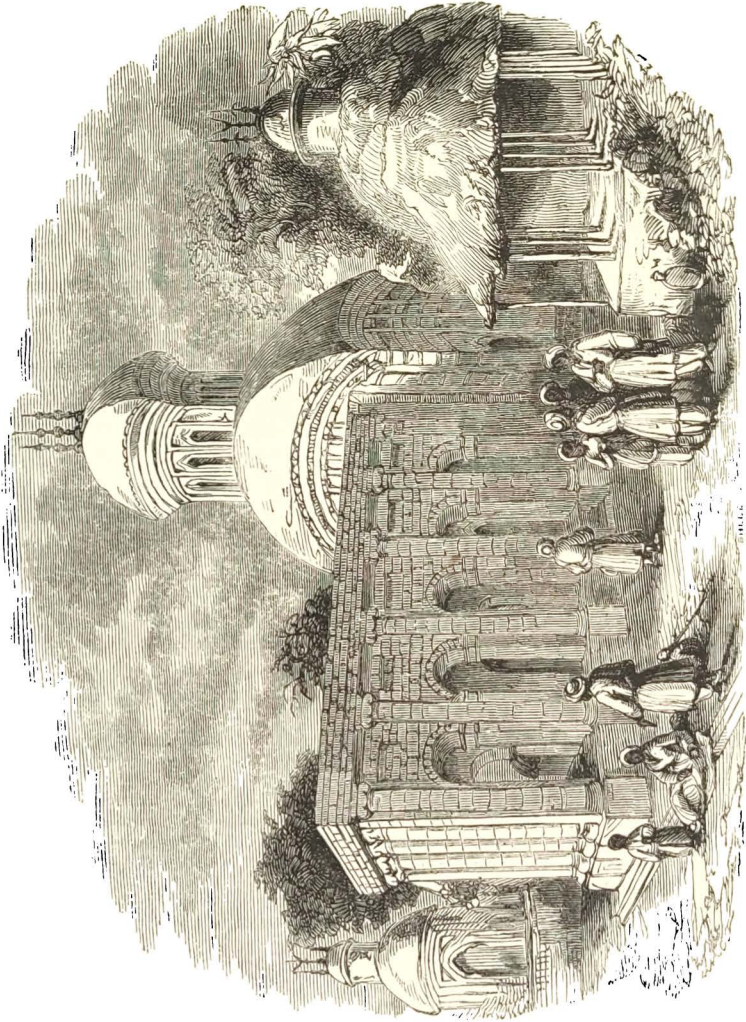


THE MISSIONARY HERALD.



KALI GHAT, NEAR CALCUTTA.

KALI GHAT.

In the immediate neighbourhood of Calcutta, and not far from the cathedral built by Archbishop Wilson, stands a celebrated temple of Kali. Kali is often spoken of as the wife of Siva. The goddess is rather a representative of the energy of Siva in his destructive character of Kal, or Time. Thousands of animals are annually sacrificed on the altar. Crowds of Hindoos from many miles around Calcutta, in a living stream of frantic worshippers, collect at this temple in the month Choitru. They practise the most excruciating tortures, piercing their tongues and sides, and sticking in the holes heavy pieces of iron, arrows, canes, living snakes, &c. Thus adorned they dance with indecent gestures to the obscene songs of the spectators. Mr. WARD mentions, that on one occasion, a man thrust his finger through the tongue of another, and in this manner they proceeded indecently dancing through the streets. Another had his arms, breast, and other parts of his body stuck full of pins. These acts are devotional, and are considered proofs of holiness and merit.

The interior of the temple, and the worship, is thus described by a missionary: "At one end of the temple, on an elevated spot, is placed the idol. The face is most hideous; the eyes, nose, and the mouth are painted red, and a tongue, made of solid gold, projects about nine inches from the lips. The image is arrayed with every kind of female ornament—bracelets, nose-ring, necklace, &c. Before this goddess, bloody sacrifices are offered daily. Seldom less than a hundred he-goats, and as many rams, together with six or eight buffaloes, are daily sacrificed before her altar; and at the great festival, called Kali Puja, held in October, about one thousand victims bleed: the place of sacrifice, on such occasions, is literally inundated with gore. Offerings of rice, curds, sweetmeats, fruits, cloth, gold ornaments, frequently to the amount of some hundreds and thousands of rupees, are presented by the worshippers."

Thieves and murderers pay their devotions at her shrine, and under her auspices commit their crimes of robbery and blood. When successful they offer to the goddess portions of their ill-gotten treasure as a thank-offering.

 BENGALI BOOKS AND READERS.

Previous to the labours of the Serampore brethren, the language of the natives of Bengal had received no cultivation. A new era opened with the version of the scriptures. With Drs. CAREY and YATES, and their coadjutors, commenced, to use the expression of a native author, "the revival of the Bengali language, its improvement, and in fact its establishment as a language." Up to this period nearly the whole of its literature consisted of a few versions of Sanskrit poems, detailing the amours, vices, and worship of their gods. These works are very popular in Bengal, and are frequently recited for days together in the houses of opulent Hindoos, before assemblies of two or three hundred auditors. Since the introduction of printing into India, works of the same class have multiplied, and find a ready sale among all classes of the people.

Ignorance and inability to read does not prevail to an extent disproportionate to the same defects in Europe itself. Village schools are very numerous. Children attend them at a very early age, and the period of their education lasts for about five years. The books used are chiefly extracts from the Shastras,

clumsy poetical epitomes of the two great Sanscrit poems, the *Rámáyana* and the *Mahabhárata*.

One of the best children's books is called the *Shishubodhak*, or *Child's Instructor*. It has a picture alphabet, with an ornamental border to every page and is sold for twopence. Its contents are an alphabet, a treatise on arithmetic and mensuration, rules for poetry, directions for letter writing, an invocation to the Ganges, some tales of their gods, and 108 golden verses, or *slokas*, in Sanscrit as well as Bengali. Thus, with the rudest elements of learning, the young Bengali is initiated into all the obscene mysteries of Hindoo worship, and taught to despise other countries, and to wash in the Ganges as the remedy for the foulest crimes.

A very popular work with the middle and upper classes of the Hindoos is the *Annadá Mangal*. From its size the price places it beyond the reach of the mass of the people; but it is regarded as the best specimen that exists of a work of genuine Bengali origin. It consists of a great variety of verse, tales from the history of Shiva and Durga forming the staple. One romantic poem, entitled *Bidya* and *Sunda*, is said to be treated in a manner which, while it "commands admiration, so far as the beauty of its language and the richness of its descriptions are concerned, is in its tendency essentially and grossly immoral, and its perusal by native females must be injurious in the extreme. The most lascivious scenes are described with disgusting minuteness and in ardent language, while the approbation of Kali incites to the most criminal undertakings. "Yet it cannot be doubted that if any book is read by and to respectable Bengali females, this is it."

A few other works might be named of a reputation not less than the above for elegance of style; yet poisoned by an equal amount of abominable matter. But these are comparatively bearable to a larger class which forms the chief and in many cases the only intellectual food of the Bengali people. It consists partly of mythological works, and partly of amatory tales. Krishna and his adulterous consort Radha form the subject of at least seven of them. Some are paraphrases or versions of the *Bhagavat Purana* and the *Mahabharata*, while others present the popular tales of the Hindoo gods in a variety of forms, to suit the various tastes of their multitudinous readers.

It may be presumed that these works are widely read from the fact that Krishna and Radha are the favourite deities of Bengal. Inexpressibly vile is the character of these deities, and their example exercises a frightful influence over the popular mind. The upper classes, indeed, pay homage rather to Shiva and Durga, or Kali, who may be regarded as the national deity of Bengal: but these gods are not less vile, while they add the most fiendish cruelties to lust.

The mind is repelled with disgust from the perusal of these frightful sources of vice. "It is," says one who attempted it, "it is almost impossible to conceive of anything more truly horrible than some pages of each of these volumes. They must utterly pollute the imagination of those by whom they are read, or to whom they are recited by strolling singers."

Yet these works do not fathom the depths of profligacy and immorality to which the Hindoo mind will penetrate. The Calcutta bazars present for sale books written for the express purpose of reducing bestiality to a systematic theory, and are adorned with engravings of the most filthy character. In the name of their national religion these vices are perpetrated, and books written to inculcate or incite to the practice of them. The names and pictures of their gods figure on their front. Every book and every section of a book commences

with an invocation, or a prayer: and hypocrisy clothes itself in the most spiritual forms and elevated language.

To displace this mass of fetid corruption, but few books have as yet proceeded from the press. What have been issued are for the most part of a religious character, consisting chiefly of tracts, with a few larger treatises, among which may specially be named the *Pilgrim's Progress* by the late FELIX CAREY. Very considerable progress has been made in the preparation of school-books, and large numbers have been issued to the various schools under native superintendence as well as European. Not only must suitable works be published; the native taste must undergo considerable cultivation. Nothing but the diffusion of pure Christianity can drive these horrible vampires into the dark regions whence they come. A literature moulded by Christian men, and imbued with Christian principles, is, next to the réception of the gospel, the greatest want of Bengal, where mind long stagnant is rapidly awakening, and where already before the rays of truth that have but just glanced on it, huge masses of popular superstition and idolatry, with some of the grosser forms of wickedness, are flitting away.

At the head of all works stands the bible as best adapted to meet the moral condition of the Hindoo. Many thousands of copies of the excellent translation of YATES and WENGER now circulate among the people, a version likely to become to the native tongue of Bengal what Tindal's version has been to the Anglo-Saxon element of the English language—at once a preservative and a standard of pure diction and literary taste. We cannot better close these brief remarks than in the words of the authority to whom we are indebted for the information they convey: "When once the bible shall have become the household treasure of every native family; and when its all-important contents shall universally be known; then will foul Impurity be compelled to hide its head before divine holiness, and the demons of the pit sink into oblivion before the glory of the heavenly Jesus."*

INDIA.

CALCUTTA.

In a letter, dated October 8th, 1850, the Rev. J. THOMAS gives us the grateful information, that the health of the mission families is on the whole good. A few have ailments, but serious illness there is none.

He adds: "Yesterday brother LESLIE baptized a gentleman who will, I trust, prove a blessing to the church. He was formerly a member and an elder of the Free Church. On the last sabbath in September I had the pleasure of baptizing my second son. On the same day, I believe, brother LEWIS baptized one or two persons at Dum Dum, and at Dacca brother ROBINSON baptized the two German missionaries."

Just as we are going to press we have received intelligence of the safe arrival of the Deputation in Calcutta. The following paragraphs are extracts from a private letter from Rev. J. LEECHMAN respecting it. Their insertion will gratify the numerous friends who are interested in the great object of our brethren's journey.

* *Calcutta Review*, No. xxvi., p. 284.

Bay of Bengal, Oct. 29th, 1850.

On the 22nd of this month we left Colombo and our dear friends there for Galle, to await the steamer to take us on to Calcutta. On Friday morning the first thing I saw from my window was the steamer lying outside, waiting for the pilot. Since we left Ceylon we have had splendid weather, and the sea like the Clyde for smoothness. We landed at Madras yesterday, and spent all the time we could with our missionary, Mr. Page, and his good wife. They were delighted to see us, and though our meeting was short, I trust it was profitable: he has his discouragements, but his comforts too, and seems truly devoted to the work of the Lord in this heathen land. We are now sailing rapidly up the Bay of Bengal, and hope, if all is well, to arrive in Calcutta on Friday next. Since leaving Ceylon we have had no storm, no squall, and you will be glad to hear, no sea-sickness. Thanks be to God for all his goodness. We are all very comfortable, but very hot; the perspiration streams down me while I write; when we get to Calcutta it will be much cooler.

Calcutta, Nov. 6th, 1850.

We have had a beautiful run up the Bay of Bengal. On the 31st ult. we got the pilot, and anchored that night a little below

Diamond Harbour. On Friday, the 1st, we were safely landed in Calcutta in health and peace. Oh, that I could better praise the Lord for his great goodness. Brethren Wenger, Lewis, and Pearce were awaiting us, and gave us a most hearty welcome. We met most of the missionary circle at tea the same night, and sang with mingled emotions, "Kindred in Christ, for his dear sake," &c. We felt it sweet and refreshing. On Saturday we had many visitors, Dr. Boaz among the earliest. On Lord's day morning I preached for brother Leslie at Circular Road, and in the afternoon went to the native chapel, where I heard and very much enjoyed a Bengalee sermon; we partook of the Lord's supper and sang Krishnu's hymn, after which I spoke a few words in Bengalee to the brethren and sisters, at which they seemed pleased. You would have rejoiced to hear the native brethren praying for a rich blessing on us, and our coming—on our friends for *letting us come*, and on our churches that they may be abundantly rewarded. In the evening brother Russell preached, and brother Leslie administered the Lord's supper.

We arrived here the *first day* of the cold weather, and the mornings and evenings are beautiful. We are both quite well, and intend taking every care that we may continue so.

DACCA.

In the following letter from Rev. W. ROBINSON, dated October 1, 1850, is announced the interesting intelligence of the baptism of two German missionaries, their desire to unite themselves to the Society, and to carry on the work of God at Dacca in conjunction with our aged brother. The circumstances necessary to the understanding of the case are as follow. A few years ago a Dr. Hëberlin originated a mission in the eastern part of Bengal, having its head quarters at Dacca. At two different times he obtained from Basle eight brethren, who had been educated for missionary service in the seminary there. He purchased at a very low price a piece of land a few miles from Dacca, where he located at first one and then another of his missionaries. The rest occupied stations further to the east and north-east, so as to approach the stations of our American baptist brethren in Assam. At the sacrifice of much of his own property, and assisted by various friends of missions in Bengal, he supported the work until his death, about fifteen months ago. Contributions had previously declined, the mission had also been carried on amid much dissension and with great difficulty. His decease immediately led to the breaking up of the mission. Four of his labourers joined Church of England societies, one removed to Southern India: a sixth, Mr. Daublé, whose views on baptism had undergone a change, was baptized by Mr. Brown in Assam, and became a missionary of the American Baptist Board. The remaining two, Messrs. Bion and Supper, continued to occupy their station at Doyapore, near Dacca, being unwilling to forsake the small congregation they had gathered, and at the same time declining all offers and entreaties to join the Church of England. Owing in some measure to Mr. Daublé's example, doubts

regarding infant baptism arose in their minds, which have resulted as detailed in brother ROBINSON'S letter.

It has long been the desire of the Committee to send aid to Mr. ROBINSON. He is an aged man. Ere long, if not called to his rest, he will necessarily be laid aside from further service by increasing infirmities. Dacca is a field of the greatest importance, and it would have been a cause of great grief, if after more than thirty years' labour the Society, from deficiency of men or means, should have been constrained to lose the fruit of such prolonged toil. The Committee, therefore, thinking this a gracious interposition of the Great Head of the church, have so far acceded to these brethren's request, as to authorize the deputation to accept them as missionaries of the Society, if after inquiry and counsel with the brethren in Calcutta, they may deem it right so to do. Respecting it Mr. WENGER thus writes: "I have repeatedly mentioned Dacca as a place where our mission ought to be strong. These are just the right sort of men for that place, prepared to our hand by God. I feel that if my voice can at all reach the Committee, I ought to lift it up strongly in favour of these men being taken on. They have gone through fire and water, through much mental suffering, and even bodily distress."

I was duly favoured with yours of May 30th, for which please to accept my best thanks. I intended to write to you earlier than this, but I learned from the Herald that you were likely to come to India; on that account I determined on some delay, for I thought that should I write immediately, you might, when my letter arrived, be on your way to India. I felt that I should be very glad to see you, but it seems now that I am not to have that pleasure till we meet, as I hope we shall, in a better world. I think that much of the pleasure which we shall have in that better world, will consist in the society of beloved saints. I sometimes hope that I shall soon be in that world. As Fawcett says,

"I faint with toil, and often say,
Let not thy chariot long delay."

I rejoice that you think so much about Dacca; the following lines will, I hope, convince you that the Lord thinks about it too. I suppose that you will have heard before this reaches you, that the two German missionaries here had changed their sentiments relative to baptism, and had come over quite to our opinion. I have now the happiness to inform you that they have been baptized. Last sabbath day, September 29, I had the great pleasure of immersing them both in our little chapel here. A few respectable persons among the residents of Dacca were present, and were very attentive. After a short sermon from me, in which I endeavoured to show all present that there is no such thing as infant baptism in the New Testament, Mr. Bion ascended the pulpit, and, in a bold fervent manner, read an address in English, in which he gave an account of the change of sentiments which had taken place in himself and Mr. Supper. When he came

down from the pulpit, we proceeded as usual, and while singing the beautiful verse,

"Fearless of the world's despising," &c.

I immersed them both. They were very happy in their own minds; indeed, quite joyful. They wrote me two short notes that same afternoon, full of expressions of holy joy.

They wish to join our mission, and I hope that our Committee will feel authorized to accept them. They are at present supported by the Basle Society, but they expect to be dismissed as soon as it is known that they have been baptized. I could not assure them, indeed I could not give them much reason to hope, that they would be taken up by our Society, on account of the paucity of our funds. I told them, therefore, that the question of their immediate baptism must rest with themselves. "By being immediately baptized," I said, "you risk the loss of all support. Your own society will discard you, and it is doubtful whether our Society can accept you. It would look well in you to leave all consequences with God, and to take up your cross, and at once follow the Saviour, but this is a course to which I cannot persuade you on account of the severe trials that may follow. You must determine for yourselves." They heard with much serious thought, and after thinking and praying the matter over for a few days, they came to my house last Thursday, and said, that they had determined to leave all consequences with God, and to be baptized without delay. They ended by begging me to baptize them the next sabbath. I most gladly complied, and they have accordingly been baptized. This event was not expected by me, for they did not give me a hint that they were thinking on the subject

till they had nearly made up their minds. On the twelfth of this month they told me that they had quite become baptists in their sentiments, and on the twenty-sixth they requested me to baptize them on the twenty-ninth, that is, on the next sabbath. They are, I believe, really men of God; pious, laborious men. One of them, Mr. R. Bion, has been three or four years in the country, and preaches and prays in the Bengali very well. The other, F. Supper, has been here, I think, between one and two years; he cannot yet speak Bengali very fluently, but he is a studious man, and he will, no doubt, soon speak. He is not so good an English scholar as Bion, but he will improve in English. They have both been well educated at the Missionary Institution at Basle. In a word, they are such men as you would, I am persuaded, rejoice to take if you knew them, and had the means. Bion is, I be-

lieve, about thirty; and Supper, I believe, two or three and twenty. Having lately received a remittance from Basle, they have enough, with great care, to support them three or four months. They are of course desirous of hearing from you as soon as possible.

I myself have often thought, that eastern Bengal would be left in the hands of Dr. Héberlin, but the Lord has ordered it otherwise. "The things which have befallen me have turned out for the furtherance of the gospel," thanks to the Lord. It is his work, and in my eyes, at least, it is wonderful. I have received the circular requesting information. Allow me time, and I will answer it. I have had a trying hot season. I did not expect to see October, but here I am still. The exertions of last sabbath, i. e., preaching twice and baptizing, have fatigued me much; but I am still yours in Christ.

A F R I C A.

FERNANDO PO.

Our readers will peruse with pleasure the following characteristic letter from our native brother, HORTON JOHNSON. In Mr. SAKER's absence he has for the most part laboured at Cameroons, and it appears with much ability and success. His letter is given without any change except in the spelling of the words, and is dated October 5th, 1850. It is most gratifying to find, under the unfavourable circumstances that have so recently befallen our African mission, that God's blessing rests upon the labours of the native teachers, and that our brethren now on their way thither will find so much to cheer and animate them.

I take the opportunity to write you this few line to inform you how things go on, and how we are getting on. I should not be happy to see a vessel leaving this port without sending you a few line, and I hope this will give you equally satisfaction. We are all well, both at Cameroons and Bimbia. I left Cameroons on the 23rd September; my families were quite well. I left Samuel Johnson in charge—the young man Mr. Saker sent to assist me. I call to Bimbia, and they are all well. I came over to put Mr. Beeson's iron boat together. He sent to me for to come and do it for him, and I do not like to refuse him, but as soon as I can get it done I shall make my way to Cameroons again, for I cannot leave the people. I see that the Lord is blessing the work, and pray day and night to God that he may send some one to come to us. We are now left alone without some one to tell us what to do. Our chastisement is too heavy, more than we can bear it, but I hope the Lord will have the compassion upon us again to show us his smiling face upon us

again once more, and I hope God will bless you all to keep you the same heart and mind which you had before towards Africa, to pray for us that God may take away his heavy hand from us; and may it please your Committee to look over this matter. Here these two stations, the seed which you sowed by the good people which you sent to us, although the Lord has pleased to take away all of them from us, the seed now commence to spring up, and what can we do? We cannot manure it, only look to the Lord, "let him do what it seem good in his sight."

Here these two stations, both places got a flock, Bimbia two, Cameroons one; no shepherd for them. As for Cameroons, also Clarence the same, I can say with rejoicing of heart, there are ten of them ready to be baptized, and good many want to get married. I only want now some one to come and do it. The school is well attended, and the chapel also. Prince James Bell has removed from King Bell's town, to come live with me, and I have given him a small spot of your ground which Mr. Saker bought at King Bell's town,

to live together with brother Smith, because his wife been complaining to me that she could not live peaceably with her country people, because they have given up all their country forms, and the people hate them because they come to chapel. I ask King Bell what is the reason he allowed his people to trouble James and his wife. He says that James and his wife want turn God people, and they do 'nt [want] no contra person, so they must go and live where God people is, so I oblige to give him a place. I am hoping to see Mr. Saker soon. The seed which he planted is now grown up, and bears the fruit. I want him to enjoy the fruit, or some one.

We have the little boat in use; she now runs back and forwards. We take care not run Society to any expense. Mr. Becroft has given us all the listing to fitting out the boat, and also he is very kind to us, only we cannot feel comfortable long on till we get some one, which beg your Committee will have the pity to try and get for us, and may the God of love will granted you; that may not be offended with my poor broken English, and your all well, and may the Lord Jesus Christ strengthen you to carry on his cause in Africa.

WEST INDIES.

HAITI.

Mr. WEBLEY, in a letter dated Jacmel, September 12, 'gives the following particulars of the mission. The work of God is carried on under great difficulties, arising from the agitated political state of the island. But recently a plot to assassinate the members of the executive, and many inhabitants of Jacmel, was discovered by the Emperor Soulouque, while disorders of every kind continue to exist. Any event touching the little band of Christ's servants, who, called by God's grace, hold up the light of life in the dense darkness of ungodliness and sin, has an especial interest, and will secure our readers' attention to such details as we now lay before them. Mr. JUDD is a missionary supported by our American Baptist brethren.

On thorns roses sometimes grow, and through the dark clouds the sun sometimes shines, but mercy is *always* mixed with judgment. My correspondence with you must often have elicited the truth of these sentiments, as my letters contain intelligence at one time encouraging, at another time discouraging. My letter to you to-day, too, will partake of this twofold character, as I have good as well as bad news for you.

Good news.

I will begin with what I consider to be good news. The past week has been to us all, in no ordinary sense, a happy week. We have just terminated, in connexion with Mr. Judd, the American Baptist missionary at Port au Prince, a series of missionary meetings which we propose henceforth to hold annually in this town. Mr. Judd, with his wife and Miss Howard, a teacher in the school at Port au Prince, together with a converted negro, Mr. Cajoue, a member of Mr. Judd's church, arrived here on the third instant. As they were fatigued with their journey, and as the rain fell heavily during the first week after their arrival, we deferred our proposed meetings till the following week. On Monday evening, the ninth inst.,

we held a missionary prayer meeting to invoke the divine blessing upon the services, and to pray for a revival of religion amongst us. This meeting was well attended, and many fervent prayers were offered up. The Tuesday following we held a similar meeting to the class meetings of the Wesleyans for the purpose of consulting together, and of ascertaining the cause of the present low state of religion amongst us, and of suggesting plans for securing the more rapid extension of the Redeemer's kingdom around us. At this meeting again much earnest and persevering prayer was put up, much sweet Christian experience was brought out, many simple and humble confessions were made of coldness of heart, of short comings, of want of communion with God and of lack of zeal for the divine glory, and all seemed to agree, and had thought, prior to coming to the meeting—the object of which was announced—that there must have been something in their individual conduct, some personal sin, that had caused God to retire from their midst, and to appear to hide his face from them.

Truly God was in this meeting. Of this we had proof in the earnestness of prayer and in the enjoyment that was felt. On one

occasion, in the midst of solemn prayer that God would this year double the number of members in communion, one young person, who had long been thinking about her soul, without apparently being able to decide for God, involuntarily and audibly exclaimed, "Yes, I will join the church."

The first missionary meeting.

On Thursday evening we held what we designate a public baptist missionary meeting—the first ever held at Jacmel. We commenced by singing a missionary hymn. This had the double effect of announcing that the meeting was begun, and of attracting the people to our house of prayer. The people therefore soon began to flock to the chapel, and we soon had a large and interesting congregation both within and without the doors. After singing, brother Judd engaged in prayer. He then read a letter from the church at Port au Prince, addressed to the church at Jacmel. This letter gave an account of the trials and prosperity of the church during the year, and affectionately claimed an interest in the prayers of the church at Jacmel. After this I read two letters, which I had previously translated for the occasion, and had received a few days previous, one from the church at Dover, and the other from the church at Rochdale. These letters created much interest, and were listened to with great attention, as they served to show how much the people here, as well as the mission family, lived in the affections of friends at home. Brother Cajoue then gave a short address. Brother Deschappelles too, the young man I am training for mission work, gave an address. I then followed up with an account of the movements of our Society, its agents, its fields of labour, its success, and its present pecuniary difficulties, showing the congregation that, on account of pecuniary embarrassments, it was impossible for the Society to build us at present a chapel, and that there was, therefore, need of greater and more strenuous efforts amongst ourselves. I concluded my address by urging upon all present the necessity of repentance and faith in their own individual cases, without which the conversion of the world would be to them but a matter of minor import.

Brother Judd's address was the last, and most earnestly did he plead with the congregation to give themselves to God. His theme was the cross, and his aim was evidently the conversion of souls. A collection for our new chapel, which amounted to thirty-four Haitien dollars, or about twelve shillings English money, closed this happy and long-to-be-remembered service. Oh! may the divine blessing attend it, and may he give us many such tokens of his presence and favour as he then indulged us with.

Bad news. The first death.

But I said I had had news for you. Well, we have just sustained a very heavy loss in the death of one of the members of our little church. This is the first death that has occurred amongst us since the church has been formed, and has given rise to no little excitement in the town, no little sorrow in the church. The event has however, I trust, been overruled for good, as perhaps the sequel will show. Mrs. R. was about sixty years of age when she died, and was the first person I baptized in Haiti, on the 5th of April, 1847. She was therefore the oldest member of our native band. She was also the mother of the youth whose baptism was mentioned in last July Herald. At one time she was a very wealthy woman, but had recently been much reduced in circumstances. Indeed, her trials and losses appear to have contributed much towards her decision for God. In spite, however, of her subsequent comparative poverty, and of her change of religion, as it is here called, she was universally respected and beloved in the town.

Closing scenes.

Of her present safety I have no doubt. She lived, and suffered, and died as a Christian. Her end therefore was peace. During a long illness, which lasted nearly six months, I had frequent opportunities of visiting her, and of conversing with her. Towards the last I called to see her every day, and not unfrequently twice a-day. In the midst of extreme suffering she seemed resigned to the divine will, whether for life or for death, and her only trouble seemed to be respecting an exiled son not yet brought to God. On one occasion I asked her if she felt safe in the prospect of death; if she could resign all into the hands of Him whom she had loved and served during her life, and if she felt Him increasingly precious as she approached her end. Her answers to these queries were, "Oh! yes, I can leave all, and resign myself wholly to Him. But oh! what a sinner I have been. How have I sinned from my youth up! Lord, forgive me; cleanse my soul in thy precious blood; leave me not to myself, but lift upon me the light of thy countenance, and give me peace." On another occasion, her faith seeming to waver, she exclaimed, "Oh! why should I doubt, since Christ is so good to me, and now so precious?" A few days before her death she called in some of her friends, asked them if they had aught against her, and begged them to forgive her as she then forgave them. Feeling herself within the grasp of her last enemy, she called her children around her, embraced them, and commended them to God. Never shall I forget this touching scene. Life was fast ebbing, and death was

evidently near. Yet there lay a Christian dying! a very rare sight in Haiti. Before her death she gave directions for her burial. She wished to be buried by the side of her mother, and desired that her funeral should take place the day of her death, so that there may be no "watching" over her corpse, as is customary here at catholic burials.

The burial.

On the 11th of September, at six o'clock in the morning, she bade us farewell till we rejoin her in the company of the spirits of the just. How bright must have been the light of the day which that morning shone upon her! May the dawn of that day ultimately rise upon us. This was the day fixed for our public missionary meeting. Our sister was to have been buried at four o'clock, and the meeting to have been held at six. The rain, however, fell in torrents the whole of the afternoon, and prevented both the funeral and the service. The following morning, at seven o'clock, a messenger came for me to say that all was ready, and I proceeded at once to the house of the dead. Here a great number of persons were assembled, some perhaps to witness the ceremony of a protestant funeral, and some to pay their last tribute of respect to the memory of the departed. Perfect silence and great solemnity prevailed amongst them. They seemed to be spell-bound. Instead of laughing, and joking, and talking of matters of business, as is usually the case here on such occasions, they seemed awed by what was going on. The simplicity and neatness of the preparations for the funeral presented, too, a striking contrast to the gaudy show of catholic burials. There were no candles to light the soul of the departed to its long home; no cross standing at the feet of the dead to give it sure and safe passport to the world of spirits; no priests or boys in long white robes, chanting their unmeaning, unintelligible Latin jargon over the lifeless remains, which lay there stretched out in a plain mahogany coffin, dressed in a pure white muslin dress—how beautifully emblematical of the then spotless purity of the departed soul!—with a black silk veil thrown lightly over the face. Upon arriving at the house I read the ninetieth psalm, and knelt down by the side of the dead for prayer, not indeed for the dead, but for the living. The procession was then formed, and moved slowly on to the school-room, which we still use as a chapel, and which we had put in mourning for the occasion, for the double purpose of showing our respect for the memory of our sister, and of not wounding more than was necessary, the feelings of catholics present. Here the service was opened by reading a few portions of scripture, such as, "I am the resurrection and the

life," &c., "Man that is born of a woman," &c., together with a part of the fifteenth chapter of the first epistle to the Corinthians. These passages formed a prelude to an address founded upon the words, "We all do fade as a leaf, and our iniquities carry us away like the wind." Here I endeavoured as solemnly and forcibly as I could, to show the necessity of personal preparation for death by repentance, and faith, and Christian life. I then concluded by singing and prayer. The hymn we sung, which was universally admired, and for copies of which so many persons have asked, I copy and enclose to you. After singing and prayer, the procession again formed, and set out for the cemetery, at a short distance from the town, where prayer was offered by brother Judd, after the corpse was lowered into the grave.

Impressions.

Slowly and decorously the procession then broke up, and one and all proceeded to their respective homes, doubtless pondering over the oddness, yet simplicity and beauty, of a protestant funeral. The service will certainly not soon be forgotten. It has served as a topic of conversation amongst all classes of the town's people, and, as many catholics were present, as many favourable impressions were made, and as nothing was said or done to wound the feelings of our catholic friends, I am persuaded that the service will do more good towards establishing the mission here than all the missionary services mentioned above. Already several persons have expressed the wish to be buried in the same way; others have said that *must* be the true religion; and others again, if it were not for the baptism—of which by the way they need not be so afraid—I would certainly join those "methodists." Poor, deluded Haitians, they seem to be ignorant of the fact that repentance and faith are with us essential prerequisites to admission to our communion, and that when the love of Christ dwells in their hearts, they will cheerfully take up their crosses and obey his commands. May the veil soon be removed from their eyes, and the charms of the Crucified lead them not only to admire, but also to embrace the religion He suffered and died to found.

In conclusion, I have only to say that we are all tolerably well, and that I shall be glad if you will kindly forward me your form of trust deed, that I may have the trust deed of the land purchased for the chapel made out, and passed over to the Society. Many thanks for your last kind letter, under date July 16th; your instructions therein contained shall be duly attended to.

HYMN SUNG AT MRS. R.'S FUNERAL.

"Ne suis-je né que pour mourir
Et descendre au la tombe!
Où mon esprit doit-il s'enfuir,
Tremblant, quand je succombe!

“Séjour couvert d’obscurité
Pour la pensée humaine !
Impénétrable éternité !
Vers toi la mort m’entraîne.

“O Jésus ! ta compassion
Veut qu’ aucun ne périsse ;
Tu voulus par ta passion
M’arracher au supplice.

“Montre-moi comment éviter
Ta terrible colère ;
Et quand tu voudras me juger,
Sois mon Sauveur, mon Père.

“Toi qui m’as aimé le premier,
Fais qu’ à mon tour je t’aime ;
Et que, dans ton ciel, te louer
Sois mon bonheur suprême.”

TRINIDAD.

Under date of September 24, our missionary brother, Mr. COWEN, writes in a more cheerful and encouraging tone from this comparatively infertile field than he has been wont to do. We commend his wishes to the kind and generous assistance of our friends. Particularly important is it that we should be enabled to support Mr. INNIS, from whom an interesting letter appeared in our July Herald. At present we need £20 additional to the amount already promised.

Sherring Ville.

I am happy to inform you that our schools are becoming increasingly interesting, that at Sherring Ville, under the care of a brother, Mr. Day, especially. I laboured there last sabbath, and where a year or so back we could hardly get a dozen children, I met nearly sixty, all warmly attached to the school and their teachers. We had also a fair congregation, the manager and two overseers from a neighbouring estate among the number. Now, if we had not a chapel here in which to receive the people, and keep our school, we should occupy a most contemptible and useless position. This station itself would not now be unworthy of the entire services of an European missionary, with the estates that surround it. A gathering of 100 adults, sixty sabbath school and thirty day scholars, a small cedar chapel, and four acres of land, are the result of a few years' hard and patient toil at Sherring Ville. Here we have fairly taken root through the direct favour of God upon our efforts, and when I remember our gloomy prospects at the commencement and for many a day afterwards, I heartily thank God and take courage. It is the cheering prospect the sabbath school affords that fills my heart with hope. But were we to abandon it for a month, or were the people to gain the faintest unfavourable impression regarding the stability and permanence of our operations, it would be a sad blow to us at this critical time, just as we are recovering from a feeling bordering on something like despair, at all events of great anxiety of heart.

Mount Elven.

The school under the care of brother Inniss is not so flourishing, nor is there such a healthy state of feeling abroad at

Mount Elven as at Sherring Ville, and for this reason, that our chapel at Mount Elven was only raised last year, whereas that at the latter place was put up four years back ; besides which, at Mount Elven we have the direct opposition of our rector to contend against, which we do not so much feel or fear at Sherring Ville. Notwithstanding, we have a hold here also, which is being daily strengthened as the people understand our real motives. Here we have a gathering of sixty at worship, but our schools during the week, and on the sabbath, are not so well attended. However, we have only just commenced our operations in this department, and when the utter disregard of these American refugees to the education of their offspring is taken into account, an attendance of twenty out of about forty children in the village, is not so very discouraging. Besides this, brother Inniss has a class for grown up youths, in which he takes a deep interest. Well, at Mount Elven, after a patient effort for some time, we have a small cedar chapel standing on an acre of land, a congregation of say sixty, sabbath and day school twenty ; a few church members, say ten, and other fields of usefulness lying round this central spot. Here also I take it we have taken root, or obtained both a legal and moral standing, which only requires to be cultivated. If you knew the difficulty of taking hold at all here, you would not think we value too highly these small tokens of the divine favour.

Further Efforts. Chapel wanted.

From Mount Elven a road has recently been opened to the eastern coast, where there are several estates, and some hundreds of disbanded African soldiers leading a semi-barbarous life, and in the course of time who can tell but we may be able to pay them

an occasional visit in the name of the Lord? I have yesterday arranged for an acre and a half of land in another direction, where we have a few members but no chapel, and where our progress will be small indeed till we get a chapel. I have myself struggled through with the two already named without soliciting or receiving much help, but cannot attempt it this time except I borrow money. We lavish no money on our little places; all we wish to secure is room, and naked benches. Whoever will kindly favour us with £100 towards our third chapel in this quarter shall have the place as a standing monument to his name and noble nature. And who that has it will refuse to part with such a trifle upon such interest as we now have at Sherring Ville? One hundred hearers of the gospel, sixty sabbath school children, half of whom read the word of life, while the branches of the gospel tree are extending from this central point far and wide, inviting many more to take shelter and refuge under their peaceful shade. Is not this small possession which we hold in trust for the Lord Jesus worth a much greater risk than the petty sum of £100? Who will venture then for our third little chapel, and have a stake in the affair? The locality in which it is required is much more important and thickly populated than is either of the other places. There are also nearly a dozen members on the spot, who are ready to afford all the help in the way of labour they can. Besides, it will be £50 less expense to build a place now than if we defer it for some two or three years to come.

Mount Hopeful.

Mount Hopeful is where I reside, and of which you have not as yet heard much. It is altogether a new station. The meetings are held in my house every sabbath afternoon as I return from one or other of our stations already named. We have no chapel, and consequently are kept back, for the people will not respect nor regularly attend upon worship in a private house. Our number is generally from twenty to forty. We have erected a rude school-house, in which there are from twenty to thirty children under instruction. Mr. Woodhouse, a

creole of the island, is the teacher, but owing to intemperate and other evil habits, I am about to dismiss him. At this station we have also a small sabbath class, which is encouraging. I have recently commenced a series of prayer meetings every week, and at different points around me, which have taken well. The people seem to enjoy these opportunities much, and in order to interest and improve the people as much as possible, I read each time some telling extract from our Herald, to which they listen with great pleasure.

Romish opposition.

These meetings, four each week, are not only well attended, but have made a considerable stir in the neighbourhood, and created some opposition from the Romish priest, who makes it part of his clerical duty to ride among the people over whom he has any control, either on the ground of christening or marrying them, and to declaim against our attempts to awaken their drowsy spirits. But in general the people don't think the better of either him or his "only true religion" for his interference, a thing he has never been known to do, in the case of a dance, a cock-fight, or sabbath desecration. May these awakening meetings be greatly blessed! Oh, may the set time to favour us come, and spiritual light and life take the place of the darkness and death that now so alarmingly prevail. I might also mention Woodlands as a station connected with Mount Hopeful, and where we have a gathering of about forty persons in one of the estate houses, but for want of more help we cannot pay this important locality the attention it deserves. Around it are several estates. There is no means of instruction in the quarter, so that the children are growing up in the most beastly state of ignorance. Oh, for more means; £30 per annum would give them a little school, and our mission a hold and footing among the people. Shall we lose this chance? Then there is Couva, distant from here thirty miles, a fine, promising field, with a few friends already there, but we can only look and long, and lay before you their necessities.

HOME PROCEEDINGS.

We find by a communication from Mr. JOHNSON, that Mr. WHEELER embarked at Liverpool in the Auckland on the sixth of last month. He was in good health and spirits, and, to use his own language, had experienced the refreshing influence of a valedictory service held there the Monday previous, as well as that flowing from the kindness and Christian attentions of our friends in that town.

Only a few meetings, as far as we know, have been held during the past

month. Mr. UNDERHILL has visited Lydney, Coleford, Blakeney, and Woodside! Mr. TRESTRAIL was present with Mr. CAREY at the anniversary of the Juvenile Auxiliary at Blandford Street, at which the attendance was large, and the interest manifested by the young very decisive and encouraging. Mr. CAREY has also represented the Society at the Annual Meeting of the Shouldham Street Auxiliary. Shacklewell has also had its meeting about the middle of the month. We are afraid our friends there were disappointed by the absence of some who had engaged to take part in the service. One of the Secretaries was out of town, and the other was detained at home by illness, as well as another brother whose assistance had been expected.

We have great pleasure in calling attention to the following interesting letter, which has been sent to us by a friend. We make no apology, for none can be needed, for the insertion of such a communication. We sincerely hope the suggestion founded upon what the writer describes will be followed up by the students in our various colleges.

To the Editor of the Missionary Herald.

DEAR SIR,—Will you kindly allow me a short space to describe a missionary meeting which I recently attended, and to make a suggestion in consequence of it? From the truly catholic spirit which characterizes your Magazine, I am sure no apology will be deemed necessary for speaking of the efforts made by another body of Christians towards the evangelization of the heathen world.

The missionary meeting to which I allude, was held December 13th, 1850, at the Lecture Hall, Richmond, Surrey, and was conducted *entirely* by the students of the Wesleyan Theological Institution of that place. This meeting was the second which has been held by the students of that college in the same room. The first took place on Dec. 18th, 1849. Both meetings were similarly conducted; the senior student in the chair, called upon his brethren to move and second resolutions, all hearing upon the missionary enterprise. The first meeting took the audience quite by surprise. About fourteen young men were on the platform, eight or ten of whom spoke; and the fervid zeal and earnest piety which they all displayed, as they addressed the meeting, produced an effect never to be forgotten. In order to prevent any unpleasant feeling among themselves, in both instances the speakers had been chosen by ballot, and the motive which induced them to hold these meetings was the desire to stir up a spirit of missionary zeal among the young men of their locality.

The second meeting, though conducted by an entirely different set of students (as most of those who spoke at the first were intended for missionaries, and have since left the Institution to proceed to their several fields of labour), was equally interesting and effective. In consequence of the fame of the first meeting, the audience was much larger, the Hall being densely crowded with people of all denominations, and the collection also amounted to a much higher sum.

The first collection, I believe, was between £6 and £7; the second £22 17s., a large sum for a Richmond audience at a missionary meeting. It should also be stated that these meetings were both additional to the anniversary missionary meetings of the Wesleyans, which had been held a few days previously, the collections therefore must be regarded as extra contributions to their missions. It was truly delightful on both occasions to see so many young men (some of them *very youthful* in appearance) rise and address the younger portion of the audience, entreating them to "come out from the world," and professing themselves ready to go to the uttermost parts of the earth in the service of the mission.

The suggestion which I wish to make, sir, is, that the example so unostentatiously given by these Wesleyan students, should be followed by the students of the various colleges of our own denomination. No doubt at Bristol, at Bradford, at Stepney, and at Pontypool, there are young men equally devoted, of equal talents, and quite as learned and intellectual as the students at Richmond, and who could conduct a missionary meeting with equal effect, and I trust with as abundant success. The countenance and support of liberal-minded Christians in all those places would, I feel sure, be amply accorded to them, and if they obtained on an average but £10 at each meeting, even that would be an offering worth making towards the liquidation of the debt of our missionary society. Besides which, I am convinced it would be gratifying to their auditors, to hear and judge for themselves of the piety and zeal possessed by our future missionaries, for in the instances of the meetings referred to, I was struck with some of the remarks made by the people as we left the Hall, such as, "*These* are the men for missionaries," "If we send such young men as *these* to the heathen, God *will* bless the work," &c.

Trusting the hint now given will be as kindly taken as it is meant, and praying that if the students of our colleges shall think it well to hold similar meetings in their respective localities, an unction from the Holy

One will rest upon them, and bless their efforts, I am,

Dear Sir,

Yours respectfully,
A CONSTANT READER.

Our friends will peruse with melancholy interest the following extract from a letter from Rev. JOHN LEECHMAN to S. M. PETO, Esq., dated Colombo, October 14, 1850.

Our hearts are cheered to find the high estimation in which our beloved missionaries are held by the community in the island. Chater is not forgotten, though so long in his grave. Daniel is a name venerated by all, native and European, and is never uttered without a eulogium on his apostolic consecration to his great work. Davies is deeply lamented. He and his dear wife seem to have been much beloved. Our brother Allen, on whom alone all the care of the great work here devolves, is a worthy brother, esteemed for his own and his work's sake. I often am sad when I look at him; care-worn and exhausted, if help be not speedily sent him, he too will fail. We are all in deep anxiety about brother Dawson and his interesting family; we much fear the "City of London," in which they sailed, has been

lost. When at Kandy this week, visiting his station, we found him as much beloved as the other brethren. A lady told me an affecting incident respecting their little boy Charlie, about six years of age. Before they left, Mr. Dawson was very ill. Leeches had been applied to his temples, and poor little Charlie was much grieved to see papa's face bleeding and disfigured. When he retired to bed, his mamma heard him sobbing, and went to learn the cause. "Oh, ma," said he, "I have been thinking how sad it will be for us if dear papa die. *Could we not pray to God that we might all die together?*" If, as we much fear, the sea has swallowed them up, how mysteriously has God granted the desire of the dear child! We are looking with great anxiety for the next mail, in hope that yet all may be as we wish.

There is now scarcely a doubt that the prayer of this dear little boy has been answered. The owners have abandoned all idea of the safety of the vessel, and the underwriters have paid the insurances. The Committee, feeling that now hope is extinguished, have passed the following resolution.

Resolved,—That as there is now every reason to conclude that the ship, "City of London," which sailed from Colombo for England in February last, with the Rev. C. C. DAWSON and family on board, has been lost at sea, the Committee desire solemnly to express, concerning this calamitous and deeply afflictive event, feelings of reverent submission as well as of pungent sorrow. Deeply regretting the loss which the mission in Ceylon has sustained, they record their high sense of the Christian character, conscientiousness, fidelity, and zeal of their departed brother. During his residence in that island for nearly ten years, he laboured steadfastly as a missionary among the natives, many of whom he was the instrument of converting to God, secured the confidence and love of his fellow labourers in the field, and endeared himself to the people of his charge. Incessant toil in a tropical climate had so shattered his health, that a voyage to England was deemed absolutely necessary to the preservation of his life, but reluctant to abandon his post he delayed it so long that his death was apprehended during the progress of the arrangements for effecting his removal. The Committee offer to his friends and relations, and to the church in Ceylon now bereaved of its pastor, their affectionate sympathy and condolence.

The Committee have had to mourn another bereavement in the unexpected removal of the Rev. R. ROFF of Cambridge, who died after a short illness on Friday, November 29th. They have recorded their views of this event, and their feelings of affectionate regard for their deceased friend, in the resolution which is below, and which has been communicated to the bereaved widow and church.

Resolved,—That this Committee record with sentiments of devout submission the unexpected removal of their beloved brother and fellow member, the Rev. R. ROFF, of Cambridge, from the scene of toil and conflict to his eternal rest. They magnify the grace

of God in him, as especially exhibited in his blameless life and conversation, in his Christian spirit and temper, in his faithful and zealous labours as a minister of the gospel, and in his judicious attention to the business of this Committee; and they respectfully offer their affectionate sympathy and condolence to his widow and family, and to the church of which he was the honoured pastor; with their humble and fervent prayers that God will be graciously pleased to sanctify this solemn dispensation of his providence to their spiritual advantage, and to his own glory.

We may just add, that up to the time of going to press, somewhat earlier at this period than usual, the receipts of the Society for the month were more than £700. If they are as good in proportion for the remainder of December, the result will be gratifying.

FOREIGN LETTERS RECEIVED.

AFRICA	AT SEA	Saker, A.	October 31.
	CLARENCE	Johnson, T. H.	October 5.
ASIA	BENARES	Small, G.	October 2.
	CALCUTTA	Thomas, J.	October 8.
	DACCA	Robinson, W.	October 1.
HAITI.....	JACMEL	Webley, W. H.	October 28.
JAMAICA	BETHTEPHIL.....	Pickton, T. B.	October 9.
	BROWN'S TOWN.....	Clark, J.	November 7.
	CALABAR	Tinson, J.	October 24.
	DRY HARBOUR	Smith, T.	September 16.
	FALMOUTH	Henderson, J. E.	November 10.
	REFUGE	Clayden, W.	October 26.
	WALDENIA	Henderson, J. E. & ors.	October 24.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

- Juvenile Working Society, Northampton, by Mrs. Brown, for a box of clothing, for *Mrs. Capern, Bahamas*;
 Mrs. White, Colchester, for a parcel of magazines;
 Friends, St. Mary's, Norwich, for a box of clothing, &c., for *Miss Harris, Haiti*;
 Juvenile Missionary Association, Battersea, by Miss Brooks, for a parcel of clothing, &c., for *Haiti*;
 The Religious Tract Society, by Mrs. Joseph Gurney, for a parcel of tracts, for *Haiti*;
 Friends at Chelsea, by Miss Groser, for a box of clothing, for *Mrs. Saker, Africa*;
 The Baptist Church, Dunbar, and friends, for a box of clothing, for *Mr. Joseph Fuller, Africa*;
 The Religious Tract Society, for a grant of paper and books, for *Mr. Saker, Africa*.

