....	183, 611
Smylie, H.....	55, 183, 641
Thomas, J.....	179, 814
Thompson, J. T.....	46, 573, 705
Tinson, J.....	123, 449, 580
Wesley, W. H.....	447
Wenger, J.....	178
Wheeler, J. A.....	709, 824
Williamson, J.....	54

HOME PROCEEDINGS.

Acceptance of Rev. J. A. Wheeler for Africa ...	709
Acknowledgments 59, 127, 190, 254, 393, 453, 519, 583, 651, 715	
Anniversary services 57, 189, 250, 297, 374	
Sermons , 57, 250. Members' Meeting , 252. Sermon to young men , 252. Public meeting , 252, 297. Speakers :—Alderman Callender, 297. W. Walters, 299. W. Farebrother, 300. J. J. Brown, 302. P. F. Newman, 305. J. L. Phillips, Esq., 305. Hon. and Rev. B. W. Noel , 306. S. M. Peto, Esq., 309.	
Annual Report	376
The field of labour , 376. The labourers , 377. Their labours , 378.—1. Translations , 378. 2. Evangelization , 379. 3. Education , 379. Home proceedings , 380.	
Carey, Rev. E.	57
Circular on state of mission	125, 187
Committee and officers appointed	374
Constitution of Society	518
Contributions 59, 127, 190, 254, 309, 383, 454, 519, 583, 651, 715, 825	

Correspondence with missionaries	56, 824
Deputation engagements ... 125, 186, 253, 452, 580, 650, 709, 823	
Deputation to India	517, 576, 650, 709, 817
Finances of Society	452, 824
Foreign Letters Received ... 58, 126, 189, 253, 453, 519, 582, 650, 714, 824	
Notice to Auxiliaries and Contributors	189
Offers of mission service declined for want of funds	252
Provision for widows and orphans	709
Quarterly meetings of Committee	518
Reduction of home expenditure	188
Return of missionaries	452
Return of Mrs. Newbegin	649
Termination of engagement with Mr. Saffery ...	253
Valedictory services to Messrs. Russell and Leechman	577
Young Men's Missionary Association 58, 126, 188, 518, 650, 713	

MISCELLANEA.

Annual Meeting of Young Men's Missionary Association	713
Circulation of Missionary Herald and Juvenile Missionary Herald	126
Death of the Rev. Dr. Judson	710
Death of John Penny, Esq.	518
"Dove"	187
"Friend of India"	178, 706, 814
Letter from Rev. W. Robinson	189
Do., from Church at Rochdale	581

Letter from Mr. Russell at Alexandria	708
Do., from Rev. R. H. Marten	823
Missionary movements	382
Mrs. Merrick's arrival in Jamaica	709
Need of labourers	649
Report of Bombay Tract and Book Society , Extract.....	702
Retrenchment	54
"William Carey"	824

IRISH CHRONICLE.

THE fable of Cassandra, endowed by Apollo with the gift of prophecy, but doomed never to be believed, aptly illustrates the fate of all who strive to arouse a people to duty, by proclaiming a coming danger.

The prophets of God, whenever they urged their nation to obey God's behests, in order to avert predicted evil, did but stretch out their hands to an *unbelieving* people. They were "as a very lovely song of one that hath a pleasant voice, and can play well upon an instrument," for their words were listened to, but not obeyed.

Religious—nay, even political, social, and sanitary—reformers have, from age to age, when they appealed to the claims of truth and of duty in vain, ever urged upon their generation they judgments which inevitably threaten those who are deaf to the obligations of truth and of right. But *threatened* evils rarely terrify. The desolating billows must break at their very feet, before a sense of their own danger will awaken a people to action. Communities seldom, if ever, prepare to meet an *approaching* danger, however clearly distinct may be the utterances of the oracle which proclaims the invasion near.

For many years the claims of Ireland as a mission-field have been placed prominently before our churches. Truth and justice, Christian obligation and duty, the ties of a common citizenship, have all been urged as arguments to induce British Christians to battle with the evils which afflict that unhappy land. And by pen, in pulpit and on platform, have our agents been proclaiming that unless popery be *there* grappled with and overcome, unless it be struck more deadly blows *there*, where its heart is; it would most certainly and speedily rear its hydra head on our own loved shores. A smile, largely mingled with contempt, greeted such predictions. The pope, it was said, might perhaps hold for a time his sway over Ireland, but English common sense and papal fear would for ever prevent the attempt to play off his arrogant assumptions here. Well, the attempt is made. The synod of Thurles, which denounced all kind of education in Ireland not under Romish supervision, and likewise every missionary effort for the evangelization of the people, is now followed up by the division of Great Britain into Romish bishoprics. The signs and indications of this act of papal insolence were neglected. The consummation of the act has awakened, even to the very confines of the nation, an undefined feeling of dread and danger. But the actions of fear and affright are ever wild and erratic. Men are to apt to lose their reason in their terrors.

We have no sympathy with the "No Popery" cry; we do not believe in the policy, the wisdom, or the scripturalness of attacking error, save by proclaiming, as do our agents in Ireland, antagonistic truths. We have no fear of a much increased growth of popery in our own land—the land of bibles, of free thought, and discussion. We *do* dread, however, its re-action in Ireland. Can any one tell the real object of creating Romish bishops here? Is it truly and only but the development of Roman catholicism when enjoying full toleration? Or is it a *ruse* to attract attention from the sinister doings and the insidious and strenuous efforts of the papal priesthood in Ireland to recover its waning power? Is it designed to mask the secret machinations and the wily policy there employed to check the growth of mind by suppressing education? to rivet more firmly on the spirit of men the fetters of degrading and soul-destroying superstitions? to extinguish the light of truth in that island of the west, and to bind Ireland as the most obedient daughter of the church, more indissolubly than ever to the footstool of the pope? We urge our friends to look at the subject thoroughly, not to be driven from their "propriety" by any feeling of imaginary danger to religion in this land from the papal bull; not to allow party watchwords or popish Jesuitry

to induce them to relax or to withdraw their efforts for Ireland's evangelization ; for, surely *there* and not *here*, the great battle of freedom is to be fought. *There* and not *here* will be won the great and crowning victory over every form of superstition, will-worship, and priestcraft, which now exalt themselves against the freedom of humanity and the claims of God.

ANCIENT IRISH CHRISTIANITY.

The ancient Christianity of Ireland was not Romanism. It neither corresponded with the doctrines and discipline of the papacy, nor acknowledged its supremacy. From its beginning, through the age of St. Patrick and his immediate successors, and for several centuries afterwards, the Christianity of Ireland was distinguished by several points of known and avowed opposition to the peculiarities of popery. The opposition became more defined and apparent as the papacy developed its character, and as the churches of Britain and western continental Europe surrendered their liberties to its usurpations, and added its inventions to the ancient faith. Romanism in Ireland is the creature of English usurpation and Italian intrigue. It is the badge of national degradation and foreign authority ; it has been the source and cause of the greatest social evils—the parent and instigator of most of those national peculiarities by which Irishmen have been made contemptible in the eyes of the civilized world. The venerable Bede says that the ancient Irish observed “only such works of charity and piety as they found in the prophetic, evangelical, and apostolical writings.”

St. Bernard, in his life of Malachy, says that “they rejected auricular confession, as well as authoritative absolution.” They confessed to God alone, as believing that God alone could forgive sins ; they would neither give to the church of Rome the tithes nor the first-fruits, nor would they be legitimately married, that is, according to the forms insisted on by the Romish church. Before the council of Cashel, in 1172, marriage was regarded as a civil rite, and was performed by the magistracy ; at that council the priests were ordered to perform the ceremony, and therefore we find the ancient Irish Christians denounced as “schismatics and heretics” by St. Bernard, and as being in reality, “pagans, while calling themselves Christians. Henry the Second, in his letter to Adrian, alleges “that as the Irish were *schismatics and bad Christians*, it was necessary to reform them, and oblige them to own the papal authority, *which they had hitherto disregarded*, and that the most probable means was to bring them into subjection to the crown of England,” which he says, “had ever been devoted to the holy see.”—*Life and Labours of St. Patrick.*

THE CHANGE TO ROMAN CATHOLICISM.