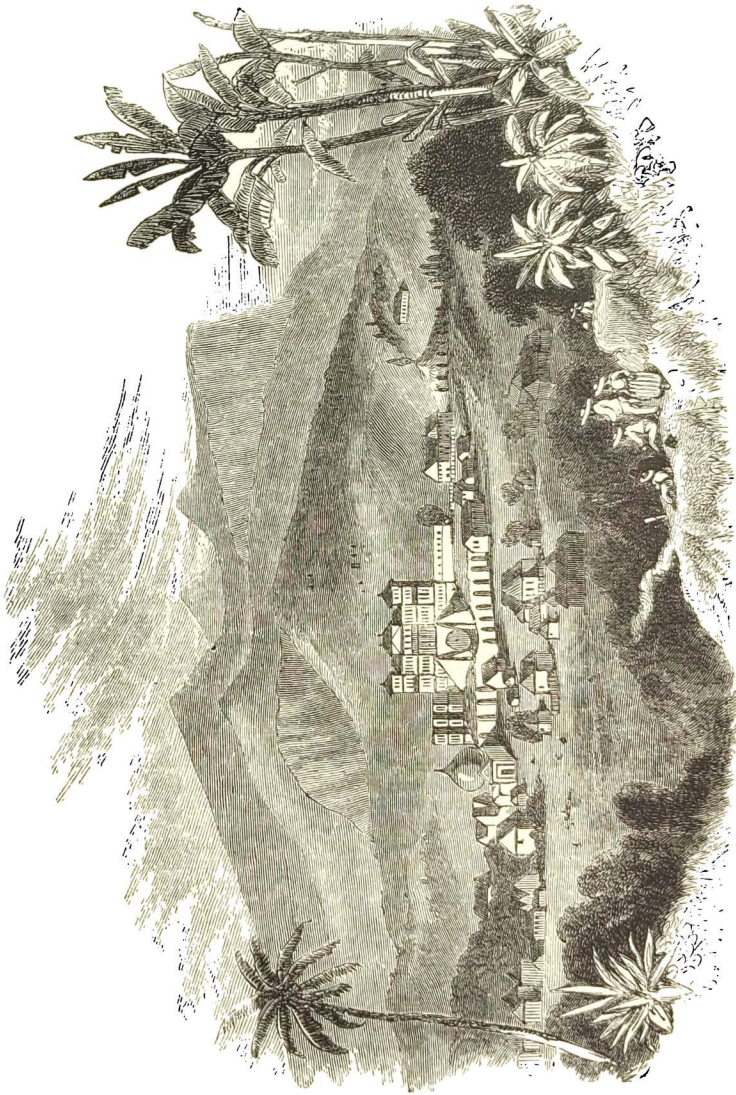
CONTRIBUTIONS,

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

	£ s. d.		£ s. d.		£ s. d.
<i>Annual Subscriptions.</i>		Bible Translation Soc-		LONDON AND MIDDLESEX	
Halford, J. F., Esq.	3 0 0	ety, for <i>Translations</i> ...	200 0 0	<i>AUXILIARIES.</i>	
Paine, John, Esq., Clap-		Friend.....	1 0 0	Bloomsbury Chapel—	
ham	1 1 0	Stark, Mr.	1 0 0	Juvenile Association,	
Phillips, Mr. J. R.	0 10 6			for <i>Haiti School</i>	2 10 0
				Poplar, Cotton Street—	
<i>Donations.</i>		<i>Legacy.</i>		Juvenile Association	6 0 0
An aged friend, an affec-		Stevens, Mr., late of		Vernon Chapel.....	3 16 0
tionate remembrance	5 0 0	Ramsgate	45 0 0		

CAMBRIDGESHIRE.		£ s. d.	MANCHESTER, on account, by Thomas Bickham, Esq. 400 0 0		£ s. d.	CARDIGANSHIRE—		£ s. d.
Duxford—			Preston—			Cwmsymlog	0 10 6	
Gosling, Mr.	3 0 0		Collections.....	15 12 6	Perwig	0 18 2		
NORTH-EAST CAMBRIDGESHIRE AUXILIARY—			Contribution	1 1 0	Jezreel.....	0 8 3		
Barton Mills—			NOTTINGHAMSHIRE.		Llanrhystyd	0 4 4		
Collection	10 0 0		Nottingham—		Moriah	1 0 9		
Contributions	8 4 0		Collections—		Pearhyncoch.....	1 13 6		
Burwell—			George Street	18 1 0	Peny park	1 12 6		
Collection	2 4 8		Derby Road	25 4 6	Talybont.....	2 2 8		
Isleham—			Park Street	5 0 0	CARMARTHENSHIRE—			
Collection, &c.	7 5 0		New Basford	0 0 0	Cardarthen—			
Soham—			Public Meeting.....	11 0 7	Collection, Tabernacle	1 18 1		
Collection (less ex- penses)	1 15 4		Contributions	38 12 0	Contributions	4 8 0		
Contributions	1 10 0		SHROPSHIRE.		GLAMORGANSHIRE—			
CHESHIRE.			Dawly Bank—		Dinas—			
Chester—			Collection	1 2 9	Collection	1 4 8		
Harling, Mr. W.	1 1 0		Snailbeach	3 0 0	Contributions	2 11 1		
DERBYSHIRE.			Wellington—		Dowlais, Caersalem—			
Riddings—			Collection	3 14 0	Collection	4 0 6		
Collection	2 3 6		Contributions	2 0 0	Contributions	1 5 0		
ESSEX.			Wem—		Ellen	1 6 6		
Langham	10 8 6		Collection, &c.	1 14 9	Hebron	2 3 2		
GLOUCESTERSHIRE.			Whitchurch—		Maesteg	1 0 0		
Kingswood—			Collections, Whit- church and Ightfield	5 18 9	Merthyr Tydvil—			
Griffiths, Mr.	10 10 0		Contributions	9 16 1	Collection, High St....	3 3 0		
HAMPSHIRE.			Do., Sunday School	0 5 2	Contributions	6 17 0		
Lymington—			STAFFORDSHIRE.		Rhymney, Soar—			
Collection	4 5 8		Tamworth	8 0 0	Collection	1 9 10		
Contributions	5 13 2		Wolverhampton	0 10 0	Contribution	0 5 0		
Do., for Africa	2 13 10		SURREY.		MONMOUTHSHIRE—			
Do., Sunday School	5 19 2		Norwood, Upper—		Blaenau Gwent—			
Wallop—			Sunday School	0 15 6	Collection	1 13 0		
Collection	3 9 0		SUSSEX.		Contributions	3 1 6		
Contributions	0 14 0		Battle—		Sirbowy—			
Proceeds of Lecture...	0 12 0		Collection, &c.	9 0 0	Collection	1 13 6		
HENTFORDSHIRE.			WORCESTERSHIRE.		Contributions	13 17 6		
Leominster—			Blockley—		Tredegar, Welsh Church—			
Collections.....	10 12 10		Collections.....	10 13 3	Collection	3 2 6		
Contributions	10 13 5		Contributions	6 10 10	Contributions	5 0 1		
KENT.			Do., Sunday School	5 3 4	PEMBROKESHIRE—			
Broadstairs—			Do., do., Draycott...	0 10 0	Blaenconin—			
Contributions, for			NORTH WALES.		Collection	1 0 0		
Dove.....	0 15 0		MERRIONETHSHIRE—		Contributions	2 5 0		
Footscray—			Dolmelynlyn.....	0 12 9	Do., Sunday School	1 0 10		
Rogers, Mr. Matthew, for Africa	1 0 0		MONTGOMERYSHIRE—		Blaenffos—			
LANCASHIRE.			Caersws	1 10 2	Collection	7 6 0		
Accrington—			Machynlleth	0 5 0	Narberth—			
Collection	7 19 2		Rhydfeleu	1 2 10	Collections.....	6 8 2		
Do., Juvenile.....	7 0 8		Sarn.....	1 2 0	Contributions	0 19 1		
Cloughfold—			SOUTH WALES.		Tenby—			
Collections.....	15 13 8		BRECKNOCKSHIRE—		Collection	3 11 2		
Goodshaw—			Brynnawr, Slon	2 0 0	Contributions	3 8 4		
Collection	3 1 2		Builth—		RADNORSHIRE—			
Liverpool—			Collection	0 11 6	Moriah	0 10 0		
Birrell, Rev. C. M., for Brown's Town...	5 0 0		Contribution	0 10 0	Newbridge	3 7 6		
Ladies' Association, by Mrs. Cropper, for Brown's Town Schools.....	11 0 0		Llanely, Bethlehem ...	4 7 0	SCOTLAND.			
					Thurso—			
					Dunnet, Mr. William	0 5 0		
					IRELAND.			
					Ballina—			
					Collections.....	5 0 0		
					Contributions	0 9 0		
					FOREIGN.			
					JAMAICA—			
					Yallahs—			
					Graham, Mr. R.....	1 0 0		

THE MISSIONARY HERALD.



PALACE OF SANS SOUCI, HAITI.

The Missionary Herald (Feb. 1851).

INDIA.

The intelligence from this portion of the mission field is of a very encouraging description. Information of baptisms has been received from several of the Society's stations. In Calcutta, at Lal Bazar, two young female disciples were added to the church on the last sabbath in November. At Howrah, one believer; at Agra, two; at Chitaurah, one Hindoo; at Benares, five; and at Chittagong, two converts have during the same month made confession of faith in Christ. We heartily join in the prayer that "all who have thus publicly declared their faith in the Lord Jesus Christ may prove plants of his right hand planting, and throughout life walk worthy of that holy name by which they are called."

THE DEPUTATION.

In the last Herald we announced the arrival of our brethren RUSSELL and LEECHMAN in Calcutta. Their progress in visiting the stations of the Society, with some incidents of the journey to Benares, will be found detailed in the following brief communication from Mr. LEECHMAN. It is dated Cawnpore, November 30, 1850.

The journey.

We left Calcutta for the Upper Provinces on the 14th inst., and were five days and six nights in a coach [the mail], travelling to Benares! We went night and day, only stopping to breakfast in the morning and to dine and sup at one meal in the evening; never were in a bed, or had our clothes off, all the long journey. We adopted this mode of travelling to save time, that we may if possible get through our work before the hot season sets in. It was somewhat trying—hot, hot by day, and cold, cold by night; but as our day our strength was, and we really stood it well, and are better rather than worse for our long journey.

But, such a journey as it was I never had in all my wanderings at home or abroad. We had a very good coach, strong and heavy, but very comfortable. To Pultah Ghat, a little above Barrakpore, we had a pair of horses to urge us along; but after we crossed the Ganges, we were dragged and pushed by men for upwards of 400 miles, till we crossed the Ganges again at Benares!! What would the Society for Suppressing Cruelty to *Animals* say to this? Sometimes we had twelve Coolies, and sometimes sixteen, according to the nature of the road; and, going day and night, we travelled on an average, including stoppages, at the almost unprecedented speed of *three miles an hour!* After leaving the plains of Bengal, we got into a magnificent mountainous country: hills rising on hills, covered to their very summits with virgin forest jungle and noble wood, where man's foot had never trod, and

stretching out in ranges that were truly sublime. Up these hills we climbed like snails, then bounded down into the valleys with a momentum that was sometimes rather frightful and rather dangerous too. We had to cross several rivers, our wheels sinking in the sand as well as in the water, and twenty or thirty Coolies pushing and pulling with all their might could scarcely get us to move. At one deep river there were about fifty persons dragging us through, and we sitting on the top to keep ourselves dry, as the water was running into the coach, it was so deep. Yet all was well, and all ended well. Our path often lay through forests and jungle, in which there were many bears, and tigers, and other beasts of prey. One place was called "Shergotty," i. e., "the pass of the tiger." A gentleman there told us he had lately seen on his own premises, two tigers in one night! They are often seen on the road we passed, yet, though we travelled *by night*, we saw or heard of nothing to give us alarm. One Coolie ran before with a blazing torch, and the men kept shouting and crying out as they ran along, and the utmost we had to alarm us was a small snake crossing the road, that got among the bearers' feet, but did harm to no one. We had a bright, glorious moon shining in the sky, and our heavenly Father's hand was over us for good, by night and by day, all the journey through.

Benares.

On the morning of the 20th, we were safe with our dear friends in Benares, just three months, to a day, after we sailed from

Southampton, after having spent a month in Ceylon, and a fortnight in Calcutta by the way! Now that is good travelling, as I take it, and calls us to return grateful acknowledgments to the God of all our mercies.

After a bath and a good night's rest, my dear brother Russell and I were quite ourselves again.

Cawnpore.

We left Benares at eight, P.M., on the

27th inst., and reached Allahabad at eleven next morning: left at three, P.M., and got safe to Cawnpore about noon yesterday. We were at a church meeting in the evening—two soldiers were received into the church, who are to be baptized on Lord's day. We hope to spend a very pleasant sabbath here. I baptize the candidates, and brother Russell administers the Lord's supper.

HOWRAH.

Our brother MORGAN, in a letter dated September 26, 1850, after referring to the native character of the Hindoos as steeped in sensuality, and giving some references to an obscene idol he lately saw in the market place of Howrah, closes his letter with the following refreshing incident:—

The dying Hindoo.

A few days past, when visiting one of the schools, the teacher informed me that a Hindoo dying wished to see me. I went, and at once recognized the man as one of our hearers, on the road side, near his house, there were several Hindoos present. I prayed with the man, and when I directed his mind to the Ransom, there was a sweet smile on his face; there was here a germ. He was an intelligent man; could read and write. This, dear brethren, is a something to me. Oh, how bright Bengal looked to me that day! When the man died, the brahmins called to perform the funeral ceremonies, to give repose to the soul. The family offered a small sum, not the usual sum, in order to get rid of them. The brahmins went away cursing them, and pro-

missing not to come back again. This is what the family wanted. Let the people once begin, and brahmins will be at a discount.

Things are with us as usual. The year has been most trying to health; however I have been unusually well. No interruption, and I have been enabled to do a great deal of work.

The railway terminus will be here, and the rail will begin here in November. Howrah then will be an important place. I look forward with intense pleasure, after toiling here, and braving every kind and degree of difficulty. The population, English and native, are regularly stereotyped; there must be a change. Then we shall have noble opportunities to give the word, and send it over India, and we shall come in contact with all classes.

BARISAL.

A communication, dated Nov. 1, 1850, from our missionary brother, Mr. SALE, gives us some interesting particulars of the field of labour in which he is employed. The difficulties and perils of the heralds of the cross in such circumstances must be many; but they are amply repaid by the success which follows their endeavours through the rich mercy of God.

As we are now making efforts to prepare as complete and definite a report of the Backergunge mission as the scattered, or rather widely separated localities of our churches and the still somewhat unsettled state of the people will admit of, I need only say that we hope to forward such report by the next mail, and that our dear brother Page, who is still very unwell, and who hopes to gain some relief by visiting Moughir this cold season, will before he leaves, if

his health permit, write a line to you, which will be forwarded with the report.

Encouragements.

In the meantime, it is with devout thankfulness to the God of mercy that I acknowledge and rejoice in the many encouraging facts I have witnessed since my arrival here. In all our stations we have a goodly number of people who are continually receiving instruction in the truths of Christianity, and

many, very many, of those who are not members of our churches, are nevertheless greatly influenced in their conduct by what they learn. I should say quite as much as the majority of English congregations, as distinguished from churches.

Instructions imparted and schools.

We are anxiously endeavouring to teach as many of them as possible to read. Very many of them have already learned, and I think you will be specially interested in hearing that a good number of women as well as men, and of girls as well as boys, can and do read the scriptures for themselves. Still very much remains to be done in our out-stations before we shall be able to say that even the majority do so. We want more teachers. These I trust will in time be provided, at least to some extent, by the classes now in existence at Barisal (our chief station). Mr. and Mrs. Page have a fine class of adult females, some of whom have been rescued from circumstances of much degradation, and all of whom are learning to read and to sew; and what is still better, as we hope, to feel aright, by the blessing of the Father of spirits. Besides this, Mrs. Sale has an interesting little school of girls (the number at present is thirteen), who are being taught to read, and write, and sew, and their progress hitherto has certainly been very gratifying. In the matter of sewing they, as well as a class of boys whom Mrs. Sale is hoping to put into the way of getting a livelihood as ladies' tailors, have succeeded so well as to create not a little interest in the minds of some of our European neighbours. The more so perhaps on account of the low caste to which they, in common with almost all our people belong. We are, however, not without hope that this is but the beginning of the exaltation of the despised and outcast Chandal to a height, social and moral, that shall put to silence and to shame the scoffing and the pride of their conceited and self-righteous neighbours.

Journeys.

As we are under the necessity of taking the rains for our visits to the stations, we have just concluded our last trip for the present; that is, till near the end of the cold weather, when some part of the district will become dry enough to walk upon, that is, with the occasional assistance of a couple of men to carry us across, here and there, a low place, in which the mud may happen to be inconveniently deep for one in European dress, and where, therefore, it is well to trust to legs which, unencumbered with superfluous drapery, do not wince at an extra six inches of defilement.

Nature of the country.

I observe you ask for a description of our part of the country, but really if you expect

anything interesting to be made of a district where there is not a hill three feet high, nor a stone to throw at a pariah dog, I am not your man. I will confess that during our last journey (or if you please, voyage) over these huge cultivated swamps, interspersed alternately with strips of jungle, raised plots of land tenanted by the natives, who surround themselves with plantain, mango, palm, and betel-nut trees, and then with immense tracts of hoogla, a plant not unlike the bulrush, which seems here and there to defy the attacks and invasions of creation's lord,—I say, whilst sailing for days, sometimes in streams as large as the largest of English rivers, sometimes cutting, or rather forcing, a passage for ourselves through opposing rice, I have often wished that some rising genius was by our side, to do justice to the scene, and achieve for himself a triumph on new, if not romantic ground.

In fact, the whole district seems as though it had yet scarcely succeeded in establishing itself as a part of the dry land. Large tracts of it bear a very strong resemblance to the Sunderbunds, by which it is bounded on the south and east. Calcutta being a considerable distance to the N.W. of us (say about 150 miles from Barisal). Whilst, however, I am no admirer of the place (except, indeed, so far as the luxuriance of the foliage even of the jungle, and the real magnificence of some of the splendid climbers must interest a European beholder, even though they rise and fade in a swamp), yet I would not for a moment insinuate that this is a trial, or the occasion of any discouragement. Happy should we be if our real difficulties were as easily smiled away as all travelling adventures can be.

Disposition of the people.

It is true, indeed, as you intimate in your last, that the people are to some extent favourably disposed towards the reception of the true religion. There does appear to be, both in the Hindoo and Mussalman portions of the population, a degree of unsettledness which I apprehend is partly the effect, and partly the cause of that inquiring spirit which has led to the formation of new sects, and thus not unnaturally to the seeking after and adopting, so far as they understand it, the religion of Christ.

But though the people here have no settled and well defined system to which they intelligibly adhere, they cling tenaciously to the *rag-ends* of all; and whilst they are too ignorant even of the religion they profess to offer any intelligent defence, or even explanation of it, they turn away as with an instinctive aversion from the holiness of the gospel of Christ.

'Sufferings of the people.

Our people being generally poor and de-

pendent for the necessaries of life on their land, are very much, and in many cases entirely, at the mercy of the zemindars or landholders, most of whom being brahmins or Mussulmans of the first water, greatly harrass the poor creatures, stripping them in many cases, and turning them out of their homes, not unfrequently completing their destitution by destroying, or employing heathens to steal, their crops just as they are ready (it may be) to reap them. The mischief arising from this cause is greatly

aggravated by the wickedness and corruption prevailing in the police courts, which, whilst affording every facility for getting up false cases against an innocent but poor man, make it equally difficult for the same poor man to obtain even a fair hearing, seeing he cannot, perhaps will not bribe, the so-called officers of justice. Many an hour of suffering your missionaries have had, and will yet have from this source. But how many days and weeks of misery the poor people!

MONGHIR.

We now give the conclusion of brother PARSONS's account of his interesting missionary tour. The former part will be found in the Herald of December last.

Village labours.

In Hubbudpore, after some hours' promiscuous conversation and discussion with several persons on the ghaut, we went, towards evening, into the centre of the village, where a large congregation, comprising a majority, I should think, of the inhabitants of the village, listened with attention to three successive addresses from Soodeen, Nainsookh, and myself, only one person manifesting any disposition to interrupt or oppose.

In Nowlah, the first village on the Balan, we no sooner arrived than heavy rain came on. The shower had scarcely ceased, when we were saluted by the welcome sound of the people's spontaneously calling to us to come out and preach to them, which we did, and were heard with much attention. An old man, in conversation with Soodeen, lamented that all his time had been spent in sin. Our hearts were much encouraged by this spontaneous invitation to preach the gospel in the first of those villages to which our attention was particularly directed in this tour.

At Burecapore the younger branches of the zemindar's family were disposed to turn our visit and our message into ridicule, but the father invited us to be seated, and listened respectfully.

At Jununpore we sat an hour or two on the ghaut till evening, reading and conversing. The people were very attentive, and on leaving us, some said they considered it their good fortune to have seen us.

In Beerpore, an adjacent village, we arrived at an unfavourable time, when the villagers had mostly gone to their fields, and were therefore all the more pleased to be saluted by a man who called us to follow him to a house, in the outer verandah of which a number of persons had assembled to await our expected visit, who welcomed and heard us with much respect.

At Sunchura, a Pundit, in confidential con-

versation with Nainsookh, expressed his entire want of confidence in the Hindoo religion, and eagerly received the scriptures.

Mohammedan hearers.

At Noorgunge we awaited the dispersion of a crowd of Mohammedans, who had assembled to prayers in the court-yard of an old, dilapidated mosque, on occasion of the breaking up of their long fast of the Ramazan; and as they hied them to their homes, we preached to them the atoning sacrifice of Christ in opposition to their dead works and formalities.

The Kubeer sect.

In Ruseedpore we were surprised to see so many brahmans wearing the badge of the sect Kubeer, a man who ridiculed alike both the Hindoo and Mohammedan religions, and whose most prominent doctrine, at least the one most insisted upon by his followers, is this, that all life being a part of God, the great Original, all living beings must be considered of equal value; the ant, for instance, of equal value with the man, and that it is therefore a crime of the greatest magnitude to kill any animal for food. Those of this sect in this village, however, with two or three exceptions, were willing to hear the gospel, and very eager to get books, with which we were not able to supply them all, having but few left. Subsequently, we had another interview with the chief Pundit of this village, and we gave him a copy of the entire New Testament in Hindce, which he took with pleasure in his hands, with the request that we would pray that he might "be immersed" in its contents; meaning that he might understand them, and be suitably impressed by them.

Remarks.

The above are only a few of the encouragements we received during this tour. Out

of all the many villages we visited, there were but very few in which we did not receive a cordial hearing; and the last village we were at furnished as pleasing an instance as any. It was the village of Akburpore, on the Ganges, in which Nainsookh could remember to have preached only once before, and then he, in company with our late brother Hurter, was hooted at and ridiculed, but now the brahmans themselves, as soon as they recognized our boat at the ghaut, invited us into the village to speak, surrounded us, and listened to our message, and in the evening requested us to stay three or four days with them. And now may God, who "giveth increase," deign to smile on our efforts! In themselves, they have no per-

manent efficiency. We have sufficiently proved, by past experience, that "the letter" only, unaccompanied by the Spirit's life-giving energy, "killeth." Oh, for a spirit of unceasing, earnest prayer, that our word, which may be "a savour of death unto death" unto many, may also be a "savour of life unto life" to many more, who shall thereby be led to the knowledge of "the only true God and Jesus Christ, whom he hath sent."

I am thankful to say that myself and dear family, as also our dear fellow labourers and native brethren, are in usual health, and the various means of grace and modes of exertion are maintained amongst us, and, I trust, not without much benefit in various respects.

CEYLON.

The letter of the Rev. J. LEECHMAN, one of the brethren of the deputation, dated Nov. 7, 1850, given below, will afford much pleasure and satisfaction to our readers, and excite gratitude to Him by whom all things good and holy are wrought. How soon the Committee may be enabled to send help to our care-worn brother ALLEN, must depend upon the rising up in our churches of men adapted for the work. Kandy seems peculiarly to require the presence of a missionary. Progress has already been made in the place: but owing to the ravages death has made in our small missionary band, it is unoccupied as it ought to be. We earnestly commend the case of Ceylon to the prayers of the churches of Christ.

Through rich mercy we are now safely located in Calcutta, and, as the mail is about to leave, I sit down to give you some account of our proceedings hitherto. Much reason have we to praise the Lord for his great goodness and mercy, which have followed us until now. May he continue to direct, preserve, assist, and bless us!

We reached Calcutta on the morning of the 1st inst., and met with a most cordial welcome from our dear brethren. Leaving Calcutta affairs till another time, let me tell you the results of our visit to the stations in Ceylon.

The missionary.

We have seen much of our brother Allen; lived in his house for nearly a month—observed closely his spirit and behaviour, at home and abroad, with natives and Europeans, and esteem him a valuable missionary. He is a hardworking man, who is managing the affairs of the mission in his present trying position, with singular prudence, faithfulness, economy, and success. He is much esteemed and beloved. We have had gratifying testimony to his ability and devotedness from many quarters. We were sorry to see in his care-worn countenance the effects of his almost overwhelming responsibilities. If help is not speedily sent him, we fear he will

sink. We commend him and his estimable partner to the confidence and kind sympathy of the Committee, and trust every thing in your power will be done to aid and encourage them.

The native teachers.

With our dear native brethren, labouring at the different stations, we were, on the whole, much gratified. There is a diversity of character and talent amongst them—some more fitted for the work than others, but all, so far as we could ascertain, were good men, honoured of God to be useful. We met them individually and all together—at brother Allen's and their own stations—and saw in them much of God's grace. Some of them are men of considerable ability, well able to confute error, as well as inculcate divine truth; and even the less gifted, and less active, are not without cheering tokens of the divine blessing resting on their labours. With the schoolmasters we were not so well pleased. Great improvement is needed here. The particulars cannot be given in a letter, and perhaps considerable allowance should be made for the novel circumstances in which they were brought to the test, yet this class of agents requires both much instruction and constant supervision.

The native churches.

We had great pleasure in visiting the various churches in connexion with the Society. We are aware we saw them somewhat in their holiday attire. The novelty of our visit had its effect in bringing the multitude together, and at best, in our brief visit, we could do little more than scan the surface. Still, we saw enough to cheer our heart, and urge the Society onward. The church in the Pottah, Colombo, seems in a healthy state. Here is a nucleus of pious, influential European members, who are very hearty in the cause. Several (three Europeans and one Tamil) persons were baptized the last Lord's day we were there, and others, we were led to believe, would soon follow. They are about to make an effort to enlarge or rebuild their chapel, which is quite necessary for their comfort and progress. Had they a pastor who could give his energies to this work, it might soon become, through the divine blessing, a model church, of great use to the mission. Brother Allen fills the pulpit with great acceptance, but his numerous other duties prevent anything like pastoral superintendence. Let me earnestly entreat the brethren, with all possible expedition, to send them help. It was the native churches in the jungle, however, that most delighted us. We were not prepared for the gratifying scenes that burst upon us in our visits to the different stations. We had excellent opportunities of ascertaining the views and feelings of the dear brethren and sisters, and, after making every reasonable allowance, we are convinced God has done, and is doing, great things among these villages. They are for the most part poor, and not able to do much for the cause, but they understand their duty and privilege in this matter, and are beginning to do a little. European aid and influence seem yet necessary to their progress and permanence; they are, however, making advance, and, if wisely led on, will eventually be able to walk alone. The fields are white unto harvest; the desert is beginning to bloom as the rose.

The schools.

Though the teachers are not all we could wish, we were often much pleased with the children in the schools. They often read the scriptures, and answered questions, very correctly. The heathen around are very anxious to send their children to our schools. We had a deputation wait upon us, and beg us to establish a school in their district, pointing to their children who had no instructors. If properly conducted, schools would be a great blessing, and a valuable auxiliary to our more direct missionary work. Mrs. Allen's boarding school for Singhalese girls is a valuable institution. She has twenty under her own care, with whose progress we were much pleased. We found

some grown up young women anxious to be received into this seminary. Want of funds was the chief difficulty. Our American friends in the north of the island are doing great good by their boarding-schools for both sexes. It would be well if we could tread in their steps.

Cheering results of visit.

Our visit to this beautiful island has been to us a source of great enjoyment. We have met the greatest possible kindness from the respected friends with whom we were privileged to sojourn, and we do trust that, through the divine blessing, our visit has not been in vain. Our beloved brother Allen has been cheered in his solitude, and strengthened amid his heavy toils and trials; his dear people have been stirred up to more zealous, prayerful, personal effort to advance Christ's cause; some have been brought to decision who were formerly halting between the world and the church; in some instances that have come to our knowledge the word preached has not been in vain; the fact that we have come all the way from England to visit the native Christians, has spread abroad among the heathen, and even this will have a good effect; we have seen our beloved brethren face to face, and have had many opportunities of giving suitable advice, admonition, or encouragement, as the case might require; by our presence and public meetings our mission has been brought more prominently before the public in the island, and we hope a deeper interest excited in its behalf; often have we been assured that our visit will be the means of lasting good; we have felt it refreshing to our own souls, we believe it has been so to many others; conscious of many defects, we would lie low, and seek forgiveness; still we cannot but look on our visit here as a token for good at the commencement of our responsible undertaking. May God crown it all with his blessing! To him alone be all the praise!

Matura.

We have not been able to visit Matura. Indeed, after consultation with our friends, and mature thought, we do not think it advisable to continue this station. The southern part of the island is especially chosen as one of the districts of our Wesleyan brethren. They have excellent missionaries at Point-de-Galle; they are about being reinforced by a fresh supply of European missionaries, and then they intend strengthening their mission in the south as much as possible. Matura we therefore would leave to them. We deem it unwise, on many accounts, to have stations so wide apart as Matura, Colombo, and Kandy. These stations are each upwards of seventy miles apart, in a country where travelling is trying, tedious, and very expensive. Brethren

stationed there cannot meet and co-operate except at a vast expense of time, strength, and money. Our American brethren in Ceylon make their efforts bear on a district which, comparatively speaking, they can overtake and cultivate. It is so with our mission at Colombo and the places around; it might and should be so with us at Kandy. At Matura there is neither the same need, nor the same prospect of usefulness. To stretch our line so far will only weaken it, or snap it altogether.

Kandy, its importance.

I submit that Kandy, as a station of ours, should be strengthened and thoroughly worked. We are the only dissenters in the whole district—in the populous region around there is neither church nor chapel to be found, except where we have made a beginning; we have here erected at great expense, an excellent chapel and mission premises; we have thus publicly raised a standard for Christ and truth; can we lower it again, and desert the field, without disgrace or criminality? The climate there is much more bracing than in Colombo. A station in Kandy affords an opportunity of change to our brethren that might be mutually beneficial to them, their families, and the cause, when a little renovation of health and spirits was necessary. True, the European population is small, and the expense of living at Kandy is greater than at Colombo, but there is a fine field all around for proper missionary work. Were a devoted European brother stationed there, Kandy, by God's blessing, might soon become the centre of a circle of native churches and good Christian schools, that would be as the dew of heaven to the thirsty ground. Where are the funds? you ask. This I know is a difficulty. One of the most generous supporters of our mission lives in Kandy; if we withdraw we shall discourage him, and injure the cause of truth. For reasons that can better be given personally than by letter, it is not well that the native brother now having charge there should continue in charge, unless there be some considerable change for the better. As soon as possible I should rejoice to see a European brother located there.

Colombo. The necessity of help.

Still, at present, Colombo has the first claim. The great thing needed there is

immediate help. An amount of work and responsibility presses on brother Allen which it is impossible he can long sustain. Beloved brethren, let me entreat you, with all earnestness, to send our brother efficient aid. I would urge this at length, with all respect, but with all importunity, on the brethren in Committee, did I not believe you are as anxious to do this as are the friends in Ceylon that it were already done. May the Lord of the harvest provide both the men and the means, that he may be glorified!

Sort of men wanted.

Respecting the kind of men wanted, you scarcely need any information. Deep piety, sound sense, good temper, good preaching ability, a well informed mind, a good constitution capable of sustaining a good deal of physical toil, a heart devoted to the work, willing to endure hardness for Christ's sake and the salvation of souls—these are the qualifications required. If some devoted pastors of churches at home, like dear brother Daniel, whose name is a household word in Ceylon for apostolic simplicity and zeal—were some such brethren to consecrate themselves as he did to this work, they would be welcomed by multitudes in this lovely island with open hand and bounding heart. A more inviting field, white unto harvest, could scarcely be pointed out in our foreign mission.

Poor brother Dawson! we are full of anxiety about him and his dear family. We much fear the worst. He was much beloved in Kandy, and hoped to do so much for Ceylon among the young at home.

Visit to Madras.

On Friday, the 25th of October, we sailed from Galle on board the "Oriental." We had a beautiful run up to Madras, landed there on the 28th, and spent all the time we could with brother Page. He was very happy to see us. He does not look well, has much to try him, yet he is not without encouragement too. The church is in peace, and enjoying some tokens of the divine blessing. He is much isolated from all our brethren, and he seems to feel it a good deal. He himself is chiefly engaged in English work, but they have brethren who preach with acceptance to the heathen, and who seem zealous in the Lord's work.

WEST INDIES.

HAITI.

From a letter of our esteemed brother, Mr. WEBLEY, dated November 20, 1850, we lay before our readers the many encouraging facts that follow. If the mission

has been planted in sorrow and watered with tears, the prospect of a glorious harvest is full of consolation. It is worthy of observation how large a part the distribution of God's word has in these conversions. Faith and prayer are alike stimulated by these proofs of divine working in the faithful discharge of missionary duty.

The school.

In this department of labour the efforts of the teachers have been crowned with the most cheering and unlooked for success. Two of the dear children who died, one this year and the other last, have been, we trust, united to the fellowship of the redeemed above. Two others have been received to the communion of the church here. Two others again are waiting to put on the Lord Jesus by a public profession of his name in the waters of baptism. And lastly, of five others we have reason to hope that the work of grace has been begun in their hearts.

Interesting inquirers.

In the town, too, some interesting cases of inquiry after truth, and indeed of conversion, have taken place. For instance, a few months ago a woman called at the mission house to have the gospel explained to her. Strange to say, she had been informed by some of her catholic friends (not very catholic it would seem) that it was useless to pray to the saints and to the virgin, that she had better come to us, and that we would explain to her the way of salvation. I was engaged in my study at the time she called, and was not aware of the circumstance till after she had left. Mrs. Wobley, however, read and explained to her the third chapter of John's gospel, together with some other portions of the New Testament, and with very great pleasure opened up to her view the way of life through the Crucified. She promised to call again, and has done so. We have therefore had other opportunities of conversing with her, and of giving her a New Testament, which we pray may be blessed to the saving of her soul.

Conversions.

Two other cases of conversion have occurred through the simple reading of the scriptures. These are of two females who live near us, and who had conjointly procured a New Testament. This they with difficulty read. At that time I had no large print scriptures. They, however, managed to read it, and re-read it, till the promise was fulfilled: "The entrance of thy word giveth life." A short time ago I received a hundred large bibles, and two hundred large Testaments, from the Bible Society. When they arrived, I sent them one of the bibles. Their joy on receiving it seemed to know no bounds. This was a species of philanthropy they wore at a loss to understand—how the

Bible Society, without any knowledge of them, should send them such a valuable present. Since then I have several times visited them. My own soul even has been often refreshed with their expressions of love to Christ and to his word, and my previously cold heart has often been inflamed with desire to do good as I have sat and conversed with them. When I call to see them I find their bible at their side or in their hands. It is now become their daily companion, and every leisure moment is seized for perusing its novel contents. They have therefore long since thrown away or burnt their beads, crucifixes, and other objects of catholic worship, whilst a deep sense of sin and an humble yet implicit faith in Jesus, with consequent fruits, give proof of conversion. They will, I trust, soon join us.

More inquirers.

At Mount Plaisir, where the father of Eliacine resides, and where I occasionally go to preach, three very interesting cases of inquiry, and, I would fain hope, of conversion have just occurred. These are a brother of Eliacine, her mother-in-law, and one of her cousins. These cases have occurred more perhaps through the distribution of tracts and of scriptures than through the preaching of the word on the plantation.

The brother and mother-in-law.

To Eliacine's brother I gave a Testament some time ago. He says he read it, and enjoyed its contents, but that the reading of some tracts I gave him seemed first to open his eyes. He says these served to explain to him the contents of his bible, and to give him therefore a greater relish for them. I paid a visit to this station last week. Before starting out I had no doubt of the conversion of the brother. I little thought, however, of finding on my arrival such good proof of that of the mother-in-law and of the cousin. In the former, as well as in the brother, I was pleased to find such deep sense of sin, such simple faith in Jesus, such clear views of the way of salvation, and such desire for the conversion of their friends, and especially of their relatives. They have both solicited baptism, and will, I hope, soon be united to us. Should the church approve, there will be no difficulty in the way of the mother-in-law.

The cousin.

But a word about the cousin. The evening of my arrival, and just before ser-

vice, we were all seated in front of the door of the house conversing upon religious subjects. The father of Eliacine commenced by enlightening us with his droll, and certainly to me new theory of the new birth. He told us that "baptism by immersion was being born again, and that when a person left the catholic religion to become a protestant, that was conversion!" I had hardly time to take up the matter before the cousin began, and in a simple but clear manner explained to him the way of salvation. She said her idea of the matter was this: "Conversion was repentance for sin. This repentance or sorrow for sin was so deep in the subjects of it, that they were in as great distress of mind as a poor mother who had just lost an only and darling son. In the depth of their sorrow they would go to God, would confess their sin, pray for forgiveness, and ask him to enable them to lead a holy life in future." I could not but admire this simple explanation of repentance and conversion by this poor mountain woman, given as it was in the coarse patois of the country. Certainly, if she is not yet herself the subject of conversion, she is not far from the kingdom of God. I cannot tell you with what joyful feelings I preached to the family that evening. Eliacine, too, is overjoyed. She has been so long praying for the conversion of her relatives, that the intelligence seems now too good to be true.

Hindrances to public profession.

I sometimes fear that our friends at home, by a sort of numerical calculation, will consider our success as far from commensurate with their outlay, or that they will judge of the results of our labours simply by the number of persons baptized. This is, however, a very unfair criterion. It is always so at home. It is especially so here. For instance, the hindrances to baptism, even after conversion, are so great as to prevent parties from submitting to the ordinance. A dear child in our school, of whom we have the most decided proof of conversion, has been now waiting to be baptized more than three years because her mother opposes her wishes, and because she is not yet of age so as to be able to act for herself. In the prison, too, which my dear wife, Miss Harris, and myself have visited sometimes alternately and sometimes together, no less than six persons have been converted during the year. They are, however, confined for political offences. Some of them are under sentence of death, and others are imprisoned for life. These, in all probability, will never put on the Lord Jesus by a public profession of his name, will never enjoy fellowship with us at the table of our Lord. We pray God so to keep them, that ultimately we may join them in the church above.

The imprisoned colonel.

But perhaps you would like to know something more of them. Well, to Colonel S. I gave a bible some time ago. This precious book is now become his fond companion and his daily study. Occasionally he reads it aloud to his fellow prisoners, and when tired of doing so, continues to read it alone. He is imprisoned for life, and is bound with irons. His bible seems, however, to have been blessed to the saving of his soul, and if he suffers, it is as a Christian in bonds.

Another convert in prison.

To Mr. L. F., too, I gave a bible about the same time as I did to Colonel S. He now says: "He loves to read it because it is the book of God, and because whilst it reveals to him his state as a sinner, it shows him how his sins may be forgiven." From his conversation, as well as from his conduct, we hope of him as of the above, that the bible has been blessed to his conversion.

Conspirators under divine teaching.

Then of four others now under sentence of death, we indulge the hope that they have already passed from the death of sin to newness of life. To one of them, named E. J. L., I gave a small bible some months ago. As soon as he had obtained it he read it first to himself, and subsequently to his three companions in the same cell. They are confined for conspiracy against the government, and were all four in that sad plot of which I wrote you some time back, and from which I told you we had been so providentially preserved. Hear now what they say for themselves. In a letter to me a few weeks ago, E. J. L. says (I translate literally from the French): "Minister, take courage, the Lord of hosts is with you. As for me, E. J. L., though still living, I knew not that I was dead. My eyes have been opened, and now I see that I was the blindest person in the world. Several of us, too, have now our eyes opened, and are professing repentance towards God; thanks to your kindness. You have given me a bible, and an 'Explication des Paraboles,' both for nothing. These books I now regard as the life of my soul. I am where Paul and Silas once were. Like them, I am bound with fetters, but like them I sing praises to God. He chastens me because I have sinned against him, and now that I am come to repentance, I count myself happy to endure the chastisement of the Lord. Minister, I long to see you, as do those who are converted with me. I salute you respectfully and fraternally, E. J. L." This letter is dated from the prison at Port au Prince, where these four prisoners are now confined awaiting the execution of their sentence. Since their removal I have not

seen them. Mr. Judd, however, has visited them, and in writing me, says, "We quite indulge the hope from their conversation, that they have experienced a change of heart and that they are under the saving influences of the Holy Spirit." In a letter to Mr. Judd, E. J. L. says, "Minister, I send you these two lines to wish you and your household good day. May God long protect you, and may you always be as a light in our midst. As for me, there is one thing that gives me much pain, and that saddens my heart every day. It is this: I have become embarrassed with two concubines besides my wife. The Lord knows, however, that this has happened to me through ignorance. Since I have begun assiduously to study the word of God, and have seen what happened to the Israelites at Baal Peor—how they committed adultery, and how God punished them—I have prayed him by his Holy Spirit to change my heart of stone into a heart of flesh like that of a little child newly born. I promise him, too, that I will never commit a like sin again."

The prisoners' prayer.

The following simple but beautiful confession and form of prayer has been drawn up by E. J. L., as the expression of the feelings of the four prisoners. "Oh, Lord, the great God who made heaven and earth, and all things that are therein, we, E. J. L., J. P. M., P. A., and J. C., do sincerely and with all our hearts repent of our fornication, of our adultery, of our idolatry" (they were serpent worshippers), "and of all the sins we have committed against thee and against the order of thy holy gospel. We now promise thee to walk according to the precepts of thy word in every point. Oh, Lord our God, in the name of Jesus of Nazareth, who liveth invisibly in our midst, and for the sake of thy holy gospel, come to our help, and deliver us if it please thee. Mercy! mercy! mercy! O Lord God of hosts!" Judge, then, dear brother, for yourself of these cases. I trust they will produce a like effect upon you to what they have produced upon us. Our hearts are greatly cheered by them. May yours be so also. These four prisoners are the principal chiefs of the Vandous dancers, of whom I wrote you some time ago, and of whom I said that they refused our tracts, or that if they took them they tore them in pieces. Should they in any way be liberated, or should their sentence be commuted to imprisonment for life, they may prove of immense service to

us in our labours amongst these degraded and superstitious dancers. Already the news of their conversion has spread far and wide, and so far from doing us harm as protestants, has done us immense good.

The power of the bible.

We must not lose sight either of the fact, that these and several other cases of conversion I could enumerate, did time and space permit, have occurred through the simple reading and distribution of God's word. My humble opinion is, that whatever may be the auxiliary means employed by us for the conversion of this people, such as the preaching of the word and the distribution of tracts, the bible, without comment, will be the grand and efficient agent. Its truths are so simple and so sublime, its distribution is so largely made, and the people receive and read it with such avidity, that I doubt not that what it has done for France, it will do for Haiti, only it will accomplish its work, I think, more rapidly here than there. To our heavenly Father be alone the glory of any little success he may have granted us.

Execution of two prisoners.

P.S. I little thought when writing the above, that two of the last four mentioned prisoners, E. J. L. and J. C., were already in another world. They were executed last week at Port au Prince. We have no means of knowing their views at the last, as Mr. Judd was not allowed to visit the prison. All that we know, was that they evinced great calmness of mind at their execution, and that prior to being shot they refused the services of the catholic priest. We cannot but hope they sleep in Jesus. Mrs. Judd, in writing last week, says, "We sorrow not for them as those that are entirely without hope, for we had good evidence that they were prepared for death, especially E. J. L. and J. C. They both refused having a catholic priest to attend and confess them. This has been a cause of great astonishment to all, as such a thing was never known before. We hope that good will result to the cause from their decision." The government is alarmed at the rapid spread of protestantism. It was discussed a few weeks ago in the chambers, and measures for preventing it were proposed. The senators, however, not being able to agree upon their adoption, decided ultimately that they had better let the thing take its course, as they could do nothing in the matter.

DEATH OF THE REV. JOSHUA TINSON.

This mournful event, for some time anticipated, occurred at Calabar on the 3rd of December last. The loss to the Society is great, still greater to the Institution over which he presided, and for which he felt a father's care. The following brief extract from a letter from the Rev. J. CLARK of Brown's Town, dated December 9th, gives a few particulars of the closing scene.

It is my painful duty to inform you of the death of our beloved brother Tinson. He was released from his sufferings, and entered into the joy of his Lord, on Tuesday last, at three in the afternoon.

It was my privilege to be with him in his dying hours. He said but little, for he could speak only in a whisper, and that with great difficulty. He assured me, however, that all was well—that his hope rested on the Rock of ages. He feared that he would have to endure an agonizing death, and wished me to pray that he might have a peaceful dismissal. "Pray," he also said, "that the light of God's glorious countenance may shine upon me; but," he added, "sometimes God's people die under a cloud, and if this should be the case with me, His will be done." At his own request I read a few verses of the fourteenth chapter of John to him, and prayed that God would be with him while passing through the dark valley. His mind seemed to be in peace—stayed upon God. Soon after that he fainted, but revived for a few minutes, when like a child falling into

a sweet slumber in his mother's arms, he fell asleep in Jesus, without a struggle or a groan.

On the following day we committed his body to the grave, in the sure and certain hope of a resurrection to eternal life. It was carried by six of his students, and followed by a large number of attached friends. Brethren Dexter, Henderson, Gay, Kingdon, and myself conducted the funeral service.

Our dear friends, Mrs. and Miss Tinson, are wonderfully sustained by Him who has promised to be the Father of the fatherless, and the Husband of the widow.

The loss to our Mission is a great one. Oh, that God would raise up a man of the ardent piety, the lovely spirit, the true devotedness which distinguished our departed friend, to carry on the work in which he was engaged.

I have now to entreat you, and through you the Committee, to lose no time in obtaining a successor to our brother, and let him come out without delay. The college cannot be re-opened until he arrives.

To this we append two paragraphs from two of the island newspapers.

From the Falmouth Post.

We regret to announce the death of the Rev. Joshua Tinson, one of the most talented and esteemed members of the Baptist Missionary Society. He died at Calabar in this parish, on Tuesday evening last, and in his death society has sustained a loss which will long be felt. Mr. Tinson was, to all intents and purposes, a good man. As a minister of the gospel, he was faithful in the discharge of his duties; and as one of the principal advocates of unrestricted liberty, his exertions will long be remembered by all who acted with him for the suppression of slavery in Jamaica. He was the warm and sincerely attached friend of the late William Knibb and other abolitionists, and was remarkable for the sound discretion and temperate manner in which he maintained his principles. For many years he suffered greatly from the disease with which he was afflicted, but he bore his sufferings with that patience and humility which are the characteristics of a practical Christian. As the master of the institution which was established in Trelawney some time ago, for the

purpose of instructing and training natives of the island as missionaries of the cross, he was untiring in his labours. He was a scholar, a gentleman, and a philanthropist; his many virtues will long be remembered by all who had the pleasure of his acquaintance, and especially by those to whom he faithfully preached the words of eternal life. His love of mankind was, indeed, a love "without dissimulation;" and he died as he lived, "fervent in spirit, serving the Lord," to the very last moment of his existence.

From the Public Advertiser.

This mournful event occurred at Calabar Theological Institution, on the 3rd inst. The rev. gentleman had laboured as a missionary, in this island, for the lengthened period of thirty years, during the last seven of which, in addition to the pastorate of the baptist chapel at Rio Bueno, he had held the responsible office of instructor to the Calabar institution, established under the auspices of the Baptist Western Union, for the purpose of forming a native ministry. Few men have passed through a long life so much esteemed and respected by persons of

every shade of religious and political opinions, and none have more worthily discharged the duties of an instructor of labourers destined for the mission field. As a theologian, while he maintained his own peculiar tenets, he respected the opinions of such as differed from him in minor points; as a preacher, he sought rather to inculcate practical holiness than to mystify his hearers by abstruse theological disquisitions; he studied rather to adapt his language to the capacities of his hearers, than to dazzle them by the graces of

oratory; as a scholar, he was not only well read in the classics, but was also deeply versed in the various departments of modern literature; as a teacher, the best tribute to his departed worth is the sorrow of his bereaved pupils; and as a Christian, he was eminently pious. His loss will be long and severely felt in that extensive circle in which he had, for such a number of years, been justly esteemed and respected as a valuable member.

STAMPED EDITION OF THE HERALD.

Many of our friends and ministers of the churches have lately expressed their desire to obtain the Herald earlier than the day on which the Baptist Magazine, or the Herald itself, reaches them in the usual course. They are not perhaps aware that a stamped edition of the Herald can be forwarded them by post, so as in all cases to reach them by the first of the month, and sometimes a day or two earlier. The subscription is *two shillings* per annum, and orders for it should be sent to the Mission House direct. The Secretaries will be happy to receive any number of subscribers to this edition of the Herald.

HOME PROCEEDINGS.

We have nothing particular to report this month as to meetings, for very few have been held that we are aware of. Meetings may have been held in the country, of which we have received no account.

At the last Quarterly Meeting the case of Jamaica was taken into consideration, and the following resolution was passed, which has been communicated by circular to our churches, but which may not have been seen or heard by all our friends.

“That in consideration of the calamitous state of Jamaica arising from the awful visitation of that island by the cholera, the Committee deem it expedient to form a separate fund, to be called the ‘West India Cholera Fund,’ for the assistance of pastors of baptist churches, and the relief of the sufferers in their vicinity.”

We have received the following contributions towards this object:—

£ s. d.		£ s. d.		£ s. d.	
Amersham, E. West, Esq.	1 0 0	Bury St. Edmunds, Rev. C. Elven	0 10 0	Gravesend	6 0 0
Andover	3 0 0	Bury, Lancashire	1 0 0	Hackney	23 10 0
Ashdon	3 10 0	Budeleigh Salterton	1 15 0	Hammersmith	11 3 0
Bampton, Devon	1 2 0	Camberwell, W. B. Gurney, Esq.	10 10 0	Hampstead, by Rev. J. Castleden	2 8 10
Beaulieu, Rev. J. B. Burt	1 0 0	Cambridge	39 12 0	Hay	0 12 0
Brentford, Market Place	10 0 0	Cheltenham	21 6 7	Hertford	1 10 6
Cunnington, Mr. John	1 0 0	Do., Ebenezer Chapel	5 0 0	Highbridge, Somerset	0 13 6
Banbury, Bridge Street	1 0 0	Chepstow	2 11 1	Highgate	7 7 0
Berwick on Tweed	7 13 6	Chesham	7 2 9	Horncastle	1 19 7
Bessels Green	2 11 0	Clipstone	4 7 4	Ipswich	5 12 0
Blaby	2 14 0	Colne	2 0 0	Kidderminster	2 7 0
Blockley, by Jas. Smith, Esq.	5 0 0	Crewkerno	2 16 2	Kingston on Thames	10 0 0
Bradninch	2 0 0	Cupar, Fife	6 0 0	Landbeach	1 12 6
Bristol, S. Leonard, Esq. and Family	8 8 0	Devizes, High Street	1 2 0	Langham	4 10 0
Do., King Street	38 16 2	Devizes, Collection, Lord's Supper	3 3 0	Leicester, Dover Street	5 0 0
Brixham	3 3 4	Dunfermline	2 4 0	Leighton Buzzard	3 2 8
Broadstairs, by G. Kitson, Esq.	6 0 0	East Dereham	4 15 0	Lewisham Road	27 18 0
Broughton, Hants	4 3 6	Exeter	17 0 0	Liverpool, by Rev. C. M. Birrell	100 0 0
		Footscray	10 0 0	Llangollen and Glyndyfrdwy	1 10 0
		Frome	9 0 0		

£ s. d.			£ s. d.			£ s. d.					
London—			Newbridge, near Cardiff	1	16	0	Sevenoaks	10	5	8	
John Finch, Esq. ...	2	0	Newcastle on Tyne, Tut-	5	10	0	Shacklewell	5	6	4	
Devonshire Square ...	20	10	hill Stairs				Smarden	2	2	0	
Eldon Street, Welsh	2	8	Newtown, Mr. E. Mor-				Sutton at Hono, Mrs.				
Henrietta Street	6	8	gan	5	0	0	Creasy	0	10	6	
Keppel Street, Mr. J.			Norwich, St. Mary's	40	0	0	Farnworth	2	4	3	
J. Heriot	9	2	J. H. Garney, Esq.	5	0	0	Taunton, Silver Street ..	4	7	0	
New Park Street	50	6	Norwich, St. Clement's	8	5	0	Teverden	2	2	0	
Prescot Street, Little	16	10	Padham	1	0	0	Tiverton	4	0	0	
Do, by Mr. Edwin			Penknapp	1	0	0	Tottenham	6	9	2	
Smith	4	0	Plymouth	29	6	0	Upton on Severn	1	11	6	
Romney Street	3	2	Pontypool	2	10	7	Walthamstow, Mr. Cle-				
Sums under 10s. ...	0	5	Poplar, Cotton Street ...	6	0	0	ments	1	0	0	
Manchester, by Thomas			Ramsgate, by G. Kitson,				Walton on the Naze,				
Bickham, Esq.	10	0	Esq.	7	0	0	Two Friends	2	0	0	
Melksham, by J. L. Phil-			Roads	3	3	0	Watford	10	0	0	
lips, Esq.	4	0	Rochdale	8	17	0	Wells, Somerset	2	3	6	
Milnsbridge	5	3	H. Kelsall, Esq.	10	0	0	Whitchurch, Hants	1	12	0	
Milton	3	10	Sahden, George Foster,				Winchester	1	1	0	
Ninehead, near Taunton	3	0	Esq.	10	0	0	Windsor	4	0	0	
Mursley	0	17	8	Sampford, Old	1	6	6	Wycombe, High	12	15	4

It is with great concern that we have to announce the death of Rev. J. TINSON, president of the Calabar Institution, Jamaica, after a long and painful illness, which he bore with great fortitude, and through which he was mercifully sustained by divine grace, in peace and joy to the end. The Committee have recorded their views of this event in the following resolution.

“That this Committee record with feelings of submission to the will of God, and with sentiments of unaffected sorrow, the decease of the Rev. J. TINSON. They reflect with pleasure and gratitude on the long course of missionary labour which, in the Divine wisdom, he was permitted to pursue, terminated as it was in the faithful discharge of the office of theological tutor in the Institution of Calabar. Of mild and amiable manners, of unblemished reputation, and of devoted piety, he always recommended himself to the esteem and affection of the Committee and of his fellow labourers, and has entered into his rest lamented and beloved.

“The Committee respectfully present their sympathy and condolence to his bereaved family, and to the students lately under his charge, and devoutly pray that his removal may be sanctified to them and to the churches in Jamaica, in which he ever took so deep and constant an interest.”

POSTSCRIPT.

The Secretaries earnestly request the pastors of churches in London to be so kind as to give them the earliest information what arrangements (if any) they may have made for the Annual Sermons for the Society.

FOREIGN LETTERS RECEIVED.

AMERICA	BOSTON	Anderson, R.	December 13.
		Peck, S.	December 27.
	NEW YORK	Wyckoff, W. H. ..	December 6.
ASIA	BARISAL	Sale, J.	November 1.
	BENARES	Small, G.	November 5.
	CALCUTTA	Leechman, J.	November 7.
		Russell, J.	November 4.
		Thomas, J.	November 7.
	COLOMBO	Allen, J.	Nov. 13 & 14.
	DACCA	Robinson, W. ...	October 23.
	HOWRAH	Morgan, T.	November 7.
	SEWRY	Williamson, J. ...	October 31.

BAHAMAS	GRAND CAY	Rycroft, W. K.	July 26, Oct. 11.
	NASSAU	Caperu, H.	November 16.
HAITI	JACMEL	Webley, W. H.	November 26.
JAMAICA	BROWN'S TOWN	Clark, J.	December —.
	FALMOUTH	Gay, R.	November 22.
	KINGSTON	Oughton, S.	November 27.
TRINIDAD	PORT OF SPAIN	Law, J.	December 13.

ACKNOWLEDGMENTS.

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

- J. P. G., for a volume of the Evangelical Magazine ;
 W. L. Smith, Esq., Camberwell, for a parcel of books, for *the Jamaica Theological Institution* ;
 Mrs. Moore, Hackney, for a parcel of magazines ;
 Friends at Leeds, by the Rev. J. Makepeace, for a hamper of medicines, for *Rev. J. Smith, Chitaura*.

CONTRIBUTIONS,

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

£ s. d.		£ s. d.		£ s. d.		
<i>Annual Subscriptions.</i>						
Barnes, Mr. R. Y.....	1 0 0	DEVONSHIRE.				
Farrington, Rev. B., Cork	1 1 0	Chudleigh, Brookfield—		HEREFORDSHIRE.		
		Collection	1 10 5	Ledbury—		
		Contributions	7 10 9	R. & A. R.....	0 3 6	
		Newton Abbott—		<i>HERTFORDSHIRE.</i>		
<i>Donations.</i>		Collection	4 0 0	St. Albans, on account	5 0 0	
Alexander, J. W., Esq.	5 0 0	Contributions	1 18 0	Watford—		
Robarts, Miss, by Rev.		Tiverton	1 10 0	Proceeds of Lecture...	5 9 0	
Jos. Angus, M.A.....	10 10 0	Torquay—		<i>HUNTINGDONSHIRE.</i>		
Robarts, Miss S., by do.	10 10 0	Tetley, Dr.....	1 0 0	St. Ives—		
Robarts, Miss F., by do.	10 10 0			Juvenile Auxiliary,		
Trotter, Mr. George,				for Schools	2 7 7	
Trustees of.....	13 0 0			<i>KENT.</i>		
		DURHAM.		Bexley Heath—		
<i>Legacy.</i>		Houghton le Spring.....	3 9 6	Contributions, by Mr.		
Callum, Mrs., late of		Sunderland—		Jenkins	0 9 6	
Edinburgh, for Africa	43 2 0	Bethany—		<i>LANCASHIRE.</i>		
		Collection	10 0 0	Liverpool—		
<i>LONDON AND VICINITY.</i>						
Battersea—		Bethesda—		Cropper, John, Esq.,		
Juvenile Association	2 0 0	Contributions	43 6 8	for Ceylon	100 0 0	
Camberwell—		Garden Street	2 0 0	Friend, by Rev. C. M.		
Contributions, by Miss		<i>GLOUCESTERSHIRE.</i>			Birrell, for Haiti	
Harwood.....	1 0 0	Coleford—		Chapel.....	10 0 0	
Do., Young friends,		Collections.....	4 12 0	Rochdale—		
by Mr. Dicks ...	0 14 1	Contributions	7 16 4	Sunday School, by		
Hatcham—		Lay's Hill—		Miss A. C. Little-		
Proceeds of Lecture...	2 2 1	Collection	0 9 6	wood, for Intally ...	9 4 0	
Kennington, Charles St—		Lydbrook—		<i>LEICESTERSHIRE.</i>		
Collection	4 15 0	Collection	0 17 6	Leicester—		
		Lydney—		Contributions	7 10 0	
<i>CAMBRIDGESHIRE.</i>						
Cambridge—		Collections.....	6 2 6	<i>LINCOLNSHIRE.</i>		
Contributions	53 3 0	Contributions	1 7 6	Goulsby and Hemingby—		
Haddenham—		Woodside—		Contributions	0 18 3	
Collection	2 4 9	Collection	3 10 5			
Contributions	3 9 9	Contributions	0 2 7			
		<i>HAMPSHIRE.</i>				
<i>CORNWALL.</i>						
CORNWALL, on account,		Beaulieu.....	2 16 6			
by Mr. P. H. Guth-		Emsworth—				
tridge	27 0 0	Collections, &c.....	5 12 0			

£ s. d.		£ s. d.		£ s. d.	
Horncastle—		Clare—		WILTSHIRE.	
Collections.....	7 3 11	Collection	3 17 10	Downton—	
Contributions	6 8 6	Contributions	3 12 2	Collections.....	8 13 0
Do., Sunday School	0 16 10	Earl Soham	1 0 9	Contributions	14 4 2
Horsington—		Eye—		Do., Juvenile.....	4 7 6
Collection (moiety) ...	1 3 0	Collection	3 16 1	Do., Infant School	0 18 6
Contributions	9 19 6	Do., Sunday School	0 17 6	Salisbury, Brown Street—	
Contributions	17 14 2	Do., Bible Class ...	0 7 6	Collections.....	13 12 8
Do., Juvenile, for		Framden—		Do., Bodenham ...	0 15 9
Do., Sunday School	2 2 11	Collection	1 0 2	Contributions	18 13 3
Do., Sunday School	1 2 0	Contributions	1 3 1	Do., Sunday School	2 12 0
Mareham on the Hill—		Grundisburgh—		Do., do., Stratford	0 4 6
Contributions	0 12 6	Collection	1 14 8	Do., Bible Class...	0 12 0
		Contribution	1 6 0	WONCESTRSHIRE.	
NORTHAMPTONSHIRE.		Horham—		Atch Lench—	
Broughton—		Collection	4 4 6	Collections.....	5 0 0
Contributions	1 4 4	Contributions	3 0 0	YORKSHIRE.	
Kettering—		Ipswich, Stoke Chapel—		Barnoldswick	
Collection	9 4 3	Collection	12 2 7	Rishworth	
Middleton Cheney—		Contributions	11 18 0	3 8 6	
Sunday School	1 5 0	Do., Juvenile.....	5 6 0	2 12 6	
		Do., Sunday School	1 0 0	SOUTH WALES.	
NORTHUMBERLAND.		Otley		GLANORGANSHIRE—	
NORTHUMBERLAND and		Rattlesden	2 15 6	Merthyr Tydvil—	
DURHAM Auxiliary, on		Rishanges	1 2 6	Abercarnid—	
account, by Mr. Henry		Stradbrook—		Collection, &c.....	
Angus		Collection	3 15 4	2 10 8	
25 0 0		Contributions	4 5 0	Ebenezer—	
		Do., Sunday School	0 12 0	Collection	
NOTTINGHAMSHIRE.		Sudbury—		Contributions	
Sutton Ashfield—		Collection	2 12 5	4 0 6	
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THE MISSIONARY HERALD.



MONUMENT TO THE LATE MRS. SMALL OF BENARES.

MONUMENT TO THE LATE MRS. SMALL OF BENARES.

It will be in the recollection of our readers that the beloved wife of our missionary brother Mr. SMALL, of Benares, was one of the many victims in that fearful explosion of the gunpowder flotilla which took place on the river Ganges at that city on the 1st of May. The tasteful and appropriate monument of which we give an engraving, has been erected to her memory, at the expense of the residents at that station, by whom she was highly esteemed for the excellence of her character, her attainments, and eminent piety.

It is with pleasure we learn, that an extended memoir of her life is in preparation by her husband. The publication may be expected to appear during the stay of our brother in this country, whither he is now returning for a while to recruit his exhausted energies. He was expecting, when we last heard from him, to leave Calcutta in the "Bucephalus," on the 8th January.

INDIA.

THE DEPUTATION.

In a letter dated Benares, December 30, 1850, from the Rev. J. RUSSELL, we learn that the deputation left Calcutta on the 14th November, and arrived in Benares on the 27th. On the 2nd December they started for Cawnpore, calling on their way at Delhi, the scene of our lamented brother THOMPSON'S labours. On the 7th December they reached Agra, where they stayed till the 19th, visiting the interesting station of Mr. SMITH at Chitoura, and holding Christian intercourse with the two baptist churches in this important city. Here brother LEECHMAN was permitted to administer the ordinance of baptism, and to preach a suitable sermon. They were occupied at Cawnpore till the 23rd, and returned to Benares on the night of Christmas day. In a note of more recent date, Jan. 3, 1851, we learn that our brethren were on the Ganges, voyaging for Monghir. They were expected in Calcutta about the middle of the month. Through divine mercy their health has been good, their visit most cheering to the missionaries and other Christian brethren associated with them, and they have been able to gather a large amount of information for the future guidance of the Committee.

DACCA.

In a letter of the date of October 23, 1850, our aged brother ROBINSON gives various details of his station, and of a recent voyage to recruit, if possible, his shattered health, and at the same time preach the gospel in a very populous district. The two German missionaries, lately baptized by our brother, continue steadfastly to prosecute their labours; but are not without some trials arising from their change of sentiment. We commend them and this most important field to the prayers of the churches of Christ.

I determined to go through Bikrampore, to see it myself. So, taking with me a sick child, and in a separate boat, Chand, one of the native preachers, I left home on Monday, September 2nd, about twelve o'clock. I at first found the river air refreshing, but the

breeze soon died away, and I suffered much from the heat.

At Moonshee Bazar.

In the evening, we reached Moonshee bazar, or Gunge, where I baptized Lal Chand and his wife in December last. I was too weak to go on shore; but Chand went on shore, and took a meal with our two Christian friends there. After sunset, Chand and Lal Chand came on board my boat, when we had some interesting conversation about divine things, and I exhorted Lal Chand to much study of the scriptures and prayer, that he might be better qualified to preach the gospel to others.

Missionary work in India.

On Tuesday, 3rd, I left Moonshee bazar, and proceeded on my way. It was market day, and Chand remained behind to preach. I would have remained too, had I been able; but I cannot now face a blazing sun, as I have often done in younger days, and cared not for it; a few minutes in the market, might, in my weak state, have been followed by serious consequences. The heat on the boat to-day, there being no breeze, was most distressing. I was reduced almost to fainting; and I began to fear that I should not live to reach home again. This idea had so fixed itself on my mind, that when Chand came, I began to speak to him about burying me, should I die on the way.

The fisherman, Gorachand.

This afternoon, we reached a place called Rajbarry. I had a great wish to see a poor fisherman here, whose name is Gorachand. He has for some time given us a little hope, that he is thinking of the salvation of his soul; but our hopes are mixed with fears, on account of his great timidity. He contracted some time ago a large debt, in order to have an expensive marriage, a common piece of folly in India; and as only a part of that debt has been discharged, his creditors threaten him with dreadful calamities should he become a Christian. There are also several of his relations and acquaintances, who also seem inclined to embrace Christianity; but they, too, are much intimidated by the threats of their neighbours. Our native preachers having often visited this place, such at present are the results of their labours. "Not very encouraging," you will perhaps say. True; but the making of converts in India requires much patience and much labour; it is not railway travelling. Chand went in the evening to Gorachand's house, but found that he and his wife, and all his friends were gone to the Ganges to capture a certain kind of fish, which is taken in great numbers at this time of the year. An old sister was left to keep house, with whom Chand con-

versed and prayed. She told Chand that her brother had taken his Bengali Testament with him. With this slightly encouraging circumstance we were obliged to be content.

The Ferajee.

Wednesday, September 4th. We left Rajbarry at daylight, and took the road to Lojong, which we hoped to reach the next day; and I wished to preach there the next day, but the heat had so exhausted my strength, that I felt it doubtful whether I should live till the next day. On our way, Chand called on a Musselman, who had formerly heard him preach in a neighbouring market, and seemed pleased with the gospel. He is a Ferajee, and his confession to Chand this morning shows, that those who have become Ferajees, are in a worse state now than they were before; for Dodomeeyah, the head of the Ferajees, greatly oppressed them. But they fear to renounce their new profession; for then, zealous Ferajees, instigated by their leader, would do them some serious injury; perhaps murder them. Thus, we see, there is a great obstacle in the way of the poor man's becoming a Christian. The Ferajees are Musselmans, but they differ from other Musselmans, in that they profess to be reformers. Their distinguishing tenet is, that they reject all traditions, and adhere solely to the Koran. They are worse men than the other Musselmans; they abound in the zillah of Dacca. It is chiefly to keep these turbulent people in awe that a regiment of native infantry is stationed at Dacca.

It is said, that nearly all the Musselmans in the Purgunna of Birkrapmore have become Ferajees.

The sermon.

Thursday, September 5th. About eight in the morning, we reached Lojong, and a little after nine, I went on shore, and found, in a house belonging to a native merchant, a number of intelligent men, who had heard our native preacher on former visits, waiting to hear me. The merchant himself, who is said to be a rich man, was present; but he was so full of business, that he left the place before I had done. My seat was a broken chair, and my hearers sat down on mats spread on the floor. I was very weak, and I could not have addressed a noisy crowd, but here, all were still, and apparently wished to hear. I like, even when I preach to heathens, to take a text on which to ground what I have to say to them. On this occasion, my text was one which I knew would interest them, because it contains a truth which they themselves profess to believe. Numerous as their objects of worship are, they all say that there is but one God. My text was Duet. vi. 4, "Hear, O Israel, the Lord our God is one Lord."

Conversation and prayer.

I spoke, I suppose, more than half an hour, and was heard with great attention; the people appeared to think, and to consent to what I said. When I ceased, a conversation took place on the great and plain truths which I had just been delivering. One said, "How is Jesus Christ to be worshipped?" I said, "The first thing is to trust in his death for pardon; and another great point is, we must pray to him for salvation." Here a difficulty arose: "How are we to pray?" said they. I replied, "That you may understand what we mean by prayer, I will now pray with you a few minutes, if you will all be silent." I stood up, perfect silence was observed, and, in my prayer I went through the main points of the gospel, including a direct address to Jesus Christ, as the Saviour to save us all. I then prayed that their minds might be enlightened, and that they might be saved, and concluded. They acknowledged that this way of praying was very good. I now left them, for I feared to stay longer, the heat was great, and I was much fatigued. Seldom have I had so good an opportunity as this for preaching the gospel to the heathen. When I returned to the boat, Chand remained. In the evening Chand preached in the market, and afterwards addressed a number of people from his boat. In these efforts, I could take no share; the humble labour of the morning had exhausted my strength.

At Khedderpore.

On Friday, September 6th, we directed our way to a place called Khedderpore. This place, like Lojong, is a large, extensive village, containing many native merchants. We reached it about four in the afternoon, and Chand went into the market and preached to many. I was so overcome by the heat of the day, that I was unable to join him, especially as the sun was still hot. Many books were required.

The market.

Saturday, September 7th. This morning we left Khedderpore and went to a village called Kou-a-li-para, where there is a very large market. As soon as we reached the shore, a great number of people came to our boats, and Chand standing on the front part of my boat addressed them. While he was speaking, I took my breakfast, by way of getting a little strength to speak myself. That over, I went and took Chand's place; the noise was very great, and I was obliged to speak very loud in order to be heard. This expense of voice soon exhausted me, and in about twenty minutes I was obliged to stop. What my subject was I do not now remember; but I was by no means pleased with the audience; while a few appeared

to be attentive, others laughed and derided. As soon as I had done, Chand stepped into my place and gave them a second address. They were still very noisy; so we gave them a few books and left them. This part of the country is near the Ganges, and it is very populous. I wish we had an opportunity of preaching often in these parts. We left for a place called Shreenagur, which we hoped to see on sabbath-day; there is a large market there on that day. Being favoured by a breeze, we reached Shreenagur on Saturday afternoon, and Chand went to another village and preached.

Christ preached.

Lord's day, September 8th. About nine in the morning we went on shore, and took a seat under a *peepul* tree, just opposite to a cloth shop. We soon got a number of people round us. Some in the shop were my hearers, and some in the back part of the shop were busy in buying and selling. My text was Luke ii. 11: "Unto you is born this day, in the city of David, a Saviour who is Christ the Lord." The points handled were the qualifications of Jesus Christ as the Saviour. I spoke very deliberately, and, I hope, intelligibly, and there was at first a fixed attention.

Interruptions.

When I had been speaking, as I suppose, about half an hour, some wicked young men came, and made a great disturbance; I could not contend against the noise, and I was obliged to stop. As soon as I stopped, Chand began; his text was, "God commandeth all men everywhere to repent." The noise, however, ceased not; the young men interrupted him, and he was obliged to stop. An angry Brahman then poured out a whole torrent of vituperation upon us. We went to another place, hoping to find a congregation among the people, who had assembled for the market in the afternoon. We found many, mostly Musselmans; and standing in the shade of a fine large tree, I began to address them. The latter part of my sermon being about the resurrection, suited them well, for they like that doctrine, and they were very attentive. I spoke, perhaps, a quarter of an hour, when those wicked young men came again, and raised so great a noise, that I could no more be heard. We therefore returned to our boats, for it would have been useless to make another attempt, had I possessed the strength, while those young men were near. I was strongly reminded of the scenes of my youth, when opposition was in every place the order of the day. Chand says, there was no noise nor any opposition when he was here before. It would seem that Satan has since taken the alarm. In the afternoon Chand went on shore again and preached in the market, those wicked

young men not being there, the people heard attentively. A man came to Chand and said, "I received a New Testament from you some time ago; I have read much of it, and I like it very much."

Mohon Gunge.

Monday, September 3th. We went to a market called Mohon Gunge, and, before the business of the market began, we collected a good congregation under a banyan tree. My text was Ps. cxix. 104: "Through thy precepts I get understanding; therefore I hate every false way." My object was to lay

before the people some of the most important truths found in the word of God.

While some were noisy others heard with great attention and apparent seriousness. Chand followed with a discourse from "Agree with thine adversary quickly," &c. As when I spoke, so when he spoke, some were attentive and some were noisy.

When we left this market we directed our course homeward, and reached Dacca the next day, where, through mercy, we found all well. I cannot say that either myself or my sick child was much benefited by the trip; the heat was so great that we should have been as well at home.

DINAGEPORE.

At this station our brother Mr. SMYLER, is labouring with success. The details of the following letter will be read with much interest, while it shows that in quarters far removed from the station the gospel penetrates, and leads sinners to the Saviour.

Interesting Hindoo youth.

Oct. 1st, 1850.—I lately received a very interesting communication by private dāk from a Hindu youth residing some thirty or forty miles from this station. Shortly afterwards one of our church members sent out two of his own servants with a letter and two or three books from me in quest of the youth. After four or five days' marching hither and thither, they found the youth. His residence is in the Purniyā district, a little way beyond the land-mark which separates it from this zillah. It was about the middle of the day when they entered the village, and as they saw a person lying under the cooling shade of a large pipul tree they inquired whether such a person resided there, and were not a little gratified to find this was the person for whom they were in search. Seeing they were strangers, he anxiously inquired whence they came and their business; at the same time hoping in his own mind that they might be Christians. They told him they were believers in Christ. The next question was, Have you any books and what kind? as they told him they had the book of wisdom he sprung to his feet quite overjoyed, saying, "Don't call it wisdom's book, call it the way of salvation—the book of life." It would appear the men of the village were all from home and even all the male branches of his own family. However, the women and children soon gathered about them and thus put an end to all discourse. They were not to be outdone; the youth, a lad about eighteen years of age, proposed as they were strangers, to show them the best way to Dinajpur, as they went he led them to an old Hindu tem-

ple. Here they had prayer, and here he gave them his history and they delivered my letter, which when he received, he pressed it on his head and wept; saying, "To think that I who am so worthless should have a letter from one so great!" Here they also gave him a New Testament and two or three tracts. He told them he had been very unwell for some time, that he prayed to Jesus Christ whenever he could get a place; and when he could not, he prayed in his heart; and that while in prayer one day in this temple, he became better and from that time he has been well; though there was little or no hope of his recovery. After this he was one day alone when he thought he distinctly heard a voice call to him to flee for his life. He made no delay, and was on his way to Dinajpur when he was caught and brought back, and for some time kept in confinement. As soon as he could procure pen and ink he wrote to me. He was kept in confinement as a mad man, but his letter to me will prove that there is no madness about him. He felt assured that I would answer, but had no idea it was to come in this way that two men should be sent for him alone. He said he could not mention the time he would be in Dinajpur, but that the first opportunity would be embraced; in all probability he would be here next month; his family are in easy circumstances.

Baptisms.

We had the pleasure of baptizing two persons last Lord's day evening, a number of natives were present, and one European gentleman and lady. The natives behaved with propriety, and a spirit of interest appeared

among all. The first baptized was the wife of one of our members, the other a Musselman youth who has been hearing the word for the last two years, he is a sirkar.

Another convert.

Nov. 1st, 1850. Another respectable Musselman youth has joined himself to me, and I hope to the Lord before he came, and what is rather a curious circumstance, he was converted by a Hindu; it is nevertheless a fact. The Hindu met him at a neighbour's house. After they had argued warmly for sometime, the Musselman allowed he could not answer his arguments, for the Hindu uprooted and flung about as straws all he had said. But after he sat in silence for a time,

he remarked, that he was a strange Hindu; he had never met or heard of any one like him; "Why," he said, "you speak altogether like a Christian." When this Hindu youth had fairly overcome the Musselman, and was pretty sure his mind was subdued, he came to me with eyes sparkling with joy to make me a sharer of his triumph. His first words were, "Ah, I have overcome a Musselman with the gospel, and I will bring him to you in a day or two;" knowing something of man's heart I was somewhat doubtful as to whether what he said was true. However, Krishna was quite sure of the work, and on my expressing a doubt he said, "I knew it; I know it; his heart is under true convictions, he is overcome."

AGRA.

Mr. WILLIAMS, it will be remembered, some time since relinquished the pastoral charge of the European church at Agra; since which time he has devoted himself more particularly to missionary work among the natives. He has, however, continued to supply the pulpit, and not without good results, as the following letter testifies: meanwhile the Committee have been unsuccessfully engaged in seeking a substitute to fill up the vacancy. May the Great Head shortly direct the steps of a man of God to this important field.

Baptisms.

Nov. 6th.—After a lapse of some months, I had the pleasure of baptizing two persons last sabbath morning. I trust that more will soon follow; four have already offered themselves as candidates for that sacred ordinance. Brother Smith is to baptize one native convert next sabbath day, d.v. It has been, and still is our earnest prayer that the Lord would revive his work amongst us. With respect to my labours, among the heathen around, they are not so extensive as I could wish. In general I can only preach in some ten or twelve different places a week in addition to my labours in the English department. When the new pastor arrives, I shall then be at liberty to do much more I hope, as he will attend to all the duties connected with the English church. I am glad to say that there are many persons in the surrounding villages who hear the gospel with great attention, and make many inquiries, respecting the truths brought before them. Hence it is obvious that they feel more or less interested in them. This is very encouraging.

Itinerant labours.

This morning I went into the city to preach,

which I do not often do, from a conviction that much more good is likely to result from talking to the people of a quiet village. I had two congregations to-day, one on each side of the river, the people heard pretty well until some brahmans came, and began to oppose me. They wanted to know who Jesus Christ was, whether he was God, and what he had done to save mankind. I soon gave them the information they asked, but could not satisfy them; they would have it to the last that Ram and Krishna were incarnations of the deity, and as such worthy of being worshipped. I directed my remarks more especially to an aged man and his family who had been on pilgrimage to Muttra and Bindrabum. He frankly acknowledged that he had derived no advantage whatever from his tirat, but on the contrary had been relieved of the little money he had, and had wearied himself out with travelling on foot. He seemed very grateful for what he had heard from me, and said that he would never forget it, and that he would from henceforth call upon the Saviour.

I hope to be able to visit Muttra shortly, d.v.

CHITOURA.

Mr. SMITH continues to enjoy the divine favour in his work. We cannot doubt that labours so indefatigably pursued, watered with prayer, will eventually issue in a large harvest of souls saved by the grace of God.

A Kayasth baptism.

Nov. 11th, 1850.—I had the pleasure of baptizing a convert from Hinduism yesterday morning. He is a man of good understanding and education, and has put on Christ I trust in reality. A Káyasth by caste, he has been a good deal amongst Muhammadans, and at one time appears to have been favourably disposed towards the false prophet; now, however, his views of himself as a sinner and of Christ as his Saviour appear to be clear and correct, and so far as human wisdom can tell, he walks and lives as one who has experienced a change of heart; may the Lord enable him to witness a good confession among the heathen.

Training native teachers.

I have now four hopeful young men training for the Lord's work, men of piety and good character, and I hope men destined by the Lord of the harvest to aid

in the advancement of his kingdom in this neighbourhood. I endeavoured to read with them daily, and also to take them out with me to the markets and villages to preach, where they sometimes read a chapter or tract, or converse quietly with individuals from the crowd; besides this, two of them help me in the school. I have also in order to their improvement, set them to work to translate from Hindu to Urdu, and the reverse, during their leisure time.

Thákur Dás continues to attend worship and profess Christianity, and I still hope, notwithstanding many failings, that he has the root of the matter in him. Poor old man, his afflictions have been of the most trying kind, and it is a matter of thankfulness to us that he still professes to look to a crucified Saviour as his deliverer, his "all and in all." May his afflictions be sanctified to the working out a far more exceeding and eternal weight of glory.

WEST INDIES.

TRINIDAD.

We give with much pleasure the following interesting account of a conversion and baptism in the island of Trinidad, by which our brother LAW has been much cheered. The obstacles in the way of the mission are many and great. These arise from popish and Puseyite errors, as well as the depraved condition of the people. Still the labours of our brethren, both from the pulpit and the press, are gradually, through the divine blessing, producing a salutary effect. Mr. LAW's letter is dated December 13, 1850.

Your letter dated the 12th Sept. is now before me. I have read it again and again with much pleasure, and I trust with profit. I feel that I greatly need the council you tender. I am deeply impressed with the importance of the topics you name, as the most befitting themes of the ambassador of Christ in a country like this. I hope, if my life is spared and grace given me for another year, to present these topics to the people here in as simple, impressive, and scriptural a form as possible. I have just had printed a new and enlarged edition of the Portuguese Hymn Book, which has been readily purchased by the people. The profits (twenty dollars) I have devoted to the purchase of more printing materials. I have also lately printed some new tracts, one of which is herewith sent.

The converted slave.

There is a little progress making among us in relation to the cause of Christ at this station. Since I last wrote to you I have had the pleasure of baptizing a young man, who has given us every evidence of being a subject of divine grace. A little more than two

years ago he was a slave in one of the states of America. When he came to Trinidad he could not read a word. I do not think that he knew even the alphabet. Now, however, by attending our schools he can read his bible well, and is now also engaged in teaching a New Testament class in our sabbath school. Every evening this young man conducts the worship of God in his father's family, and although he is only a poor apprentice he brings me a dollar now and then "to help the church," and he also uses his influence to bring others to the house of God. There are others inquiring the way to Zion. I feel more than formerly encouraged in the work of the Lord. Thus, although I cannot say that our members increase "daily," yet there is a slow and steady increase. The number attending our sabbath school has increased much lately, and is altogether in a satisfactory state.

Our dear brother Cowen and some of the members of his family have been lately very sick, but he is now better. I have myself for the last sixteen days been in a poor state of health. I am still unwell, Mrs. Law is also

ailing a little. There is at present a great deal of sickness in Trinidad. The cholera has not yet visited us, and we hope through divine mercy to be spared a visitation of this dreadful pestilence. We are in the Lord's hand and fear no evil, for he is with us.

BAHAMAS.

TURKS' ISLAND.

In the summer of last year our laborious missionary, Mr. RYCKOFF, visited most of the numerous islands among which he most successfully labours, amid many cheering tokens of the divine blessing. These visits are often attended with great danger from sudden storms, and also from causes alluded to in the following letter. Our brother needs assistance, most happy should we be to afford it. It is, however, a source of much gratitude, that so many among the converts have been raised up to carry on the work, and that to so large an extent the people are able and willing to support them.

Caicos. God's blessing there.

On my recent visit to the Caicos, it was gratifying to find that our labours for years past have not been in vain, but that on the contrary, the seed sown has issued in much good. Again we have had the happiness of adding by baptism to the fold of Christ, such as had first given themselves to the Lord, and then to us according to his will. The children of our Sunday schools, touched by the finger of God, are seeking the way of life, and inquiring, "Sirs, we would see Jesus." Most of the adult population of this island are in fellowship with us, are members of our little churches.

Native teachers supported.

The state of your finances has induced the churches on this island to comply with the request to support the native teachers. Occasionally we may have to aid them a little. I hope, however, that occasion will be at long intervals. Could any kind friend send me clothing for them, that would be valuable assistance. Perhaps not less than £60 has thus been saved the Society, all things considered; namely, travelling, repairs, and so forth. It is fearful to think what would have been the condition of those islanders but for your mercy towards them. The labours only of your missionary have been expended on this island up to the present time. I fear that these things may soon be interrupted with, as our president is high church in sentiment, and anxious to place a clergyman on the island. One has been sent down several times, to try the movability of our churches, but so far as had to keep house to himself. There is no need, no room for any other agency.

The Creek. Perils of voyage.

The small church at the Creek is likely to be brought exceedingly low by the removal of several friends, who find the soil, or rocks, of their land unable to support them, rocks in this island being more abundant than soil.

Our journey to and down this island was performed in what turned out to be a leaky craft. We only left her a few hours, while we visited a settlement up the Creek, and on our return found her filling with water, boxes containing clothing and food none the better for the immersion. For once we would have chosen sprinkling. But a little longer, and the craft would have sunk, and so involved us in greater loss. When, from the beach, we looked at the frail make and condition of our vessel, and thought of the rolling waves over which she had been tossed and strained, we were at once struck with a sense of our own forgetfulness in not seeing to her condition before sailing, as well as with a sense of the kind and care-taking Providence which had attended our course thus far. Often have our hearts sunk within us as we have been sailing amongst these dangerous islands in our ill-fitted craft. Hitherto, however, God has been the strength of our heart and refuge in every storm. "Why sail in such vessels?" Economy, your funds, the broad claims of the mission, have been our only temptation to do so. This, however, to speak not of other matters, has placed us often in perils by sea. But the object is worthy.

Further voyages.

Having seen our friends at Blue Hills, and dwelt awhile amongst them for their good, and that quite in a Robinson Crusoe manner, we hoisted our ragged sail, and once again committed ourselves to the deep sea in our leaky vessel, laden with lime, kindly given us for repairs on these islands. Five days' sailing brought us in safety to Salt Cay, and one more to Grand Cay. We found cause of gratitude in this, that the threatening aspect of the sky (it being hurricane time) resulted in nothing more than a strong breeze.

My dear wife accompanied me on this tour, both for the benefit of our people and

her health. We both began to feel most sensibly the effects of a tropical climate. Sickness has been very general on the island; we, however, are thankful that our sickness has been lighter than that endured by others, and that we could, to some extent, be our own doctors.

Salt Cay.

I am much in need of assistance here. Salt Cay requires constantly superior agency than the present. We have no one capable of meeting the growing intelligence of the people. The church of England has placed a clergyman here. With efficient agency on the island, the result would be gratifying to us. Can nothing be done?

Inagua.

Inagua is also becoming an important station. Had we suitable agency there just now, our progress would apparently be most

grateful. A new population is springing up on this place, in consequence of salt works being opened. But there are no means of employing good agency, such as will meet to an extent the intelligence of the new settlers. At present there is only our worship on the island, but soon some one will supply an agency capable of the task to be done, if we do not. We have the field in possession. Shall £40, or £50, be granted for an agent? It might not be required for many years. The cause would soon help itself. The only form of worship here is ours; and this might still be the case had I aid. Do help us some way or other. St. Domingo may soon be accessible to us on the north side. Had I an assistant, that island could be visited perhaps twice a year. Will not this consideration influence aid, and soon? I hope it will. The people wish me to see them, but how can I leave these islands?

HAITI.]

The graphic sketch below, given by our brother, Mr. WEBLEY, of a recent journey to stations in the interior, will show some of the perils of missionary labour in this beautiful island. It is a source of gratitude to God that his labours are bearing fruit, and that the evident blessing of God is falling on this interesting field. Mr. WEBLEY's letter is dated October 28, 1850.

Permit to travel.

When I last wrote you I had not time or space to give you an account of a journey I had just undertaken to visit two of the out-stations. As I have never yet given you an account of any of my journeys, the following may interest you. At all events, it will give you some idea of what travelling is in Hayti, and of the manner in which the gospel is received by this poor people. On the 17th of last month I obtained from the authorities here my "permit" to journey to Marigot and Sale Trou to preach the gospel. It is not wise or even safe to travel here without a permit. At any part of the journey one is liable to be very unceremoniously ordered to return. With a permit, however, one secures the respect and protection of the authorities commanding the places one may wish to visit. Here is a copy of mine for the journey:—

"Permis à Mons. Webley, ministre de l'évangile, demeurant dans la ville de Jacmel, d'aller à Marigot et à Sale Trou pour prêcher l'évangile. Il monte un cheval rouge, étempé à la cuisse du côté du montoir des lettres LSM. Il est accompagné d'un nommé Rumford qui lui sert de guide et qui monte un cheval baie, étempé à la cuisse du côté du montoir des lettres CL. Le dis Mons. Webley prie les autorités militaires et civiles de la route de lui accorder leur protection et leur secours. Jacmel ce 17 Septre. 1850."

Marigot.

Having obtained my permit I commenced

my journey on Wednesday morning. The road to Marigot is good throughout, is sufficiently wide for a gig to pass, and much resembles an English country lane. I started at about seven o'clock and arrived about mid-day, the distance being about twenty-one miles. On arriving after such a journey, my first business, after an interview with the authorities, was to endeavour to obtain a cup of coffee and something in the shape of a dinner. Disappointed, however, in this respect, (for the family where I stopped had just dined) I commenced at once to visit the villagers from house to house, to converse with them, and to distribute my tracts and scriptures. They were glad to see me, and evinced no small amount of gratitude for the counsels and tracts I gave them. The village is somewhat large—contains a population of perhaps four or five hundred persons. The neighbourhood is, however, more densely populated. In the adjacent mountains there are supposed to be between two and three thousand persons. (What an immense incalculable blessing colporteurs would be in such districts.) The appearance of the village on approaching it is exceedingly romantic. The only thing I can compare it to is a set of hay ricks standing without order on the shore of the "deep and dark blue sea," and rising up here and there amidst the beautiful foliage of an almost countless number of cocoa-nut trees. At sunset, whilst I was enjoying my repast at the house where our dear brethren

Francies and Birrell did so before me, the commissaire of police came to know what arrangements he should make for the service.

The service.

He soon returned to the court-house, had it swept, and arranged the benches for the service. After this he set out, accompanied by the national school-master and two private individuals, to announce to the villagers that service was about to commence. At half-past six I went myself to the court-house. The congregation at first was but small. The general commanding the village, evidently not pleased with the appearance of my trouble being repaid by such a small attendance, then set out himself, literally "to compel the people to come in." He soon returned with such a number of men, women, and children, that the court house could not contain them. Many remained outside, but listened most attentively during the service. Perhaps we had not less than a hundred and fifty persons, within and without.

The service, which consisted of a short prayer, reading and expounding a chapter, and prayer again, commenced at seven o'clock and ended at half-past eight. How I would like for some of our dear friends in England to have been present. It would have repaid them for all their prayers for our prosperity, and for all the money this mission has cost them. The silent tears soon began to flow, the anxious look was soon unmoveably fixed upon the preacher, and young and old soon paid the most marked attention. That sight was worth coming to Hayti to see. Had I continued till midnight I think one and all would have remained, eagerly picking up the crumbs of the bread of life. Surely bread thus cast upon the waters shall be seen after many days. Having distributed amongst the congregation about one hundred tracts, some "portions" of scripture, and about fourteen New Testaments, and having promised the school-master a dozen Testaments for the use of the school, and one for his own private use, I thanked the people and the authorities for their kindness, and bade them farewell. They seemed, however, loath to disperse, and almost with tears in their eyes begged me to visit them again soon. They said, "We have now no priest who comes to see us; we are ignorant, and need and wish instruction; and we are convinced that your motives are pure, and that your religion is that of the bible." I assured them that as often as my duties in town allowed me to absent myself I would visit them, and that nothing would afford me greater pleasure than to be able to give them that instruction about religion which they so much needed.

Perilous route to Sale Trou.

At seven o'clock the following morning I commenced my perilous route to Sale Trou,

hoping to arrive at three or four o'clock, so as to preach in the evening. In this, however, I was disappointed, as I did not reach my destination till eight o'clock. For about four miles the road is good—resembles that between Jacmel and Marigot, but the crossing of seven or eight mountains render the road almost impassible for the poor horses, which in this country are rarely shod, especially as the foot path up the mountains is covered with sharp flinty rocks. As soon as we had journeyed about four miles we came to a river which we had to ford near its mouth, and at a very dangerous crossing, as it was the rainy season. Here persons and beasts of burden are often carried into the sea. The current was so strong when we crossed that I feared we should be compelled to return. Through mercy we forded without any accident. As soon as we found ourselves on the other side, we began to ascend a mountain. The pathway had been so much washed with the rains, and the water had run down it in such torrents, that it was converted into a sort of ravine. The ascent was therefore difficult and troublesome. In some places one seemed to be climbing a stair-case of rocks, which are frequently between two and three feet high, so that in descending the only way to clear them is to walk one's self, and allow the horse to clear them at a leap. When we had passed three of these mountains we came to a very narrow pass where a tree had fallen so low as to render it necessary to unsaddle the horses so as to pass underneath. Here the descent was almost terrific. The road was so bad that I was obliged to lead my horse, and so narrow that there was only room for the horse in the path, so that I had to walk on the edge of the precipice, which, as it was only banked up with small stones, frequently gave way and threatened to engulf me in the abyss below. Not a hair of my head, however, was hurt. When we had crossed the fourth mountain, the cravings of appetite, sharpened by fatigue and the mountain air, required that we should rest and eat. We bivouacked under a shady tree, unbridled our horses, gave them the small quantity of grass which we had been able to bring, lighted our fire, warmed a cup of coffee, and eat our bananas and biscuits. After an hour's refreshment and rest we continued our route, which seemed to become more perilous at every step we took. The last three mountains were particularly high and difficult of crossing. The pathway up these mountains had been cut out of the rocks, was about two feet wide in most places, and was serpentine almost throughout. It reminded me exceedingly of what climbing up the inside of the Monument on horseback might be. In some places the pathway had been washed down the mountain, and one had to climb (on foot of course) up the mass of large rocks and

mould as one could. The ascent, however, was not so difficult or so dangerous as the descent.

The village.

Thus, after a long, and tiresome, and perilous day's ride, we came at night to our destination. This was Thursday night, and I had to return for the sabbath services. It was too late, however, then to announce my arrival and to get a congregation together. Under these circumstances I determined to pass the Friday in the village, and to journey home during the night. This I did, and was amply repaid by the kind reception I every where met with. These people are more deprived (if it be a deprivation at all) of the services of a priest than are those at Marigot. The road is so bad that no priest will venture to visit them, and the village so poor that they have failed in all their attempts to get one to reside amongst them. This village, therefore, as well as that of Marigot, is open to the efforts of protestants, who, under the circumstances, are always sure to meet with a hearty reception. The population is larger than that of Marigot—contains perhaps about five hundred persons, and is more densely peopled in the surrounding mountains, which gives the village the beautiful appearance of a large amphitheatre, in the centre of which,

on the sea shore, are about two hundred huts, all covered with a sort of reed, and rudely scattered, interspersed here and there amongst cocoa-nut trees, without order, or street, or anything to guide one. After spending the day here, visiting the people, distributing my tracts, and the remainder of my Testaments amongst them, I preached in the national school room to about a hundred, who received me quite as kindly, and listened to me quite as attentively, as did those at Marigot. The Lord graciously bless his word sown amongst them.

The return.

At ten o'clock we began our journey home, and were then not much less than fifty miles from Jacmel. The moon was beautifully clear and bright till about two o'clock. As the rain then threatened, and the darkness was becoming thicker at every step, we stopped for an hour upon the top of one of the mountains, lighted a fire, and refreshed ourselves with food and rest. At three o'clock we arrived at Marigot, and at six on Saturday evening we found ourselves at home at Jacmel. I hope soon to visit these stations again. Being alone here I cannot, however, do so as often as I wish. May the Lord of the harvest send forth more labourers into his vineyard.

HOME PROCEEDINGS.

DURING the past month, meetings have been held at Brixton and Tottenham which have been attended by the secretaries. Mr. TRESTRAIL has been engaged for ten days at Ramsgate, Margate, Canterbury, and their vicinities, and Mr. UNDERHILL with Rev. T. SMITH at Kingston, Wraysbury, and Staines. Mr. SMITH has also visited Somerleyton. The brethren CAREY and MAKEPEACE are in Scotland pleading for the Society, and Mr. CAREY on his return visits some places in Cumberland and Westmoreland.

We again respectfully urge on our London friends to apprise us as early as possible of any arrangements which they may have with pastors in the country, to preach in London, Lord's day, April 27th, so that the lists may be filled up as soon as possible.

It has long been felt that the mode usually adopted in choosing the Committee at the Annual Meeting of members, has been attended with considerable inconvenience. To remove that inconvenience as far as possible, and to expedite the proceedings, as well as to enable the members present to deliberate on their votes, the following regulations have been resolved upon, and we publish them here, in order to make our friends generally acquainted with them,

"1. That at the Annual Meeting of Members, the first business attended to after the opening of the meeting, shall be the reading the list of attendances of the Committee and nominating members to serve on the Committee for the ensuing year.

"2. That each nomination shall include the residence of the member nominated.

"3. That the list of nominations shall be read over, and when completed, shall be immediately printed with the following heading:—

"Names and residences of members of the Baptist Missionary Society nominated to serve on the Committee for the year 1851-2.

"Each member is requested to place a mark against the names of not more than thirty-six, the number of which the Committee is to consist.

"Names and residences to follow in alphabetical order."

- "4. That as soon as the lists are printed, they be distributed among the members present.
 "5. That at two o'clock scrutineers be appointed to collect and examine the votes."

The contributions to the Cholera Fund continue to flow in liberally, and from every part of the country. They afford a pleasing indication of the deep sympathy which is felt by the churches in the present condition of Jamaica; and the relief afforded cannot fail to cheer and comfort the minds of the brethren there, even if it fall short of what is required by the necessities of the case. Up to the 31st of January we had received about £1,450, and directions had been forwarded to Jamaica to draw for £550. No pastor there had been overlooked. The sub-committee appointed to distribute this fund will now wait the arrival of the next mail before they take any further steps. About £200 more have been received for this fund up to the 14th of February. Perhaps an equal amount may come in before the end of the month.

The receipts for general purposes have not been so large these two past months as usual. This may in part arise from the efforts which our friends are making to relieve Jamaica distress. We hope, however, an effort will be made to regain some of the lost ground. The total receipts to Jan. 31st have been £12,245, being £230 less than those of the previous year to that time. For General Purposes we have received £9,490 being £187 more. The total expenditure has been £15,281, being £907 less; so that financially the Society is £1000 better, but it is mainly owing to *decreased expenditure*, which means, in fact, *diminished agency*.

The following letter from a warm and kind friend of the Mission will be read with interest. We hope it will lead to similar doings elsewhere.

To the Editor of the Baptist Missionary Herald.

DEAR SIR,—As you have invited the readers of the "Herald" to furnish statements with a view of showing what may be done to augment the funds of the mission, by what is done, you may possibly think the following facts not unworthy of insertion in some future number. On the morning of the first Lord's day in the month, a missionary service is held in our Sunday schools. Prayer is offered, portions of missionary intelligence are read, and short addresses given by the superintendents. In the afternoon, a collection is made in every class, the officers and teachers always setting the example. Sometimes we raise twenty shillings at a collection, at others less. Last year our Sunday school offering amounted to a trifle more than nine pounds, a small sum it may be thought for twenty-three teachers, and 290 scholars, but with scarcely an exception, they belong to the working class. The Bap-

tist Mission presents few features more encouraging at the present time than the interest taken in it by the young.

The habit of giving which is being formed in thousands of this interesting class, will tell powerfully upon the funds of the Society in future years. All honour to the "Young Men's Baptist Missionary Association." It was a wise and happy thought to embody in a distinct organization for missionary purposes, the youthful intelligence, and zeal, and piety of our churches. An increased circulation of that welcome little visitor, the "Juvenile Missionary Herald," could not fail to be productive of good results, and if all the respected pastors of our churches could find time to preach an occasional missionary sermon to the *young*, it would tend to sustain the missionary spirit where it exists, and to revive it where it has declined.

Sincerely yours,

C. K.

Sabden, January 9, 1851.

MR. COLE, the Secretary of the Young Men's Missionary Association, has requested us to insert the subjoined communication.

YOUNG MEN'S MISSIONARY ASSOCIATION IN AID OF THE BAPTIST MISSIONARY SOCIETY.

The following is a digest of this Society's operations during the past quarter:—

Three lectures to young men have been delivered in the Library by the Revs. Charles

Stovel, J. Makepenco, and F. Trostrail, upon subjects eminently calculated to stir up and keep alive the missionary spirit.

On the 27th of December a special devotional meeting was held, to implore the divine blessing upon the Rev. J. A. Wheeler and our African mission. The Rev. W. Howison presided. Addresses were delivered by the Rev. J. A. Wheeler, and Messrs. Carr, J. Beecham, and Colo. The meeting was a most impressive one, and it is hoped the feelings produced will be long felt.

The Committee have delivered fourteen lectures on India to the metropolitan schools, and have assisted at twelve juvenile missionary meetings, besides delivering addresses to many Sunday schools, both in London and the provinces.

In December last two members of the Committee, Messrs. Keen and Cumming, delivered six lectures on India, &c., in the town of Birmingham; and in January, the Secretary, Mr. Cole, delivered five public lectures in London upon the same interesting subject.

The Committee have also had the pleasure of forming three fresh juvenile auxiliaries to the parent society, and have allotted several mission schools for support to schools at home.

Several additions have been made to the museum during the quarter, especially a set of models of the different castes in Ceylon, from their esteemed friend Mr. Allen. The Committee would again invite the co-operation of those who are able to aid them by the gift of articles brought from foreign climes.

Finally, they have been endeavouring to arrange for the forwarding a weekly newspaper regularly to each of our missionary brethren, to whom such a gift would be inestimable; they have succeeded in supplying thirty of the missionaries, and hope next quarter to be able to say that each of our missionaries are supplied. Any friend who takes in a paper regularly, and can spare it for this object, the Secretary will be happy to communicate with on the subject.