“It was not till the 6th Lateran council of Trent, in 1546, that they reluctantly consented to the new arrangement. The inferior clergy could not for a long time give up their ancient usages, and still nominated to ecclesiastical office and dignities. The Irish church, as it was then called, had not put on her gaudy robes of popery. The Druids, whose relics of worship now remained, had been routed entirely, and this “land of saints” had her colleges and schools in every part ; strangers flocked thither for education from neighbouring nations, and from these colleges men emanated into England, France, Switzerland, and Italy, to re-establish colleges and monasteries. Ireland was then catholic, but not Roman catholic. The authority of the pope she had not acknowledged, and this I have found, by reading the early history of the nation, is the reason why they still shrink from being called Roman catholic, considering it a term of reproach, although they have gradually submitted to all her terms and creeds, yet, as it is in regard to the English yoke, as bishop Hughes, of New York, has said, it was incomplete conquest that put it on, and it never *has nor ever can sit easy.*”—*From Lights and Shades of Ireland, By an American.*

THE MISSION OF THE BAPTISTS IN IRELAND.

“ Besides saving souls and collecting churches, some of the nonconformists in Ireland have placed before the public mind principles of the utmost importance to the religious welfare of the people. The *baptists* have carried on their operations there by great effort and self-denial. What have they effected? What are their prospects? Have they exerted a greater influence than can be indicated in their reports? In the great coming struggle with antichrist, is an especial work assigned to them? Comparatively, they are a small body, will they be lost among their friends in the battle-field? If the strength of the Lord's host be reckoned by numbers only, they will stand for one of the smaller divisions; but if it be a struggle for principles, they *may* occupy an important place in Jehovah's army.

“ The baptists have always been a peculiar people. They have held one view especially by which they were distinguished from the whole of Christendom. They consequently became a marked people. They have suffered in the public estimation, in their influence, and in their standing in society, from their firm adhesion to what they consider an important truth. They have been moved to do so by their love for truth and their fidelity to God, but it is worth while to inquire, will their stern maintenance of their distinctive doctrine serve them at all in the great conflict which is before the church? The bearing of the baptists' peculiar view on the theological controversies of the future, is a subject of great interest, especially when considered in relation to the papacy.

“ It is, however, in relation to popery and Puseyism that the importance of the baptists' mission is best seen. In the general struggle with a bigoted ecclesiasticism, in the broad conflict with sin, other divisions of the evangelical force will be able to present a broader front, and present a wider influence, but when some of the distinctive features of popery are the subjects of contention, the baptists will be found of essential service in meeting it hand to hand and foot to foot. Indeed, as the sword fish follows the monster of the deep, so the baptists should track the man of sin, to give him mortal thrusts. Like the creature referred to, they may be small as compared with their huge antagonist, but their power is in their principles, not in their number.”—*From an Essay, by the Rev. B. C. Young, of Cork.*

Our venerable friend, Mr. M'CARTHY, the oldest agent of this society in Ireland, furnishes us with a most interesting letter, of which the following is an extract. He was privileged in his young days to sow the seed, and now in his old age, he is gratified to see that the word of the Lord both “grew and multiplied.”

I have long been of opinion that friendly interchanges between the ministers in this country, would be productive of very beneficial results in our missionary field. I never feel so happy in my labour as on such occasions. Practically to carry out this feeling, agreeably to an arrangement made with brother Wilson and brother Berry on the 9th of July last, I started for the hills of Killooly. As soon as I ascended these lofty and majestic mountains, many feelings of a very pleasing nature, about some of my bygone days, arose in my mind. It could not be otherwise; as about thirty years ago