Many friends will be happy to learn the safe arrival in Calcutta of the ship "Marlborough," which conveyed to India our esteemed friends Mrs. YATES, Mrs. PENNEY, Mrs. SYKES, and Mrs. BISS, with their families. All were well at the date of our advices.

POSTSCRIPT.

We beg to remind our friends, and hope they will kindly take special notice of it, that the accounts close on the 31st instant, and that contributions intended to appear in the report must be sent in on or before that day. The sooner the better.

The following Contributions have been received for the "West India Cholera Fund," in addition to those acknowledged in the last Herald.

£ s. d.			£ s. d.			£ s. d.					
Abergavenny.....	1	3	4	Bratton	5	0	0	Clifton	10	0	0
Abingdon	3	10	0	Brontford, Old	10	9	3	Colechester	2	7	0
Amerham, Young Gen- tlemon at Mr. West's School	2	0	0	Bridgewater	11	6	6	Collingham	1	14	0
Ashford	4	17	1	Bridgnorth	5	8	1	Mrs. Nicholls	5	0	0
Barnoldswick	3	3	0	Brighton, Little	0	13	0	Coventry	10	0	0
Bath	3	15	0	Bristol, Counterslip.....	12	8	3	Crookerton	0	11	8
Do., York Street	0	13	6	Brixton, Salem Chapel	27	1	0	Devonport	12	5	0
Battersea	7	13	10	Bromsgrove	4	1	9	Dorchester	5	0	0
Beebles	2	6	0	Bullth	1	0	0	Drayton, West	2	14	8
Beckington	0	14	0	Burford	0	18	4	Exeter, South Street, additional	0	5	4
Berkhampstead.....	3	12	0	Burnley	2	3	0	Eynsford	2	0	0
Beverley	5	7	9	Burslem	3	3	0	Falmouth	7	18	0
Birmingham, Graham Street	9	9	2	Calne	5	10	6	Faresley	4	12	7
Blair Athol	3	2	0	Camberwell	77	15	10	Footscray	1	2	6
Blakeney	5	0	0	Jones, Messrs. C. T. and F. O.	0	10	0	Ford Forge	3	0	0
Bloxham	1	0	0	Stone, John, Esq	5	5	0	Frome, Sheppard's Bar- ton	13	10	0
Bolton	5	1	0	Cardiff, Bethany	0	12	6	Gillingham	1	1	0
Boston	2	10	0	Caxton	1	0	0	Glasgow, Hope Street ..	10	0	0
Bosmoor.....	0	13	0	Chadlington and Little Tow	3	9	0	Do., John Street	13	11	4
Bradfield.....	0	10	0	Chatnam.....	2	7	0	Glensford	1	18	0
Bradford, Zion Chapel	14	8	6	Mr. Joseph Acworth	1	0	0	Gorsley	2	2	0
Brantree	1	10	0	Chesham, additional ..	0	6	0	Hackleton	1	7	0
				Chudleigh	3	1	8	Hanley	7	0	0

£ s. d.			£ s. d.			£ s. d.					
Harlow	7	4	6	Shoreditch, Austin St.	3	10	0	Royston, Mrs. Carter			
Harpole	1	10	0	Trinity Chapel	8	0	0	and Mrs. Thos. Good-			
Hastings	10	2	4	Weigh House Chapel,				man	9	0	0
Hatcham	3	0	0	(Rev. T. Binney's)				Rugby	0	5	0
Highgate	0	17	0	part of collection	15	0	0	Salendine Nook	11	2	0
Hitchin	17	0	0	Long Buckby	4	0	0	Sandhurst, Mr. Bassett	0	2	6
Houghton Regis	3	8	6	Loughborough	1	1	0	Shaldon	0	10	0
Hull	14	8	0	Loughton	8	5	6	Sheepshead	2	2	0
Ingham	3	8	4	Luton, Old Meeting	6	3	6	Sheffield	10	0	0
Kettering	10	0	0	Lychett Minster	3	5	0	Shipleigh	2	19	3
Kingshill, Little	2	0	0	Ldney	3	0	0	Shrewton, Zion	4	0	0
Kislingbury	1	11	4	Maesyberlan	0	14	4	Soham, additional	0	18	0
Landport	2	0	0	Maidstone, King Street	13	12	0	Soham	0	13	0
Leeds	34	5	1	Manchester, Union Cha-				Southwell	1	0	0
Leicester, Charles St.	5	0	0	pel, additional	38	0	0	Stonehouse	3	0	0
Lewissham Road, addi-				Do., York Street	4	5	0	Speen	1	7	9
tional	2	7	0	Melksham, additional	2	7	6	Street	1	7	6
Lincoln	6	1	0	Milton	2	12	0	Sutton in Elms	1	12	6
Liverpool, additional	36	16	4	Neath	2	0	0	Swaffham	4	0	1
Do., Myrtle Street	32	0	0	Necton	1	11	0	Swanbourne	0	12	0
Do., Pleasant Street	7	0	0	Newcastle on Tyne	1	15	0	Swavesey, New Church	3	14	6
Llandidloes	0	9	9	Do., Newcourt	4	7	6	Swansea, Bethesda	2	0	0
Lockwood	2	5	8	Do., Tuthill Stairs,				Talywern	0	13	0
London -				additional	0	5	0	Tevesbury	6	5	3
Amicus	0	5	0	Newton Abbott	1	10	0	Torrington, Great	5	15	10
D. F. T.	5	0	0	Newtown	2	5	0	Totlebank	1	8	10
Davey, Mr.	1	0	0	Northampton	13	3	7	Town Malling	5	7	9
Friend, by Rev. G.				Do.	1	12	3	Trowbridge	20	8	7
Pritchard	3	17	7	Norwood, Upper	1	13	5	Tunbridge Wells	5	3	6
Tritton, Jos., Esq.	5	5	0	Oxford	10	10	0	Walsall, Goodall Street	1	10	6
Vickers, J., Esq.	2	2	0	Pembroke, Bethel	9	13	9	Waltham Abbey	2	8	1
X. Y. Z.	0	2	6	Pembroke Dock, Beth-				Wantage	5	15	6
Blandford Street	10	14	6	any	1	11	6	Wellington	6	0	9
Church Street	5	11	0	Plymouth, additional	3	18	6	Wellington, Salop	1	11	0
Devonshire Square,				Pontheer	6	13	0	West Haddon	0	9	0
additional	0	12	6	Poole	5	10	0	Westbury Leigh	3	5	6
Islington Green	7	3	4	Portsea, Ebenezer	1	7	0	Weston	4	12	6
John Street	54	11	6	Edward Lee, Esq.	1	0	0	Willingham	1	4	6
Maze Pond	46	16	10	Preston	10	2	6	Winscombe	1	2	0
New Park Street, addi-				Ravensthorpe	1	4	0	Wokingham	7	1	0
tional	1	0	0	Redruth	4	0	0	Woolwich, Queen Street	5	5	0
Prescot Street, Little				Romsey	3	10	0	Wrexham	3	5	6
additional	5	7	0	Ross	2	10	6				

FOREIGN LETTERS RECEIVED.

AFRICA	CAMEROONS	Johnson, T. H.	August 7.
ASIA	BENARES	Russell, J.	December 30.
		Small, G.	December 5.
	CALCUTTA	Leechman, J.	November 14 (2 letters).
		Russell, J.	November 14.
		Sale, J.	December 7.
		Thomas, J.	December 7 and 21.
	COLOMBO	Allen, J.	December 13.
	CUTWA	Carey, W.	November 20.
	DINAGEPORE	Smylie, H.	October 22.
	HOWRAH	Morgan, T.	November 23.
	JESSORE	Parry, J.	January 6.
	MADRAS	Page, T. C.	December 12.
	NARSINGPORE	Phillips, T.	December 4.
	SERAMPORE	Marshman, J.	December 7.
BAHAMAS	GRAND CAY	Rycroft, W. K.	No date, received Feb. 5.
	NASSAU	Capern, H.	December 16.
		Littlewood, W.	November 1.
BRITANNY	MORLAIX	Jenkins, J.	February 10.
HAITI	JACMEL	Webley, W. H.	December 26.
JAMAICA	BROWN'S TOWN	Clark, J.	December 26.
	KINGSTON	Cornford, P. H.	January 11.
	PORT MARIA	Day, D.	January 8.
	SPANISH TOWNS	Phillippo, J. M.	December 27.

ACKNOWLEDGMENTS.

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

- The Religious Tract Society, for a grant of tracts, for *Mrs. Allen, Ceylon*; also for grants of tracts for the *West India Stations*;
 Mrs. W. W. Nash, for parcels of magazines, reports, &c. ;
 Friends at Leeds and Hull, by Rev. Jonathan Makepeace, for a loom, for *Rev. J. Smith, Chitoura*;
 Rev. John Cox, Woolwich, for a parcel of his publications, for *Jamaica*.

CONTRIBUTIONS,

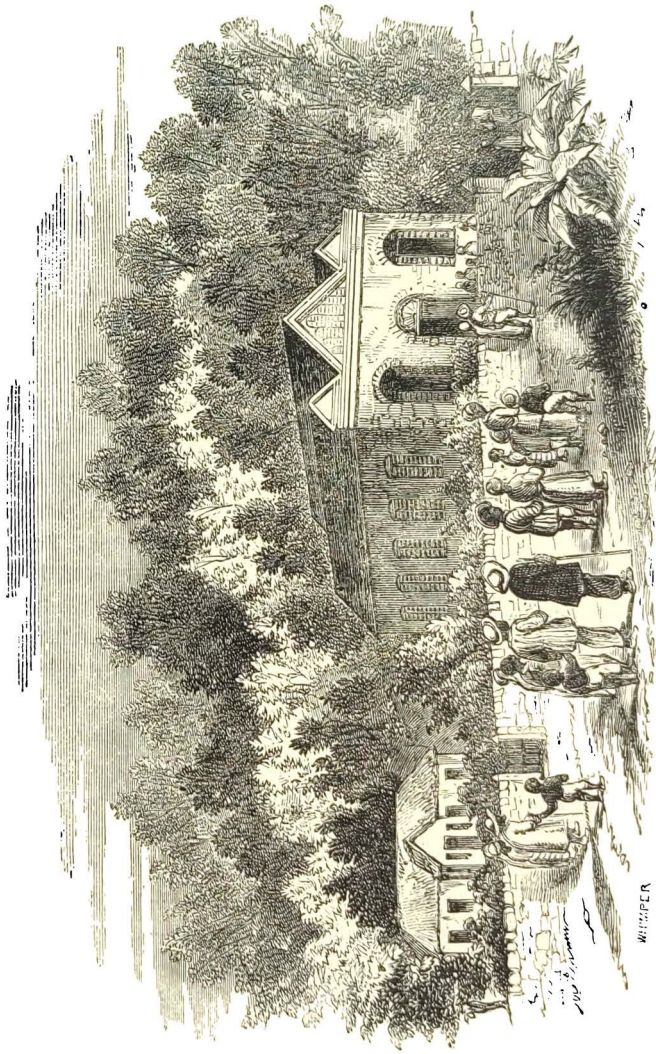
Received on account of the Baptist Missionary Society, during the month of January, 1851.

£ s. d.		£ s. d.		£ s. d.		
<i>Annual Subscriptions.</i>		Contributions	17 6 10	Eastington—		
Anderson, W., Esq.....	1 1 0	Do., for <i>Africa</i>	1 0 0	Sunday School, for		
Anderson, Mrs.....	1 1 0	Do., Sunday School	2 13 0	Native Preachers ...	0 16 0	
Barnes, R., Esq.	1 1 0					
Gurney, W. B., Esq.....	100 0 0					
Gurney, Joseph, Esq. ...	15 15 0	Less expenses	30 16 2			
Gurney, Thomas, Esq....	5 5 0		1 2 0			
Gurney, Mrs. Thomas...	1 1 0			HAMPSHIRE.		
Gurney, Henry, Esq.....	5 5 0	Wokingham	29 14 2	Andover—		
Jay, Mr. A. T.	1 1 0		21 2 3	Collections.....	4 13 7	
Jay, Mrs A. T.....	1 1 0	BUCKINGHAMSHIRE.			Contributions	29 3 0
Moore, Mrs.	2 2 0	Buckingham—		Do., Juvenile Work-		
Do., for <i>Africa</i>	1 0 0	Contributions, for Na-		ing Society	4 5 6	
Do., for <i>Colonies</i>	0 10 0	tive Preachers	1 10 0	Do., Infant Class ...	0 1 1	
Sands, John, Esq.....	10 10 0	Chesbam—		Proceeds of Tea Meet-		
Sherwin and Co., Messrs.	1 1 0	Contributions, for do.	1 8 0	ing	3 1 10	
		CAMBRIDGESHIRE.			Broughton—	
<i>Donations.</i>		Cambridge—		Contributions, by Miss		
Bible Translation Soci-		Lilley, W. E., Esq. ...	50 0 0	King, for <i>Native</i>		
ety, for Translations	300 0 0	CORNWALL.			Preachers	0 10 0
Friend to Missions, from		Redruth	1 7 0	Ludgershall	0 18 0	
S. A., by Rev. Dr.		DEVONSHIRE.			Romsey—	
Tidman	20 0 0	Bampton—		Collection	5 6 1	
N. C., for <i>Dry Harbour</i>		Contributions	1 2 0	Contributions	6 13 11	
Chapel.....	10 0 0	Brixham—		Less expenses	12 0 0	
Skelt, Mrs.....	0 5 0	Collection	3 17 0		0 8 6	
		Contributions	2 7 2		11 11 6	
<i>Legacy.</i>		Dartmouth—		Winchester—		
Trotman, Rev. D., late		Collection	3 0 0	Contributions, Juve-		
of Frome, by Ebenezer		Contributions	0 13 2	nile, for <i>Native</i>		
Trotman, Esq.	90 0 0	Do., Sunday School,		Preachers	0 8 0	
		for <i>African Schools</i>	0 12 2	Wellow, I. W.—		
LONDON AND MIDDLESEX		Devonport, Morice Square—		Collection	1 8 11	
AUXILIARIES.		Collection, &c.	18 0 0	Contributions	0 10 0	
Bloomsbury Chapel—		Contributions	7 9 6	Do., by Master D.		
Collections.....	125 2 1	DURHAM.			H. Payn, for <i>Na-</i>	
Do., Lord's Supper,		Westoe, near South Shields—		tive Preachers ...	1 2 6	
for <i>W. & O.</i>	14 12 2	Contributions	5 0 0	Yarmouth, I. W. —		
Contributions	130 11 3	Winterbottom, Thos.		Collection	1 2 0	
		M., Esq., M.D.	10 10 0	Contribution.....	0 5 0	
		ESSEX.			Less expenses	4 8 5
	270 5 6	Loughton—			0 3 0	
Acknowledged before		Contributions, half			4 5 5	
and expenses	245 8 11	year	4 6 9			
		Do., by H. Lincoln	0 13 2	HERRFORDSHIRE.		
	24 16 7	GLOUCESTERSHIRE.			Ross—	
Hammersmith, on ac-		Chipping Campden—		Collections	2 15 0	
count, by Mr. John		Collection	3 1 0	Contributions	4 5 3	
Hill	6 14 3					
Vernon Chapel—						
Simcoe, Miss.....	0 5 0					
BERKSHIRE.				Less expenses	7 0 3	
Wallingford—					0 4 0	
Collections.....	8 14 6				6 16 3	
Do., Roke	0 2 8					
Do., Dorchester ...	0 15 0					
Do., Warboro'	0 4 2					

	£ s. d.		£ s. d.		£ s. d.
HERTFORDSHIRE.		NORTHUMBERLAND.		SOUTH WALES.	
Boxmoor—		Newcastle on Tyne, New Court—		CARMARTHENSHIRE—	
Collections.....	2 4 11	Collections.....	8 13 8	Carmarthen, Penuel—	
Contributions	4 10 10	Contributions	7 11 4	Collection	2 7 4
Do., Sunday School	1 4 3	Do., for <i>Translations</i>	1 0 0	Contributions	4 2 0
		Do., for <i>Female</i>		Llangydeirn.....	0 9 6
	8 0 0	<i>Education</i>	1 5 6	Logy—	
Less expenses	0 10 0			Collection	0 12 10
	7 10 0	STAFFORDSHIRE.		Sunday School	1 7 2
Ware—		Coseley, Darkhouse—		Newcastle Emlyn.....	12 6 3
Contributions, by Mr.		Collections.....	4 6 9		
B. Medcalf.....	1 12 6	Contributions	3 8 2		
		Do., for <i>Dove</i>	1 1 0		
KENT.		West Bromwich—		GLANORGANSHIRE—	
Blackheath—		Contributions	0 3 0	Neath, English—	
Contributions, by Rev.		SUFFOLK.		Sunday School	0 13 0
Dr. Hoby	4 6 0	Ipswich—			
Faversham—		Harwood, Thos., Esq.,		PEMBROKESHIRE—	
Contributions, by Miss		by Mr. W. Pollard	1 1 0	Bethabara—	
Packer, for <i>Native</i>				Collection	2 1 8
<i>Preachers</i>	0 17 6	WILTSHIRE.		Contributions	1 5 0
Sevenoaks—		Trowbridge—		Do., Sunday School	2 9 3
Contributions	16 10 3	Evans, Mr. J. E.	1 0 0	Honeyborough—	
Do., Sunday School	0 11 0			Collection	1 12 6
Suton at Home—		WORCESTERSHIRE.		Letterston—	
Sunday School	0 9 6	Bewdley	3 6 0	Collection	1 2 0
		Cradley—		Contributions	0 11 0
LANCASHIRE.		Contributions	0 17 1	Pembroke Dock—	
Burnley—		Netherton—		Collection	3 12 0
Collection	7 2 6	Collection	1 3 11	Bethany—	
Chowbent—		Contributions	2 13 7	Collection	7 10 3
Collection	5 16 8	Do., Sunday School		Contributions	2 9 10
Liverpool—		Teachers.....	1 10 0	Bush Street—	
Evangelical Continen-		Stourbridge—		Collection	5 5 6
tial Society, for <i>Mor-</i>		Collections.....	2 8 0	Contributions	7 7 1
<i>lais</i>	10 0 0	Dorricutt, Mr. J.	1 1 0	Penybryn—	
Rochdale—		Dorricutt, Mrs., for		Collection	0 16 5
Contributions, by a		<i>India</i>	1 1 0	Pisga—	
young friend	3 0 0	Westmanecote—		Collection	1 2 6
Spark Bridge—		Collection (less ex-		Sardis—	
Fell, John, Esq., for		penses)	1 6 3	Collection	0 18 4
<i>W. & O.</i>	2 0 0				
Tottlebank—		YORKSHIRE.			
Collection	6 0 0	Earby—		SCOTLAND.	
Contributions	9 0 0	Collection	1 4 0	Edinburgh—	
		Ripon—		Contributions, by	
LINCOLNSHIRE.		Earle, F. Esq., M.D. ...	6 17 0	Mr. D. M. Irvine,	
Brockelsby—		Slack Laue—		additional, for	
Contributions, Juve-		Collection	2 2 0	<i>Dove</i>	0 2 6
nile	0 10 0			Leith Walk—	
Partney?.....	0 10 0	NORTH WALES.		Contributions	3 7 7
		MONTGOMERYSHIRE—		Lochgilthead—	
NORTHAMPTONSHIRE.		Newtown—		Contributions, for	
Middleton Cheney—		Contributions, for		<i>Native Preachers</i> ...	0 12 0
Contributions, for		<i>Native Preachers</i> ...	1 13 0		
<i>Native Preachers</i> ...	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, 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.



PORUS, JAMAICA

ANNUAL SERVICES

OF THE BAPTIST MISSIONARY SOCIETY FOR 1851.

A meeting for SPECIAL PRAYER, in connexion with the Missions, will be held in the Library of the Mission House, on the morning of Thursday, April 24th, at eleven o'clock.

THE ANNUAL SERMONS.

The Committee have great pleasure in announcing that the Rev. JAMES HAMILTON, D.D., of Regent Square, London, will preach the Annual Evening Sermon on behalf of the Society at Surrey Chapel, on Thursday the 24th, and the Rev. E. STEANE, D.D., the Annual Morning Sermon at Bloomsbury Chapel, on Friday, May 2nd.

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

SERMONS, LORD'S DAY, APRIL 27th.

The following are the arrangements, so far as they have been completed, for April 27th.

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. P. Dickerson	Rev. — Belgrave ...	Rev. C. Stovel
Austin Street, Shoreditch	Rev. N. Haycroft, M.A.	Rev. W. Miall*.....	Rev. T. Wheeler
Battersea	Rev. D. Katterns ...	W. H. Watson, Esq.*	Rev. J. Makepeace
Blandford Street	Rev. I. New .....	... ..	Rev. T. Winter
Bloomsbury	Rev. C. M. Birrell...	... ..	Rev. W. Brock
Bow	Rev. H. H. Dobney	... ..	Rev. R. H. Marten, B.A.
Brentford, New	Rev. T. Smith .....	... ..	Rev. T. Smith
Brixton Hill (Salem Chapel)...	Rev. B. P. Pratten	... ..	Rev. B. P. Pratten
Camberwell	Rev. W. Landels	Rev. J. Angus, M.A.*	Rev. A. McLaren, B.A.
Chelsea, Paradise Chapel	Rev. C. E. Birt, M.A.	Rev. R. H. Marten*	Rev. Dr. Acworth...
Church Street, Blackfriars.....	Rev. J. Williams ...	... ..	Rev. J. Williams
Crayford	Rev. Jos. Davis .....	... ..	Rev. Jos. Davis
Deptford, Lower Road	Rev. J. Kingsford ...	... ..	Rev. J. Webb
Devonshire Square	Rev. E. S. Pryce, B.A.	... ..	Rev. J. H. Hinton, M.A.
Drayton, West.....	Rev. J. Gibson .....	... ..	Rev. J. Gibson
Eagle Street.....	Rev. J. Makepeace	... ..	Rev. G. H. Davis
Eldon Street (Welsh).....	Rev. B. Williams ...	Rev. A. Jones	Rev. E. Probert
Gravesend, Zion Chapel.....	Rev. T. F. Newman	... ..	Rev. T. F. Newman
Greenwich, Lewisham Road ...	Rev. W. Robinson	... ..	Rev. J. Hoby, D.D.
Hackney	Rev. J. A. Baynes, B.A.	... ..	Rev. D. Katterns

PLACES.	MORNING.	AFTERNOON.	EVENING.
Hammersmith	Rev. R. H. Marten, B.A.	... ..	Rev. E. Edwards
Hatcham	Rev. C. J. Middleditch	... ..	Rev. H. H. Dobney
Hawley Road, Kentish Town	Rev. E. Probert.....	... ..	Rev. E. S. Pryce, B.A.
Henrietta Street	Rev. W. B. Bowes	... ..	Rev. C. A. M. Shepherd
Highgate	Rev. T. Winter.....	... ..	Rev. C. E. Birt, M.A.
Hoxton, Buttesland Street.....	... ..	... ..	... ..
Do., Baptist Chapel	Rev. T. Middleditch	... ..	Rev. T. Morris
Ilford	Rev. J. J. Owen ...	... ..	Rev. J. J. Owen
Islington Green	Rev. A. Mc Laren, B.A.	... ..	Rev. W. Landels
Islington, South Baptist Chapel	Rev. C. Stanford ...	... ..	Rev. S. Pearce
John Street, Bedford Row.....	Rev. J. Stratten ...	... ..	Rev. B. W. Noel, M.A.
Kensal Green	Rev. E. Harris	... ..	Rev. E. Harris
Kensington	Rev. W. G. Lewis...	... ..	Rev. W. B. Bowes
Keppel Street	Rev. T. Wheeler ...	... ..	Rev. I. M. Soule
Lce.....	Rev. J. Sprigg, M.A.	... ..	Rev. J. Sprigg, M.A.
Maze Pond	Rev. J. Aldis .....	... ..	Rev. Isaac New
New Park Street.....	Rev. W. Walters ...	Rev. J. Branch* ...	Rev. C. Stanford
Norwood, Upper	Rev. E. Edwards ...	... ..	Rev. C. J. Middleditch
Poplar	Rev. T. Morris	... ..	Rev. J. Baynes, B.A.
Prescot Street, Little	Rev. C. Stovel .....	... ..	Rev. P. Dickerson
Regent Street, Lambeth.....	Rev. T. Davies	Rev. T. Davies* ...	Rev. C. M. Birrell
Romford	Rev. J. D. Carrick	... ..	Rev. J. D. Carrick
Salters' Hall.....	Rev. S. J. Davis ...	... ..	Rev. W. Walters
Shouldham Street, Paddington	Rev. S. Pearce	Rev. I. M. Soule* ...	Rev. W. Robinson
Spencer Place	Rev. J. Peacock ...	... ..	Rev. T. Middleditch
Stepney College Chapel	Rev. J. Angus, M.A.	... ..	... ..
Tottenham	Rev. T. Swan .....	... ..	Rev. T. Swan
Unicorn Yard, Tooley Street...	Rev. W. H. Bonner	... ..	Rev. H. J. Betts
Vernon Chapel	Rev. J. Webb.....	Rev. O. Clarke* ...	Rev. O. Clarke
Walworth, Lion Street	Rev. Dr. Acworth...	... .. *	Rev. N. Haycroft, M.A.
Walworth, Horsley Street	Rev. J. George .....	... ..	Rev. F. Bugby
Wandsworth.....	Rev. W. Ball.....	... ..	Rev. W. Ball
Waterloo Road.....	Rev. G. H. Davis...	... ..	Rev. J. Branch
Wild Street, Little	Rev. C. Woollacott	... ..	Rev. T. Davies
Windmill Street, Hope Chapel	Rev. J. Ede .....	... ..	Rev. J. Ede

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

ANNUAL MEETING OF MEMBERS OF THE SOCIETY, APRIL 29th.

A General Meeting of the Members of the Society will be held at the Mission House, Moorgate Street, on the morning of Tuesday, April 29th, when the pro-

ceedings of the past year will be read, the report of Committee on the subjects referred to them by last Annual Meeting, the motion, of which notice was given last year by the Rev. W. ROBINSON of Kettering, 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 30th.

The Annual Public Meeting of the Society will be held in EXETER HALL, STRAND, on Wednesday, the 30th April. The Chair will be taken by GEORGE GOODMAN, Esq., Mayor of Leeds, at ELEVEN o'clock.

The Revs. Dr. DUFF of the Free Church Mission, J. J. FREEMAN of the London Mission, J. MAKEPEACE of Saugor, East Indies, T. WHEELER of Norwich, W. LANDELS of Birmingham, and other brethren are expected to take part in the proceedings.

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. Dr. Cox has kindly consented to preach a Sermon to YOUNG MEN on the Claims of the Mission upon them, on the evening of THURSDAY, May 1. 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.

INDIA.

CHITOURA.

The labours of our missionary brother, Mr. SMITH, are extended over a large portion of the country around Agra. In this district he visits not fewer than fifty villages, some twice a month or oftener, and all of them once. In the month of December no less than eighty-two visits were paid to these villages. In addition, an occasional visit is made to fairs and melas, of one of which he has forwarded the account given below. His letter is dated January 24, 1851. Mr. SMITH's local residence is at Chitoura, or Nishtarpur, the Town of Salvation, where he has formed with most encouraging tokens of success, a native Christian village. Native converts for the most part here take up their abode, where they find all the means of grace regularly supplied, and also an opportunity for the prosecution of their trades and callings apart from the idolatrous customs of the heathen, and also those social rights and comforts which are denied them by their fellow countrymen on their abandoning Hindooism, and their breach of caste.

The following account of our visit to the you. I left home on the 14th November, Buteshivai mela may be not uninteresting to accompanied by two native brethren, and

after preaching in a few places on the road, we arrived at the mela on Saturday evening, the 16th inst. Our party consisted of five, viz., myself and two native brethren, Mr. Harris, who is supported by the baptist church under Mr. Lish's pastorate, and a native brother supported by the Presbyterian church at Agra. The Rev. Mr. Kreiss, of the Secundra mission, with two native assistants, occupied another position, and Rev. Mr. Schneider, of the same mission, with two more native brethren, a third; thus we mustered altogether eleven, a smaller number than usual, and when compared with the mass of people collected together, most disproportionate. Yet the battle is not always to the strong, nor the race to the swift; the Lord can save by many or by few, and therefore by no means disconcerted at the numbers, we commenced on Sunday morning to preach the gospel, and were delighted and encouraged by crowds of attentive and intelligent hearers. We obtained a most convenient place for preaching, and also for conversing with inquirers. The former duty we performed in turns, keeping it up from morning to night each day, and those at liberty looked after the books and attended to the latter. We united in a regular Christian service in the middle of the day, and then returned again to out-door preaching.

A hopeful inquirer.

My attention was attracted by a strange looking man standing nearly outside the large circle of hearers by which we were surrounded; his attention was fixed, and he drew nearer and nearer, until at last he stood almost under the preacher's elbow. In this position I had an opportunity of watching him for some time. He stood with mouth extended, eyes glistening (as the eyes of Vairagees only can glisten), ears open, posture erect and motionless as a statue, devouring with avidity every word that fell from the speaker's lips, and sometimes, when anything pleased him, or appeared applicable to himself, his iron features relaxed into a smile. Here was a man, who having been made sensible of the plague of his own heart, renounced the world at least in profession, and set out in search of a peace which experience taught him it could not give. For years had he wandered in search of happiness, but in vain. Thousands of miles had he dragged his weary limbs over the burning plains of India! He had visited Jagganath, Dwarika, Gaya, Badri Nath, and every place of pilgrimage of any note; but his heart, he said, was as hard as ever, and full of sin as ever, and his mixing with vile companions in his pilgrimages, and eating intoxicating drugs, had made him still more callous, blunted his feelings, and almost destroyed his susceptibility to impression, but now strange things

are sounded in his ears. A Saviour who is able and willing to save the vilest of the vile—a Saviour who gave his life a ransom for rebels such as himself, is proclaimed to him for the first time; his attention is arrested! he listens again, doubting as to whether he has heard correctly or not, and again he hears, "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners." "He that believeth shall not perish, but have everlasting life." This is just suited to his case; just what he wants and has been seeking! He is convinced that this is the truth; that pilgrimages and austerities are vain. He surveyed himself, daubed with mud, a brass chain about him, and scarcely clothing to cover his nakedness, and said, "I have left all for salvation—home and friends, and all that is dear in this world, but until now I have found no hope, not one gleam of light to guide my soul through the world's dark waves and billows. I will now make a second surrender of my own works, my brass chains, and malas, and tilaks, and I will take refuge in Jesus Christ." He washed himself, stripped off his idolatrous ornaments, and we trust was beheld sitting at the feet of Jesus clothed and in his right mind. Is not this a brand plucked from the burning? His former companions tried hard to get him back again, and would have laid hands on him had he not kept close to us; he however accompanied us home to the Christian village, and is anxious to be able to make known the Saviour he has found to his deluded countrymen.

Continuance of labours.

Monday morning we again took our stand, and preached the gospel to hundreds of attentive hearers. Another pilgrim heard well, and appeared convinced of the truth of Christianity. He said he would accompany us, but disappeared, and we heard no more of him. A zamindar also from Sasna, came several times, and followed me to my tent, where he stated his determination to become a Christian. He took the name of our village, and said he would shortly come to us. Thus we continued to labour Tuesday and Wednesday, and were beset nearly all the time by numbers of attentive inquirers—not idlers and objectors—but what appeared to us souls anxiously seeking after truth, and many of them impressed with the idea that Christianity is true.

Thus ended our labours in the mela. We left for home on Thursday morning, preaching on the way as opportunity offered, and arrived safely on Saturday, after an absence of eleven days, during which we experienced the goodness and care of our heavenly Father, and were restored to our homes in safety.

We distributed a good number of gospels

and tracts in Sanscrit, Hindi, Persian, and Urdu, and had several proofs that those distributed on former occasions had not been in vain.

A retrospect of the scenes witnessed at this mela leads me to hope that the set time to favour India is not far distant. Such attentive crowds I have never addressed. To see men day after day neglecting their worldly business to sit and converse about Jesus Christ, and the way of salvation, surely ought to make us double our labours and prayers for the outpouring of the Holy Spirit, for the coming of the kingdom of Christ in this dark land of idols and superstition, *too long in the power and service of the wicked one.*

Baptism of converts.

On the first sabbath in January I had the pleasure of immersing two believers in Christ. We had an immense crowd of spectators, and the service was altogether interesting. I hope others will be added to the church in like manner on the first sabbath in next month. We have several hopeful inquirers, and the Lord is creating a spirit of inquiry in the minds of many. This year will, I hope, be one of prosperity. I feel anxious for the salvation of the heathen, and the Lord is strengthening me for more zealous labours. Oh, how dreadful the idea of being unfaithful, of souls perishing through my neglect; the grace of God is sufficient; here is my rock and stay.

CEYLON.

Under date of January 14, 1851, our brother ALLEN gives at some length an account of every station forming the Mission in this beautiful island. These details we reserve for the Annual Report; meanwhile we earnestly commend to the attention of our readers the remarks which follow, and which find their appropriate place in the Herald. The Committee earnestly desire to send our brother the help he needs, and to occupy in greater strength this encouraging field. The fields are white unto the harvest; but where are the labourers?

Thirty-eight years have passed away since your first missionary, in the providence of God, first set foot on this island. During that period your agents have continued to work on in faith, and patience, and hope, in the kingdom of Jesus Christ; and it has pleased the Great Head of the church to own their labours for him, and to crown such labours with a considerable amount of success. Of the fruits of these labours, some, how many perhaps, cannot be known now, have been gathered into the garner, like shocks of corn that were ripe. They have grown, and expanded, and mellowed, and have been plucked by the Great Proprietor who does as he will, and others remain to be matured. Seed also lies buried as yet, but it will not deceive our hope; it will spring and bear fruit by which God will be glorified. This, we would remember, is especially the working-time with us, and I trust we are anxious to be found employed, leaving the results with God, who alone can give the increase. He has brought us through one great period of time, and has permitted us to enter on another; and, on a review of the past, we are obliged to exclaim, "Hitherto the Lord hath helped us; yea, having obtained help of God, we continue unto this day." And there is abundant reason why we should "thank God, and take courage." The year that is past and gone into eternity with all its record, has been marked by trials of no ordinary kind; but we are not without something to

put in the balance against them, and the simple conclusion to which we must come is, that God has done all things well, and we have much to be thankful for; at least so it appears to me, when I endeavour to look at things as they are at this period, in this part of the Master's vineyard. From the tabular statements of labour and its results, as well of expenditure in money, you will be able to judge for yourselves—and may I express here a still lingering hope, that the cry that has already reached you, and has been echoed and re-echoed until it has become apparently too familiar to be noticed by the churches at home, may nevertheless be heard and speedily responded to—"Come over and help us." Though it reach you only in its dying echoes, let it be heard whilst there yet remains but one to raise it. No doubt the deputation you kindly sent to us have spoken plainly about your mission here, and probably their cry would be similar. Again, therefore, let it be heard by the churches, and not only heard, but responded to.

You will have had through the deputation and newspapers that have been sent to you, various items of information in connexion with the labours carried on here, which will render it almost unnecessary to say much about the stations now, though I will endeavour to give you a summary of what has been done during the year, and what is doing now, and thus give the church at home one more opportunity of judging as to the propriety

of sending or withholding assistance. I know full well your own opinion and anxiety about it. Perhaps your anxiety is only equalled by my own, while at times one stands bewildered and confounded by the apparent unreadiness of individuals at home, to show their love and their zeal for the Saviour and his cause, and their compassion for souls, by hugging more closely their comforts in their fatherland instead of coming here. And yet there is nothing so very uncomfortable and intolerable here, as to alarm them. Only a little salutary drilling is necessary on their arrival, and all will be tolerable, and it may be, pleasant into the bargain.

Whoever comes, may lay his account with labour and the trials inseparable from making known the gospel, whether at home or here. Perhaps here one might meet with difficulties that do not occur in England; but, after all, the main obstacles are the same everywhere. If a man cannot brace himself up to such things, he had better stay at home, and we will be content to wait and work on.

I must take my leave of you for the present. I cannot do so, however, without reminding you once more of the claims Ceylon has on the home churches. The field is large, dotted with some most interesting and important stations, from which the gospel is sounded out all around. These stations, it is true, have their native pastors and other assistants, and these, for the most part, are diligent and de-

voted; but they need guidance and general superintendence; and these are more than can be given by a solitary European, who has duties to perform in connexion with the English church and congregation, equivalent to those which devolve on the pastor at home. It must be that there are men at home,—pastors of small churches, with some little experience, or at college, who will be willing to come and help. There is nothing wanted here but just what is wanted everywhere, to render the work every way delightful. We want only an out-pouring of the Spirit and men to gather in the harvest. And surely it cannot be too much to hope, that this year will not pass away without witnessing to the arrival of some one or more to occupy the vacant places of Colombo and Kandy. I am yet well and willing to work; but how long I may be able to discharge the duties that devolve on me, is a thing unknown to us. If men should willingly offer,—I need scarcely say,—remember Ceylon. However much you may cherish Africa, and feel for the Continent of India, do not forget Ceylon. “Come over and help us;” we are faint, but pursuing.” “Come over and help us.”

May all needful wisdom and grace be given you for the work in which you are engaged: and may the Great Lord of all the churches give you the silver and gold which are his, and dispose some of the hearts that are in his hand to offer themselves willingly for Ceylon.

WEST INDIES.

HAITI.

The needful funds for the chapel which our brother WEBLEY is proposing to erect in Haiti have not yet been fully furnished. The success which has cheered the hearts of our friends in this promising field has made this contemplated measure almost indispensable. We insert a letter on the subject from the Rev. H. WEBLEY of Woodside.

To the Editor.

Woodside, Feb. 26, 1850.

MY DEAR SIR,—In looking over the Magazine, month after month, knowing the urgent nature of my son's chapel case in Hayti, I have been very anxious respecting the collections for that object; and seeing that but few of our churches contribute any thing towards it, I have thought that if you could say a word or two upon the subject, it may be of great service.

From my son's private letters, as well as his public, I see that if he cannot realize the object of his wishes relative to the proposed chapel, the success of the mission will be considerably retarded, and there is every prospect of his health breaking down. To preach

every Lord's day in a close, confined room, in such a climate as Hayti, will very materially shorten his days; and from what I know of the churches in the neighbourhood of Trowbridge, Bradford, Bath, Bristol, &c., if the case could be urged upon them through the medium of your publication, I think they would come forth to the help of the Lord in such a case.

With this we send you a small collection from a few of our friends at Bradford, and though small, if our sister churches were to do the same, the object would soon be realized.

The prospects of the mission in Hayti were never so encouraging as at present. God has of late been pleased to honour his blessed word as diffused by our agents there in a very

remarkable manner; and as our dear friends have given their lives to the work of the Lord, and the prayers of many persons are now being answered in the extension of the Redeemer's glory, those of us who hold the ropes at home, should be prepared to respond to the call of such as cry to us for the help they so much need.

Hoping that the blessing of God will continue to rest on your valuable publication, and on all the efforts made use of for the spread of his glorious gospel,

I am, dear sir, yours affectionately,

W. WEBLEY.

We subjoin a few extracts from the addresses, at the recent missionary meeting, of two native *Haitiens*, on whom rests in some measure the future evangelization of *Haiti*.

BROTHER CAJOUÉ'S ADDRESS.

Dear brethren and sisters in Jesus Christ,—

A heavenly voice has bid me "flee out of the midst of Babylon, lest I be cut off with her in her iniquity." Wishing to obey this voice of mercy and of grace, my feet have been directed towards the messengers of Christ. Since then my spirit has found new light, my faith new fire, my hope new vigour, and my love new zeal; so that I have now been baptized according to the religious forms of our Lord and Saviour, who is at once their author and their model. You can scarcely perhaps believe, nor can I express to you how great have been the joy and peace that I have experienced during my few days' sojourn amongst you. I have seen, in a manner the most convincing, that the religion of Christ reigns here, and that it is the only remedy that can re-establish the human race in true happiness, whether it be as it regards this life or that which is to come. Be not weary, then, in speaking of this sweet, this holy, this sublime religion, whether it be in the worship of your families or elsewhere. Our Lord Jesus has conquered the world, and if we possess his Spirit, we shall conquer it too. My patriotic heart would give birth to feelings of the fondest sympathy could I see my fellow *Haitiens* understand the word of God—could I see them search the scriptures in the book of God. Surely they would then find the "pearl of great price," and drink of those "living waters" which alone quench all thirst. To conclude, my friends, let us strengthen each other in this royal road, "looking unto Jesus, the Author and Finisher of our faith." Then, when death shall close our eyelids, we shall find a sweet and sure refuge in the arms of Him who only is wise, and who only reigns for ever. Amen.

BROTHER DESCHAPELLES' ADDRESS.

Dear brethren and sisters,—

We who are members of the little church formed here are happy, oh! how happy, that God has permitted us to see here to-night some of his servants, who are come to unite with us in showing forth his great mercy, to mingle their prayers with ours, and to thank Him for the gifts and mercies with which

he has blessed us. Ah, we thank Him that, though we were once enemies to Him—as are still all who love the world more than him—though we were once idolaters and rebels, He has had compassion upon us, and has sent his servants amongst us to proclaim to us the glad tidings of salvation.

Having thanked him, unite now with me, dear brethren and sisters, in thanking our brethren, the missionaries, who through love to us, and burning with desire to see us *Haitiens* reconciled to God, have left their country and every thing dear to them, to come and make us acquainted with that love of God to which we had been so long estranged. Yes, dear brethren, without these faithful servants that God in his infinite mercy has sent to us, we should still be buried in the deepest superstition, and without this love of God in them, they would never perhaps have thought of leaving their parents and friends, to take refuge amongst us who were never known to them. Is it not, then, the love of Christ which has caused them to recognize us as brethren?

Having, then, united myself with you in thanking these faithful servants of the God we now serve, and in expressing the joy we feel in possessing them amongst us, allow me to address a few remarks to you, which will, I trust, be as useful to myself as perhaps they will be to you. St. Paul tells us to "exhort one another," and surely there is no duty more important than this, no means more sure of manifesting our love to our brethren, and of strengthening each other in the faith. Inclined, as we all are, to that which is evil, and so often prone to forget the duties that God's word prescribes, our mutual exhortations must tend to prove to us the necessity of a more careful perusal of God's word, and of greater warmth in our prayers, as well as of a redoubling of our zeal.

During the past year we have all been the subjects of many trials and of much affliction. Have we, then, felt that God was only trying us for our good, and that, if he dealt thus with us, it was only to inspire us with new confidence, and to lead us to fly to him?

And you, dear friends, who have not yet come to Christ, allow me to address a few words to you. Have you then no desire to come to him who, through love to you, took

upon himself the form of a servant, dwelt in our flesh, lived a life full of suffering and of sorrow, and died a cruel death upon the cross? Ah! why this sacrifice? Was it not to call sinners to repentance? Was it not that those that should believe on him might have eternal life? And will you not, then, come to him? By the most powerful, yet by the sweetest of voices, he commands you to repent without delay. Why close your hearts to his tender appeals? Has not God given you intelligence? And why has he given it you? Is it not that you might fear and love him? Decide then to-night to leave the road to death in which you have so long

walked, and to believe in Christ for the salvation of your souls. But go to him by faith, that sincere faith which shall enable you to humble yourselves at his feet, as did the publican, who, oppressed with the weight of sin, and not daring to lift his eyes to heaven, exclaimed, "My God, I feel that I have offended thee, be merciful to me a sinner," so do you say wash me in the precious blood of thy Son, which flowed down the cross to redeem thy creatures. May God, by his grace, enlighten you all with his holy Spirit, and cause you to know and feel your low estate Amen.

JAMAICA.

Below we give extracts from various letters received from our afflicted brethren and churches in this island. They will abundantly testify the fearful ravages which cholera has made, and give proof that the generous liberality of the churches and people of God in this country has been fitly bestowed. Till now we were not able to supply particulars of the fearful scenes through which our brethren have passed. They were not, however, needed to excite our sympathy. The general facts, as stated in our communications by circular, have been quite sufficient to arouse sympathy and provoke the generous aid of the servants of Christ, and to furnish the Committee with a fund from which very considerable relief may be afforded. The fund amounts to a trifle more than two thousand pounds, of which sum about £650 have been distributed in grants to every one of our brethren, for his own need as well as that of his suffering people.

Extract from letter of Rev. THOMAS HANDS of Montego Bay, dated Jan. 9th, 1851.

During the past three months the cholera has been sweeping over the land, and has cut down not less than twenty thousand of the inhabitants. Among this number, many of the members and inquirers connected with our churches have been taken away. The consequences of this visitation are awful in the extreme. Agricultural and commercial operations are almost at a stand. The numbers taken away from the churches by death materially affect our pecuniary affairs, and the ability of most of the survivors to do anything for the support of religious and educational institutions has been so sadly lessened as to leave little hope that the cause can be carried on without help. I speak within bounds, when I say that during three months the majority of our people have been earning nothing. The little means some of them had, have been exhausted by sickness and death in their families, so that numbers are kept from absolute starvation by the aid

derived from the funds of a benevolent society, and contributions of bread kind, sent down from the higher mountain districts in which the disease has not yet been raging. But for such aid numbers must have perished in this town for want of food.

I feel that under these circumstances of suffering and destitution, I should fail in my duty as a Christian minister if I sought safety and comfort in flight. I feel that this solemn visitation is intended to arouse the people, and already we see evidence that such will be its effect to some extent—I trust, to a great extent. Now, more earnestly than ever are we called upon to offer that gospel to the people which alone can teach them how to live, and prepare them to die; and I hasten to assure you, that independently of any hope of aid from your funds, I am determined in this season of trial to remain at my post, until driven out by destitution, or taken away by death.

Extract from letter of Rev. R. WATSON of Mount Olive, dated Jan. 15, 1851.

I suppose you have heard of the great mortality which the cholera has caused in this island. From this dreadful disease we have lost fourteen of our faithful people, among

them a sincere, pious, and diligent deacon, by the name of James Gordon. He died in the following pleasing manner: On Friday morning, the 22nd November, he rose at an early hour, and went to conduct prayer-meeting in his class-house; after the meeting was over, he complained of feeling poorly; some means were used; he then called for prayer; after that he showed his wife where some money was, which he had for the church; told her he owed no man anything; several were indebted to him, but she must not be hard on them; if they paid her, to take it, but if not, to let them keep it; he again called for prayer, took part in the petition, when his spirit took its flight to the eternal world. In this dear man of God the church at Mount Zion has sustained a great loss; but sincerely do I hope, that our blessed Saviour will soon raise up others in his stead.

The mortality has been very great; but I trust, that the wise Disposer of all events has been working good out of it, for there has been a great stir among those who were once careless and unconcerned, and I believe all the teachers of religion have availed themselves of the opportunity of working upon the excitability of the people, and I hope that there have been, and will be, many cases of true and genuine conversion.

Within the last three months, our four small stations have increased thirty-seven members, and sixty-nine new inquirers. I must not forget to say, also, that after a long state of probation and strict examination, we had the happiness of baptizing eleven candidates, on the 25th of August last, in the presence of a great many spectators; and that they are all walking consistently with their profession, so far as human eye can behold.

Extract from letter of Rev. S. JONES of Annatto Bay, dated Jan. 22nd, 1851.

As long as I possibly can get on by the contributions of the people, I will do it. The prospect before us now, in this respect, is certainly not encouraging. We have lost a great number of our people by the cholera. In the two churches no less than one hundred have died of this disease alone, a part of whom were among the most regular supporters of the cause. Who will come forward to fill their places, I know not, but the cause is God's, and he is able to carry it on.

As you have doubtless been informed, the cholera has made the most fearful ravages throughout the island. In some places the whole population have been all swept off by it. Having had no preparations, either of medicines or of the comforts necessary for it, the disease had its full force on those places, and the result has been awful to contemplate. Great numbers died from total neglect. The people could not be persuaded to attend to each other's wants; but as soon as any of them were taken sick, their nearest relations

would abandon them to their fate without the least assistance being offered to them. The scenes which I myself witnessed of this character were most heart-rending, and I believe I shall never forget them. The cholera has thus brought to light some features in the character of the people of the worst description. Some husbands would not bury their own wives unless they were paid for it. Parents also would not bury their own children, unless they were paid for it. It was with very great difficulty that the dead were at all buried, and most exorbitant prices charged for burying, and for almost every thing else done in connection with the cholera. Thus the avariciousness and selfishness of the people have, by means of this awful visitation, been brought to the clear light of day. Things that would not before have been even suspected have now been clearly proved, and the discovery is any thing but favourable to Jamaica.

Extract from letter of Rev. C. ARMSTRONG of Gurney's Mount, dated Jan. 23rd, 1851.

I write to say, that through the abounding mercy of God, we, as a family, have up to now escaped the awful scourge that has made desolate some of the churches, and many, many families. For nearly two months cholera has been in our vicinity, and many have died.

Since the 1st of January, in the small church of Fletcher's Grove as many members have died as I shall have to report for the year 1850. You can form but a faint idea of the panic which this visitation has caused. Labourers will not go to the towns of Montego Bay and Luca, and as a consequence, many articles we require for house use, we have to do without.

Near our post office, eight miles from here, about twenty have died; and from a neighbouring property, I have just had a man asking for payment for eleven coffins. I do not think on this estate that there could be a population of more than thirty.

I returned a few hours ago from visiting a place called Rejoin: there death has been doing his work; and since I left, one I visited has died. At Bamboo, just by, the people are dying without any relief, as far as medicine might relieve them. Medicines cannot be procured to the extent required; no doctors, no nurses for 14,000 people in the interior districts of Hanover. I have given away till my stock is exhausted. The pres-

byterlan minister about five miles from here sent to Kingston for camphor and calomel, and procured two pounds, the postage of which came to more than £4 sterling.

The distress is extreme. One of our best men, the stay and staff of Fletcher's Grove, is gone. He was at chapel on the sabbath, and dead shortly after.

Extract from letter of Rev. J. E. HENDERSON, dated Hoby Town, Jan. 23, 1851.

Before this reaches you, you will have heard of the awful ravages made by the cholera throughout the island. It first made its appearance in Trelawney in the early part of November, and for a time, it was fondly hoped it would be confined to the town of Falmouth. This hope, however, was not realized. Hoby Town was the first place in the rural district to suffer, and the disease has since spread itself throughout this large and densely populated parish. It would be useless for me to attempt to describe the awful scenes that I have witnessed. Our medical man (the only one for a large district, containing not less than 10,000 persons), fell a victim almost at the commencement, so that the whole burden and responsibility of administering medicine, &c., for the people here, fell upon me. The labour and anxiety were very great; and I feel thankful that I was able to do what was necessary without any apparent injury to my own health, and with success equal to any other individual. For several weeks our house was like a dispensary, the whole time of my dear wife being taken up with making pills, &c. For five or six weeks, death reigned with almost undisputed sway throughout the parish, sparing no class, but doing its most fearful work upon the poor and helpless. In some instances large and populous districts have been almost depopulated. In the Unity districts, and in the neighbourhood of the chapel, scarcely one out of a hundred was saved. I lost in less than a week a hundred members

of the church there, and not less three hundred who were attendants upon my ministry. Three of my most active deacons and four deacon's wives were amongst the first to fall. In some cases whole families were swept away in a few hours. Attorneys, overseers, bookkeepers, and merchants have been among the victims. Not one missionary of any denomination has fallen, although you will be certain that they everywhere appeared in the thickest of the disease. They have seen almost a literal fulfilment of the 7th verse of 91st Psalm. In connexion with the church of Waldensia, I have lost perhaps sixty members and a large number of attendants. We have still a good many sick and dying around us; but have every reason to hope that the violence of the disease has spent itself. I am deeply anxious to know what will be the result of so fearful a visitation. I trust good. The people are everywhere flocking to the different houses of prayer; so that, notwithstanding our heavy losses, our congregations are as large, or larger than they ever were. Backsliders are professing repentance, and large numbers of the hitherto careless seem to be anxious about their souls. Of course, we must wait and see if they will "bring forth fruits meet for repentance." I need not tell you, that this fearful visitation will, in many cases, greatly aggravate our pecuniary difficulties, and that unless some help is obtained for some stations, they must be abandoned.

Extract from letter of Rev. T. B. PICKTON of Beththephil, dated Jan. 27th, 1851.

Once more we see all our chapels filled; thanks to the cholera. Our congregations appear as if the dead of the past ten years had risen, instead of the pestilence having taken away its thousands in the past three or four months. From the first of August to the end of October, 1850, I never witnessed so general a desertion of the house of God, or sin so rampant and raging, and the plans of the people for processions, dancing, &c., &c., at the past Christmas, were on a grand scale. Kingston and Spanish Town were to supply the dresses; but the cholera came, and has prevented much, but not all this revelry; and now many backsliders are anxious for restoration, and many inquiries for baptism; to all I can give but one answer,—wait. Before I can either restore or baptize, I must see evidences of the Spirit's work. I can but rejoice to see so many flock to hear the word, but

in the midst of this awful visitation and apparent revival, I have had to deal with some of the worst cases of delinquency in the church that I ever met with. In our Hastings district the disease has been very rife and virulent. The deaths there have been about two hundred, including many members and one deacon of the church, with his wife and the two oldest of his eight children. This part is now quite free, as are Falmouth and Montego Bay; in the first-named place, the deaths were 476; in the latter, 829. In this (Beththephil) quarter the disease still lingers, and during the past week we have had some of the worst cases. I have had to attend on many cases, but have had no death as yet. Our sheet-anchor is calomel, in doses of twenty grains, repeated every hour, or half-hour. Thousands have sunk under the opium plan of treatment, and but few recovered under the saline, ex-

cept when combined with calomel. The English journals are full of errors respecting "The Cholera in Jamaica," and no wonder, when our own depart so far from truth. The mortality will never be known, except the machinery for taking a census be at once put

in operation. There is no truth in the statement of the *Patriot*, that "seven medical men have fallen in Kingston, and an equal proportion in Spanish Town;" each of these places lost *one*, and the *island*, *nine*.

Extract from letter of Rev. B. B. DEXTER of Stewart Town, dated Jan. 30th, 1851.

We have lost twenty-seven members in six weeks by this scourge, of whom three were deacons. I cannot help hoping, however, that the sad visitation has done, and will yet do, immense good. Time, but most of all, eternity, will show whether my hope is well founded.

The total loss in a population of about 2500 has been 102, in the short period I have mentioned, and, in comparison with many other districts, we have been greatly favoured. I attribute this in a great degree to the composure of mind produced by an attendance on our daily prayer meetings, at peep of day and at evening twilight, when in different

parts of the town we have frequently had 500 or 600 present.

I hope there is a good work going on in many different ways in the churches, but dare not yet write too strongly on the subject. At Stewart Town during the past year fifty three were baptized, and 25 more would have been, had it not been thought more prudent to defer it till the disorder had left us, besides a like number who were standing ready at New Birmingham. Most of these are young persons brought up in our schools, and who can read the word of God well, while many of them can write a good hand, and some of them a beautiful one.

Extract from letter of Rev. B. MILLARD of St. Ann's Bay, dated Feb. 4th, 1851.

Some of our congregations and churches have suffered dreadfully. Indeed, it is difficult for any one to understand what some of us have been called to witness. The pestilence has raged fearfully, and the mortality has been great. For instance, a *third* of the population of St. Ann's Bay has been swept away by cholera. Out of our two congregations at St. Ann's Bay and Ocho Rios, we have lost nearly 300 persons, who were either members (of whom 160 died), or inquirers, or hearers. For six weeks all work on estates, and labour of almost every kind, was at a dead stand still. On the Bay, the stores and shops all shut, with the exception of one opening now and then in the morning for an

hour or so. I have been on the roads and walked the streets without seeing any persons except such as were running for medicines, or carts hurrying away the dead. Alarm, lamentation, and distress prevailed; numbers who were at prayer-meeting in the morning, were buried before night, and the stoutest hearts quailed. Oh! the scenes witnessed, the sights beheld, are beyond description. The distress occasioned is great: from November to January (the end) *supplies* were stopped, and you may fancy what we had to suffer. Add to this, affliction knocked me down. Leaving supplies out of the question, our anxieties and trials have been very severe.

Extract from letter of Rev. W. DENDY of Salter's Hill, dated Feb. 6th, 1851.

As a church, we have had a most fearful and trying time, we have been surrounded by disease and death in its most appalling forms, and the cholera has not yet left the neighbourhood. In the early part of last year many members were separated from the church, in consequence of a spirit of carelessness and indifference to an attendance upon the public means of grace; and in the latter part of the year, and in the beginning of this we have had a most fearful visitation. The deaths of members from the 1st day of January 1850 to the present time, are over 160. More than thirty of our day scholars are dead; and fifty persons who were once members, but

have been excluded, also twelve or fourteen inquirers, beside others who attended with us. We have indeed had scenes of desolation and death. Thus, it will be seen, that the church has been very much reduced in numbers, and consequently in ability to support the institutions connected with us. The whole of our day schools for a time are closed, the teachers having to be supported, without childrens' school fees to help out for their maintenance. Two only are now open, and the other three I do not like to re-open until the cholera has more generally disappeared.

Extract from letter of Rev. J. MAY of Lucca, dated Feb. 10th, 1851.

I cannot tell you half the scenes I have witnessed in this afflicted town during the

past seven weeks; scenes of destitution, disease and death. Day after day, and week

after week, my hands, and head, and heart, were full ; death and the grave were familiar as household words ; and with every effort to save the afflicted, we saw carried to the grave 337 persons of all classes, out of a population of about 1000. Seventeen out of thirty-four of our town members are dead. Strange, that the disease attacked the more respectable portions of the inhabitants here, whilst it passed the paupers by. I suspect, nay, I am sure, that this fact unfolds a fearful tale of destitution and want on the part of those who had striven to keep up a re-

spectable appearance. In some cases medicine could not be given, because the sufferers had been so long without food ; and they died. We opened soup kitchens ; formed benevolent societies, &c., and did all we could to relieve the distressed, and many were saved through these means.

Through the mercy of our God the plague is somewhat stayed here. It is however spreading into the country districts and numbers are dying daily.

Large numbers of our members have fallen. The Lord sanctify and save.

Extract from letter of Rev. S. OUGHTON, Kingston, dated Feb. 11th, 1851.

Your very welcome letter came to hand last week, bringing the pleasing intelligence, that at least in one of the churches of highly privileged England, Jamaica is not forgotten, nor its sorrows and distresses uncared for, since instances have of late been too rare for the present to be unnoticed, or the kindness which prompted it not to be acknowledged with most heartfelt gratitude and thanks. Please to convey to dear brother Birrell the warmest acknowledgments of myself and brother Rouse, for the interest he has taken in the late calamities, and the practical proof of it he has afforded us, and to the beloved people of his church, our thanks for their liberal aid, and prayers that the God of all grace may recompense their liberality to our afflicted churches by rich returns of temporal, and especially by spiritual blessings on themselves.

The cholera has at length left our city, for which I desire to render humble and hearty thanks to the Father of mercies. It is, I am sorry to say, still lingering in some of the country districts, although not in so fatal a form as it wore some weeks ago. Truly its ravages have been awful. I think I am rather within the limits, when I say, that a tenth of the entire population of the island have fallen. In Port Royal, Port Maria, and Lucea, it has taken away from twenty to fifty per cent. of the inhabitants. In Kingston about four thousand have fallen victims to the plague, and in every place it has visited (and but very few have escaped), its effects have been most calamitous. Still, although so much exposed, none of our mission band have been lost. God has mercifully watched over us, and whilst a thousand have fallen at our side, and ten thousand at our right hand, it has not come nigh us to destroy us. God grant that it may be seen, after many days, that we have been spared for good, and that the recollec-

tion of this instance of the care and loving kindness of our heavenly Father may incite us all to increased earnestness and devotion to the work of the Lord.

I think there can be no doubt that the extraordinary ravages of the disease may be in a great measure attributed to the deep poverty, and in multitudes of cases, the utter destitution of the poor people. For years I have been convinced that the great mass of the labouring population of our towns and city were in circumstances of most abject poverty ; but until this disease appeared, I believe no one was fully aware of the extent of misery and destitution which existed around them.

I sometimes indulge a hope, that the late awful visitation has been sanctified to the spiritual good of the people. Certainly there has been much more anxiety manifested than I have seen for several years. During the cholera we had prayer meetings in our chapel every morning at five o'clock, which were crowded, and the ordinary means of grace I think are better attend than before, whilst many who once forsook the house of God and the fellowship of the saints, are now returning, and seeking to be restored. Still I rejoice with humbling, lest when the excitement of sorrow shall have passed away, they may return to their former carelessness and neglect. Still duty is ours—the issue is with God. I would therefore desire to be more than ever active and faithful in the discharge of my trust ; and pray, that though now I often sow in tears, I may one day reap in joy. We have lost about two hundred by the cholera, and brother Rouse has lost thirty out of his very little flock of less than one hundred. This has greatly weakened us ; yet our hope is in the Lord ; he can raise up others to fill their places, and even yet turn the curse into a blessing.

HOME PROCEEDINGS.

Our brethren CAREY and MAKEPEACE finished their Scottish journey in the early part of the month. Mr. CAREY has also visited Carlisle, Whitehaven,

Maryport, Wigan, Lewisham Road, and Saffron Walden. Mr. MAKEPEACE and Mr. T. SMITH have been in Bedfordshire and Birmingham, and is engaged for the latter part of the last and early part of the present month, in Somerset and Wilts. Dr. COX and Mr. FISHBOURNE have attended meetings at Hitchin; Mr. BIGWOOD, at Sharnbrook and vicinity. Mr. SMITH has also been our deputation to Thrapstone and places adjacent. Mr. TRESTRAIL has taken part in services at Prescott Street, Cheltenham, Eagle Street, Luton, Stepney, and Biggleswade; and Mr. UNDERHILL at Wycombe, Brentford, Windsor, Lewisham, Loughton, Harlow, Leamington, Woolwich, and Houghton Regis. It will be seen from the foregoing statement that it has been a very busy month.

The Annual Meeting, it will be seen, is fixed for one day earlier than usual. Owing to the opening of the Industrial Exhibition for all Nations, and the expectation of unusual bustle, and the engagement of many of our friends *officially* on that occasion, it was deemed advisable to select the previous day. This will account for those deviations from the usual times of holding some of the services.

The following letter from one of our brethren to Mr. MAKEPEACE is so interesting that we give it a place here.

Chipping Norton, March 15, 1851.

MY DEAR BROTHER,—I have been hoping to have a letter from you, fixing the time of your visit. I write again urgently to renew my entreaty that you will not pass us by in your journey southwards. The results of your last visit are very gratifying; the weekly and monthly contributions to the Missionary Society are not only maintained but increased. A letter received from Mr. Smith of Chitoura, has also given new spirit to our young friends, who collect for an orphan girl. And as another proof of a deepened missionary spirit, I have received calls from several of our poor friends with their shillings

as contributions to the cause; one young man brought me last week nine shillings, as a title of his weekly earnings. Come, then, and encourage such, and arouse others to do likewise.

I can also see the reflex influence of all this on us as a church—a livelier zeal is most evident; inquirers are more numerous than at any previous period of my pastorate here. I have ten young men at Chorton, and six at one of our stations, desirous to give themselves to Christ. Glory be to God.

Hoping to receive a favourable reply,

I am, dear brother,

Very sincerely yours,

THOMAS BLISS.

The arrangements for our Annual Services are now completed. They will afford, we trust, satisfaction to all. But we cannot too earnestly beseech our friends to remember them at a throne of grace, that they may be stirring, earnest, devout, solemn, and impressive. Their influence will not then expire with them; but will remain to animate and encourage for a long time to come. The proceedings of the year have been characterized by peace, goodwill, cordiality, and general unity of purpose and feeling. May these blessings be still vouchsafed, and in a yet more abundant measure.

POSTSCRIPT.

By Indian letters, dated February 5th, received as we go to press, we are happy to learn, that our brethren RUSSELL and LEECHMAN are well. They had just returned from a most interesting visit to the stations under the care of Mr. GEORGE PEARCE, and were about to depart from Calcutta on a visit to Barisal, Jessore, Dacca, and Chittagong. They were expecting to leave India for England by the April steamer. The missionary intelligence is of a very cheering description.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of February, 1851.

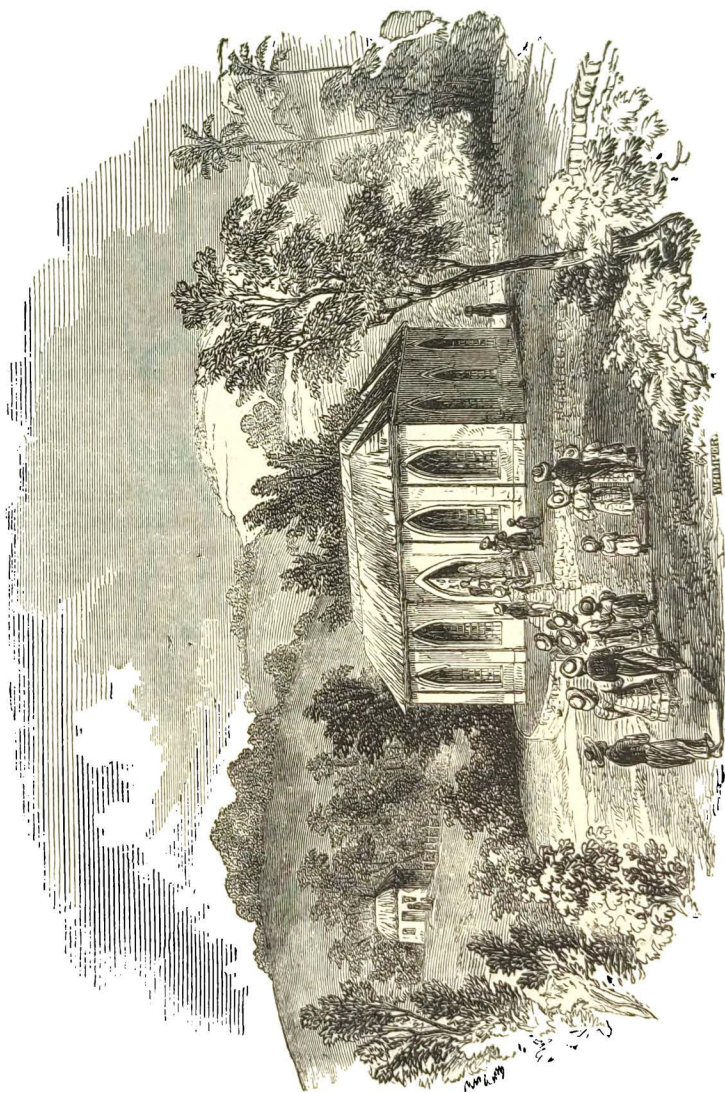
Annual Subscriptions.	£ s. d.	M'Callum, Mrs., late of Edinburgh, for China	£ s. d.	Newton Abbott— Contributions, for Native Preachers Do., for W. I. Cholera Fund	£ s. d.
Allen, J. H., Esq.	2 2 0	20 0 0	0 0 0	1 0 0	
B., Birmingham	1 1 0				
Bailey, Mr. W.	1 1 0				
Benetfink and Jones, Messrs.	2 2 0				
Benham, J. L., Esq.	2 2 0				
Blacket, Mrs.	1 1 0				
Bund, W. H., Esq.	2 2 0				
Cartwright, R., Esq.	5 0 0				
Collins, W., Esq.	5 5 0				
Deane, Messrs. G. & J.	3 3 0				
Dunt, J., Esq.	1 1 0				
Dunt, T., Esq.	1 1 0				
Francis, Mr. J.	1 1 0				
Goodings, W., Esq.	2 2 0				
Graham, T., Esq.	1 1 0				
Green, Stephen, Esq.	2 2 0				
Hamilton, Thos., Esq.	1 1 0				
Hancock, Rixon, and Co., Messrs.	1 1 0				
Harwood, J. U., Esq.	1 1 0				
Hodge, John, Esq.	1 1 0				
Jacobson, Miss, for Colonics	1 1 0				
Jones, Charles, Esq.	2 2 0				
Kemp, G. T., Esq.	3 3 0				
Martin, Mr. T.	1 1 0				
Meredith, Mr. J.	1 1 0				
Olney, Mr. T.	1 1 0				
Pewitress, Thos., Esq.	1 1 0				
Phillips, Mr. T.	1 1 0				
Poole, M., Esq.	1 1 0				
Potter, Mrs.	1 1 0				
Prosser, Mr. E.	1 1 0				
Ridley, S., Esq.	1 1 0				
Rippon, Mrs. T.	5 0 0				
Russell, Miss.	1 1 0				
Sharp, Mrs.	1 1 0				
Shaw, Mrs.	1 1 0				
Smith, W. L., Esq.	2 2 0				
Smith, Mrs. W. L.	1 1 0				
Smith, Miss M. E.	1 1 0				
Spalding, Thos., Esq.	1 1 0				
Steinkopf, Rev. Dr.	1 1 0				
Walkden, John, Esq.	1 1 0				
Waller, Sir Wathen Bart.	2 0 0				
Whitehorne, Jas., Esq.	2 2 0				
Woolley, Mr. G. B.	2 2 0				
Donations.					
C. B.	1 0 0				
Candler, John, Esq., for Haiti	5 0 0				
Collins, W., Esq.	50 0 0				
Friend to Missions	0 1 8				
Housekeeper of Mr. Geo. Trotter, Coleford	0 10 0				
Jacobson, Miss, for Debt	1 0 0				
Spence, Charles, Esq.	5 0 0				
Trotter, Mr. George, Coleford, Thank-offering	6 13 4				
W.	50 0 0				
Do., for Jamaica Theological Institution	5 6 0				
Legacies.					
Campbell, Miss. C., late of Aberfeldy	3 11 0				
Dennis, Mr., late of Wellington	5 0 0				
Griffiths, Mrs., late of Llangollen	15 0 0				
M'Callum, Mrs., late of Edinburgh, for China	20 0 0				
Scotchmere, Mr. George, late of Bury St. Edmunds	5 0 0				
LONDON AND MIDDLESEX AUXILIARIES.					
Brixton Hill, Salem Chapel— Contributions	30 5 0				
Devonshire Square— Contributions, for Native Preachers	2 12 10				
Drayton, West— Contributions, for Native Preachers	1 3 6				
Hampstead, Hollybush Hill— Contributions, for Native Preachers	0 19 11				
Henrietta Street— Collection (1849)	3 16 10				
Contributions, by Master Welton, for Native Preachers	1 6 0				
Highgate— Contributions, for Native Preachers	1 1 11				
Do., Sunday School	0 16 0				
Islington— Keats, Mrs.	1 0 0				
Islington, South— Contributions, for Native Preachers	0 10 0				
John Street— Contributions, for Female Education	5 0 0				
Do., Senior Bible Class, for Colombo	4 10 0				
Kensal Green	1 2 6				
Norwood, Upper— Contributions, by L. Apted	0 17 0				
Regent Street, Lambeth— Sunday School, for Native Preachers	2 17 6				
Shouldham Street— Contributions, Juvenile	3 10 0				
Tottenham— Collection, Public Meeting	2 17 0				
Contributions	20 19 4				
Do., Juvenile	0 7 0				
Do., Sunday Schools	0 14 4				
Windmill Street, Hope Chapel— Contributions, for Native Preachers	0 10 9				
BEDFORDSHIRE.					
Sharnbrook— Contributions, for Native Preachers	1 0 0				
BUCKINGHAMSHIRE.					
Stony Stratford— Contributions	5 0 0				
CORNWALL.					
Saltash— Contributions, for Native Preachers	1 0 0				
DEVONSHIRE.					
Chudleigh, Brookfield— Contributions, for Native Preachers	1 7 0				
DORSETSHIRE.					
Sherborne— Chandler, B., Esq.	3 3 0				
DURHAM.					
Sunderland, Sand Street	7 1 6				
ESSEX.					
Chelmsford— Johns, Mrs.	1 0 0				
Waltham Abbey	12 9 2				
GLOUCESTERSHIRE.					
A Teetotaler, for Ceylon	10 0 0				
Avening— Sunday School, for Haiti	0 11 9				
Blakeney— Collection	2 12 6				
Chipping Sodbury— Contributions, for Native Preachers	0 17 0				
HAMPSHIRE.					
Andover, additional	1 0 0				
Newport, I. W.— Contributions	6 16 7				
Do., Sunday School	3 3 0				
Niton	0 11 3				
Portsea— Lee, Edward, Esq., for Haiti Chapel	1 0 0				
HEREFORDSHIRE.					
Gorsley	2 5 0				
Kington— Collections, &c.	9 0 0				
HEARTFORDSHIRE.					
Hemel Hempstead— Collections	8 6 1				
Contributions	11 13 7				
Do., Sunday School, Leverstock Green	0 2 0				
Markyate Street— Contributions, for Native Preachers	1 4 0				
St. Albans— Contributions, for Native Preachers	1 13 4				
Do., by Miss Young, for Italy	2 10 0				
HUNTINGDONSHIRE.					
Bluntisham	4 8 9				
Do., (molety)	5 13 2				
Houghton (do.)	1 4 0				
Huntingdon (do.)	13 15 0				
Ramsay (do.)	4 10 3				
St. Neots (do.)	6 11 4				
St. Ives— Collections (do.)	9 7 6				
Contributions	10 0 0				
Proceeds of Tea Meeting	3 5 6				
Do., of Ladies' Bazaar	10 0 0				
Spaldwick (molety)	4 6 11				
Contributions, for Native Preachers	1 0 2				

	£	s.	d.		£	s.	d.		£	s.	d.
KENT.				NOTTINGHAMSHIRE.				WORCESTERSHIRE.			
Chatham—				Sutton Ashfield, for				Kidderminster, for			
Contributions, by Mr.				Native Preachers	0	6	6	Native Preachers	1	13	0
Joseph Acworth ...	2	19	7	Southwell, for do.....	0	8	0				
Crayford—								YORKSHIRE.			
Sunday School, for								Farsley, for lay agency			
Intally.....	2	0	0	OXFORDSHIRE.				in Africa	0	7	5
Do., for Native				Oxford, for Native				Lockwood—			
Preachers	0	9	0	Preachers	4	1	10	Collection	4	2	0
Lessness Heath.....	0	15	0					Ripon—			
Margate, on account ...	10	0	0	SHROPSHIRE.				Earle, Mrs.....	1	0	0
Rye—				Pontesbury	2	1	7	Collected by do., for			
Contributions	1	0	0	Shrewsbury, less ex-				Native Preachers...	0	4	0
Sandhurst—				penses.....	9	9	11				
Collections.....	4	8	2	Wellington	1	11	0	NORTH WALES.			
Contributions	1	8	4					Llandudno and Llanwy-			
Do., Sunday School				SOMERSETSHIRE.				den	7	9	6
Tonbridge—				Bristol, on account	18	0	0	SOUTH WALES.			
D. F.	0	10	0	Wellington—				Caersalem	2	1	0
				Collection	6	1	3	Cardiff, balance.....	12	7	10
LANCASHIRE.				Contributions	8	12	0	Do., Bethany and			
Haslingden.....	7	0	0	Keynsham, for Native				Bethel, Sun. School,			
Contributions, for				Preachers	0	17	0	for Native Preachers			
Native Preachers ...	1	0	0	Phillip's Norton	0	10	0	Do., Tabernacle, for			
Inskip—								do.....	1	18	0
Collection	4	18	0	SUFFOLK.				Chepstow	0	10	0
Contributions, for				Clara	0	6	6	Jabez	3	7	3
Native Preachers ...	0	15	0	Eya, for Native Preachers	2	5	0	Llanelly	0	12	0
Liverpool—				Ipswich, Turret Green—				Milford Haven—			
Contributions, by Rev				Collection	10	16	6	Thomas, Mr. B.....	1	0	0
James Lister.....	2	10	0	Contributions	5	11	4	Panteirig	3	0	0
Myrtle Street—				Somerleyton	10	10	1	Pontheer, for Native			
Contributions	26	0	8				Preachers	2	10	0	
Pembroke Chapel—				SURREY.				Swansea, Bethesda—			
Contributions	82	12	0	Dorking—				Contributions	10	0	0
Soho Street—				By Miss Vitou, for				Vivian, J. A., Esq.,	2	2	0
Contributions	10	2	10	Africa.....	4	0	0	Talywern	1	10	0
Manchester, York Street—				Norwood, Upper—				Woodfield, for Nainsukh	0	5	0
Contributions, for				Apted, Miss L., box				By the Rev. B. Price—			
Native Preachers ...	2	2	7	by.....	0	17	0	Beulah	0	8	6
Totlebank—								Bethesda	5	4	9
Contributions, for				WARWICKSHIRE.				Fishguard, Hermon.....	1	17	6
Native Preachers ...	0	15	0	Birmingham, on account	30	1	6	Do., Ebenezer	2	0	0
Fell, John, Esq., additional				Rugby	4	10	6	Groesgoch	3	12	6
for Widows				Smethwick, for Native				Harmony	3	8	7
and Orphans.....	3	0	0	Preachers	1	0	0	Felin Voel	2	18	2
								Llangloffan	10	11	10
LEICESTERSHIRE.				WILTSHIRE.				Llanelly	0	15	0
Leicester—				Damerham and Rockbourne—				Llandilo	0	3	6
R.....	20	0	0	Contributions	7	0	0	Maenclochog	0	5	0
Charles Street, for				Trowbridge, Sunday				Newport.....	3	2	0
Native Preachers ...	2	10	0	School.....	2	4	3	Nebo	5	7	6
Sheepshead, for do.....	1	8	0					Smyrna	0	5	2
				NORTHAMPTONSHIRE.				Sirhowy	3	15	2
				Aldwinkle, for Native				St. Mellons	2	19	8
				Preachers	0	14	6				

Remainder of Contributions in our next.

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.



MOUNT CAREY, JAMAICA.

The Missionary Herald (May 1851).

FIFTY-NINTH ANNUAL REPORT OF THE BAPTIST MISSIONARY SOCIETY.

PRESENTED TO THE GENERAL MEETING, APRIL 30TH, 1851.

THE return of the apostles Paul and Barnabas to Antioch, from the missionary tour they had accomplished in various regions of Asia, was signalized by the calling together of the church, to whom "they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles." The revolution of another year calls upon the Committee of the Baptist Missionary Society to lay before the churches of Christ, by whom its operations are sustained, a similar report, and as representatives of the brethren engaged in the mission service of the Redeemer in other climes, to "rehearse" the doings of the Divine hand in their respective scenes of labour, and gladly and gratefully to announce that a wide and an effectual door has been opened to them in lands of heathen darkness and idolatry.

The missions carried on by the contributions and the missionaries of the Baptist Missionary Society are limited, with one slight exception, to the Hindoo and Negro races. The Hindoo race, is supposed to number at least sixty millions of souls; the negro population of the globe, fifty-five millions.

NEGRO MISSION.

The negro is not confined to his own native land. The islands of the Caribbean sea, fringing the Mexican gulf in low and rocky forms, as in the Bahamas, or rising into the magnificent lands of Jamaica and Haiti, are peopled by thousands of enfranchised Africans whom man's cupidity once enslaved. North and South America and Cuba contain millions of the same people still held in the chains of cruel bondage.

Among the Bahamas, in Trinidad, Haiti, Jamaica, and on the west coast of Africa, your missionaries labour to convey the blessings of redemption, to lift up the children of Ham from the degradation into which they have fallen, and to train them for Christ's service; and, by God's blessing, with large and increasing success.

THE MISSIONARIES.

These various, and though distant yet allied fields of labour, have been occupied during the year by ten European brethren. Of these, eight remain. Two have reached the shores of the better land, where they rest from their labours. Early in the year, the African mission was called to surrender the only surviving member on the spot of that band of devoted men by whom it was commenced and carried through its first years of trial and difficulty. Mr. and Mrs. Saker, with Miss Vitou, were on their way to this country to recruit their shattered health, when it pleased the Great Head of the church to summon Mr. Newbegin to his reward. But a few years of consecrated labour were appointed him ere he fell a prey to the fatal climate. The event overwhelmed the mission with gloom and the society with grief. Still the signs of the Divine hand in the formation and progress of this mission, left the Committee in no

doubt as to the course to be pursued. Mr. and Mrs. Saker, after a few months' residence in this country, hastened to return; and the Committee joyfully received the offer of service made by the Rev. John Wheeler, who shortly after followed Mr. Saker to the scene of suffering and toil. Both have, we trust, by this time arrived, and are pursuing the work thus hindered by the ravages of disease and death.

In Jamaica, the Society mourns the decease of the Rev. Joshua Tinson, the tutor of the important institution at Calabar, after many years of painful affliction. For thirty years he toiled as a missionary of Christ, the last seven of which were passed in the endeavour to raise, and that with much encouraging success, a native ministry for Jamaica. His piety, his long and faithful services, endeared him to all good men, while to the churches of Christ in Jamaica he has left a living memento of his labours in the men who are ministering among them the word of life as the fruit of his earnest and faithful instructions. The Committee have made several attempts to supply the post thus deprived of a brother beloved, but hitherto without effect. An invitation is, however, awaiting the decision of an old and valued friend of the Society.

THE FIELD.

Although unity of race characterizes the people among whom our brethren labour in Africa and the Western Isles, their moral and spiritual condition greatly differs. Thus, in the Bahamas, which may be called the South Seas in miniature, a large proportion of the population and some entire islands are under Christian influence and instruction, and scarcely any trace is found of those debasing superstitions which mark their native land. In Trinidad, Romanism exercises its potent sway over the whole island, and has recently signalized its supremacy by the enlargement of a hierarchy, and the enthronization of its heads. In Haiti, while nominally Roman Catholic, irreligion, vice, and horrible superstitions abound, demoralizing the people, and destroying every hope of social or political organization, as well as raising up a mighty barrier against the spread of divine truth. In Africa the old superstitions maintain their dominion; fetishism serpent-worship, and cruelty prevail, while dark ignorance broods with black and sullen wing over the whole of the interior of the continent, relieved here and there on the coast by some bright spot where Christian men have laboured effectively to redeem and civilize.

RESULTS.

In all these regions success has followed the labours of our missionary brethren. In the Bahamas 135 persons have been baptized, and 2758 converts walk in the fellowship of the church, under the care, for the most part, of men of their own race, nineteen in number; 152 others are found gratuitously to assist in the maintenance of Christ's cause, and in the communication of the blessings of the gospel to the unconverted around them. In Trinidad our brethren have had the pleasure of receiving into the fold of Christ eight persons, while the tracts on the errors of Rome, prepared by Mr. Law, have been widely circulated, and have wrought some visible effect on the minds of the general population. In Haiti, the little band of disciples has received a few accessions; their light shines in the midst of dense darkness, but not without effect. In the prison God's word has penetrated, and six persons have yielded to its power. Similar blessing has

attended the self-denying exertions of Miss Harris and her companions in the school, several of its scholars giving indubitable proofs of the teaching of the Holy Spirit. One young man, a native of the island, is preparing by study to aid our brother in his toil, while the general results of their labours have drawn forth inquiry, and led to extended remark in the general assembly of the nation. In Africa, notwithstanding all the afflictions which have fallen upon the mission, the absence of any European to superintend or guide the native teachers and the immature body of converts, the Committee have reason to believe that, for the most part, they remain faithful to the truth; and that at least, at one station, the instructions of the negro preacher have been greatly blessed. The Committee are however waiting anxiously to hear, not only of the safe arrival of the missionaries, but of the welfare of the entire mission.

INDIAN MISSIONS.

If now we turn to the eastern field of the Society's missions, the contrast is in every respect great. The gospel has here to meet a polished and cultivated race, among whom the arts of life have arrived at great perfection. Systems of religion and philosophy, dating back to ages anterior to the advent of Christ, have erected barriers of enormous strength and potency in the way of the gospel's triumph. Every faculty of the human mind has been exhausted to give form to its conceptions, and to embrace every relation of life, social and political, civil and religious, in the meshes of superstition and idolatry. Pantheism, atheism, and Mahomedan imposture, divide the indigenious populations of India and Ceylon between them, and make sport of man's spirit, man's life, and man's eternal welfare. Vice, crime, sensuality, unmentionable pollutions, characterize the worship of the people, and pervade every rank. Thick darkness, the darkness not of mere ignorance, but of mind blinded by its own passions and imaginations, covers the people. Almost impenetrable apathy in some resists the sharp sword of the word of God, while in others, long habits of sin, strengthened by philosophic views, have hardened the conscience and heart.

Yet are the mighty systems of Brahma and Buddh, and the once all-conquering crescent, trembling before the cross—tottering to their fall. The labours of sixty years, by missionaries of every denomination, are producing their legitimate effects, and India promises in due time to be the dominion of the Lord and of his Christ.

THE MISSIONARIES.

In India and Ceylon, thirty-six missionaries with their wives, and ninety native preachers, with about ninety schoolmasters and catechists, carry on the work of the Lord in connexion with your Society. These are distributed over thirty-nine principal stations. In some twenty-four villages besides, there are regular preaching places, or chapels: while the labours of the brethren are widely diffused in every direction, at melas, bazaars, markets, and fairs, and in remote and distant parts of the country. Thus in Ceylon the brethren visit regularly not less than 109 villages, and one brother in the north-west of India embraces fifty villages in a monthly tour of evangelistic visitation.

One of this noble band has been called away by death, the Rev. J. T. Thompson. Thirty-eight years of his life were spent in missionary service. Next to that fine example of an evangelist, Chamberlain, he was pre-eminently the pioneer of missions in the north-west provinces of India, and laboured zealously for

thirty years at Delhi and the surrounding district. From his hands many copies of God's word have found their way into the Punjab, and large numbers of its inhabitants have heard of the grace of our Lord Jesus Christ from his lips, at the melas of Hurdwar and others, which he was accustomed annually to visit, and at a time when the power of Runjeet Singh precluded the thought of establishing missions in his dominions. The station thus rendered vacant is as yet unoccupied, and unless during the present year additional men and means are placed at your Committee's command, the labours of so many years will be scattered and practically lost to the Society.

The Society has sustained another severe loss, by the sorrowful event which has deprived the Ceylon Mission of the valued labours of Mr. Dawson. It was stated in our last report, that that excellent and worthy missionary had sailed from Ceylon, accompanied by his wife, his three children, and a Singhalese boy, for this country. Too long a time has now elapsed to permit us to cherish the slightest hope of their safety. The terrific hurricanes and storms that swept the Indian Ocean in the month of March last year, leave no doubt that the vessel foundered at sea, with all her passengers and crew. In a few brief months that important and encouraging mission was deprived of two admirable men and fervent messengers of Christ.

Till now the Committee have anxiously sought for help for their surviving missionary, overwrought with toil and anxiety, and with gratitude to God they are happy not to have closed the year's proceedings before a helper was found. The Rev. J. Davis, of Winchester will shortly proceed to Ceylon, to renew the labours so painfully and mysteriously interrupted.

Others of the missionary band have been greatly tried by domestic afflictions. The brethren Denham and Morgan have been constrained to take voyages for the re-establishment of their health ; Mr. Makepeace, of Saugor, for the same purpose has visited this country, and Mr. Small, of Benares, is now on his homeward way.

The number of our missionary brethren engaged in India has received at Dacca an unexpected accession in the baptism of two German missionaries, at first supported by Dr. Häberlin, and subsequently by the Basle Missionary Institution. Without any previous communication with our aged missionary, Mr. Robinson, these foreign brethren declared their change of sentiments and were baptized in September last. On their application to be employed as the Society's missionaries at Dacca, the Committee instructed their brethren of the deputation to make all needful inquiries and to accept their services. This very seasonable help has not only cheered our long-tried missionary, Mr. Robinson, now yielding to the infirmities of age, but relieved the Committee from great anxiety as to the perpetuation of the Mission in the Eastern parts of Bengal.

TRANSLATIONS.

The translation and printing of the word of God has given incessant occupation to our brethren Wenger, Lewis, Leslie, and Thomas. Under the editorial care of Mr. Leslie, an edition of 2000 copies of the Hindi Testament has left the press ; and the edition of the Gospels and Acts in Hindustani, in progress last year by Messrs. Lewis and Thomas, has been completed. Upwards of 15,000 copies of portions of the New Testament in the Persian language have been finished under the care of Mr. Lewis. The distribution of the Scriptures,

in various portions, in the chief languages of Hindostan, from the depository in Calcutta, has amounted to upwards of 32,000 copies. Mr. Wenger has still in the press the important version of God's word in the Sanscrit, the classical language of India, and has just commenced, with numerous improvements, and with the intention to render the version more perfect, new editions of the Old and New Testaments in Bengali. The divine word finds its way into every part of India from the hands of the missionaries; and often in most interesting and unexpected ways, proofs of its power to enlighten and to save the soul discover themselves. Places which Europeans have never visited, are sometimes found illumined by the lamp of life, and many lowly hearts rejoicing in its light.

Other works have likewise engaged the attention of the brethren. A Catechism of Christian Doctrines, in Bengali, prepared at the request of the Bengal Association of Baptist Churches, has occupied the pen of our brother Wenger, who has also completed a volume on the composition of sermons, for the use of native Christians. The latter will be published by the Calcutta Christian Tract and Book Society. Similarly useful is the Church History translated from the English of Dr. Barth, published in Hindi, by Mr. Parsons, of Monghir, and our brother Mr. W. Carey has promised to commence a series of books adapted for the use of the native Christian women and School girls.

THE RESULTS.

The number of converts received into the churches of India and Ceylon during the past year, is not quite equal to that given in the last report, while an unusual number of the members have been subject to discipline. Yet on the whole advance has been made, and the various mission churches enfold upwards of 2000 members, of whom there are not less than 1600 native converts, exemplifying the power of divine grace, and proving that the gospel is mighty through God to the destruction of the fabrics which Hindooism, Buddhism, and Mahomedanism have erected on the ruins of humanity. The absolute number of professed and baptized converts exhibits by no means fully the influence the truth exerts. Thus in several villages in Bengal, where our brethren labour, idolatry has ceased to be the practice of the people. In the district of the Barisal Mission alone, our brethren have under their care native communities, nominally Christian, embracing more than a 1000 individuals, of whom 700 are adult men and women. It is an interesting feature of these operations, that while only 87 adults can read the word of God, 154 others are learning to do so, of whom the larger number, ninety-three, are women, a fact at once illustrative of the humanizing effects of the gospel, and one that must produce important results on the social life of the Hindoo. A somewhat similar state of things exists in the district of Jessore. An interesting native Christian village has recently been formed in the neighbourhood of Agra, containing upwards of one hundred inhabitants, engaged in agriculture and handicraft trades, of whom thirty-five are members of the church. This village forms a valuable refuge for converts from the persecutions to which they are often exposed from their heathen relatives, as well as affording means for training the Christian converts and their families in habits of industry and domestic piety. This station gave unqualified pleasure to the deputation on their recent visit.

THE SCHOOLS.

Numerous day-schools further attest the activity and diligence of our

brethren, as well as aid in the spread of that general knowledge before which the cosmogonies, so intimately bound up with the religions of the East, must vanish away, and with them the confidence of the people in the saving power of the gods they serve. More than eighty schools, containing above 3,000 children, are superintended by our missionaries and their assistants. Nearly the whole of those in India, fifty in number, are supported by liberal local aid, by funds supplied either by the European members of the churches, or by residents of other denominations. The thirty schools of Ceylon draw the chief part of their funds from this country, either from the parent Society, or from the special contributions of our Sunday-schools. To this object the labours of the Young Men's Missionary Association have chiefly been directed, and with a success that encourages the Committee to hope that ere long the school operations of the Society will be wholly sustained by the young, to whom this object is one of attractive interest.

MISSION PROSPECTS IN INDIA.

The evangelizing itineracies of the missionaries have met with very encouraging success. All India is open to the gospel. Everywhere, with very slight exceptions, their visits are welcomed, their addresses received with marked attention and often approbation, while it is the repeatedly expressed opinion of native hearers, that ere long all will become Christians. Temples are falling into ruins; the sacred caste, the Brahmin, is in many places constrained to resort to manual labour for bread; new sects of reformers among the old religions, rumours of change, the circulation of prophecies of a coming overthrow of every system by an advancing Christianity, evince the general sentiments of the people. If the work has been slow, long in progress, and for the most part preparatory hitherto, while the circumstances of the case abundantly explain the cause, the result is certain and cannot long be delayed. The testimony of our brethren is one and uniform, and sustained by missionaries of all other denominations, that the era of India's emancipation from the thralldom of idolatry is at hand. "To them which sat in the region and shadow of death, light is sprung up."

Another feature of general interest is the completion of the Act for liberty of conscience announced as prepared last year. The legislature of India passed this righteous act on April 11, 1850. By its provisions every person who may forsake, or may be excluded from any religious community is protected in the enjoyment of all his civil rights. By the rigid worshipper of Vishnu and Kalee, it is regarded as the deathblow of his religion. He thinks it can subsist only by ignorance or force: and if but a small part of the results anticipated by orthodox Mussalmen and Hindoos flow from the Act, there has been removed *one*, if not *the* greatest, barrier existing in the way of an open profession of Christianity by multitudes of the people.

Female education has likewise of late attracted great attention in Bengal, and received an impetus by the generous patronage, and the active exertion in the establishment of a female school, of the Hon. Mr. Bethune, a member of the Supreme Council, and President of the Committee of Education. This new and successful inroad on the habits and prejudices of the people begins already to warrant the hope that soon female education may become the practice and desire of every native class. The number of scholars in this department

of our mission is but small—perhaps not reaching to 100 scholars in the whole—and these chiefly taught in the few boarding schools sustained by the wives of our brethren.

THE DEPUTATION.

In the early part of the year, in accordance with the resolution of the last General Meeting, the question of a deputation to visit all the eastern stations of our mission, engaged the anxious attention of the Committee. As the brethren then invited were unable to accede to the request, an invitation was addressed to the Revs. J. Russell and J. Leechman, both members of the Committee. From those brethren and the churches over which they preside was received a cordial assent, and on the 20th of August they proceeded by the Overland route, first to Ceylon, thence to Calcutta, touching on their way at Madras. The letters of these brethren are, on the whole, of a very cheering nature. Their visit to Ceylon, which island they left on the 22nd of October, has left the most pleasing impression on their minds of the sound piety of the converts, and of the general ability of the native teachers, who watch over them in the Lord; and there is reason to believe that the effect on the minds of these fellow believers in Christ has been most beneficial in quickening exertion and drawing closer together the bands of Christian sympathy and love, by which they are united to the churches of this country. The deputation arrived in Calcutta on the 1st Nov., and left it on the 15th for a visit to the North West provinces, which they extended as far as Delhi. They returned to Calcutta on the 21st of January, and during the week, from the 25th to the 1st of February visited the village stations south of Calcutta. On the 7th of February they left Calcutta a second time, to visit the numerous and important stations in Barisal, Jessore, Dacca, and Chittagong. A statement of the results of their visit must necessarily be deferred until their return, and they shall have laid before the Committee a report of their investigations on the several important matters committed to their charge. It is hoped that, by the gracious providence of God, they will return in health and safety in the month of May or June.

THE FRENCH MISSION.

It remains to speak in a very few words of the Society's mission in France. None can deny the great need of the gospel to heal the miseries of that disturbed country. By the last revolution, principles were embodied in the charter which gave the liveliest hope that the time was come when the word of the Lord would have free course and be glorified. Those hopes have proved fallacious. For a time tracts and scriptures were freely circulated and sold, liberty of prophesying was enjoyed, and the brethren could meet for worship without molestation. These rights are being every day invaded. The movements of the missionary and his assistant colporteurs are on every hand restrained. First, authorization so to act was imposed on them, and now that authorization is refused. The *prefets* and mayors, instigated by the agents of Rome, absolutely refuse to allow the liberty assured by the fundamental law. Still, in these circumstances, our brother's labours are not fruitless. Several inquirers and hopeful cases have fallen in his way, and two persons have been baptized into the faith of Christ. It is for us to wait and pray, looking for the fulfilment of the Divine promise, even in infidel and Roman Catholic France,

that the word of the Lord shall not return unto him void, but prosper in the thing whereto he hath sent it. Nations and peoples may pass away, thrones and dominions be subverted, but the word of God liveth and abideth for ever.

FINANCES.

It is the further duty of your Committee to offer some explanation of the financial position of the Society.

The year was begun with a debt of £6357 9s. 1d., inclusive of a balance of £1554 14s. 1d. due on the account of the Special Grant to Jamaica. The debt on this latter account was to have been liquidated by charging every year the sum of £500 to the general account of the Mission. For two years this was accidentally omitted, but this year it has been done, and that account is now closed. The present balance, therefore, against the Society, which will appear in the account about to be read by the Treasurer, will be the amount of the entire debt.

The total amount of receipts has been £19,064 18s. 5d., and the expenditure £18,459 0s. 8d; the excess of income over expenditure is £605 17s. 9d., which will reduce the balance due to the Treasurers, to £5751 11s. 4d.

Although the receipts for the past year are below the average of the three preceding years, yet in some respects the account is encouraging. The falling off has been in donations and legacies, which are less this year than in 1850 by £1,000. Income from donations and legacies is always variable, reckoned from year to year. The Committee therefore look with more anxiety to the income from the auxiliaries, since any serious diminution of income from that source would show that, either the capabilities of the churches were becoming less, or their interest in the Mission was declining. The Committee have at present, however, no ground for such fear, if the contributions from the churches are to guide their judgment, for this year there has been an increase of £300; and though that increase does not justify any hope of a considerable yearly augmentation of funds, yet they are persuaded that the organizations in the churches may be extended and improved, while in some cases they need quickening, and in some have to be commenced altogether.

INCREASE OF FUNDS.

It is plain, however, if the present operations of the Society are to be efficiently carried on, that the income must be increased, and if they are to be extended it must be considerably augmented. The reductions which the Committee have been compelled to make have necessitated a reduction in native agency, which all your missionaries declare to be among the most useful. How, then, is the income to be increased? The Committee feel some hesitation in urging the members of the churches generally to greater efforts. For the most part they are constituted of the poorer classes, and it is to their honour that they have done so much. The annual subscribers, however, are a class of supporters among whom much more might easily be done. Their contributions are mournfully monotonous. If they could be induced to follow the example of their poorer brethren, and give weekly, or monthly, or quarterly, as God had prospered them, the result would both surprise themselves, and go far adequately to fill the treasury of the Society.

It will be seen, too, from the account that there has been a further decrease in the amount received for publications, and how to remedy this growing evi

the Committee know not. They can only once more press the matter upon the attention of pastors, superintendents, and teachers of our schools. It is in their power, if they would but make the effort, to increase the sale of these publications, and diminish the yearly loss to the Society, while increasing interest would be awakened from their perusal in the operations of our missionary brethren. On the other hand, there has been a diminution in the cost of agency, printing, and expense of auxiliaries, during the past year, and as plans now in operation are more developed, it is to be hoped a further decrease of expense on these heads will result. Less also has been paid for interest, and even if no special effort be made to reduce or extinguish the debt, the Committee are not without hope that a further reduction may yet be made. Indeed, if treasurers of auxiliaries would remit on account what came to hand, without waiting until the end of their financial year, and especially if this were done from April to August, when payments are heavy, and receipts comparatively light, the charge for interest would be much reduced.

The amount charged on account of the deputation to India, has been an extra item of expense. One, if not both, of the brethren is now on his way home. May the good providence of God continue to prosper their way. The Committee have already had proofs of the propriety of sending them forth, and they entertain a confident expectation, when the results of the visit are before them, that no expenditure will be found to have been more wise, or more productive of benefit.

THE CHOLERA FUND.

The Committee cannot close their Report without adverting to the providential dispensation which has visited Jamaica. Though not now included in the sphere of the Society's operations, it was impossible not to feel most deeply for the brethren and churches there. The Committee, therefore, resolved to appeal to the churches for aid, and to undertake the distribution of any funds which might be entrusted to them for this special object. In a very short time they received for a West-India Cholera Fund rather more than £2000. They sent out directions to every pastor of our churches in the island, to draw on the Treasurers for certain amounts, accompanied with this general instruction, that in case of need, they might appropriate one half to their own necessities, for it seemed a primary object to take special care of the pastors. The other portion they were to apply to general relief; with but few exceptions, their honoured brethren refused to appropriate anything whatever to their own wants. The last advices were directed for appropriation to pastors alone. These brethren have had not only to comfort the sick, administer consolation to the dying, and bury the dead; but in the absence of medical practitioners, have had to do what they could to supply the need, it was felt that their lives were indeed precious, and after such a display of a noble self-denial, they were worthy of the most generous confidence. They have all been signally preserved amidst disease and death. The moral effects of this dispensation have been very striking. Backsliders are returning. Inquirers are multiplying on every hand. The chapels are full to overflowing. And while our brethren rejoice with trembling, yet in these signs of prosperity they do rejoice, and brethren at home, who can never forget Jamaica, nor the honoured men once connected with the mission there, will rejoice with them.