God made me the instrument of the conversion of seventeen souls here. I baptized them, both men and women, and formed them into a church. I was the first baptist minister that ever visited this little world of palatines. Time has proved it was not a mere intellectual change, but a heart-conversion, they had experienced, as some of these died rejoicing in Christ; and more of them are living witnesses of the Lord Jesus. Their joy was great at once more seeing their old father in the gospel. On Wednesday the 10th, I preached in the beautiful glen of Renaghmare. The place was too straight for the people. My text was from Joel ii. 27. And indeed, he was in the midst. On Thursday the 11th, I preached at the picturesque valley of Boulay. Here, again, the hearts of the people seemed to yield to the power of the gospel. In so short a time, I could hardly believe, the introduction of the gospel, with the establishment of schools, could have improved the places, the minds, and the manners of the people so much as it has done. It would be endless here to recite

the various conversations, and the curious remarks some of them would make. With gladness they rallied round their old preacher. Many of them recited some of the texts preached years ago, and also some portions of my sermons. But above all this, they said they had reason to bless God, who had opened their hearts and disposed them to receive the truth from my lips. On Friday, the 12th, brother Wilson and I visited Balingarry, and the widow M'Cormick's house, which in every part shows that the combat between the police and the people, while it lasted, must have been fierce enough. It was highly gratifying to me to be informed not one of those brought under the influence of the word of God, had any thing at all to do with this sanguinary outrage. Saturday 13th, we went on an exploring mission to Kilkenny. Lord's day 14th, in the forenoon I again preached at Renaghmore. We had to change our place of preaching for one double the size of where we had preaching on Wednesday evening. The people heard with the most earnest attention, and we had strong indications of the divine presence. In the evening, I preached again at Boulay. This was in the school-house; which is not only a suitable place for the school, but also large, and commodiously fitted up for preaching. Several came from Renaghmore. The house could not conveniently contain more than we had. Indeed, brother Wilson has before him a fine prospect of usefulness in this hill-country, and is alive to the eternal interest of the souls committed to his charge. On the 19th, I took a reluctant, and perhaps a final farewell of my beloved palatines, whose forefathers had to fly before the bloody sword of persecution, out of their own country, and take refuge in these mountains, then wild, rude and uncultivated hills and dales, sooner than submit to the dogmas of the man of sin.

Another old and respected missionary, Mr. THOMAS of Moate, writes to us as follows:

I have the pleasure to state that I have had very good congregations at Moate. There was scarcely a single seat unoccupied last

Lord's day morning. The people came considerable distances from the country. Continued efforts have been made to prevent any from attending, and money and influence have been employed to accomplish it, and to scatter and take away the children from the Sunday-school which I commenced, and also to disperse the day-school. I have preached six times this week, and travelled about 120 miles, besides much discussion and exposition. I preached twice at Mount Sharon; the people appeared glad to see me, and treated me with great respect; the house was filled each time. At Clonola I inspected the school, preached twice, and baptized a worthy person, of high character, good conduct, and conscientious piety. Her brother, a pious, and fine-minded youth, to whom the Lord was also pleased to make me useful, wished to be taken out, and baptized with his sister, but illness for the present prevented his confession of faith in the Redeemer. An aged man of eighty-nine, whom I often visited, and spoke to, declared "that his only hope of salvation was in the blood of the Lord Jesus, he is on his dying bed. On the deck of the steamer from Athlone to Killaloe, there were a number of persons from various quarters; the subject of religious and civil liberty was introduced; I spoke a great deal; they seemed greatly pleased, and when I was leaving, at William's town, they all came forward and shook hands with me, though I did not expect it. I trust I spoke fearlessly, faithfully, and affectionately.

Mr. Thomas writes respecting the schools under his supervision:—

The inspection of the schools at Clonola gave me much pleasure. Though the children were very poor, and badly clad, they were clean, and went through the examination very well—spelling, reading, writing, arithmetic, and repeating the scriptures from memory. There are fifty-three in attendance in the Clonola school: thirteen Protestants, and forty Roman Catholics: in the Moate school forty-five; twenty-five Protestants, and twenty Roman Catholics. They committed a great number of chapters to memory.

Some interesting Letters from Messrs. M'Kee, M'Donnell, and others, omitted for want of room.

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq., Lombard Street; by the Secretary, Mr. WILLIAM P. WILLIAMS, at the Mission House, Moorgate Street; and by the Pastors of the churches throughout the Kingdom.

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