CONCLUSION.

Again, then, is this beloved Institution afresh commended to the divine blessing, and to the prayers and support of its friends; and if through the coming year, each one engaged in the work can but realize its importance and grandeur, prayer and effort will be more commensurate with its design. If it should be so, effort and prayer will be put forth with a deeper reliance on the favour of the Holy Ghost, who is in the church to renew the heart, and perfect the saints for glory, and in the world to convince it of sin, and righteousness, and judgment. May He shed down upon this and all kindred institutions His selectest influence, that they all may rejoice in a blessing on their varied labours, far more abundant than they have ever yet employed.

FOREIGN LETTERS RECEIVED.

AFRICA	CLARENCE.....	Fuller, J.	December 3.
AMERICA	NEW YORK	Colgate, W.	April 2.
ASIA	AGRA	Williams, R.	Dec. 26, March 8.
	BENARES	Heinig, H.	January 29.
	CALCUTTA	Aratoon, C. C.	January 7.
		Leechman, J.	February 6.
		Leslie, A.	January 6.
		Lewis, C. B.	Jan. 7, March 7.
		Russell, J.	February 5.
		Small, G.	January 8.
		Thomas, J.	Jan. 8, Feb. 7, March 7.
		Wenger, J.	February 7.
	CHITOURA	Smith, J.	Dec. 23, Jan. 24 & 26.
	COLOMBO	Allen, J.	Jan. 14, Feb. 14.
	DACCA.....	Robinson, W.	Jan. 2 & 28.
	DINAGEPORE	Smylie, H.	January 14.
	HOWRAH	Morgan, T.	March 4.
	INTALLY.....	Pearce, G.	Jan. 7, Feb. 5, March 5.
	MADRAS.....	Page, T. C.	January 13.
	MONGHIR	Lawrence, J.	December 31.
		Parsons, J.	January 21.
	ON THE GANGES	Lawrence, J.	February 26.
		Leechman, J.	January 11.
	SERAMPORE	Denham, W. H.	February —.
AUSTRALIA	LAUNCESTON.....	Dowling, H.	July 25.
BAHAMAS	NASSAU	Capern, H.	Jan. 15, Feb. 14 & 15.
		Littlewood, W.	Jan. 15, Feb. 4 & 15.
		Rycroft, W. K.	February —.
	TURK'S ISLAND.....	Wym, A. G.	January 6.
HAITI.....	JACMEL	Webley, W. H.	February 27.
HONDURAS	BELIZE	Henderson, A.	January 15.
JAMAICA	ANNATTO BAY.....	Jones, S.	Jan. 22, Feb. 10.
	BETHTEPHIL.....	Pickton, T. B.	Jan. 27, March 5.
	BROWN'S TOWN.....	Clark, J.	Feb. 4 & 25, March 10.
	DRY HARBOUR.....	Smith, T.	March 6.
	FALMOUTH.....	Gay, R.	Feb. 24, March 10.
	GURNEY'S MOUNT	Armstrong, C.	Jan. 23, March 8.
	HOBY TOWN	Henderson, J. E.	Jan. 23, March 4.
	JERICHO	Cornford, P. H.	February 6.
	KETTERING	Claydon, W.	March 11.
	KINGSTON	Graham, R.	March 11.
		Oughton, S.	February 11.

JAMAICA	.....	LUCEA.....	May, J.....	February 10 & 24.
		MONEAGUE	Mc Laggan, W. L.....	March 3.
		MONTEGO BAY	Hands, T.....	January 9.
			Reid, J.....	March 6.
		MOUNT ANGUS	Teall, W.....	March 10.
		MOUNT CAREY	Hewett, E.....	February 25.
		MOUNT HERMON	Hume, J.....	No date, recvd. March 25.
		MOUNT OLIVE	Watson, R.....	January 15. j
		PORT MARIA.....	Day, D.....	March 5.
		REFUGE	Claydon, W.....	January 25.
		ST. ANN'S BAY	Millard, B.....	Feb. 4, 8, 19, March 5.
		SALTER'S HILL.....	Dendy, W.....	Feb. 6 & 22, March 8.
		SPANISH TOWN.....	Phillippo, J. M.....	February 19.
		STEWART TOWN	Dexter, B. B.....	Jan. 20, Feb. 28.
		STURGE TOWN	Hodges, S.....	February 22.
		SUTCLIFF MOUNT.....	Hutchins, J.....	March 4.
TRINIDAD	.....	PORT OF SPAIN	Law, J.....	Feb. 27.]
		SAVANNA GRANDE	Cowen, G.....	January 27.

ACKNOWLEDGMENTS.

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

- A friend, for a pair of boots, for *Rev. W. K. Rycroft, Bahamas* ;
 Mr. William Taylor, Bolton, for a box of clothing ;
 Children of the Day and Sunday Schools, Bloomsbury Chapel, for a box of clothing, for
Rev. W. K. Rycroft, Bahamas ;
 Miss Jacobson, for a parcel of Newspapers ;
 Baptist Tract Society, for a grant of tracts, for *Rev. G. Cowen, Trinidad* ;
 Mr. W. Syckelmoore, Maidstone, for 200 copies of Todd's Lectures, &c. ;
 Friends at Leeds, by *Rev. J. Makepeace*, for a box of shoemaker's tools, for *Rev. J. Smith, Chitoura* ;
 Young friends at Lynn, for a box of clothing, for *Africa* ;
 Stepney Ladies' Working Society and Stepney Meeting Juvenile Society, for a case of
 clothing, for *Messrs. Cowen and Law, Trinidad* ;
 Mrs. Bloss, for eight volumes of magazines ;
 Mrs. Upton's family and pupils, St. Albans, for a box of clothing, for *Rev. A. Saker, Africa* ;
 Juvenile Missionary Working Association, Lewisham Road, for a box of clothing, for
Africa ;
 Friends at Lynn and Necton, for a parcel of children's clothing.

The following Contributions have been received for the "West India Cholera Fund" up to March 31st last, in continuation of those acknowledged in the March Herald.

	£ s. d.		£ s. d.		£ s. d.
S. G	2 0 0	Exeter, South Street,		Leeds, Great George's	
Aberdeen, John Street	2 10 0	additional	0 10 0	Street	1 8 8
Aberysthwyth	1 2 6	Glasgow, by Mr. A.		Leicester	30 19 2
Battle	3 0 6	Watson	1 10 0	Liverpool—	
Brighton	8 0 3	Grundsborough	2 2 0	Baxter, Mr. John.....	1 10 0
Buckingham	1 1 0	Gullsborough.....	1 8 0	Friend.....	0 10 0
Burnham	0 14 1	Haslingden	3 5 0	Logyn	0 15 0
Cheltenham	1 0 0	Hitchin, balance	3 0 0	London—	
Chipping Campden	1 0 6	Horsington	1 0 0	Friend.....	0 10 0
Cloughfold	1 10 0	Huntingdon	3 14 0	Lloyd, Mr. and Mrs	0 10 0
Cuddington	0 15 0	Ipewich, Mr. Bayley,		W.....	5 0 0
Diss	0 10 0	Stoke	0 10 0	Wale, Mr.....	0 10 0
Dover, Mr. J. Mumme-		Kennington, Charles		Bloomsbury Chapel... 57	7 0
ry Sen	0 5 0	Street	1 17 1	John Street, additional	3 5 0
Downton	5 4 5	Keynsham	2 5 0	Shouldham Street.....	0 10 0
Eastington.....	0 14 0			Walworth, Horsley St.	6 17 3

£ s. d.			£ s. d.			£ s. d.				
Lynn	6	0	Oswestry	1	12	0	Swansea	5	2	0
Magof	1	5	Petchurch	0	10	0	Tredgar, Welsh Church	1	0	0
Manchester, additional	1	15	Quinton	0	6	6	Tunbridge Wells	0	6	0
Margate	7	3	St. Austell	1	0	0	Willingham, 1st Church	2	0	0
Modbury	0	2	Scarborough	10	0	0	Wolverhampton	1	15	8
Newcastle, Tuthill			Shelford, Great	1	5	0	Woodside	2	0	0
Stairs, additional	0	10	Spaldwick	3	5	0	Wotton under Edge	2	10	0
Newton Abbott	0	16	Stonehouse, Mr. Hill	2	0	0				
Oakham	2	15	Stourbridge	2	9	8				

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of February, 1851.—Continued from page 64.

SCOTLAND.		Bowmore—		£ s. d.		IRELAND.			
Anstruther—		Contributions, for do.	1	0	0	Tabbermore—			
Collection, United		Cwmabres—				Contributions, by Miss			
Presbyterian Chapel	4	Contributions, for do.	1	0	0	S. J. Carson, for			
Contributions	7	Dunfermline	20	0	0	Native Preachers ...	3	13	6
Do., for Native		Stirling—							
Preachers	1	Contributions, for							
	7	Native Preachers ...	0	15	8				

Received during the month of March, 1851.

Annual Subscriptions.		£ s. d.		£ s. d.		£ s. d.					
Angus, Rev. Jos., M.A.	2	2	0	Nash, W. W., Esq.	1	1	0	Crawford, the late Lord,			
Baker, T. N., Esq.	0	10	0	Nash, Mrs. W. W.	1	1	0	balance	30	0	6
Barker, Mr., Islington.	1	1	0	Neal, Mr. John.	1	1	0	Powell, Mrs. Mary, late			
Bartlett, Rev. J., Marn-				Osborne, G., jun., Esq.	1	0	0	of Merthyr Tydfil, by			
wood	1	1	0	Overbury, Mr. B.	1	1	0	Deed of Gift	100	0	0
Beddome, R. B., Esq.	1	1	0	Payne, Mrs., Letherhead	1	1	0				
Beddome, W., Esq.	1	1	0	Peck, Brothers, Messrs.	1	1	0				
Beeby, Mrs.	2	2	0	Peto, S. M., Esq., M.P.,	100	0	0	LONDON AND MIDDLESEX			
Bigwood, Rev. John	1	1	0	and Mrs. Peto	1	1	0	AUXILIARIES.			
Blight, Mr. G.	1	1	0	Pontifax, Mr.	0	10	6	Alie Street, Little—			
Bousfield, J. R., Esq.	1	1	0	Pritchard, Rev. G.	5	5	0	Contributions, by Miss			
Brown, Mr.	0	10	6	Ridgway, Thomas, Esq.	2	2	0	Jones	0	6	8
Burgess, Mr. J.	1	0	0	Roe, Freeman, Esq.	5	0	0	Do., Sunday School	3	8	7
Burla, C., Esq.	1	1	0	Russell, Rev. Josbua ...	1	1	0	Ansten Street, Provi-			
Burla, Miss	0	10	6	Saunders, S., Esq.	1	1	0	dence Chapel	3	1	2
Burla, Miss J.	0	10	6	Smith, Mr. Eusebius ...	1	1	0	Battersea—			
Carey, Rev. E., and Mrs.				Smith, Miss R.J.	1	1	0	Collection	7	5	8
Carey	2	2	0	Stone, Mr. N.	2	2	0	Contributions	41	2	1
Cozens, Mrs.	1	1	0	Taylor, James, Esq.	1	1	0	Do., Juvenile, addi-			
Dallas, Mrs.	2	2	0	Trestrail, Rev. F.	1	1	0	tional	4	10	0
Danford, John, Esq.	1	1	0	Twelvetrees, Mr. H.	3	3	0	Do., Sunday School	0	10	2
Denham, Mrs.	1	0	0	Underhill, E. B., Esq.	5	5	0	Blandford Street—			
Edwards, Mrs.	1	1	0	Vines, C., Esq.	1	1	0	Contributions, for			
Fletcher, Joseph, Esq.	2	2	0	Walters, Stephen, Esq.	1	1	0	Barisal	5	0	0
Frances, Rev. G.	0	10	6	Warmington, Mr. Jos.	1	1	0	Bloomsbury Chapel	20	10	11
Gardiner, Mr. B. W.	1	1	0	Watson, S., Esq.	1	1	0	Bow—			
Gingell, James, Esq.	1	1	0	Welsh, Mr. T., Mitcham	1	1	0	Contributions	5	10	0
Gouldsmith, Mrs.	10	0	0	Wenham, Joseph, Esq.,	3	0	0	Brentford, New—			
Grove, Thomas, Esq.	1	1	0	Montreal	1	1	0	Collections	23	13	3
Haddon, John, Esq.	2	2	0	Wheeler, Mr. D. D.	1	1	0	Contributions	5	7	4
Hanson, Joseph, Esq.	2	2	0				Do., for Native				
Hilditch, Miss, Shrews-				Donations.			Preachers	1	15	2	
bury	1	0	0	Barclay, J. G., Esq., for			Do., Sunday School	0	18	3	
Howard, Luke, Esq.	2	2	0	India	10	0	Camberwell—				
Huntley, Miss	1	1	0	C. M.	5	0	Contributions	107	15	1	
Johnson, Mr. W.	1	1	0	Bible Translation Soci-	500	0	Do., Juvenile	3	0	0	
Johnson, Mr. G.	0	10	6	ety, for Translations	0	5	0	Do., for <i>Infants</i>	1	17	8
Jones, Mr. J. M.	1	1	0	Chalmers, Mrs.	5	0	0	Do., Sunday Schools,			
Jones, Mr. S. M.	1	1	0	Friend, H.	5	0	0	for do.	5	4	10
Low, James, Esq.	1	1	0	Gurney, W. B., Esq., for				Church Street—			
Luahington, Right Hon.				Trinidad	20	0	0	Contributions	4	11	6
Stephen, D.O.L.	3	3	0	M. K. J.	100	0	0	Do., Juvenile	5	0	0
Mallphamt, Mr. G.	1	1	0	Sims, Mr., Collected by	0	6	3	Devonshire Square—			
Mann, Mr. Joel	1	1	0	X. Y. Z., for Colonies ...	1	0	0	Contributions	33	9	9
Morrett, Mr. Thomas	1	1	0				Do., for Female				
Murch, Rev. Dr.	1	1	0	Legacies.			Education in				
				Callender, M., Esq., late			India	6	0		
				of Darlington, balance	58	18	0				

	£	s.	d.
Do., for Native Preachers	1	18	11
Do., Sunday School	2	3	4
Eagle Street	8	8	0
Contributions, Juvenile, for School in India	3	0	0
Hackner—			
Collection	20	7	1
Contributions	32	7	1
Hammersmith—			
Contributions	23	12	5
Do., Sunday School	1	7	7
Hatcham—			
Contributions, by box Jones, Captain, R.N.	1	1	0
Henrietta Street—			
Contributions	6	16	5
Do., Sunday Schools	1	12	10
Islington Green	7	12	8
Islington School, for Native Preachers	5	16	3
Islington, South—			
Contributions, by Miss Jones	0	4	0
Do., Juvenile, for Ceylon School	5	0	0
John Street	96	3	3
Kennington, White Hart Street—			
Sunday School	1	0	0
Kensington, Silver Street—			
Collection	10	10	1
Contributions	12	5	7
Do., for Haiti Chapel	2	3	6
Do., Sunday School	0	18	6
Keppel Street—			
Contributions	4	16	3
Do., Juvenile	1	7	1
Do., do., for Ceylon School	10	9	4
Maze Pond—			
Contributions	40	8	4
Do., Juvenile, for Muttra	10	0	0
New Park Street—			
Contributions	9	3	4
Do., Juvenile, for Native Preachers	5	10	0
Do., do., for Ceylon School	35	0	0
Harvey, Mr. James, for do.	35	0	0
Poplar	4	0	0
Prescot Street, Little	23	0	0
Regent Street, Lambeth—			
Collection	7	15	4
Do., Proceeds of Tea	5	0	0
Contributions	40	11	4
Do., for China	11	0	0
Salterns' Hall—			
Contributions	8	3	6
Do., for Native Preachers	0	19	0
Shacklewell—			
Collections	13	1	9
Contributions	13	1	0
Do., for Africa	2	19	3
Do., for Native Preachers	0	16	0
Do., Juvenile	8	7	6
Staines—			
Collection	3	0	6
Contributions	3	0	6
Vernon Chapel—			
Sunday School, for Native Preachers	0	7	0
Walworth, South Street—			
Sunday School, for Haiti	1	0	0
Wraybury—			
Collection, &c.	3	5	0

	£	s.	d.
BEDFORDSHIRE.			
Amphill and Maulden	5	6	2
Biggleswade—			
Collections	10	12	2
Contributions	9	19	11
Do., Sunday School	0	0	8
Cranfield—			
Collection	1	2	6
Heath and Reach—			
Collection	1	8	7
Houghton Regis—			
Collections	7	6	2
Contributions	14	19	3
Do., Sunday School	1	3	7
Leighton Buzzard—			
Collections	6	12	3
Contributions	14	14	3
Do., for Africa	0	6	0
Do., for Schools	8	5	0
Do., Sunday School	2	0	0
Luton, Old Meeting—			
Collections, &c.	52	5	0
Northall—			
Collection	1	2	0
Risely—			
Collection	1	0	0
Roxton—			
Contributions, by Mrs. Barringer	1	6	0
Do., by Master B., for Native Preachers	0	4	0
Sharbrook—			
Collections	4	3	7
Contributions	6	19	6
Steventon—			
Collections	2	3	8
Contributions	1	11	4
Do., Juvenile	0	10	0
Thurleigh—			
Collection	1	12	1
Contributions	2	1	6
BERKSHIRE.			
Ashampstead—			
Collection, &c.	7	4	6
Chalsey—			
Contributions, by Mrs. R. Gammon	1	0	0
Kingston Lisle—			
Collection, &c.	3	12	0
Newbury	20	10	0
Reading	43	10	8
Contributions, by Mr. Philip Davies	3	17	0
Do., by do., for Africa	1	0	0
Sunninghill—			
Collections, &c.	2	4	3
Contributions, for Native Preachers	1	3	0
Wallingford—			
Contributions, for Native Preachers	1	14	0
Windser—			
Collection	5	4	6
Contributions	7	12	10
Do., Sunday Schools	1	9	0
Wokingham—			
Collections	7	4	6
Contributions	14	8	1
Do., for Barisal School	1	14	8
Acknowledged before	23	7	3
	21	2	3
	2	5	0

	£	s.	d.
BUCKINGHAMSHIRE.			
Chenies—			
Contributions	8	10	8
Chesham—			
Contributions	12	15	0
Datchet—			
Collection	1	10	0
Haddenham—			
Collection	2	2	0
Contributions	0	12	6
Speen	2	17	4
Waddesdon	0	2	6
Wycombe, High—			
Collections	4	19	3
Contributions	11	13	0
Do., Sunday School	0	13	3
	17	5	6
Less expenses	1	14	0
	15	11	6
CAMBRIDGESHIRE.			
Cambridge—			
Contributions, additional	4	1	0
CORNWALL.			
Falmouth—			
Collections	19	2	5
Contributions	25	4	0
Do., Juvenile, for Patna Orphan Refuge	1	15	0
Do., Sunday School	0	17	7
Grampound—			
Collections	2	10	0
Contributions	0	19	0
Helstone—			
Collections	5	2	0
Launceston	1	3	0
Do., for Native Preachers	2	0	0
Penzance—			
Collections (net)	9	3	6
Contributions	11	14	1
Do., for Translations	0	10	0
Redruth—			
Collections	9	18	9
Contributions	9	10	4
St. Austle—			
Collections and Proceeds of Tea Meeting	5	13	6
Contributions	5	11	6
Truro—			
Collections	11	0	2
Contributions	17	7	0
Do., for Translations	1	0	0
Do., for Schools	1	0	0
	134	1	10
Acknowledged before	48	7	7
	85	14	3
CUMBERLAND.			
Carlisle—			
Contributions	3	10	0
Maryport—			
Collection	4	0	0
Contributions	6	12	1
Whitehaven—			
Collections	9	7	10
Contributions	6	8	9
DERBYSHIRE.			
Derby, Duffield Road—			
Contributions	10	10	9

	£	s.	d.
DEVONSHIRE.			
Devonport, Morloe Square—			
Contributions, for			
<i>Native Preachers</i>	2	6	2
Do., Sunday Schools,			
for do.	0	12	5
Kingsbridge—			
Collections.....	4	13	0
Contributions, for			
Do., Sunday School	1	13	0
NORTH DEVON AUXILIARY —			
Sheepwash—			
Guest, Mrs., for			
<i>Native Preachers</i>	0	10	0
Torrington—			
Contributions, for			
do.....	1	11	8
Do., Sun. School,			
for do.	0	16	6
Plymouth, George Street—			
Contributions.....	71	5	5
Do., Sunday School,			
for <i>Native Preachers</i>	2	8	5
.....			
.....	73	13	10
Acknowledged before	25	0	0
.....	48	13	10
Shaldon—			
Contributions, by Mrs.			
Stephens.....	1	16	0
Tiverton—			
Contributions, for			
<i>Native Preachers</i> ...	0	15	0
DORSETSHIRE.			
Poole—			
Collection	2	12	6
Contributions	2	5	0
Do., Sunday School	1	18	0
DURHAM.			
South Shields, Barrington St.—			
Collections.....	6	6	10
Contributions.....	17	3	2
Do., Sunday School	0	11	4
Sunderland, Bethesda—			
Contributions, additional	0	10	0
.....			
ESSEX.			
Asbdon—			
Collection	3	0	0
Colchester—			
Contributions	10	6	9
Do., for Schools.....	1	0	0
Do., for Debt.....	2	5	6
Harlow—			
Collection	6	18	0
Contributions	15	9	10
Mford—			
Contributions, by Mrs.			
W. Rose.....	4	7	6
Loughton—			
Collections.....	11	15	0
Contributions	15	1	9
Do., for <i>Native</i>			
<i>Preachers</i>	3	15	0
.....	30	11	9
Acknowledged before	10	4	7
.....	20	7	2
Potter Street.....	6	7	6
Rayleigh—			
Pilkington, Rev. J. ...	1	0	0
Saffron Waldon—			
Collections.....	10	1	11

	£	s.	d.
Contributions	20	7	4
Do., for Schools.....	1	1	0
Do., Sunday School	0	11	7
Walton on the Naze—			
Contributions (two			
friends)	2	0	0
GLOUCESTERSHIRE.			
Cheltenham, King Street—			
Collections.....	8	11	5
Contributions	1	6	9
Do., Sun. School	0	13	10
Salem Chapel—			
Collections.....	10	13	9
Contributions	13	11	1
Do., Sun. School			
Association ...	14	11	10
Coleford—			
Sunday School, for			
<i>Native Preachers</i> ...	2	11	6
EAST GLOUCESTERSHIRE			
AUXILIARY—			
Arlington—			
Collection	3	11	2
Contributions	1	11	0
Bourton on the Water—			
Collections.....	5	1	4
Contributions	10	0	4
Burford—			
Collection	1	3	11
Contributions	0	19	11
Proceeds of Tea			
Meeting	1	7	6
Cirencester—			
Collection	2	2	10
Contributions	12	8	0
Cutsdean—			
Collection	1	2	5
Contributions	0	10	11
Fairford—			
Collection	1	8	3
Contributions	2	8	9
Maisey Hampton—			
Collection	1	4	4
Contributions	0	12	0
Do., Sun. School	0	16	1
Milton—			
Collection	1	19	8
Contributions	1	7	6
Proceeds of Tea			
Meeting	1	17	0
Naunton.....	4	12	5
Stow on the Wold—			
Collection	1	16	1
Contributions	0	10	5
Do., for <i>Native</i>			
<i>Preachers</i>	0	17	6
Winchcomb—			
Collection	2	16	0
Contributions	4	5	6
Wotton under Edge—			
Collection	4	7	0
Contributions	4	8	11
Do., for <i>Native</i>			
<i>Preachers</i>	0	13	0
.....	9	8	11
Loss expenses	0	18	11
.....	8	10	0
Perrin, Mr. William,			
Kingswood.....	1	0	0
Rogers, Mr. John.....	1	0	0
HAMPSHIRE.			
Poor Minister of poor			
Church	0	6	2
Ashly—			
Sunday School, for			
<i>Native Preachers</i> ...	0	19	8
Beaulieu—			
Burt, Rev. J. B., A.S.	1	1	0
Do., donation	20	0	0

	£	s.	d.
Broughton—			
Contributions, by Mrs.			
Vernon	1	2	0
Longparish—			
Collection	1	12	0
Contributions	1	0	0
Do., Sunday School	0	2	0
Lymington—			
Mursell, Mr. and Mrs.	5	5	0
Newport, I. W.—			
Sunday School, for			
<i>Native Preachers</i> ...	0	18	0
Portsmouth, Portsea, and			
Gosport Auxiliary—			
Ebenezer—			
Collection	4	1	8
Contributions, Ju-			
venile	1	7	0
Forton—			
Collection	3	12	6
Contributions, Sun-			
day School	1	4	0
Kent Street—			
Collections, &c.....	24	10	0
Contributions	4	17	3
Do., Sun. School,			
Marie-la-bonne	1	2	9
Landport—			
Collection	3	16	8
Contributions	0	10	11
Do., Sun. School	2	0	0
St. Paul's Square—			
Collection	5	0	0
Contributions	16	9	6
Southampton—			
East Street—			
Collections (net) ...	5	15	8
Contributions	5	11	0
Do., Sun. School	1	0	0
Portland Chapel	10	0	0
Whitechurch—			
Collections.....	2	14	2
Contributions	3	3	6
Do., Sunday School	0	16	10
HEREFORDSHIRE.			
Hereford—			
Collection	1	4	0
Peterchurch	2	16	0
Ryeford—			
Collection	1	11	6
Contributions	1	8	6
HERTFORDSHIRE.			
Berkhampstead—			
Baldwin, Mr.....	1	0	0
Bishop Stortford—			
Contributions	1	14	2
Chippingfield—			
Contributions	0	10	6
Hitchin—			
Collections.....	14	8	6
Contributions	22	16	0
Do., for Schools.....	1	2	6
Royston—			
Contributions	6	7	6
St. Albans—			
Collections.....	11	12	1
Contributions	15	1	2
Do., Juvenile.....	7	3	3
.....	33	16	6
Acknowledged before	15	0	0
.....	18	16	6
Tring—			
Contributions, by Mr.			
John Burgess.....	5	9	4
Watford—			
Collection	10	0	0

		£ s. d.		£ s. d.	
Contributions	31 2 6	Margate—		Contributions	250 17 0
Do., King, Miss,		Collections	9 8 6	Great George Street, Salford—	
A.S.	3 3 0	Contributions	22 7 9	Collections	4 9 11
Do., Sunday School	0 3 0	Do., for Schools.....	0 10 6	Contributions, Juve-	
		Do., Juvenile.....	0 12 0	nile	8 16 0
	44 9 1	Do., Sunday School,		Grosvenor Street—	
Acknowledged before		for Nat. Preachers	1 7 6	Collections.....	5 11 0
and expenses	15 17 6			Contributions, by	
		Acknowledged before	34 6 3	Miss Nicholson.....	0 16 6
	28 11 7		10 0 0	Union Chapel—	
HUNTINGDONSHIRE.			24 6 3	Collections.....	130 4 6
Ramsey—		Meopham—		Contributions	30 0 0
Contributions	6 10 5	Contributions	3 0 0	Do., Juvenile, for	
KENT.		Ramsgate—		Native Preach-	
Bessels Green—		Collections.....	11 2 10	ers	6 7 9
Contributions, Sunday		Contributions	27 17 0	Do., Sun. School,	
School	0 16 4	Do., Juvenile.....	1 0 0	for do.	2 6 10
Do., for Native		Do., Sunday School,		Do., do., for In-	
Preachers	0 19 6	for African Schools	5 8 8	tally	10 0 0
Birchington—		Proceeds of Tea Meet-		Do., Bible Class	0 19 0
Sunday School	0 6 6	ing	4 0 0	York Street—	
Broadstairs—		St. Peter's—		Collections	6 2 5
Collection	4 7 0	Contributions	4 0 0		
Contributions	6 3 0	Sevenoaks—		Acknowledged before	485 9 10
Canterbury—		Contributions, by Miss			400 0 0
Collections	10 17 5	Baker, Tonbridge ...	1 10 0		85 9 10
Contributions	2 1 0	Staplehurst—		Oldham	43 6 3
Do., Juvenile.....	54 3 0	Contributions	6 6 6	Rochdale—	
Do., do., for Native		Woolwich, Queen Street	11 10 0	Contributions, for	
Preachers	2 0 3			Native Preachers ...	2 0 0
Do., Sunday School	3 15 10	LANCASHIRE.			
Deal—		Ashton under Lyne—		Sabden—	
Collection	7 0 0	Contributions, by Mrs.		Foster, George, Esq.,	
Contributions	0 14 0	Lees.....	22 13 2	for Jamaica Theo-	
Do., Sunday School,		Bootle.....	16 13 6	logical Institution	50 0 0
for Nat. Preachers	1 2 10	Haslingden—		Wigan, Lord Street—	
Lee—		Collection	6 15 0	Collection	4 15 5
Contributions, by Mr.		Kendal	14 2 0	Contributions	2 9 1
Whittaker	1 3 6	Liverpool—		Do., Sunday School	0 7 3
Lewisham Road—		Myrtle Street—			
Contributions, for		Contributions, Juve-		LEICESTERSHIRE.	
School in India	26 12 3	nile, for Bahama		Leicester—	
Maidstone—		Schools.....	10 0 0	Harris, Richard, jun.,	
King Street—		Pembroke Chapel—		Esq.	10 0 0
Collection	11 16 4	Contributions, by		[LINCOLNSHIRE.]	
Contributions	22 19 5	Miss Jane Lyon,		Grimsby—	
Do., for Transla-		for Intally	3 3 0	Contributions, addi-	
tions.....	10 0 0	Manchester—		tional, by Master	
Do., Juvenile.....	4 14 6	Collection, Public		Joshua Burton	0 7 0
Bethel Chapel—		Meeting, Union		Contributions, by Mrs.	
Collection	2 5 3	Chapel.....	17 19 10	Maddison	1 4 6
		Do., Tea Meeting	5 1 0	Lincoln—	
	51 15 6	Do., Juvenile,		Contributions, Juve-	
Less expenses	2 2 0	York Street ...	5 18 1	nile	2 19 8
	49 13 6				

Remainder of Contributions in our next.

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.

WE have again to record with gratitude the goodness of God in connexion with the Annual Meetings of the Society. Notwithstanding somewhat un congenial weather, and the absorbing interest connected with the opening of the "Exhibition of the Industry of all Nations," the services were well attended, and the spirit in which they were sustained was earnest, impressive, and devout.

On Thursday morning, April 24, a Prayer Meeting was held in the Library of the Mission House. The Rev. G. H. DAVIS, of Bristol, presided, and prayer was offered by the Revs. JOHN BRANCH, of Waterloo Road, W. GOODMAN, of Andover, W. P. WILLIAMS, of the Baptist Irish Society, SOLOMON LEONARD, Esq., of Clifton, and the Chairman.

In the evening, at Surrey Chapel, after prayer by the Rev. JAMES SPRIGG of Westbury Leigh, the Rev. JAMES HAMILTON, D.D., of the Scotch Free Church, Regent Square, preached from Ecclesiastes xii. 13, "Fear God, and keep his commandments: for this is the whole duty of man." The Rev. JAMES WEBB, of Ipswich, concluded the service with prayer.

On Lord's day, April 27th, Sermons were preached on behalf of the Mission in the various chapels of the denomination in London and its suburbs. Afternoon services were held in several districts, specially for Sunday schools and young persons.

On Tuesday, April 29th, the Annual Meeting of the Members of the Society was held in the Library of the Mission House, HENRY KEELSALL, Esq., of Rochdale, in the chair.

The Rev. F. TRESTRAIL gave out a hymn, and the Hon. and Rev. B. W. NOEL engaged in prayer.

A Minute of the Committee, relating to the nomination and choice of Committee for the year ensuing, having been read, on the motion of the Rev. J. H. HINTON, seconded by the Rev. CHARLES STOVEL, it was resolved :—

That the plan proposed by the Committee be adopted on the present occasion.

On the motion of the Rev. J. SPRIGG, of Westbury Leigh, seconded by the Rev. SAMUEL BROWN of Loughton; resolved unanimously :—

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

On the motion of the Rev. J. H. HINTON, seconded by the Rev. T. FINCH, of Harlow; resolved unanimously :—

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

On the motion of E. B. UNDERHILL, Esq., seconded by the Rev. F. TRESTRAIL, resolved :—

That CHARLES BURLS, Esq., WILLIAM BOWSER, Esq., and R. W. COOKE, Esq., be Auditors for the year ensuing.

The Meeting proceeded to the nomination of the Committee, and the names were ordered to be printed for the use of the members present.

The Minutes of the last General Meeting were then read.

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

On the motion of W. H. WATSON, Esq., seconded by the Rev. C. STOVEL, it was resolved :—

That the Reports of the Committee and Treasurers be now read.

On the motion of the Rev. J. H. HINTON, seconded by the Rev. C. STOVEL, it was resolved :—

That the Reports now read be adopted, laid before the Public Meeting at Exeter Hall, and printed under the direction of the Committee.

The Special Report of the Committee on certain changes in the constitution of the Society being laid on the table and read, it was resolved, on the motion of the Rev. J. H. HINTON, seconded by Rev. E. S. PRYCE :—

That the Report be received.

On the motion of the Rev. C. M. BIRRELL, seconded by the Rev. C. E. BIRT, it was resolved :—

That the Special Report be adopted.

On the motion of J. L. PHILLIPS, Esq., of Melksham, seconded by the Rev. J. H. HINTON, it was resolved that the following resolution, recommended in the Special Report of the Committee, be adopted as the resolution of this meeting :—

That no alteration in the constitution of the Society shall be made without twelve months' notice having been given at a previous Annual General Meeting.

The notice of motion given by the Rev. W. ROBINSON, of Kettering, having been called for, it was moved by Rev. W. ROBINSON, and seconded by Rev. F. W. GORCH, of Bristol :—

That the words after "ballot," in the fourth General Rule of the Society's Plan and Regulations be left out.

On the motion being put, it was negatived.

On the motion of the Rev. C. J. MIDDLEDITCH, of Frome, seconded by the Rev. T. F. NEWMAN, of Shortwood, it was resolved :—

That a Special Committee, consisting of the following gentlemen, be appointed to inquire whether it be possible, without impairing the efficiency of the Society, to reduce the expenditure of the Home management, and to report thereon—J. H. ALLEN, Esq., J. L. PHILLIPS, Esq., W. H. WATSON, Esq., Revs. W. BROCK, J. WEBB, C. J. MIDDLEDITCH, T. F. NEWMAN.

The voting papers being collected, and scrutineers appointed to examine them, the following names were afterwards brought up, as the Committee for the ensuing year.

Rev. JAMES ACWORTH, LL.D.	Bradford.	Rev. J. J. DAVIES . . .	Luton.
JOSEPH H. ALLEN, Esq.	London.	Rev. SAMUEL GREEN. . .	London.
Rev. JOSEPH ANGUS, M.A.	London.	Rev. WILLIAM GROSER . . .	London.
Rev. CHARLES M. BIRRELL . . .	Liverpool.	Rev. JOHN H. HINTON, M.A. . .	London.
Rev. CALEB E. BIRT, M.A. . .	Wantage.	Rev. JAMES HOBY, D.D. . .	London.
Rev. WILLIAM B. BOWES . . .	London.	Rev. DANIEL KATTERNS . . .	Hackney.
Rev. SAMUEL BRAWN . . .	Loughton.	Rev. JOHN LEECHMAN, M.A. . .	Hammersmith
Rev. WILLIAM BROCK . . .	London.	SOLOMON LEONARD, Esq. . .	Bristol.
Rev. FRANCIS A. COX, D.D., LL.D.	London.	JAMES LOW, Esq. . . .	London.

Rev. C. J. MIDDLEDITCH . . .	Frome.	Rev. JOSHUA RUSSELL . . .	Greenwich.
Rev. WILLIAM H. MURCH, D.D. .	London.	Rev. ISRAEL M. SOULB . . .	Battersea.
Rev. JAMES P. MURSELL . . .	Leicester.	Rev. EDWARD STEANE, D.D. .	Camberwell.
Rev. ISAAC NEW . . .	Birmingham.	GEORGE STEVENSON, Esq. . .	Blackheath.
Rev. THOMAS F. NEWMAN . . .	Shortwood.	Rev. CHARLES STOVEL . . .	London.
Hon. & Rev. BAPTIST W. NOEL, M.A.	London.	Rev. F. TUCKER, B.A. . . .	Manchester.
THOMAS PEWTRESS, Esq. . . .	London.	W. H. WATSON, Esq.	London.
JOHN L. PHILLIPS, Esq.	Melkham.	Rev. JAMES WEBB	Ipswich.
Rev. WILLIAM ROBINSON	Kettering.	Rev. THOMAS WINTER	Bristol.

On Wednesday, April 30th, the Annual Aggregate Meeting of the Society was held at Exeter Hall. We are happy to be able to furnish in the present number of the Herald a full and accurate report of the very interesting addresses which were delivered on the occasion.

In consequence of the disarrangement of the usual order of the services by the opening of the Great Exhibition on Thursday, the 1st of May, it was deemed advisable to dispense with the usual morning sermon, for which Dr. STEANE had been announced as the preacher, and the services closed with a Sermon at the Poultry Chapel, by the Rev. Dr. Cox, of Hackney, addressed to Young Men, from 1 John v. 18: "And we know that we are of God, and the whole world lieth in wickedness."

PUBLIC ANNUAL MEETING,

WEDNESDAY, APRIL 30.

The Chair having been taken by GEORGE GOODMAN, Esq., the Mayor of Leeds, the Rev. W. F. BURCHELL, of Rochdale, opened the proceedings by giving out a hymn and engaging in prayer.

The CHAIRMAN then rose and said: It has pleased the great Head of the church again to permit us to assemble together, to unite our best efforts and most fervent prayers for the success of the great and important mission in which we are engaged. In looking upon the past, there are indeed some causes for sorrow. Some of our friends have been taken away by death, and others have been incapacitated for labour; yet at the same time there is great reason to rejoice that the cause still exists unimpaired. In relation to the great and most important field of India, which now embraces so large a portion of our empire, it is peculiarly gratifying to think that very considerable success has crowned the efforts of the missionaries. The spirit of caste is being destroyed, and multitudes of minds are evidently preparing for the reception of the gospel of Christ. I am sure you will agree with me that we need to increase rather than relax our endeavours for the evangelization of the great continent of India. We also find another important field of labour in the West Indies. In one of those islands (Jamaica) it has pleased Almighty God, in his inscrutable providence, to take off by disease a large amount of the population. At the same time, it is most gratifying to know, that the lives of the faithful and devoted men who labour there have been preserved, and that they were enabled to render great and important services to the people during the terrible crisis. While we unite in thanking

the great Head of the church for his preserving mercies, let us also join in the prayer, that their lives may be yet spared, and that the calamity with which that island has been visited, may be the means of rousing the people from the lethargy into which too many of them have long been sunk, and call them to increased exertions for the further diffusion of Christianity among the population. We also observe that in other fields the baptist missionaries have been successful; and there is every reason to believe that the mission will continue to receive the blessing of God, and go on and prosper, founded, as it is, upon the pure word of God, and the unadulterated principles of Christianity. If it please the great Head of the church to impart to all the missionaries the spirit and temper of their Master, that they may go forth with zeal in their endeavours to further his honour and glory, who can doubt of their success? May we not all join in the prayer, that every individual concerned in the great work may have more spirituality, devotedness, and zeal, in seeking the accomplishment of that which they have in view. The times in which God, in his providence, has cast our lot, are peculiarly advantageous for the promotion of missionary objects. It has pleased him, in his mercy, to vouchsafe to this country blessings of a most important kind, and to bestow upon us advantages and privileges which other nations do not enjoy. Let us improve these advantages, and make them all subservient

to the great interests of Christianity, and, as far as possible, the means of stimulating us to an increased activity in the missionary field. I hope, friends, you will not in any degree relax your efforts, but do even more than ever to carry on this important work. The people who have not yet heard the sound of the gospel are ready to receive it, they are waiting for it; and it depends in a great measure upon the Christians of this land, how far the evangelization and enlightenment of the nations yet sitting in darkness shall be achieved. The present are the most eventful times that ever passed over our country, and most favourable to our aims. We enjoy facilities for international communication, of which our fathers knew nothing. Twenty-five years have made an immense difference in this respect; we are able now to communicate rapidly with the most distant parts of the world; and I trust that we shall not be backward in employing these advantages to the promotion of our great undertaking. Let there be a spirit of earnest prayer spreading and prevailing amongst us; let us be animated by a spirit of fervour in our devotion to the noble cause; and then the principles and blessings of the gospel will be more extensively diffused among ourselves, and in every part of the earth. Let us ever remember that it is by the blessing of God alone we can succeed. "Paul may plant, and Apollos may water, but God must give the increase." And if our supplications are accompanied with a spirit of true devotedness, we have no reason to doubt that all which has been promised shall be accomplished, and that "the ends of the earth shall see the salvation of our God."

The Rev. FREDERICK TRESTRAIL, one of the secretaries then read the Report, for which our readers are referred to the May number of the Herald.

SAMUEL MORTON PETO, Esq., M.P., one of the Treasurers, submitted the cash account, from which it appeared that the receipts for the year amounted to £19,064 18s. 5d.; payments, £18,459 0s. 8d.; balance due to treasurer, £5,751 11s. 4d. There had been received for the West India Cholera Fund, 2,151 6s. 1d. In reference to this fund Mr. Peto said, that nothing could have been more gratifying to the committee than the willing and hearty response which had been made on behalf of the Jamaica churches during the time of the cholera. That island, he was sure, must ever be an object of the deepest interest; morally, because it is the embodiment of the national protest against the accursed and Satanic system of slavery; religiously, because it had been the scene of the brightest success in connection with their society. It must be very cheering to the friends of the society to see their honoured and venerable treasurer, Mr. Gurney, present on that occasion; and in his own name, and in the name of his brethren, he asked the

meeting for their continued, earnest, and persevering prayer that his valuable life might be spared for the good of that society and the universal church, for a long time to come.

One of the secretaries then informed the meeting, that Dr. Duff and the Rev. Joseph John Freeman had been expected to speak, and by their presence represent the Free Church and London Missionary Societies; but unavoidable circumstances—in the latter case severe affliction—had prevented their attendance. To supply their lack of service the Rev. J. H. Hinton and the Rev. G. H. Davis had been applied to, and they at once kindly acceded to the request. In justice to those gentlemen he thought this fact ought to be stated.

The Rev. WILLIAM LANDELS, of Birmingham, moved the first resolution:

"That this meeting devoutly acknowledges the goodness of Almighty God in sustaining the Baptist Missionary Society through another year. And while, on the one hand, it laments the decease of some devoted missionaries who occupied posts of great importance in the field of labour—the want of suitable brethren prepared to take the places of those who have been called to their rest—and the inadequacy of means to extend the Society's operations—it has, on the other hand, to rejoice in the continued liberality of the churches—in the spirit of concord and love which has characterized the deliberations of the Society—and in the general expression of sympathy and goodwill towards it on the part of its friends and supporters at large."

If, said Mr. L., you perceive from my voice and manner how much I am agitated, it need excite in you no surprise. After all I have heard of you, citizens of London, I do not wonder at my agitation, but at my presumption in venturing to appear before you. You will bear with me, if I tell you that your reputation as hearers is sufficient to make any one tremble who is called to address you. I have been told that the London people will not hear this, will not hear that, and will not hear the other, until I fancy you must be like the creditors of the insolvent debtor who would not hear anything, not even themselves. When such a man, whom some of his acquaintances regard as a veritable prodigy, is said to have failed because he mistook your taste; and another, who is quite an oracle in his own neighbourhood, is said to have broken down under the weight of your disapprobation, it would not have surprised me, if, in prospect of this meeting, I had been haunted with the fear of failures and breakings down even in my dreams. And now that the trial has come, I congratulate myself that I have courage to meet it thus far. I am willing to hope, however, after all is said, that you have to some extent, been falsely accused. If in any thing you are distinguished from the inhabitants of the provinces, it ought, from your position, to be your superior intelligence and good sense. No man is intelligent who is ignorant of himself. And if you know

yourselves, many of you must be conscious that you would find it a serious trial to stand here and address this audience. Accordingly from your superior intelligence I reckon with confidence on your kind attention and sympathy. The resolution which I have read embraces such a variety of topics, that were I to make even the briefest reference to them all, I should occupy much more of your time than your patience, however great, will allow. I shall therefore confine my remarks to one or two of the more prominent particulars. It points us to facts of a somewhat opposite nature. It speaks of trials as well as encouragements, of difficulties as well as success. This may be unpleasant, but it should not discourage us. Were it otherwise it would not be in harmony with existing things. The earth presents to our view the barren desert, the frowning rock, and the yawning chasm, as well as the fertile plain and the hill with its crown of foliage. The shade mingles with the sunshine, and the storm disturbs the calm. In God's dealings with men judgment is mingled with mercy. And we should not be cast down if in missionary operations, as in all other things, there be not only something to rejoice in, but also to mourn over. We are hastening to a land where the sunshine will be cloudless and the calm unbroken. And a time is approaching when, as regards the progress of his cause, God's smiling face will no more be hid behind his frowning providence. But that time is not yet. We are now in a chequered scene where difficulties will exist so long as there is work for us to do. And instead of being discouraged because the pleasant, in your report, is blended with the painful, the fact should only stimulate to more vigorous and determined effort. But to proceed in order. The resolution commences with an expression of gratitude to God for his goodness in sustaining the mission during the year. And there is no feeling, I apprehend, with which you can so properly contemplate the results of the Society's labours. Your report speaks of souls saved, and we know something of their value. We know that all the Society's income for the year, that all the income it has realised from its commencement till now, that all the gold in the universe cannot be placed in the balance with one. The gold shall be consumed in the final conflagration. The soul with its faculties and capabilities shall outlive it. Those heavens shall pass away with a great noise. This earth be wrapped in flames.

"That sun is but a spark a fire,
A transient meteor in the sky,
The soul, immortal as its sire,
Shall never die."

The soul can rise above the sun, and the sun's sun, and all worlds, and say, "I am greater than you all. With all your magnitude and glory, you are only lumps of clay. I am reason, feeling, thought. I can take advantage of the pre-

sent, recall the memory of the past, pierce the veil of the future. I can stoop to admire the minutest of God's works, and rise to adore his most glorious perfections." And oh! when you consider that the souls your Society has been instrumental in saving, instead of spending their time in the degradation and wretchedness of heathenism, and their eternity amid the agonies of hell, will, with constantly expanding faculties, meditate on God's works, engage in his service, enjoy his presence, and swell his praises through eternity, can you conceive of any amount of labour for which these results would not present a return sufficient to excite the liveliest gratitude! Has he reason to rejoice whose pound in one year yields him ten, whose ten becomes a thousand, whose thousand is converted into a valuable estate, whose estate expands into a kingdom? And have not you reason for thankfulness, when the few thousands you have spent have issued in what is more precious than worlds, immortal souls, that would have pined in wretchedness, made eternally sources of enjoyment to themselves, to you, and the universe, and to Him who sits upon the throne? It is true, life has been spent as well as money and strength. Your labourers have fallen in the field. But we should not forget to ask, where have the fallen gone? Their bodies moulder in the dust, or "the sea has wrapped its garment of green round their noble heads," but their spirits are before the throne. Their death, though a loss to us, is no disaster to them. They rest from their labours. They have sheathed the sword, and they wear the palm. They have laid down the cross, and received the crown. Their coronation is no calamity. Their exaltation is not defeat. And although their lives have been prematurely closed, who will venture to say that they have not lived well? We have learned to measure lives not by moments, but by deeds; and when we think of what they have done, we pronounce theirs better spent than if they had been prolonged to old age in inglorious idleness. Men of the world, who measure success by pecuniary profit, may regard them as failures, but in our estimation they have served a better purpose than if thousands of broad acres had rewarded their toil. Though cut down in the flower of his days, does not William Knibb think his life better spent, labouring for the salvation and pleading the cause of the slave, than if he had lived in respectability in his native place, and died in a good old age lamented by a respectable circle of friends? Do not the men who have fallen in Africa think it better to have died in attempting its evangelization than to have lived on without making the attempt? Is not their memory a greater blessing to us than their presence would have been had they so lived? Who among us would forego the benefit we have derived from their self-denying and heroic

example? Are not their names household words? Do not your children lisp them? Is not their fragrance sweet? Does not the very mention of them thrill your public assemblies, and elicit their warmest applause? And do not they shed a lustre over your denomination which shall remain so long as zeal and devotedness, and self-denial and heroism, command the admiration of men and receive the approbation of God? They are not lost to the cause for which they lived and died. They have left a hallowed influence behind them which we would not willingly lose. We have reason for gratitude even in them, and should thank God on their behalf. In speaking of your reasons for gratitude it should not be forgotten that the result of your Society's labours has been an augmentation of the Saviour's mediatorial reward. It is a delightful thought that over the souls saved by your instrumentality he has rejoiced with exceeding joy. He observed the first motions of their spiritual life. The first accents of gladness or devotion which fell from their lips ascended to his ear. The joy of their hearts when the burden of guilt was removed touched a sympathetic cord in his, and he saw with complacency of the travail of his soul. In them he is realizing the prospect which he had in contemplation when, for the joy set before him, he endured the cross and despised the shame. Not only is his benevolence gratified in their well being; but, as the trophies of his grace, they are monuments to his honour, gems in his mediatorial crown. And, oh! if we loved him as we ought, we should esteem the smallest honour reflected on him an ample return for any service we are able to render. And whatever may be our estimate of it now, this I know, that, when we shall see it in the light of eternity, and as it now appears to those missionaries who have entered on their reward, we shall think it better, infinitely better, than to have been famed for eminence in the walks of literature, for scientific discovery, or for the conquest of a kingdom or a world, to have added just one such gem to the diadem which sparkles on the Saviour's brow. For perhaps the highest luxury which a soul can know is to enjoy a heaven whose inhabitants it has multiplied, and thus augmented the joy and begemmed the crown of its King. It is impossible for a Christian to contemplate these results without gratitude. Comparing them with your expenditure, I am constrained to thank God for the return he has given. And do you not unite with me in the sentiment? You have already testified that gratitude is the prevailing feeling in this assembly. And since consistency is necessary to render even gratitude comely, I expect you will give expression to the feeling in corresponding action. Being practical men, you will not allow it to evaporate without embodying it in some practical form. It will manifest itself in your

future effort, not by the maintenance of present operations, but by their increase and extension. Am I right in this expectation? Does the history of the past warrant me to cherish it? You have passed a resolution similar to that now before you year after year, and as the proof of your sincerity there should have been a growing increase in your contributions. And yet, if I mistake not, the reverse has been the case. The report very modestly states, as if the paper blushed under the statement, that the Society's income is less this year than last. Is not this a strange fact in connection with labours for the results of which you are thankful? When the result of an undertaking excites your gratitude, you are ready, if your means will allow, to embark to a greater extent in any similar enterprise. To the property so invested, that it yields you a return for which you are thankful, you are always willing to add. And why should it be otherwise here? Is it that the field has been so exhausted by previous returns that less must be expected in future? That cannot be while India sits in darkness, while the millions of China are unsaved, while Africa groans in her chains and is deluged with her blood. Is it that your means have become so limited as to necessitate a decrease in your subscriptions? Admit that many of the members of our churches are less wealthy than they were, and that the calls on their liberality are more numerous. It would nevertheless be flattery unbecoming in me to offer and in you to receive, were I to insinuate that the supporters of the Society are doing all they can. Its report contains some princely contributions, which are honourable to the donors; and, considering that the éclat and excitement at one time connected with missions do not now exist, and that they depend for support on the Christian principle of our churches, the annual income of the Society is very gratifying on the whole. At the same time it is not censorious to state, what is well known to be true, that there are few of its friends whose contributions render it necessary that they should make sacrifices or exercise self-denial. Is it the case generally that luxuries have been curtailed, or comforts sacrificed? Have domestic establishments become less expensive? Are dwellings less splendidly furnished? Do your tables groan beneath a lighter load? Do your wine-cellar show a scantier supply? Have pleasure-trips become less common? Or are costly amusements less frequently indulged in? I would not presume to give rules in these things for others; but I may say, without offence, that my religion requires me to exercise self-denial, and that until I deny myself of luxuries, and even of comforts for the advancement of the cause of God, I have not reached that point at which I may be said to do what I can. And since the supporters of this Society are not denying themselves that they may have

wherewith to maintain and extend its operations, I submit that we are not doing all we can, and that the expression of gratitude contained in this resolution, in which you have already acquiesced, will not be consistent unless followed by increased contributions and labours. We have lately heard much of our difficulties, and my resolution takes particular notice of them. I am glad it does so, as it affords me an opportunity of expressing my conviction that we do not make the use of them which we might and ought. In all that beset us I do not see one which is insurmountable or fitted to produce despondency. They are only a part of the discipline by which God is fitting us for the work we have to do. If we meet them with a brave heart, we may from the sharpest thorn pluck the flower of hope. The steepest hill we have to climb will only expose us to a bracing atmosphere more conducive to health and strength. From the darkest cloud which hangs over us we may draw those electric sparks which will inspire us with new life. "Soldiers," said Napoleon, "when they do not fear death, drive it into the enemy's ranks." Christians, when they do not fear difficulties, make them the stepping stones to victory. Only let the trials of the mission, as they ought, stir you up, and stir up all its friends to make greater efforts to meet and to master them, and I venture to say the result of these greater efforts will lead you to bless God that ever these trials were sent. This part of the resolution, I presume, has special reference to Africa, and, if I be not trespassing too long on your time I should wish to say a word or two on its behalf. I am aware that some are of opinion the African mission should be discontinued, and I cannot tell you how much I have been rejoiced to learn that the Committee could not see it their duty to abandon that field. Such a step could not have been taken with credit to the Society. For consider what you would be doing. You would not be simply choosing between two fields, only one of which you were able to occupy, and rejecting the least promising; you would be forsaking a field on which you have already entered, and which urgently requires your help. And not only so, but you would be leaving unprotected, untended, and abandoned to all the influences of heathenism, the church which has already been planted there. And how would that become the followers of Fuller and Pearce, and Carey, and Marshman, and Knibb? Would it not be an unmistakable proof of degeneracy, a sad contrast to the devotedness of our fathers? It would wither your greenest laurels. It would be a blot on your hitherto unsullied fame. It would be inscribing cowardice on the banner which has always been borne by the brave, were you thus to abandon a field which the Saviour has not only called you to cultivate, but in which he has been

pleased to bless you with success. I cannot help indulging the hope that, if the African mission be persevered in and properly sustained, it will yet prove the brightest gem in your crown. In proportion to the difficulties of the work will be the lustre reflected by success. Corresponding to the sacrifices you make will be the value of the return you receive. No page in your history will be more glorious than that which tells how, in Africa, you laboured in faith when sight failed you, under the cloud when sunshine was gone, and amid difficulties which seemed to preclude all hope of success, when disease thinned your ranks, driving some disabled from the field, and repeating its assaults on others, who remained to wrestle with it, until life failed under the too protracted struggle. But what friend of the Society would not blush to read the page which told how, after a great expenditure of money, and labour, and life, Africa was abandoned, though God had not left you without tokens of his favour. But there is a higher motive. Africa appeals to the compassion with which you should ever regard suffering humanity. I recollect seeing, in Mr. Moffat's narrative, a representation of that land, in the form of a young African, with bended knee, and clasped hands, and eyes raised to heaven, praying, "Thy kingdom come." That is her prayer now. You may not hear it articulated, but by all her wants, and by all her woes, by her desolate homes, by their blood-drenched soil, by the quivering hearts of her oppressed and down-trodden sons, she prays, "Thy kingdom come." Nor is this prayer addressed to Heaven alone. As the custodiers of the gospel she appeals to us. From all her coasts she stretches out her hands for help, and pleads with us by all her wrongs. One crested wave rolls her prayer onward to another, and the winds of heaven take it up, and waft it to our shores. And ever is the cry sounding in our ears, "Come over and help me." And will you, after you have once sent her the remedy for all her sufferings, and she has tasted it, and given proof of her readiness to receive it, will you cruelly extinguish the hopes you have excited, by snatching the cup from her lips? In the name of this great assembly, I say, No, by the memory of our fathers. No, by the sufferings of that unhappy land. No, because of the claims and example of Him who has bought us with his blood. I do not forget the pestilential nature of the climate, or the number of labourers you have lost. But neither do I forget that men brave all its dangers for the purposes of commerce; and I cannot, for the honour of the denomination, suppose that there are not men among us who will do so for the purpose of saving souls. Other missionaries are there, and surely ours will not be the only ones to shrink from the post of danger! If admiration for the heroic has not quite departed,—if we

admire the three hundred Greeks, who at Thermopylae died in defence of their country's liberty,—if there be a charm in the names of “the patriot Tell and the Bruce of Bannockburn,” surely in a cause so much nobler there will be found some among us not unwilling to imitate their example. If Williams, and Judson, and Carey, and Knibb, are names revered by us, because in the discharge of their duty they braved difficulties and dangers and death, shall none rise up to emulate their spirit and tread in their steps? I fear not for the men, if the Society be supplied with the means. Increased funds would enable her to take greater care of the lives of her agents. One would not need to labour unassisted and alone, until he sank beneath the too heavy burden. A more numerous staff would admit of lighter labour, and more frequent temporary changes for the recruit of health. Or labourers might be found in other lands better fitted than Englishmen to withstand the influences of the climate. I care not how it is done, if it be done. I plead not for one measure more than another; but I do feel concerned that the Society should not disgrace itself in the estimation of its friends and the public, by withdrawing its agents from Africa. And the best way to prevent it is for this meeting, and others throughout the country, and the members of our churches generally, so to increase their contributions toward this particular mission, as to tell the Committee unmistakably, that it must not and shall not be abandoned.

Rev. G. H. DAVIS of Bristol.—Mr. Chairman: If the eloquent friend who has just sat down deemed it necessary to propitiate the audience, how much more must I do so, who knew not till the afternoon of yesterday that I should be called on to-day to plead in behalf of this holy cause. The shortness of time given for preparation compels me to cast myself on the candid forbearance of the meeting and of my brethren, which their fraternal sympathies will not fail to extend. The only reason why I should have been selected for the task of seconding the resolution, is the official connexion which I hold with one of your largest auxiliaries, and one which for many years has given you a warm and confiding support. Bristol received its missionary spirit from the learned yet child-like Ryland. He was one of those who agreed with the strong-hearted and strong-handed Fuller to hold the rope when the adventurous Carey determined to descend to an untried region of darkness. And now that not only one, but many have gone down, and are toiling in faith, and it requires a corresponding increase in the numbers of those who hold the rope above, we, the successors of our sainted fathers, would be unworthy of our place, did we not put out all our energies to fulfil the trust committed to us, and were we not ready on every call to speak as well

as to act. I am happy that in this unexpected service I occupy the place of a brother of the presbyterian church, the Rev. Dr. Duff. Not that I have his information to impart, but that I delight to cherish and to express the unity of spirit which exists amongst all those who call upon the name of the Lord Jesus in sincerity and truth. Oh! sir, it is delightful to contemplate the rich grace of our glorious King. To Him, the differences we magnify so mightily, and make mountains of division, are as nothing. These elevations may prevent us from seeing one another, but from His place on high, he sees all alike, and dispenses his Spirit wherever truth is proclaimed. How is this unity cemented in our common striving for the faith of the gospel! In our missionary operations it is seen that we are one in aim, in effort, in spirit. I only utter your sentiments when I pray that the best of Heaven's blessings may descend upon the ministers, and missionaries, and members of the free church of Scotland. I only utter the words of Dr. Duff, and the whole presbyterian church, when I say, “May the baptist mission, which has been hitherto so signally honoured of heaven, yet more and more abound in the tokens of the approving smile of our great King.” The resolution laments the decease of some devoted missionaries. Every year we have to repeat this sorrow; but we weep not for the dead. Who can regret, for Thompson's sake, his removal from the sights and sounds of fell idolatry, with which his righteous soul was daily vexed amid the crowds of Delhi, to the presence and the joy of his Lord? Who can regret that Tinson's gentle spirit has been taken from the weariness of a dissolving body, and the tempest of plague that has swept over Jamaica, to his reward? Nay, who can regret even the tragic end of the well-tried Dawson, when we remember he has fallen asleep in Jesus, and wife and children sleep with him? Oh! it is a sad tale! Have we not sometimes, as the storm has howled about our dwellings, thought how the gallant ship was bearing its rich freight homewards, and how the joyous hearts of our brother and his wife anticipated a happy meeting with long-left friends, and how, at evening, as the sun set in the far west, they told their little ones of all the wonders of Old England. But amidst the dying sun-blaze a black spot is seen. Suddenly it enlarges, and covers the heavens with a thick robe of mourning. The practised mariner prepares for the hurricane. Every stitch of canvas is furled; every rope hauled taut; the hatches are closed; the helm lashed. Meanwhile the sea heaves convulsively, as if preparing for some deed of horror. The huge drops patter, then the quick cross-lightning flashes, and all heaven's artillery pours out its deep discharge. Onward comes the spirit of the storm! That gallant ship is its prey! It seems to dance and roar around it! It heaves the mountain

masses against the hapless sides of the straining vessel. There were wild screamings on board, and frantic farewells, and muttered horrors, and whispered prayers. Suddenly the waters separate! Down, down she sinks; and Dawson, and his wife, and his children, are added to the treasures of the deep. Yet we weep not for them. There is another household in the skies. The sea must give them back. Yes,

"To thee the love of woman has gone down,
Dark flow thy tides o'er manhood's noble head,
O'er youth's bright locks, and beauty's flowery crown,
Yet must thou hear a voice—Restore the dead.
Heaven shall reclaim its precious things from thee;
Restore the dead—thou sea!"

But while we lament not for the dead, must we not deplore the high interests that suffer in the East and West, from the removal of such fit instruments for the Master's use? Must we not lament the want of suitable men, of which the resolution reminds us? Suitable men! what varied qualifications are necessary for an able missionary of the present day. He must be a man in whom earthly ambitions are all crucified, and yet a man capable of taking the highest place to which an honourable ambition could aspire. He must be capable of acquiring language with facility, of understanding and contending against the subtle philosophies of the East, whether Brahminical or Bhuddist, and of meeting successfully the theology of the Koran, and the subtle sophistries of Rome. He must be skilled to adapt the forms in which he presents saving truth to every variety of human temperament and civilization. He must be one, therefore, able to occupy with honour the professor's chair, or the pastor's pulpit at home, and yet one who can willingly abandon all spheres of usefulness here, and descend to the ignorance and stolidity of the lowest of the heathen; a man who can labour under accumulated difficulties, hoping against hope, and calmly waiting for his reward at his Lord's coming. Is this too high a stamp of man? Brethren, remember we have now competitors in the field of no common order. We have had them in Africa, and we shall have them yet again. We have them in Trinidad and Haiti; we may expect them of a loftier grade. We have them in India, and we shall have them more abundantly. They are men trained to ascetic habits from infancy; men, accustomed to implicit obedience, and ready to go, at the bidding of a superior, to the ends of the earth; men, having present interests to achieve in the enlargement of their spiritual corporations; men, acquainted with all European tongues and controversies, skilled in all the weaknesses of the human heart, ready to meet idolaters more than half way, subtle, unscrupulous; men, acting in company, and

not alone. And I ask you, whether, unless you have the highest order of missionaries your churches can furnish, you are in a position to meet such competitors as these? Remember the qualifications of the man whom the Lord selected as the first missionary to the Gentiles. He passed by the affectionate John, the noble Peter, and he chose the learned scholar, the profound logician, the skilled controversialist. And how did Paul himself act when sent upon his mission? Did he consider the office of elder as one demanding higher gifts than his own? Did he therefore deem it necessary to continue with the elegant Greeks or lordly Romans, as their pastor, and deem it sufficient to send some novice in the word to the heathen? Nay, brethren, he chose the pastors from the converts, while he went himself to the barbarians of Spain and Gaul, and, if the tradition be true, even of Britain, separated from the whole earth. Sir, until the first men which our churches possess are willing to go, not by units but by tens and by hundreds, and until the churches are willing to make the sacrifice and send them, we shall never have attained the suitable agency which the case demands. And which one of us ought not to be prepared to go? Were the Lord Christ to descend amongst us, shining as the sun in his strength, and say to one, "Go, from that happy people, that united church, that spacious chapel. Go, you to China, and you to Africa, and you to the West." Which one of us would say, "I pray thee have me excused?" No, at such a command we should be ready to take the wings of the morning, and fly to the uttermost ends of the earth, assured that there his presence would uphold. Does not our Lord still speak to us in his word, and in his providence? His word describes the suitable men, and his providence points out the needing places. Let us listen to him thus speaking. Carey heard and went. Would that our Careys were multiplied a thousand fold! Sir, suitable men can only be obtained by the churches rising to a higher state of spirituality and devotedness than we at present enjoy. And such a higher state will not only furnish us with men, but with adequate means. We should then learn that Christians are not required to make the same show as worldlings in the same rank of society; that as Christians, we must be illustrious not for our equipages, furniture, and luxuries, but for our liberality and devotedness. We should no longer satisfy ourselves with what custom demands, but be willing to make sacrifices for our Lord. Is there any thing in this too high, to which we cannot attain? Are we not kings and priests to our God? and, if kings, can we not afford to trample on earth's pomps and vanities? and, if priests, what other robes should adorn us but those of righteousness and love? Is there

any thing more in this than we are pledged to in our baptism? Did we not then declare we were dead to the world, and from thenceforth would walk in the newness of the divine life of Christ? Did we not pledge ourselves to the triune Jehovah to be His, not only for celestial enjoyment, but for earthly service? Oh! that we were all aroused to remember the vows of our espousals, that we lived as in the sight of our loving Lord, as in the prospect of the heavenly recompence! Then, what treasures would be poured into the church! How would she arise and astonish the world with the splendour of her devotedness. Not a summer would pass without many a vessel reaching distant lands freighted with messengers of mercy. Not a city or a village of all the mourning world into which the rays of truth would not penetrate. Come, then, beloved brethren, and thrust the men into the vineyard. Say to the anxious committee, "Here are funds, you must send them." Remember the words of awful gladness, "God loveth a cheerful giver." Come with your silver and your gold, your prayers and your consecration. Come, as soldiers of the cross, ready to spill your life's blood in the warfare of your King. Then shall the gospel be preached over the whole earth; the elect shall be gathered from the north, and the south, the east, and the west. The clouds shall divide, and the King shall appear in his glory; and to each of us shall be said, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

The Rev. J. MAKEPACK from Saugor, India, moved the second resolution :—

"That, from the Report now read, this meeting has heard with the liveliest feelings of gratitude and joy, of the increasing facilities for diffusing the gospel in all parts of the mission field, and more particularly in India, whose vast population appears more than ever accessible to the missionary, and the power of whose priesthood, once so formidable, is evidently on the wane. And it would call on the disciples of Christ to present continued and earnest prayer for the copious effusion of the Holy Spirit on the churches and their officers at home, on the missionaries and their converts abroad, that this Society and all kindred institutions may rejoice in a more abundant blessing on their varied labours."

In speaking to the resolution which I have now the honour of submitting to the attention of this audience, I shall, of course, be expected to confine my remarks almost exclusively to that portion of the missionary field in which, for several years, I have been privileged to labour. I have a vast field to travel over, and can therefore allude but cursorily to the several topics which may be pressed upon your consideration. India is one of the most remarkable regions on the surface of the globe. Its geographical area is equal in extent to that of all the kingdoms and states of Europe, Russia alone excepted. You may travel about 2,000 miles in one direct line from Calcutta to the boundary line of the newly acquired territory of Peshawar.

As it respects its physical aspect, it may well be regarded as an "epitome of the entire world." In the temperature of its atmosphere, and the productions of its soil, you have the diversities of the torrid, the temperate, and the polar regions. Its population may be estimated at between 150 and 200 millions, or about one-sixth of the family of man. You there behold humanity on a gigantic and colossal scale, in multitudinous aspects and relations. Wherever the Christian missionary and the traveller go, India's myriads teem about them on the right hand and on the left. They throng its cities and towns, or swarm among its numberless hamlets and villages, or roam without any fixed habitation along its well-nigh illimitable plains. They congregate in every valley, and crowd on every river. They dwell on the mountain-height, or lie embosomed amid the wildest of nature's fastnesses. They are found too, in those regions of dense forest and jungle, where European life cannot exist, and where pestilential vapours are pent up, producing foul and fatal disease. And surely when we survey this mighty aggregate of physical and spiritual existence, with its myriad destinies of weal or woe, we must be constrained to confess, that whatever be the claims of other lands, India is a land for the evangelization of which British churches should develop their amplest resources, and exert their mightiest powers. Look now at India's necessities. It is on record that when the memorable William Pearce was leaving India, a beloved Armenian brother handed to him a copy of Rennell's Indian Atlas saying, "Pray show this large map of Hindostan to the committee, and tell them that they and British Christians in general must surely have forgotten how large India is, or how few missionaries they have sent to labour for its salvation." There are districts as large as some of the kingdoms of Europe, which as yet have not been supplied with a missionary. We read that in the Mysore territory are 33,000 villages and towns, of which only four possess a missionary of the cross. In the Saugor and Nerbudda territory, from which I come, it is estimated that there are nearly two millions of human beings, and yet myself and a solitary native assistant were the only parties who sought to proclaim among the natives the unsearchable riches of Christ. From an estimate made by Mr. Mack, of Serampore, in 1841, it was found that the personal labours of all the missionaries connected with the different societies affected only four out of the thirty millions dwelling in Bengal. The men that go out are scarcely adequate to the filling up of vacancies as they occur, to say nothing of occupying fresh and inviting scenes of labour. So far from being able to enter upon new spheres, we can with difficulty maintain our position in spots where there has already

been a vast amount of expenditure and toil. Withholding all reference to Calcutta and its appendages, there were, previous to my departure, in Bengal and Upper India fifteen stations connected with our mission, eleven of which were dependent upon single lives. Each one of these was every moment in jeopardy, whilst some were fast verging towards decay, if not to utter extinction. Since that period one of these has become vacant, owing to the demise of the Rev. J. T. Thompson, of Delhi; whilst in respect to stations younger brethren are labouring, it is certain, that, in a climate like that of India, where health and life are so precarious, any one of these, perchance the most important, may become suddenly destitute, to the grievous damage of our cause. And here permit me to say that, to allow your missionaries to labour on foreign shores isolated and alone, is to act cruelly to them, contrary to the dictates of common prudence, and the directions of the Redeemer—and in a manner detrimental to the permanent diffusion of the truth. It may happen, that in some districts, owing to long-continued efforts, Christianity may begin to gain the mastery; but, if successful endeavour be not sustained, and the missionary be left to his own unaided resources, until his mental and physical energies being overtasked, he fall a prey to the spoiler, then labours, arduous and unremitting, which, if effectively sustained, would have issued in blessed and substantial results, become comparatively as “the chaff of the summer threshing-floor, which is driven before the wind.” Such a work of deterioration is now going forward, and though India never presented so promising an aspect as a sphere of evangelistic labour, yet are many of our Society’s stations woefully deficient in the numerical strength of its agents. If I may be allowed to make a digression, I would for one moment refer to the case of the heathen at large. Computing the population of the globe at 800 millions, it is stated that of these we have Roman catholics 80 millions, protestants 70 millions, members of the Greek church 50 millions, Jews in unbelief 5 millions, Mohammedans 140 millions, pagans 155 millions. Thus we have 600 millions of Mohammedans and pagans, and if we distribute among these the agents of the different societies, we have one protestant missionary to about every 428,000. Now, there are some who respond to our appeals by referring us to the spiritual exigencies of home—the heathen-like population of home. To those who would unduly enforce the claims of home, I would reply, “Ye know not what ye say.” Look to our own denomination. In the year 1840 there were in England and Wales 1520 baptist churches; whilst, according to a previous census, the population amounted to about fourteen millions, that is,

there was one baptist church to about every 9,500 persons; to say nothing of the independents, the different sections of the methodist community, and the evangelical portion of the establishment. To say nothing of these, with their diversified and effective instrumentalities, there was one baptist church with all its appliances for good to every 9,500 persons, whilst we had but one protestant missionary with a handful of helpers to every 428,000. I ask, as has been asked before, “Is our foreign agency in any appreciable degree proportionate to the agency employed at home? Is it right to neglect continents abroad until every street at home be evangelized? Is it scriptural to multiply indefinitely the means of grace for yourselves, until spiritual things assume the character of a luxurious feast, whilst multitudes abroad possess not one bible and hear not one preacher?” Returning to India, I would refer to the successes that have been achieved by the instrumentality of your own and other missionary institutions. Your agents have given to the people a language capable of setting forth divine truth, and by their translations in the several dialects of Hindostan, have given wide-spread utterance to the oracles of God. Since the commencement of our Society, about one million copies of the word of God have issued from our mission presses at Serampore and Calcutta. Nor have the labours of our brethren in this department been confined to India, but have extended far beyond its furthest confines, into the very heart and metropolis of European Turkey. The Armenian New Testament, edited by our brother Aratoon and printed at the baptist mission press in Calcutta, has been highly appreciated by the protestant Armenians of Constantinople, and copies have been readily purchased. Then, as it respects the grand spiritual issues at which we are aiming. If the fifty or sixty years which have elapsed since the commencement of our mission be divided into periods of ten years each, we shall find the following to be the number of professed conversions among the natives in connexion with all the missionary societies in the one province of Bengal. In the first ten years 26; in the second, 161; in the third, 403; in the fourth, 675; in the fifth, 1,045; whilst during the present ten years they are going on at the rate of between 2,000 and 3,000. And let it be observed that in this estimate we take no account whatsoever of additions to the churches from among the European and East Indian residents. It has been most truthfully remarked, that if not one solitary native had been converted unto God through the instrumentality of our Societies, yet Britain has been amply compensated for all the sums she has expended on our Indian missions in the conversion of her own sons! Men have gone forth from

this land dissolute and abandoned in their lives—they have crossed the pathway of the missionary—he has arrested and confronted them with the word of the ever-living God—they have heard, they have feared, they have believed, and become consistent and honourable professors of the faith which once they despised. In the years 1845-46-47, the additions to the baptist churches in Bengal equalled fully half of all the accessions made to the various mission churches within the limits of that presidency; whilst if we contrast the spiritual results realized in England with those realized in India during 1849-50, we shall find that while the additions in England afforded an average of somewhat less than three per church, the additions in India afforded an average of fully eight! Let this fact have all the weight that is due to the great and gladdening truth. Consider on the one hand the numerical feebleness of your agents, the narrowness of their resources, and the stupendous difficulties with which they have to contend, and then consider, on the other hand, the unexampled facilities you possess for the widest diffusion of the truth—facilities which have not been paralleled, and may never be surpassed, in any era of the world. In the face of such facts, instead of men complaining of the unproductiveness of the Indian field, they should rather be abashed at the inadequacy of their own endeavours, and the paucity of their own accessions. It becomes us also, to notice the doings and successes of kindred institutions. The idea must be perfectly Utopian and illusory, that any denomination whatsoever possesses resources of men and means adequate to the full and entire evangelization of India. In my deputation tours, however, I have heard that when the anniversaries of particular Societies have been celebrated, an exclusive reference has been made to the labours of their agents, as though no other society were employing agents in the field! What! are we not embarked in one common enterprise—are we not animated by one common hope? Are we not serving one common Master? Are we not tending towards one common immortality and home? Away then for ever from among us with all such exclusiveness and jealousy, as becometh saints; let us cherish the most generous catholicity of spirit, and let the labours and the triumphs of every evangelical institution be carefully recorded in the annals of the universal church. And therefore I say, look at the successes of the Church Missionary Society—the London, Wesleyan, and Free Church Missionary Societies. (The reverend gentleman here entered into a few details regarding the operations of the two former.) And now, looking at the results of the labours of these great evangelical institutions, I would say that just as the bud is to the blossom, and the blossom to the fruit, and the first

flush of our eastern sunrise to the burning splendours of the meridian, so are these accessions to our churches but the earnest and first-fruits of that glorious ingathering from all lands, when the church, awakening from her present dormancy and repose, shall exclaim with admiration and surprise, "Who hath begotten me these? and whence come these that fly as clouds and as doves to their windows?" Sir, there is no fear for the final and universal triumph of Christianity in India. True, the famous Jesuit missionary, Abbé Dubois, after labouring long to effectuate the conversion of the people, at length abandoned the task as hopeless, declaring that the "vast population of India is doomed to perdition by Heaven's immutable decrees;" but, who that knows anything of Romish missions in the east, is not aware that his failure was owing to the viciousness of his own system and mode of evangelism, and not to any fault or failing in Christianity. Its adaptation to the moral exigencies of our race, and its power to illumine and to save, have been thoroughly vindicated on the continent of India. It has been unequivocally proved that there is nothing in the character, or the condition, or the creed of any among its numerous tribes that presents an insurmountable obstacle to its advancement and success. Before its potent influence the Maulavi has abandoned his Koran, and the pundit his Shastres; the pilgrim his wanderings, and the devotee his asceticism; the aboriginal his devil-worship, and the wizard his enchantments; the bather in the sacred stream of Ganges has sought the washing of a holier baptism; and the Brahmin—the twice born of heaven, casting from his person the symbol of his creed, has assumed the "badge of discipleship" into a nobler and purer faith. You must not, however, estimate the amount of our success by the recorded number of individual conversions. There are hundreds, it is said thousands, of what are termed the "unrevealed disciples" of the Lord Jesus. Owing to the diabolical institute of caste, so soon as a man embraces Christianity he becomes at once an outcast from his family and his home. His wife will no longer regard him as her husband, nor his children acknowledge him as their parent. He is cast beggared and bankrupt on the world. Now, there are many who have not the moral courage to brave the fiery storm of persecution with which they would inevitably be assailed. (To illustrate the difficulties which young native converts in India have to encounter, Mr. Makepeace instanced the touching case of a young intelligent Brahmin who was baptized at Saugur, previous to Mr. M.'s departure from India, and had been consigned to the care of the Rev. J. Parsons, of Monghyr, with a view to his being trained up as an evangelist to his countrymen. Mr.

M. stated, that only a few weeks ago he had received from Mr. Parsons a letter to the effect, that when tidings reached the wife of her husband's conversion, so great was her distress, that she flung herself into a tank or well, and thus put an end to her existence.) As it regards the inheriting of property, and the like external obstacles to the full avowal of attachment to Christianity, these are being gradually removed by the government of the country, as is testified by the recent enactment, that no Hindoo, on a change of his creed, shall be disinherited of his ancestral estates. The clearing away of these and similar impediments may be the preparatives of a general movement throughout India in favour of Christianity. The word in which the Almighty has caused us to hope is, that a "nation shall be born in a day." The mighty masses of its people are being slowly but surely pervaded with the elements of divine, regenerating truth. Already "valleys have been exalted, and hills brought low. Crooked things have been made straight, and rough places plain." The fires of sutteeism have been quenched—the horrors of infanticide are no more. Brahminical influence is on the wane. Men are "bursting the bands" of caste "asunder, and casting away its cords from them." The puerilities of Hindu mythology are being scattered to the winds by the inculcation of European science in our missionary educational establishments. Religious tracts are distributed far and wide; whilst the pure doctrines of the gospel are being extensively circulated in the written word, and proclaimed by the living voice. And now we see, by the successive attacks of all evangelical confederated agencies on the stronghold and citadel of heathenism, its imperial battlements already begin to quiver, and ere long they shall topple and fall, and the banner of the cross shall wave in high and matchless supremacy above the ruins of its pride and its power. Reference had been made to Jamaica, and they would pardon an Indian missionary for making still further reference to their operations in that island. All honour to the men who first conducted those operations so efficiently, and for so great a length of time! All honour to Knibb and to others of that devoted and heroic band! Great *eclat* had attached to their operations in Jamaica, and these circumstances, he thought, might have had a tendency to damage or prejudice the interests of the Indian mission. He did not say that it had been so, but that such might have been the case. Look to the number of men that had been employed in Jamaica and that had been employed in India. During the years intervening between 1817 and 1837, twenty-eight missionaries were sent out to Jamaica, and only fourteen to the East Indies. Now, during that period, sixteen of those labouring in India were removed by death, or in some

other way; so that there were positively two less than at the commencement of that period; whilst, from several causes, there was in Jamaica an increase of seventeen. Now, in 1841, what was the population of the West Indies? About a million; and amongst that population 200 missionaries were employed, connected with different evangelical societies. If they went by the doctrine of proportion, they ought to have, in Bengal alone, full 6,000 missionaries. The entire population of Jamaica may be found within a few miles' circle of any of our great cities in India. What wonder, then, if with so great a disparity of means, the successes of the east were out-vied by the more dazzling achievements of the west. Remember that the missionaries there have not had, as those in India, mountains of difficulty through which to tunnel and bore their weary way. No new languages to form or acquire; no translations to make or revise; no adamant barriers of caste to break down; and, so far from being opposed by the inveterate prejudices of the people, they were held in high admiration as the unflinching champions of the negroes' rights, and might everywhere be hailed amid the acclamations and the antheams of the free! The difficulties attendant upon an Indian mission may be lightly esteemed by our churches, but we, the missionaries, can look confidently to Him who "knoweth all things," and who "weigheth the mountains in scales and the hills in a balance." Great success had been realised wheresoever adequate agency had been employed. Only do by India as you have done by Jamaica, and I will answer for it that India will outmatch Jamaica in the magnitude of her conquests and the splendour of her triumphs. Once more I refer especially to India. Remember that we and its people are emphatically brethren,—that we have an identity of origin, being of the same Caucasian family, and this identity is proved by marked physical characteristics, as well as strong affinities of language;—yet more, we are fellow subjects, and, as one sceptre sways, so one fraternal bond should encircle us; and, as there is the same physical impress on the outward man, so should we be anxious that the impress of a common Christianity should be borne on our religious creeds, and stamped on the living spirit! Yet more, consider the debt of gratitude we owe to India, as it respects our commerce and our trade. Think of our indigos and our silks, our sugars and our teas. From the palace of our queen to the cottage of our humblest peasant, we behold memorials of our hitherto unrequited obligations to India. Yet further, the Hindoos are not savage and untutored tribes. They are a cultivated race. Their country was famous for classic history before the birthday of mighty empires that are now no more, and before Britain, this glorious island

home of ours, had received the rudiments of those arts and sciences which have made her more renowned than the "glory of the Chaldees' excellency, the empress of kingdoms, her merchants princes, and her traffickers the honourable of the earth." Go now, and you will see on every hand the tokens of a civilized existence, and you will stand amazed at the striking contrast presented between the moral debasement and the mental culture and external polish of her people. You will be fascinated by their courteous etiquette, their graceful mien, their elegant address. Rhetoric will charm you with its beauties, and poetry with its melodious numbers. Art will display her exquisite decorations; and those wondrous fabrics of fine and delicate texture, the handicraft of their mechanics, proclaim their ingenuity, and attest their skill. You will stand alike delighted and appalled, and will involuntarily inquire, Are not the stories of their superstitions but the wild and baseless fictions of romance? Whence this concord between such high intelligence and such grovelling superstitions? Whence this communion between such light and darkness? But once more, wherefore was India given to Britain, and wherefore is India retained by Britain, notwithstanding Britain's gross and guilty connexion with India's abominable idolatries? This may be a problem which politicians and statesmen may not be able to solve. How was it that the agents of a London mercantile establishment, with scarce any resources of men and means, laid the foundations of an empire, the like of which the world had never seen, and which, though but a dependency of the British crown, is, nevertheless, the third financial power in the world? Look at Clive; himself only a subordinate of that firm, before his elevation to the rank and dignity of the peerage. Wherefore was he permitted with but a mere handful of followers, successfully to oppose and vanquish overwhelming thousands, and finally to lay "thirty millions of Hindoos prostrate at his feet, when not a thousand Englishmen had landed on their shores." How is it that sceptre after sceptre has been shivered in the grasp of native princes, and kingdom after kingdom has vanished away, like snowflakes in the ocean? Surely, surely, the conviction cannot be resisted, that these marvellous triumphs have been achieved, and these mighty kingdoms have been won, in subservency to the designs of Him who will, ere long, make his Son the "Head of the heathen, and higher than the kings of the earth." India has been given to Britain, not to gratify the lust of territorial aggrandizement, nor to fill the coffers of "grasping accumulation,"—not as a new museum to the naturalist, nor as a new laboratory to the chemist,—not as a theatre in which might be displayed the prowess of our armies, or the

genius of our statesmen, or that there heroism might build up her monuments, and science shed forth her splendours; but that through the power of Britain's Christianity she might be enlightened, elevated, and saved. India is Britain's glory. She is so as it respects the extent of her territory, the magnitude of her developed and undeveloped resources, the beauty of her scenery, her manufactures, and her arts; but she has been made subject unto Britain that whatsoever be the lustre of her present attractions, she may be made more glorious through the reception of the "truth as it is in Jesus," even by reason of the "glory that excelleth." Behold, then, these mighty myriads dependent upon your sympathy, and awaiting your aid. With what a weighty trust have we been invested—with what momentous responsibilities are we charged! A dispensation of the gospel has been committed unto us by the fact of our sovereignty over India. To the students of our colleges, and the pastors of our churches, I would repeat, that India presents one of the noblest spheres for the highest exercise of sanctified talent. She claims and she deserves England's best scholarship, and England's most consecrated piety. But, oh! if we prove faithless to the trust reposed in us, then the honour conferred upon us may be accorded unto others; that magnificent empire may be wrested from our grasp, and we must descend in the scale alike of nations and of men, and thenceforth renounce all claim to patriotism as Britons, to humanity as philanthropists, and to fidelity as Christians. Woe betide us when men shrink from engaging in foreign service, and when application after application made, by my esteemed friends the secretaries or myself, prove "for nought and in vain." Men and brethren, shall our appeals be any longer unheeded? Oh, no! In this, the hour and crisis of our mission's exigence and peril, let there be a fresh mustering of your hosts unto the battle; for now you stand adjoined by all that is glorious in the achievements of the past, gladdening in the successes of the present, brilliant in the prospects of the predicted future; by all that is blessed in your existing privilege, magnificent in your promised reward; by all that is valuable in the undying spirit, precious in the Redeemer's blood; by the flight of time, by the nearness of eternity, and the tremendous destinies of a future and unchanging economy to "come," this day, this hour, "to the help of the Lord—to the help of the Lord against the mighty."

The Rev. WILLIAM BROCK, of Bloomsbury Chapel, London, in seconding the resolution, said: Two friends who had addressed them should kindly be set right as to speech-making in Exeter-hall. They might learn from the plaudits just given, that a good speech in Exeter-hall would be listened to; and he thought that his friend (Mr.

Landels) need no longer stand there with fear and trembling, when about to make such a speech. Then their friend, Mr. Makepeace, should be set right. He had spoken as if Exeter-hall had rung with applause whenever, and only whenever, reference had been made to missionary operations in Jamaica. Now this, with submission, was a mistake. Although for two or three years Jamaica was very much in the ascendant, not through any special effort or desire of theirs, but through providential circumstances, yet India, and a missionary from India, had always, and ever would be regarded with the same interest as Jamaica, and the missionary from Jamaica. No matter from what spot the missionary came, he was welcome. He came not as a mere hewer of wood or as a drawer of water, but as an officer and fieldman, who had the courage to stand forward in the time of danger, when others retreated from their post. He was the messenger of God—a messenger from the churches of Christ. The resolution referred to India and Africa, and one of their Treasurers had reminded him of a circumstance which had occurred with reference to a captain who had returned from Fernando Po. He was told that a great many years in Africa had not seemed much to diminish his health, and was asked how he thought it was that the missionaries who went thither, died so shortly after their arrival. "Why," said he, "your missionaries need not die so soon; but they seem to consider their life or death a secondary thing." That was the testimony of the Governor of Fernando Po. The population of India was very vast. Every sixth child born into the world, was born in India. Every sixth orphan found in the world, was found in India. Every sixth bride—not so happy as many of those present were,—but every sixth bride was wedded in India, and every sixth man that died, died in India. In India there was one-sixth of the whole world's population, and these under the sovereignty of the queen of Great Britain,—a queen such as there had never been, since the world began. It seemed to him that Providence was making her pre-eminent and prominent in every respect. With reference to India, everything about her was vast. Her plains were great continents—her hills were stupendous—her mountains literally cloud-capped—her shrubs were trees—her forests were impassable frontiers—her rivulets were rivers—her reptiles were enormous, and her very stones were precious gems. Thus everything was great about her; and her idolatry was also great, presenting in all its aspects, a formidable front, ramified in its foundations, and daring and desperate in its opposition, appearing as if it defied all attempts at approach. And there they met with their old ubiquitous adversary of the truth of Christianity—Romanism! If it were

a question between Christianity and Hindooism, Rome would take part with the Hindoo system in preference to Christianity. Bishops and priests, to the number of 800 or 900, were found there, making common cause, where occasion arose, with the Mohammedan and the Hindoo against the word of God. Mecca scorned the gospel, but the papist was for extirpating it, root and branch, from the land. But, as the resolution stated, the power of the priesthood in India was on the wane. He believed that to be the case everywhere. No matter what form it assumed. Long had it been an incubus on the operations of the missionary in India. But now it was reported to be on the wane. The Hindoos were actually publishing monthly volumes against Christianity; but they were doing this on the condition that the "Christians" were not to see the books. The priest would say, "You are not to let the Christian missionary see the books, or let him have any idea that such a work is in circulation." And why? Because they felt sure, that if it were known, the volume could no longer stand against the efforts of the Christian missionary to overturn it. Thus there was a conflict in India going on between truth and error, between right and wrong. Yet, long as this conflict might continue to go on, there could be no ultimate doubt as to what the result would be. Remember the changes that had taken place in India. What changes had India seen since the time of Clive and Carey, Chamberlain and Warren Hastings! Distinctions of caste were now broken down, and political and intellectual advances had been made. It was not certain that Christianity would take the place of heathenism. They might have to witness, in the rejection of idolatry, the substitution of infidelity. There was prevailing already all through British India,—not perhaps on account of the secular education that had been given, but certainly in connection with it,—a most pestilential pantheism. The philosophical system of Voltaire was there in most vigorous action, and the results were likely to be bad in the extreme. There, in many places, everything was deemed to be good, whatever might be its tendency or its origin. This was pantheism; and pantheism and idolatry prevailed everywhere in India. In the midst of these difficulties, let them remember the language of the resolution, and its recommendation, that they should pray continually, and pray earnestly, and supplicate the divine blessing on the churches and their officers at home, and for their converts abroad, that this Society, and all kindred institutions, may rejoice in a more abundant blessing on their varied labours. As indicative of hope he would read some stanzas which were sung in Hindostan, showing the opinions there entertained of the Christian missionaries' efforts,—

"Lo! see advance the destined day
 When fall shall every heathen shrine;
 When Brahmim's Shaeter shall decay,
 Mahomed's system shall decline,
 No more shall different sects and castes,
 Each from the rest, like strangers stand;
 Divisions then shall all be past,
 And mankind form one friendly band."

These words, according to Mr. Clarkson, were being sung in India. He would now read to them other lines that were being sung.

"Lo! from the distant West,
 New teachers now arise;
 Fair is their countenance,
 Their words are true and wise.
 The Brahmim's priestly rule,
 Shall cease to hold its sway;
 Idols of wood and stone
 For aye shall pass away."

Such were the signs of the times in India, sufficient to encourage their approach to the divine footstool, and there to plead, as though they were taking hold of the divine omnipotence, for a full manifestation of its power. Be it so, that when they needed the silver and the gold, it was theirs; that when they required agents they were forthcoming. That they had the wealth of the wealthy man, the counsel of the wise man, the experience of the old man! Be it so, that for deliberation and action, they had everything that could render them instrumentally complete, everything which inspired them with expectation of success; unless they had the accompanying power of the Holy Spirit, they would signally fail. He spoke not for the purpose of undervaluing means; but he spoke to encourage the use of them. They were means, and nothing more. They possessed no intrinsic energy, they carried no inherent power; and unless wielded by the power that belongeth unto God, the heathen would be heathen still—India would be in rebellion against God still. They might labour, but in vain; they might spend their strength, but it would be for nought. Hence, if they would have a good society, they must practically recognize their dependence upon God, remembering that there was nothing in the compass of human agency to which they could have recourse; no possible application of power, moral, physical, or intellectual, by which, and of itself, the mind could ever be moved towards God. Would they have their beloved mission so mercifully furnished as it was, with treasurers, secretaries, and committee, with a band of devoted agents, with contributors, would they have this mission, like the statue whose attitude was mere show, and whose array of equipment was productive of no alarm? or would they have it as a combatant braced with energy for the onset? Then must they nerve themselves with dauntless might, and bring down from heaven upon their enterprise that sacred influence whereby it should become more and more successful for the truth upon the earth. In doing this, they were allying

themselves with power, and identifying themselves with Him who must reign. Well might they with Milton breathe their invocation: "Come forth out of thy royal chambers, O prince of all the kings of the earth! put on the visible robes of thine imperial majesty; take up that unlimited sceptre which thy Almighty Father hath bequeathed thee; for now the voice of thy bride calleth thee, and all creatures sigh to be renewed."

The collection was then made, and praise and prayer having been offered by the Rev. T. MORRIS, of Southampton,—

The Rev. T. A. WHEELER, of Norwich, moved the third resolution:—

"That this meeting desires to express its deep and sincere sympathy with the pastors and churches in Jamaica in their heavy afflictions, owing to the ravages of the cholera. It notices, however, with grateful surprise, that, amidst the almost universal prevalence of that disease, no minister of Christ has fallen a victim to it; and is rejoiced to hear that this dispensation has been the means of recovering many who had fallen away,—of awakening large numbers to earnest inquiry,—and of greatly augmenting the attendants at public worship. Moreover, this meeting would fain hope that the generous sympathy of British Christians will tend to cheer the brethren and churches in that island, by helping them through some of the difficulties, and enabling them to relieve some of the necessities occasioned by this calamity; affording as it does, a fresh illustration of the value of the Gospel, which would have us 'do good to all men,' but especially unto them who are of the household of faith."

As he listened to the eloquent and glowing descriptions of missionary labours, missionary trials, and missionary success, which had that morning delighted them all, he could not but exclaim to himself, "Poor, unfortunate Jamaica!" Would that one of those dauntless men who have so often pleaded thy cause in this spacious hall were here to speak on thy behalf to-day! Would that it had devolved upon one of thy faithful missionaries to acknowledge the kindness of British churches, shown thee in thy hour of need, and so to tell the whole of thy distress, as to kindle up afresh that generous sympathy which has so often come to thy help! But, alas, it cannot be. His solace was, that the chairman and that large meeting, as heretofore they had done, so now also would heartily respond to the cry of the afflicted for help, and kindly receive the acknowledgment which the speaker gladly made of their liberality towards distant brethren. The very mention of Jamaica always called up conflicting emotions in his mind. Whether they looked at its past or its present position, its civil or religious history, there were few of our possessions which presented such strange contrasts. Seized by us in war, for years it was deemed a possession all but worthless, and only slowly did it become the depot for the immense amount of merchandise destined for consumption on the Spanish main and in the Spanish islands, till eventually it stood forth as the most important European posses-

sion in the West Indies. So far as their missionary labours were concerned, it was the battle-field on which their most glorious victories had been won, their most brilliant successes achieved. There slavery had been overthrown and destroyed. There the day of Pentecost had seemed to return. But, alas! how had the fine gold become dim! He did not say that all was worthless; but we looked upon this beautiful island to see a declining commerce, a desperately embarrassed proprietary, and a plague-smitten people. He did not say that the word of God had lost all its power. God forbid! But instead of rapidly increasing churches rising, from being the nurslings of missionary care, themselves to become the mothers of missionary enterprise, we found them craving and requiring afresh our fostering care; instead of stretching far and wide their branches to cover new districts with their healthful shade, they were busy in pruning the too luxuriant growth of former years; and to crown all, a fearful pestilence, following, doubtless, in its track the course prescribed by the mysterious laws of God, had swept across the island, desolating the churches by its ravages, and leaving them disconsolate and bereaved. The Christian philanthropists of Great Britain had stretched forth their hands nobly to relieve the distress immediately caused by the cholera, which he wished he could more eloquently acknowledge. But he must ask, was that all they meant to do on behalf of their distressed brethren there? He felt that if any of their brethren in the missionary field deserved their sympathy and support, it was their sorely tried missionaries in Jamaica. He would claim on their behalf the earnest prayers and continued help of this society. They had to bear not only the ordinary trials incident to missionary operations, but to eat, in addition, the bitter bread of disappointment. Very many had gone to that island where all things promised success, under the influence of an excitement from which *none of us were free*, when every eye was turned to Jamaica with triumph and delight, and all felt sure that with freedom would come the complete evangelization of the island.—A nation would be born in a day. But all were doomed to disappointment. Consequences which had not been foreseen, but which we now perceive to be the legitimate fruits of the emancipation of a people, have been unfolded, and shown how unfounded were our hopes, how much too sanguine the expectations of our brethren. He was far from entertaining the idea that all the churches in Jamaica needed or wished for support. Many amongst them were still able to help others a little as well as sustain themselves. But it did seem to him that there were some weak stations, and some needy and suffering brethren, towards whom the society would do well to extend a helping hand. And he was sure the commit-

tee only needed to have the necessary funds at their disposal to render such the prompt assistance they required. On behalf of India, on behalf of Africa, and now on behalf of Jamaica, they were urged to redouble their exertions. It would perhaps be asked, "how is this to be done?" Did they imagine that their society had attained its full growth? No, indeed! In its income, its agency, and its success, it was yet but in its infancy, and it rested with them, by their zeal, to nurture it, and to bring it to maturity. If they looked closely to themselves, they might, perhaps, discover some things which had retarded its growth. A spirit of self-gratulation had been too often indulged in. Had there been no boasting of their establishment? no self-laudation on account of their success? Had not their secretaries, their committee, and their missionaries, (and he would say, all honour to them!) yet, had they not been thought more of than He from whom all blessings come? For it is "not by might, nor by power, but by my Spirit, saith the Lord." It seemed as if God, in his dealings with their field of labour, had selected Jamaica as the spot on which they should learn a most important lesson. They had looked for their first success from India, and had expected that a people in some measure refined by civilization, would, with open arms, embrace the truth; but God had sent their first great success amongst the slave population of Jamaica. The chiefs of their band of missionaries were to be found in India; yet, where human discernment had detected nothing more than ordinary ability, God had raised up men of mark, mighty to achieve a people's freedom. No sooner does success, great and signal, attend our labours, than in the intoxication of triumph we at once regard the churches there as important auxiliaries, or as holy rivals in our great missionary enterprises, God sends a blight, the churches become oppressed by the vastness of their machinery, which is at once the memorial of their past success and the proof of their present weakness. We must learn, how difficult soever the lesson, that "God is a jealous God" and "will not give his glory to another, nor his praise unto graven images." If they would take the credit before the work was done, if they would proclaim the victory theirs before the battle was won,—they must be prepared for humiliation and disappointment. They had read that in the bloody fight of Marengo, when the French lines were broken, and the right wing of the army driven in confusion from the field, old Melas, the Austrian commander, retired from the field, rejoicing in his victory,—but rejoicing too soon. For the united genius of Napoleon and Dessaix rolled back the tide of war, snatched his laurels from the too sanguine Austrian, to place them upon a more befitting brow. If, instead of waiting til the battle was fought, they

trumpeted forth their victory, they must not be surprised at mortification and defeat. Was not somewhat of the languor which the society displayed to be attributed to the decline of that spirit of prayer which God had made essential to the success of the Gospel! Nothing in the history of the apostles, and their labours seemed to him more remarkable or more worthy of imitation, than the high opinion they appear to have formed of the value of prayer. When the seven deacons were chosen, it was that the apostles might "give themselves *continually to prayer* and the ministry of the word;" and, throughout their letters to the churches, do we find them entreating the prayers of those to whom they wrote, as if sensible that in the supplications made on their behalf, they possessed a most powerful auxiliary. "Brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you." To find men of whose qualification for the work of the ministry there could be no doubt, and the power of whose preaching none would presume to question, thus invoking the aid of the brethren, ought to make them feel, that after all, the most effectual aid they could render to the missionary cause was, to make mention of it always in their prayers. The spirit that led to persevering prayer on its behalf would stimulate to sustained exertion and willing sacrifice, that it might prosper. In his opinion, it was to the young amongst them that they must look for that zeal which would bring up the society to maturity. They spoke of it as *their* society; they gloried in its triumphs as their own, and told the story of its heroes and chieftains with an enthusiasm and delight which seemed to say, we share in their glory. But in what was it *their* society? How did they make good their title to its honours? Honour and fame were to be won, not inherited. Let them beware lest they were guilty of the sickening mockery of living upon the reputation of their forefathers. The immediate progenitors of many had spent their lives on behalf of this cause, and (to all human appearance) had come to a premature grave through their devotion to its interests. At home and in foreign lands it had had its confessors and martyrs, and shame on them,—as the degenerate sons of noble sires,—if they were not animated by the same spirit of lofty daring; nay, if they were not even filled with a holy ambition to surpass all that their fathers had done. He, on behalf of the absent brethren in Jamaica, expressed his warmest gratitude for their liberal help, and implored them never to leave that island, the scene of their noblest struggle, and the grave of their mightiest missionaries, without their sympathy, their succour, and their prayers.

The Rev. J. H. HINROX, of Devonshire Square Chapel, London, then rose to second

the resolution, and spoke to the following effect:—I rise with pleasure to second this motion. I trust, however, that you and the meeting will allow me to do so without dwelling further on its contents. I desire rather to recall the attention of the meeting, ere we separate, to the great missionary work which is before us. We have had our field-day, and we must now return to the battle. At this late period of the proceedings the meeting will doubtless be somewhat choice as to the matter to which they will listen. And I have not found it very easy to determine what I should say. I had thought, by way of diversity, if not of absolute novelty, of preaching a sermon. However, I am not going to preach a sermon. On the contrary, I am going to tell a dream. Yes, Sir, I have had a dream; and it is sufficiently pertinent to the matter before us to induce me to tell it here. At all events I will whisper it into your ear, and take your opinion whether I shall relate it to the meeting. I saw in my dream the Mount Zion, the holy mount, and that there the King of saints was sitting in his glory and his beauty. I saw also that there was around him a vast gathering of the saints of every name, who, animated by a common eagerness, had come to present to him some important request. Their spokesman upon this occasion was Mr. Love-of-ease, and he spoke in substance as follows:—He said that they had, at the King's command, made many attempts to evangelize the world; that they had spent upon this project, in the course of a few years, several millions of money; that they had sacrificed not a few of their sons and their daughters, and had now among them, as the consequence of their exertions, a large number of widows and orphans; that although their efforts had not been totally inefficient, the object was very far from being attained; that even to sustain what was in progress demanded a system of perpetual and somewhat irksome contribution, while some parties had fallen considerably into debt—(here he particularized one society, whose debts amounted to between five and six thousand pounds)—and, finally, that at the rate of time and expense at which the scheme was advancing, to all appearance it would never be accomplished, and certainly the money never could be found for it. Mr. Love-of-ease concluded by expressing the universal desire that the King would take the premises into his consideration, and kindly relieve the saints of this burden, either wholly, by doing the work himself, or by employing angelic ministry, or at all events partially, by accelerating the progress of the work, and by requiring a less laborious and costly instrumentality. When this gentleman had done speaking, I saw in my dream, that the King, although he did not look particularly gratified by the address, was pleased to make a gracious answer, and to assure the assembly that, in consideration

of their desire, he would relieve them, not only in part, but entirely, of the labours of which they complained, by taking the evangelization of the world altogether into his own hands, and effectuating it by a different machinery. I saw in my dream that this announcement gave general satisfaction. The vast assemblage immediately exchanged with one another looks of congratulation, and began to disperse in various groups, among which I overheard such whispers as these: Now we shall be free from our difficulties, and, these incessant missionary contributions being at an end, we shall do easily whatever else may be required. Now I saw in my dream, that not very long after the first gathering, there was a second assemblage of the same persons at the same place, and in the midst of them the same glorious personage, to whom they had now come to present a second request. On this occasion, not Mr. Love-of-ease, but Mr. Broken-heart, was their spokesman. He began by saying that they were all very sorry for their former petition, and that they were indeed filled with shame at the recollection of ever having made it. They felt that they had been very ungrateful in manifesting any unwillingness to labour or to suffer for Him, whose labours and sufferings for them had been so unspeakable. He acknowledged also that they had been greatly disappointed in the working of the new system. They had conceived that repose would have made them happy; but they had found that, without excitement, their spiritual affections had become dormant. They had been confident that their contributions for other objects would have been overflowing, but even this had not come to pass: on the contrary, the refusal of one appeal had checked their liberality towards every other, and now every fund they had was in alarming arrear. The mischief was already great, and it threatened to become rapidly so much greater, that they had resolved to petition for a restoration of the obligations from which the King had formerly relieved them. I saw in my dream that Mr. Broken-heart made this appeal, which was touching in itself, still more touching by frequent sobs, in which many throughout the assembly united. The King, however, did not frown, but (as I saw when I looked at his glorious countenance) smiled most graciously, and replied (as near as I can recollect) in the following terms:—"Since you desire it, the work of evangelizing the world shall be placed in your hands. Go into all the world and preach the gospel to every creature. Lo, I am with you always. Only remember that, since this is at your own request, I have no double reason to reckon on your constancy. It is for your own happiness that I put it to the test; and, believe me, it shall not be unrewarded. Be ye faithful unto death, and I will give you a crown of life. He that overcometh shall sit with me on my throne, even

as I also overcame, and am set down with my Father on his throne." I saw in my dream that, at the conclusion of this address, the people bowed their head and worshipped. They then burst into a song, and said, "Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever." After this, they went every man his way, and I saw them no more.

W. B. GURNEY, Esq.—I feel that I might be considered ungrateful, if I did not acknowledge the very kind interest which has been expressed in consequence of my being enabled to appear here again after long-continued affliction. I rejoice in being permitted still to aid the society. I have taken my humble part in conducting its concerns now above thirty years, and have never felt weary in its service, though I have often felt disappointed at the deficiency in its support. The report sets forth that the society is to the extent of £500 less in debt than it was last year. But how has that been occasioned? Not, I regret to say, by an increase of contributions, but by the committee having felt itself compelled to restrict the operations of the society in several important particulars. Letters have been sent to all the stations, calling on the missionaries to reduce their expenditure. And the only way in which that could be done in India, for instance, has been by dismissing their native assistants, on whose labours they have relied for a large amount of their success. The report states that there has been a falling off in the receipt of legacies. I should not regret that, if I could see a proportionate increase in the contributions of Christian friends while living. I like signing receipts for legacies very well, but I do not like the deduction of ten per cent for duty. I wish our friends would not content themselves with giving their money when they cannot any longer use it. I once heard an excellent friend in the north illustrate this by a reference to the apostle's commendation of deeds done in the body, as compared with those done out of the body. "Now," said he, "the deed done in the body, is the giving the money while you live." We should have ample funds for all the openings which Providence presents, if our friends would only adhere to the simple apostolic rule of giving as the Lord hath prospered them. We should no longer see the same names year after year with their one pound one, or five pound five, while their property had increased perhaps five, or ten, or twenty fold. Strange to say, with all this increase of property, there was little or no increase of contributions to the Christian and benevolent institutions of the country.

The Doxology having been sung and the benediction pronounced, the meeting separated.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of March, 1851.—Continued from page 80.

LANCASHIRE.		£ s. d.		Geddington—		£ s. d.		OXFORDSHIRE.		£ s. d.	
(Omitted in its proper place.)				Contributions		0 6 9		Bicester—			
Manchester, Welsh Church—				Kettering—				Contributions		1 5 0	
Collection		0 16 6		Contributions		15 14 1		OXFORDSHIRE Auxiliary—			
Contributions		1 7 6		Do., Independent		1 0 0		Abingdon—			
NORFOLK.				Congregation		2 7 11		Collections.....		7 15 9	
Buxton—				Do., Sunday School		1 8 1		Do., Drayton		20 8 7	
Collection		2 0 0		Do., for Native		1 0 0		Do., Coxhill		1 0 0	
Do., Sunday School		2 16 2		Preachers		1 8 1		Do., Fyfield		0 13 8	
Dereham, East—				Milton—				Do., Sun. School		1 11 6	
Collection		5 4 0		Dent, Mrs.....		10 0 0		Do., for Female		3 11 0	
Contributions		14 14 4		Ringstead—				Schools in India		12 4 3	
Proceeds of Tea Meet-				Collection		1 13 8		Contributions		5 2 0	
ing		1 3 4		Contributions		5 12 8		Do., for support of		4 0 0	
Dis—				Stanwick—				child at Chitou-			
Collection		5 16 8		Collection		2 0 9		ra		4 0 0	
Do., Juvenile.....		3 11 0		Contributions		3 2 3		Coate—			
Contributions		7 0 4		Do., for Native		0 7 0		Collections at Coate			
Do., for Native				Preachers		0 7 0		Standlake, and			
Preachers		1 13 0		Thrapston—				Buckland		3 9 4	
Do., Sunday School		1 3 0		Collection		5 3 0		Contributions		2 6 8	
Docking—				Contributions		5 17 7		Do., for Jamaica		1 0 0	
Whistler Mrs., by ...		0 16 6		Do., Sunday School		2 8 7		Lechlade—			
Downham Market—				Do., for Rev. C.		2 10 0		Collection		1 0 0	
Collection		1 15 10		Armstrong, Ja-		2 10 0		Oxford—			
Contributions		2 6 1		maica		2 10 0		Collections		13 4 8	
Do., Sunday School		0 17 4		Walgrave—				Contributions		22 3 8	
Fakenham—				Collections		1 1 6		Do., for East India		1 0 0	
Collection		3 4 0		NORTHUMBERLAND.				Do., for West India		5 0 0	
Do., Sunday School		1 3 8		Broomley—				schools		1 0 0	
Contributions		8 16 2		Contributions, for				Woodstock—			
Do., Sunday School		1 3 8		West India Cholera				Collection		1 0 0	
Ingham—				Fund		2 0 7		Less Chadlington Con-		107 1 9	
Collection		3 13 2		Hexham—				tributions, paid twice		4 4 3	
Contributions		18 2 10		Contributions, for				in error last year ...		102 17 6	
Do., Sunday School		0 13 4		Native Preachers ...		1 0 0		SHROPSHIRE.			
Lynn—				NORTH OF ENGLAND				Maisbrook—			
Collection		7 6 6		AUXILIARY—				Collection		0 13 0	
Contributions		3 18 2		Broomley—				Oswestry—			
Do., by a Friend ...		2 12 6		Collection		7 3 6		Collection		2 12 4	
Neatishead—				Do., Broomhaugh		1 0 3		Contributions		2 10 0	
Sunday School		1 0 0		Contributions		1 0 9		Do., for Native		0 8 6	
Norwich—				Hamsterley—				Preachers			
St. Mary's—				Collection		1 0 0		Shiffnal—			
Collections		33 14 6		Newcastle, Tuthill Stairs—				Sunday School, for			
Contributions		74 16 5		Collections		12 0 11		Native Preachers ...		1 10 0	
Do., for Dove		0 12 0		Contributions		20 1 0		Snailbeach—			
Do., for Africa ...		5 0 0		Do., Juvenile.....		2 1 7		Sunday School, for			
Do., Infant School		0 6 2		Proceeds of Tea				Native Preachers ...		0 12 6	
St. Clement's—				Meeting		3 14 6		SOMERSETSHIRE.			
Collections		14 0 0		North Shields—				Bath—			
Contributions		6 15 9		Collections		6 7 2		Collections, York St.		14 19 7	
Do., Sprowston...		1 0 0		Contributions		7 10 0		and Somerset St.		5 16 2	
Swaffham—				Do., for Schools...		1 10 0		Do., Twerton		3 14 7	
Collection		3 17 6		Rowley and Shotley—				Contributions		25 7 8	
Contributions		8 7 5		Collection		1 14 3		Do., Juvenile, York		11 0 1	
Worstead—				65 3 11				Street		60 18 1	
Collection		4 8 11		Acknowledged before		25 18 0		Sutton on Trent—			
Contributions		6 6 2		and expenses (North		39 5 11		Collections.....		2 10 3	
260 12 9				Shields)				Contributions		3 17 5	
Acknowledged before		150 0 0		NOTTINGHAMSHIRE.				Do., Sunday Schools		0 12 4	
110 12 9				Sutton on Trent—				60 18 1			
NORTHAMPTONSHIRE.				Collections.....		2 10 3		Acknowledged before		18 0 0	
Aldwinkle—				Contributions		3 17 5		42 19 1			
Collection		1 5 0		Do., Sunday Schools		0 12 4					
Brayfield—											
Collection, &c.		2 12 0									
Broughton—											
Contributions		0 19 5									
Bythorne—											
Collection		1 7 2									

	£	s.	d.
Bristol—			
Ladies at Broadmead, for Rev. J. Hume, Jamaica	6	15	0
Horsington—			
Contributions	1	0	0
Do., for Native Preachers	0	14	6
STAFFORDSHIRE.			
Hanley—			
Collection, &c.	7	10	0
Sale of fancy articles	2	5	0
Stafford—			
Contributions, for Native Preachers ...	0	10	0
Walsall, Goodall Street— Sunday School, for Native Preachers ...	1	10	0
Walton on Trent— Contributions, by Mr. W. Tomlinson	2	0	0
Willenhall, Lichfield Street— Contributions	1	9	9
SUFFOLK.			
Otley—			
Sunday School, for Native Preachers ...	0	5	0
SURREY.			
Kingston—			
Collections	6	17	5
Contributions	11	0	3
Do., Sunday School	5	15	7
Mitcham—			
Contributions, by Miss E. Ring	1	5	0
Norwood, Upper— Coutton, Mr.	1	0	0
SUSSEX.			
Brighton—			
Contributions	1	7	4
Forest Row— Collection, &c.	4	4	0
Lewes— Contributions	21	5	0
Uckfield— Collection	2	0	10
Contributions	2	10	0
Do., for Translations	1	0	0
WARWICKSHIRE.			
Birmingham—			
Collection, Public Meeting	21	9	8
Do., by Tickets ...	2	19	0
Contributions, Young Ladies, Abbey Place School, for School in Ceylon	5	0	0
Bond Street— Collections	16	0	1
Contributions	14	5	11
Do., for Africa ...	0	10	0
Cannon Street— Collections	23	8	1
Do., Alvechurch	1	15	4
Do., King's Nor- ton	1	0	4
Do., Shirley St. ...	0	10	9
Contributions	44	2	4
Do., for Africa ...	15	0	0
Do., Sun. Schools	16	17	4
Circus Chapel— Collections	12	15	7
Contributions	9	2	6
Do., for Africa ...	0	11	0

	£	s.	d.
Graham Street—			
Collections	17	0	6
Contributions	11	4	5
Heneage Street— Collections	13	3	8
Contributions	11	6	0
Do., Sun. Schools	13	6	11
Zion Chapel— Collections	5	0	0
256 9 5			
Acknowledged before	197	7	0
59 2 5			
Leamington	36	13	11
WILTSHIRE.			
Bradford—			
Contributions, for Hault Chapel	7	15	0
Do., Limpley Stoke, for do.	1	16	0
Do., Calne, for do. ...	1	10	0
Bradley, North— Collection	3	9	6
Bratton— Collection	3	7	0
Contributions	14	4	10
Chippenham— Contributions, by Miss Brinkworth	1	6	6
Corsham— Collection, &c.	2	17	0
Contributions	3	15	0
Devizes, High Street— Contributions	12	13	6
Do., Bromham	0	10	0
Do., Juvenile, Park Dale	1	16	0
Melksham— Juvenile Association	11	3	1
WORCESTERSHIRE.			
Bromsgrove— Collection	3	0	9
Contributions	4	9	8
Do., Sunday School	0	16	4
Stourbridge— Sunday School	1	15	0
YORKSHIRE.			
Barnsley— Collections	3	8	3
Beverley— Collections	9	3	0
Do., Skidby	1	0	5
Do., Walkington ...	0	11	0
Contributions	7	6	10
Do., Sunday School	0	8	5
Bishop Burton— Collections	7	4	0
Contributions	7	18	4
Boroughbridge— Contributions, for Native Preachers ...	1	6	0
Bradford— Contributions	39	16	6
Do., for Schools	1	0	6
Do., Juvenile	4	1	5
Do., Sunday School	5	5	4
Stead, Mr. W., for Native Teacher, Africa	10	0	0
Burlington— Collection, &c.	5	9	4
Driffild— Collection	5	15	7
Contributions	1	2	6
Hull— Collection, Public Meeting	15	17	0

	£	s.	d.
Contributions	9	18	0
Do., Juvenile	21	14	5
George Street— Collections	17	2	2
Salthouse Lane— Collections	11	0	0
South Street— Collections	4	13	0
Contributions	2	10	0
Hunmanby— Collection	1	18	2
Contributions	4	18	7
Kilham and Napperton— Collections	2	13	1
Malton— Collection	1	2	0
Contributions	4	10	0
Rotherham— Collections	6	5	0
Sunday School	0	10	6
Scarborough— Collections	18	10	0
Contributions	26	13	2
Do., Sunday School	0	15	0
Do., for West India Cholera Fund, ad- ditional	0	15	0
72 12 8			
Acknowledged before	55	0	0
17 12 8			
Slack Lane— Contributions, for Native Preachers ...	1	0	0
NORTH WALES.			
CARNARVONSHIRE—			
Carnarvon	5	1	0
Llanlyfni— Collection	0	15	0
Contributions	0	15	0
Pontyfnf— Collection	1	0	0
Pwllheli— Collection	2	0	0
Contributions	35	6	8
DENBIGHSHIRE—			
Bontnewydd— Collection	0	3	9
Contribution	0	2	6
Brymbo— Collection	0	4	6
Cefn Brychan— Collection	0	14	6
Contributions	1	0	0
Ceven Mawr— Collection	0	18	10
Contributions	0	7	6
Frou, Carmel— Collection	0	6	0
Gefal Rhyd— Collection	0	7	4
Glynceiriog— Collection	4	2	

£ s. d.		£ s. d.		£ s. d.	
St. Andrew's—		Contributions, addi-		FOREIGN.	
Collection	3 7 6	tional, for Native			
Contributions	1 7 0	Preachers	0 1 2	CEYLON—	
Do., for Native		Tobermory—		Colombo	232 0 4
Preachers	1 1 0	Contributions	3 16 1	Kandy	49 2 2
Stewartfield—		Tough—		WEST INDIES—	
Contributions	2 0 0	Collection	1 3 0	Bahamas	28 7 2
		Contributions	4 7 0	Jamaica—	
Stirling—		IRELAND.		Salter's Hill—	
Collection, Baptist		Conlig—		Contributions, for	
Chapel	3 10 4	Contributions	0 17 6	Africa	
Do., Secession, John		Dublin—		Do., Juvenile	4 2 2
Street	6 2 5	Contributions	1 15 0	Trinidad	28 3 6
		Do., for Schools	2 0 0		
	10 1 9				
Less expenses	0 7 9				
	9 14 0				

Received during the month of April, 1851.

£ s. d.		£ s. d.		£ s. d.	
ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY.		Henrietta Street	13 2 5	Malling, West—	
Annual Meeting at Exeter Hall	104 11 2	BEDFORDSHIRE.		Collections	4 15 2
Annual Sermon at Surrey Chapel	33 15 6	Bedford (moiety)	30 2 10	Contributions	5 15 10
Alie Street, Little	7 9 9	BERKSHIRE.		Do., for Native	
Austin Street, Shore-ditch	8 0 10	Newbury—		Preachers	1 7 2
Devonshire Square	24 19 3	Collections	8 7 0	Do., Sunday School	2 5 8
Eagle Street	6 6 8	Contributions	16 3 2		
Hammersmith	10 15 5	Do., Sunday Schools	1 3 4	Less expenses	0 3 6
Hampstead, Hollybush Hill	2 0 0				
Highgate	8 5 8	Acknowledged before and expenses	22 0 4	LANCASHIRE.	
Hoxton	1 12 6		3 13 2	Chorlton on Medlock, Grosvenor Street—	
Islington Green	10 0 0	BUCKINGHAMSHIRE.		Sunday School	0 7 9
Islington, South	3 11 2	Chesham—		NORTHAMPTONSHIRE.	
Keppel Street	2 13 7	Glover, Mr. and Mrs.	3 3 0	Milton—	
Poplar	6 0 0	Mursley—		Dent, Mrs., for Haiti Chapel	1 0 0
Prescot Street, Little	11 0 0	Sunday School	0 12 6	NORTHUMBERLAND.	
Spencer Place	6 18 0	CORNWALL.		Ford Forge—	
Unicorn Yard	4 14 0	Penzance—		Contributions, for	
Vernon Chapel	4 3 0	Contributions	5 0 0	Africa	3 0 0
Do., Juvenile and Sunday School	1 12 0	Redruth	1 7 0	SOMERSETSHIRE.	
Waterloo Road	7 5 4	DORSETSHIRE.		Bristol, balance 1850-1	221 14 1
Annual Subscriptions.		Wimborne—		King Street—	
Clarke, Rev. O.	1 1 0	Contributions	0 15 0	Contributions, Miss Gray's Class, for support of "Mary Gray" at Italy	5 0 0
Mecham, S., Esq.	2 0 0	Do., for Native		Pithay—	
Morrell, C., Esq.	2 2 0	Preachers	0 11 0	Sunday School, for Ceylon School	8 0 0
Smith, Margaret	0 6 0	GLOUCESTERSHIRE.		Frome—	
Taylor, Mrs., Whetstone	1 0 0	Thornbury—		Collections	21 18 6
Tucker, B., Esq., Enfield	2 2 0	Collections, &c.	4 1 7	Contributions	50 3 1
Williams, Thomas, Esq., Cowley	10 0 0	Contributions, for Africa	0 10 0		
Donations.		Do., for Native			
Lambert, Mrs.	1 0 0	Preachers	0 10 5		
Rawlings, Mrs. D., Contributions by	3 0 0	KENT.			
LONDON AUXILIARIES.		Crayford—		Deduct for Bible Translation Society and expenses	6 9 9
Camberwell—		Collection	4 2 6		72 1 7
Contributions, for Italy	1 2 3	Gravesend—		STAFFORDSHIRE.	
Do., Sunday School, for do.	5 16 9	Collection	10 0 0	Coseley	3 0 0
Castle Street, Old—		Lee—			
Sunday School	0 5 0	Collection	4 10 0		
Devonshire Square—		Lewisham Road—			
Contributions, by a friend	0 12 0	Collection	7 8 6		

SUPFOLK.	£ s. d.	NORTH WALES.	£ s. d.	SCOTLAND.	£ s. d.
Bildestone—		CARNARVONSHIRE—		Aberdeen, Correction Wynd—	
Sunday School	1 14 0	Capel-y-Beird—		Collection	0 2 0
Lowestoft—		Collection	1 2 10	Edinburgh—	
Collection	26 13 6	Contributions	0 7 6	Collection, Bristo St. .	2 17 6
		GRIN—		Contributions	5 3 0
SURREY.		Collection	1 9 2	Do., Sunday School,	
Norwood, Upper—		Contributions	0 9 0	North Leith	0 10 0
Collection	3 1 9			Do., do., Elder	
				Street, for Africa	1 10 0
WILTSHIRE.				o., Mr. and Mrs.	
Devizes—		SOUTH WALES.		D Gordon Stuart...	1 2 0
Collections	15 6 10	CARMARTHENSHIRE—		Insch	0 15 0
Contributions	11 16 10	Llanely—		Kemny—	
Do., Juvenile	10 1 6	Collection	1 6 0	Collection	0 11 0
		Contributions	4 15 0		
	37 5 2			FOREIGN.	
Less expenses	0 17 0			American Bible Union,	
	36 8 2	GLAMORGANSHIRE—		for Translations	204 1 8
Westbury, Penknap—		Neath, English Church—			
Collections	5 13 4	Sunday School	1 2 0		
Contributions	3 9 4				
Westbury Leigh—		MONMOUTHSHIRE—			
Collection	2 14 0	Pontypool, Trostant—			
Contributions	2 13 1	Collection	1 7 8		
Do., Sunday School	1 0 0				
		PENBROKESHIRE—			
YORKSHIRE.		Cilfowyr—			
Sutton, Craven—		Collection	1 18 9		
Contributions, for		Contributions	5 7 11	SUSSEX.	
Native Preachers	2 2 1	Penuel—		Battle—	
		Collection	0 12 0	Contributions, for	
		Contributions	0 12 6	Native Preachers ...	1 5 1

Part of the Contributions acknowledged in the May Herald from New Park Street should have been specified as follows:—

	£ s. d.
New Park Street—	
Juvenile Association, for Mrs. Allen's Boarding School for Native	
Females at Colombo	35 0 0
Mr. James Harvey, to complete the sum required for the support	
of the above school	35 0 0
	70 0 0

The following Contributions have been received for the "West India Cholera Fund" up to May 19th last, in continuation of those acknowledged in the May Herald.

	£ s. d.		£ s. d.		£ s. d.
Bedminster	1 1 0	Evesham	1 1 0	Melbourne	6 0 0
Bristol—		Goodehaw	2 15 9	Shortwood	14 7 5
Stephens, Mr. Isaac,		Lewes	1 0 0	Westbury, Mrs. Cozens	0 5 0
Kingsdown	5 0 0	London—			
Chelsea, Paradise Chapel	2 2 0	John Street (additional)	1 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.

THE MISSIONARY HERALD.



ROCK OFF ST. FERNANDO, TRINIDAD (The Volcanic Hill of St. Fernando in the distance).

ASIA.

—
INTALLY.

For some time we have been desirous of laying before our readers the following letter from Mr. GEORGE PEARCE relative to the important school operations which are carried on at this station. We desire particularly to call the attention of our readers to the important statements therein made, and to enlist the sympathy of our friends on behalf of our brother's labours in this department of missionary toil. Our brother is much straitened for want of funds, and debt presses heavily on his resources. The details following have often been asked for, and it is with pleasure we now communicate the desired information.

Our educational efforts at Intally embrace two classes, the heathen youth around us, and the children of our native Christians. For the former we have an English school, and for the latter we have had boarding schools for boys and girls; at present both the latter are almost in abeyance, but the need for them exists as great or greater than ever. The youths in the English school, about ninety in number at present, belong chiefly to the middle classes of the population about us, generally of good castes but not wealthy, with some few exceptions. Our object of course is to bring them under Christian influence; to effect this, besides the books for general instruction, we use in the school Watts' Improvement of the Mind, Laws and Polity of the Jews, Barth's Bible Stories, Old and New Testament, Bible and Gospel History, and Watts' First Catechism; and for half an hour at the close of the school, I read and comment on the gospel in the presence of the whole school, an exercise which is evidently attended with a salutary effect. The gospel of Luke occupied me the whole of last year, and we now proceed to the Acts of the Apostles.

Happy effects.

Hence the school affords me a large congregation every day to whom the word of God is made known. It was from the instruction imparted in this school that Denonath Bose was brought to put his trust in the Son of God for salvation, and I cannot but hope that we shall have more fruit yet by the mercy of God. An intelligent youth who entered the school last year, and who at the time was full of prejudice against Christianity, about a month or two after made this remark to a Christian youth sitting beside him during the reading of the scriptures, "After all, this bible is not so bad a book: I find there are some good things in it;" about a month since he earnestly desired me to give him a bible, and gave me no rest till I did so. Only three days since the boys of the second class, being disappointed in a book which had been promised them, on my saying, "Come let us read in the Testament

till I can obtain the other for you," expressed evident pleasure at the proposal, and one of them, a Brahmin, said, "O that will be good, for it is the best of books." Many such little incidents I might mention indicative of the kindly disposition which now exists towards the scriptures, and all the fruit of the instruction given in the school. Besides the Christian instruction imparted in this school, we teach History, Geography, Astronomy, Elements of Natural Philosophy, Geometry, and Arithmetic, all which is demanded by the pupils themselves. Respecting conversions by means of the Intally school, I have only the case of Denonath Bose to mention. But in the several schools of this kind with which I and others of the brethren have had to do there have been several converts who have proved themselves very faithful and excellent men, namely, Ram Kristnoo Kabiraj, Gunganarayne Lal; and from a school of brother Thomas's at Howrah, Ram Kristnoo Sah (since deceased), and some others who have left us and gone into the church of England. I cannot but feel that such establishments are doing great good in this country, and although our Intally school is small in comparison with most others in this city, yet it is contributing its share, and I do hope therefore that it will be maintained.

Christian Boarding Schools.

Our other branch of educational labour at Intally are the boarding schools for the instruction of the children of our native Christian population. This I feel is an object of greater importance than the one previously mentioned. Connected with the Calcutta mission we have a native Christian community including church members and others, amounting to at least 1200 or 1300 individuals, all these are of course looking to us for instruction of every kind. Some of their children may undoubtedly receive the rudiments of instruction at their villages, but nothing more, and many of them will not get even that, in consequence of their isolated circumstances; but it is highly desirable to

give many of the boys a better education than village schools can supply, and this can be done only by means of our boarding schools.

Blessed results.

To show you what good has already resulted from the Intally boarding school which is the continuation of the one originally established at Chitpore, I will mention the names of some who owe all they possess to the education received here. *Shem Chander Nath* a member of the Colingah church, now employed at a government office in Calcutta; his brother, *Lall Chander*, a member also of the same church, and employed as a writer in the School Book Society's office; *Jacob Mandal* pastor of the Khari church; *Jacob Bishway*, preacher in Calcutta; *Koilas Mittre*, ditto; *Moncoh Chander* and *Ram Chandra* preachers, in the service of the American Baptist Mission, Orissa; *Jonah Sant* and *Brindaban Holdar*, preachers under Mr. Lewis at Bishtoopore; *Darika Kha*, teacher of village school at Dhan Kutu; *Jumon Shek*, ditto at Khari; *Dharma Dass Mandel Goolzar Shah* and *Manasseh*, in merchants' or attorneys' offices, Calcutta; and others, too numerous to mention, who have returned to their villages, and are

employed in agriculture, &c. When I look upon these young men, so intelligent and pious, and honourably and usefully employed, I can never regret the expense or the labours bestowed upon them, but feel abundant occasion to thank God on their account. My only regret is, that the schools are at present in so low a condition, for during the past year our number has been only five or six boys and young men. The present occasion of our depressed condition is want of funds—boys we can obtain to any number almost, but I have been unwilling to enlarge the number, not knowing how I should be able to support them; other reasons have also contributed to keep the school low, but these are now in some measure removed, I hope therefore, that the importance of this institution will commend itself to friends at home, and that the aid we need will be liberally rendered to us. Hitherto I have not applied any of the funds sent out for Intally to the Hindu English school, but only to the Christian boarding school. If any one will give to the former, it had better be entered thus: for the *Intally Mission School*; or the latter, the *Intally Christian Boarding School*. I am, however, more anxious for donations to the boarding school than to the other.

A F R I C A.

FERNANDO PO.

It is with feelings of pleasure and gratitude to God we announce the safe arrival at their destination of our dear friends Mr. and Mrs. SAKER, and Mr. WHEELER. Mr. and Mrs. SAKER reached Clarence on the 29th of December, and Mr. WHEELER on the 10th of February. In both cases the voyage was prolonged beyond the usual period. The letters given below present on the whole a very cheering account of the condition in which our brethren found the mission. From the packet of letters which has arrived, we give the following details. The first two are from the native teacher, JOSEPH FULLER, and the deacons of the church at Clarence, dated respectively February 17th and 22nd.

Fuller's letter.

Your kind and affectionate letter came safe to hand by the present brother, who has come forth, we trust, with all his heart, to labour for Christ. You have in your letter acknowledged all my letters written in times of our distress and sorrows, and indeed, we may say, they were many; but we can now say, in the language of the Psalmist, "The Lord heard us in the time of trouble, and has now sent us help from the sanctuary." It was on sabbath day when I received a letter from dear Mr. Saker, notifying his safe arrival; and, oh, how I felt it was something like life to the dead. You can just form an idea of our

feelings when placed in such distress, and just at an unexpected time, to hear our sorrows are now removed, for our help has come; and then, again, with joy, a few days after, Mr. Saker and myself arrived here from the continent to welcome an unexpected brother to these shores; these are mercies and favours which our tongue will never be able to acknowledge, and instances of divine blessing shining forth out of darkness. The tidings which will be conveyed to you respecting Cameroons are indeed cheering and encouraging; and, although I look at Isubu with the greatest sorrow, yet I rest assured, that that gospel which has been so faithfully preached and watered with the precious lives

of his faithful servants, will not be in vain, but shall accomplish that whereunto he has sent it; and while I witness the Dualla tribe embracing the truth, I look upon it with exceeding joy, as indications of God's blessing being poured out on us. In the heart of the Isubu, I may say there is some fear; for while there are some who speak evil of the truth, there are some who are afraid to do so; yet there is nothing that we can look upon with any portion of joy. I now hope that the beloved friend and brother who has now come forth, may have strength equal to his day, and be made eminent to the growth of the church over which he shall feed. I cannot write you much now about any great work that has been done, but my only prayer is, that I may have sufficient strength to do that which is committed to me to do. I have often felt that God has greatly honoured us in making us his servants, while we are so unworthy of such; for there are holier men than we are, and men of greater talents, yet they are not called by him; but such as we are, feeble and imperfect, yet we are called the vessels of the Most High. Oh, that we may feel this more and more; and I am sure it will humble me more, and make me think less of myself.

The deacons' letter.

I received the kind letter which you addressed to me, in behalf of the church, with much pleasure.

I am quite unable, sir, to express to you, the feelings of gratitude which I felt when I saw Mr. Wheeler, who brought the letter to me; and when I know that he was sent here to fill the place of our late pastor, Mr. Sturgeon, it revives my spirits and the spirits of all the members.

For more than four years we have prayed that God may look upon our affliction, and send us one who may go in and out with us for a few months.

Mr. Saker having left us twelve months

ago, and Mr. Newbegin dying so soon after from that time we were much troubled by the ungodly wishing that we may be left without the gospel; and with joy they sent us the Baptist Magazine, I think for July, 1850, where it said it was in vain for us to call for help. That word sink our spirits very much, and we begin to fear; but at the same time we remember the words, "Be still, and know that I am God!" In that voice my spirits are cheered, that I am sure somebody will come, and I believe the gospel of Christ will not leave us. We strengthen each other upon that faith, and likewise in public, (tell it) to all them that love the gospel; they too rejoice to hear it, and was cheered. In that magazine, which I mention, the enemies rejoice that no minister is to come here again; every one of them begin to choose the mission property they are going to buy, and there was great joy among them about the failing of the missionary; they don't expect to see Mr. Saker any more. They were very sorry, but we rejoice to see him very much.

O how glad we are to see Mr. Wheeler, who is sent to labour among us. He landed on our shore on the 10th of February. That very day we having a deacons' meeting with Mr. Saker; he was just praying that God may send forth more labourers into his vineyard. We had been designing what we had better do with the great work that lay before us, at the same time, we don't know that a vessel has anchored in the harbour. The conclusion of our meeting that morning, we see Mr. Wheeler on the shore. Oh, what joy it is to our minds to see that the good people in England still remember poor Africa, and to see another missionary willing to come to our unhealthy clime. O may he be a blessing to the church and congregation.

In behalf of the church, we remain, dear sir, with respect and affection, in the love of Christ,

JOSEPH WILSON,
WILLIAM SMITH.

On the 20th January Mr. SAKER thus writes from Bimbia.

We were mercifully preserved through a long passage of nine weeks. It was in most respects a very pleasant passage. We touched at Cape Palmas, and Akrah, and landed at Clarence on sabbath day, the 29th of December, about two o'clock. Truly it was a day of joy to me and our people.

The condition of the church is generally much better than my fears had predicted. A few bad cases we have had to do with, together with a few who are cold; but the fervent piety of the many really rejoices my heart.

The property generally has been preserved, and the various accounts of the three

places are, so far as I can see at present, more satisfactory than I expected.

On Tuesday last I came over here in our open boat; we were favoured by a good breeze, and made the passage in eight hours. God kindly shielded us from the burning sun by his light clouds. Yet it was very hot. The only ill effect following this the first exposure was a day's headache.

Here at Bimbia I have had two days over the books, and am in a labyrinth. I cannot see my way through it yet.

The buildings are much decayed, and have been too much neglected. Some are in ruins, and must come down; I have no use

for them: some must be repaired. I have already begun to repair and re-thatch the printing office. The falling buildings *may* supply me with sufficient material to repair such as must stand.

One thing deeply grieves me here. My sainted brother Merrick laboured and toiled here, even to giving up his life, to translate and to print the word of life for the Isubu. Judge of my feelings on walking into the printing office to find it decaying for the want of a few mats; and the sheets already, and at such a sacrifice, printed, now left a prey to insects and dust. Then in the binding room, sheets of scripture, cuttings of

paper and dirt, the collection of months, all heaped together or scattered over the room in wild confusion. I sat down and wept! but not long. I soon resolved on the following: to collect as many sound copies of each book as possible, sheet by sheet, and send home to you all that we do not want now, and shall then beg of the committee to bind them for us; we cannot do it here now. We will bind only for our present wants. Already I have selected 200 of John's Gospel, 200 Matthew's Gospel, and 130 Genesis. Fuller, I hope, will do the rest before I return. To-morrow I go to Cameroons, and return here afterwards.

With respect to Cameroons, our brother SAKER writes on the 30th January:—

Here I find every thing in valuable order. The cause flourishes. The two Mr. Johnsons have done well, and God has blessed them. I have just married some of the

people, and to-morrow morning I shall baptize three. Several others are very anxious to follow the Lord.

While on his way to Bimbia, Mr. SAKER was recalled to Clarence by the sudden illness of his wife. After a very exposed and perilous passage he reached the island. Mrs. SAKER was a little better, but very ill. After that she gradually improved, and at the date of the following letter, Jan. 22, was able to walk about the house. Still our brother's fears were many.

I think I have now time enough to write you another half sheet, to supply some additional news.

I have great pleasure in saying, that since my return I have most unexpectedly found a manuscript copy of Mr. Merrick's Isubu Grammar, more perfect than I expected even existed. This is so valuable that I resolved to print a few copies of it, and then send you the manuscript. I have also found at Bimbia many copies of Matthew's Gospel not bound. I remember to have told you it was nearly out of print. This I had from our late brother Newbegin and can only account for it from the fact that I found them not with the other books. I have examined all the work now in type at Bimbia, and find I can print from it with very slight corrections. The first sheet of the Acts I have already prepared; and have only waited for molasses to make our rollers with. This is now come, and in a few days I hope the press will be at work. I have received by Mr. Wheeler the printing paper kindly supplied by Messrs. Smith.

Last week two young men, recent importations to this island, and who have received an education at Sierra Leone, came to me requesting employment, one as a school-master, the other as clerk or otherwise. I examined them carefully, and was much pleased with their proficiency. I resolved to employ them for a while, and consulted with the deacons and Mr. Wheeler about trying one in the school. But the school could only be attempted under Mr. Wheeler's personal inspection. This he was most willing to do, and last Monday the school was begun; and our brother Wheeler seems much pleased with him thus far. The other lad I tried with the types. In a few days he learnt sufficient to begin composing; and I now enclose a proof sheet, taken hurriedly from his work. This will also show, that if I am spared I shall very soon carry out my resolution of printing the Grammar. The character of both seems good. I hope one will supply the place of S. Fuller, whom I deeply regret to have lost.

In a letter dated February 29th, Mr. SAKER enters more at length into the condition of the mission. The work of God seems to have made large progress at Cameroons. That portion of our brother's letter will be read with lively interest and joy. He says,

I hope I may say, we are already in an improved state at Clarence. The Lord will, I hope, revive us, and cause us to rejoice. My return has already stayed the open oppo-

sition to our brethren, in their holy endeavour to keep all in order in the church and congregation. We have had several meetings at my house to investigate the state of some

who have not given much satisfaction. And the result of our inquiry is the dismissal of three of our number, which, added to those separated during my absence, make six. There are two others, who, I fear, will eventually be separated. This being done, we may look forward with hope. There are now five here who seek to join us, of whom we have reason to hope well. Three are already accepted. Next Tuesday we expect to be able to accept the other two. Our congregation has improved much within these six weeks; many who, through fear or shame, forsook the Lord's house are now returned. The sabbath school is again flourishing, and the infant school has throughout been well sustained. The steadiness and earnestness of our deacons, during my absence, is worthy of all praise. I hope next week to be able to leave my wife once more while I visit Bimbia, and complete my business there. As early as I can I shall arrange for a permanent stay, dividing my time between the two stations. Next Tuesday, the church will, I expect those brother W. as pastor, then my bond will be broken, and I shall soon leave him.

Cameroons.

Respecting Cameroons, I have much to say. I was somewhat prepared to hear and see the improvement in many respects among the people. But some things I could only know but by personal examination. I received a truly Christian welcome from a large number, and was soon surrounded by many inquirers who had long been hoping and praying for my return. Morning and evening the attendance was less than formerly; the same when the sabbath came, yet we then had a house nearly filled. At intervals I held long examinations of those inquirers whom Johnson most approved. I saw not less than twenty of each; and some were away in the country. Fifteen of those I hoped well of in Oct. 1849, and who have endured painful trials since, and through all have exhibited the Christian spirit, gave me now the highest satisfaction, and I resolved to baptize five; the others I left till my next visit.

The baptisms.

On sabbath morning, the 2nd of February, we assembled at six in the morning in our chapel, which was soon filled. I read, and explained to the multitude, some of the scriptures respecting the institution and design of baptism. I then addressed the candidates and exhorted them to steadfastness. After prayer we left the chapel for the river. The candidates and a large company of inquirers followed me down the hill, while nearly 200 spectators took their station on the bank overlooking us. We prayed again and then baptized. And truly on that occa-

sion it was proved that Dualla is changed; as universally they express their joys and sorrows only with heathen noise, yet here was no noise save the sobbing of those whose deep feeling could not be repressed. The tears rolled down many cheeks that day, who have not been accustomed to weeping. Many said, "Baptize me too." We once more expressed our thankfulness to God, and then returned to the chapel yard, singing a sweet song as we ascended the hill. The congregation then assembled in the chapel, and Mr. Johnson commenced another public service. We were all soon in our places, and I then preached to the multitude from Matt. xxv. 13: Tatta so, ebanja o si beano bu bunza na e ponda muna motu a mendi no po. In the afternoon we received the newly baptized into our little church, rejoicing in these and hopeful for yet greater numbers.

One young man we have thus received is a slave, the other is a prince. Three are females, each in years.

Persecutions endured.

A few months since, our congregation was severely tried and persecuted. The evident changes wrought by the gospel stirred up the hatred of not a few, and they determined to prevent a further attendance at the chapel. This was not enough, for many would still go, and at last the chiefs assembled to deliberate what to do; at their third meeting it was resolved to destroy entirely the mission station and kill all the teachers, male and female, together with all who would persist in going to them. The whole plan was laid, and the night fixed on. But the principal chief was uneasy, for a young prince who had for three years attended and loved the gospel could not be detached from Johnson. He called the chiefs and stated his difficulty, and it led to a delay, that means might be formed to separate him from the mission yard. A special messenger was despatched to bring from Bimbia the sister of this prince. She was instructed to go to my house, and by every possible argument try to induce him to leave. He heard her out, and then in turn preached to her the word of God, and pleaded earnestly with her to forsake the world. She saw that her mission would fail, and as a last word, said to him, "If you do not come home to us, then you will die with the white men, for tonight they mean to kill all here." This at once opened his eyes to his danger, and his noble reply was, "Well, if they wish to destroy the gospel they cannot, and they shall not kill the missionaries till they have killed me; we will die together! I now see why you are sent here; go to the chiefs, and say, I will not leave the gospel of God." When the chief heard this, his heart failed him, and he said, "I cannot do any more, that young man must not die." There was policy in this; the youth's father is king of a large country in the interior,

his mother was daughter to the old king of Cameroons, and consequently cousin to the present chiefs, and to have destroyed him would have led to a serious war. This turned the scales, and disappointed of their prey, they said, "let the white men live." All this soon after came to light, and our dear brethren gratefully own God's goodness in protecting his servants in the greatest dangers. That young man* has long been a faithful preacher to his countrymen, and persecution has made him bolder still. But opposition did not cease,

* As the prince must have an English name, I have called him Thomas Horton. He is engaged in teaching every day.

numbers were put in chains and cruelly beaten; twice Johnson rescued a woman from death, and it would tire you to hear a detail of the varied sufferings endured for the gospel's sake. A result was the faithful cleaved together, and others were afraid to join them; still nearly a hundred will attend regularly. This season of trial has now nearly died away. Another prince I must baptize at my next visit, two others are since my visit in daily attendance, and a large number are now seeking the truth.

This, dear brethren, is a long tale, but I cannot tell you half, nor the joy I feel that God is making his own word thus to grow.

We close this packet of correspondence, the interest of which will be a sufficient excuse to our readers for its length, by communicating the following letter from Mr. WHEELER, conveying an account of his voyage, and of his first impressions of the work to which he has courageously given his life. It is dated Clarence, February 18.

The Voyage.

I take the earliest opportunity of writing to inform you, that through the good hand of our God I have arrived safely here. Like Mr. and Mrs. Saker, I had an unusually long passage. Except, however, the first fortnight, it was a very pleasant one. We were fourteen days getting out of soundings; most of that time the winds were very adverse, and the weather unusually rough, even to the crew. I was soon prostrated by sickness, when we had left the Mersey. But after the first week began quickly to pick up, and soon it was remarked that I was evidently better than when I came on board, although I was well enough then, I judged. We sailed out of the river about noon, Saturday, Dec. 7th, and landed here early in the afternoon of Monday the 11th inst. The passage, though long was both pleasant and very beneficial to my health, for I had certainly got stouter, and I had been able to fill up my time with useful preparatory reading, so that it was far from tedious. There was much also to interest me in the crew. After the three first Sundays, when the weather was not too rough, we had a morning service regularly, and prayer and reading in the cabin every evening. Seven out of fourteen of the crew had been under Sunday school instruction, and as I found various opportunities of conversing with the men, I had a great advantage with these seven, in having something to work upon.

There was generally a very attentive spirit, and there was much kindly feeling shown when I left the vessel, and not the least from the captain.

I found the captain a gentlemanly and intelligent man; one who had had a religious training from pious parents, and on whom I

hope it will not be eventually fruitless. I have reason to be thankful that I was favoured to sail with so good a ship's company. And I cannot but entertain the hope, that my sailing with them may, through the blessing of God, be beneficial to them, although conscious that my endeavours to be faithful were very defective. After so rough a commencement to my voyage, and remembering that the vessel was loaded at the bottom with gunpowder—too hastily, and somewhat carelessly shipped, just at the last, I have cause for great thankfulness that no ill happened to us, and that I have arrived safe and well, in this place.

Arrival at Fernando Po.

My arrival took the friends somewhat by surprise, as the vessel had scarcely been noticed coming in. I was rejoiced to find Mr. Saker so much recovered, but regretted to observe Mrs. Saker's illness. They have welcomed me with the most fraternal cordiality. Longfield House has fallen into a very dilapidated condition during Mr. Saker's absence, and will not be fit for my occupation for some weeks, I suppose. There has been much illness in the town, fatal to several, and much remains, hence the help they can get is much reduced. However, a room was soon ready for me here, and to be thus received at once into the bosom of a well-conducted Christian household, is a most pleasing and beneficial introduction to my mission.

Gladness of the people.

The people soon discovered that the stranger that had just landed was a missionary. I was watched without knowing it; and one after another came dropping in to Mr. Saker's to welcome me. How cheering

and refreshing too was it to join in the worship and praises of God at the prayer meeting, and again, at the church meeting on Tuesday evening. There was a full gathering of interesting black faces. Our coming has much refreshed their spirits, and the simple expression of their thankfulness to God in their praises is very encouraging and touching. I preached on Friday and Sunday evenings to very attentive gatherings. It was a most interesting sight to see the capacious chapel quite filled. It is barn-like, but picturesque in its simplicity and *fragility*, but comfortably benched for the most part. It was both novel and affecting to me to see so many natives from the continent, sixty or seventy dark men, simply clothed about their loins. I was yet more pleased to see them at the school, one large class of them, Mr. Joseph Fuller (who is at present here) is teaching in Isubu, they listening with the deepest attention. As Mr. Fuller is about returning to Jubilee, he preached in the morning, and I heard him with much interest and satisfaction.

Condition of the Mission.

It is a most encouraging thing, to find that such a church, so tried, so oft and lately so long deprived of a fixed pastor, should have kept up so large and excellent a Sunday school. The closing of the day school is much to be regretted. Some endeavours have been made by the governor and Mr. Lynslager to get a schoolmaster; but it is both uncertain when they would obtain one and *whom* they would procure. I felt, therefore, as the children were exposed to much evil, that I must not delay in doing something preparatory. Two young men, who have been trained at Sierra Leone, having come here the last few days seeking employment, and Mr. Saker, having found one of them possessed of some ability, it was agreed between us that we should give notice on Sunday that we would meet any children who would come on Monday morning. The room, therefore, under Longfield House, was cleared, and opened at half-past six in the morning; between thirty and forty boys and girls attended. We opened with prayer and singing. I tried their ability in reading, and with the assistance of the young man (George Roberts), classed them. I have so far attended to open the school in the morning, and to hear the bible class read, and in the

afternoon to see that all has been going on well, and closed with prayer. Roberts, having been a monitor, seems well to understand the system, and manages the children well. We have received good testimony to their moral conduct, and there is much to encourage the best hopes. Should evidences of piety appear, we may see it well to recommend him as the master; in the meantime, he is only temporarily engaged to assist.

The infant school.

I was glad to find that Mrs. Johnson, wife of William Johnson, a member, has kept the infant school. I have twice visited the infant school, and was not only delighted with the good order of the children, their happy faces, their bead-like and shining eyes, but also with the correctness with which several, from six to nine, could read in the Testament; it would shame many in England.

The native church.

Mr. Underhill's letter to the deacons and church has been read at the meeting of the members, and preliminary steps taken for my reception and induction as their pastor.

The church will evidently require much attention as well as the town generally. The continuance of the work, and its future extension in the island, and its becoming, as we should desire, a nursery for native teachers, will, under God, much depend upon a faithful and successful pastorate. The only encouragement I can find is out of myself; "my sufficiency can only be of God;" I am supported by knowing that I have and shall have the prayers of yourselves and many Christian friends in England; that in answer to them I shall be made an example to the flock, kept from any real evil, watch for souls as one that must give an account, do the work of an evangelist, and be an instrument, in the hands of God, of establishing, strengthening, and building up this people in their most holy faith. We must not, however, be impatient for numerical increase. There has been necessity for weeding the garden, and I am afraid much remains; still there remains much to encourage and cheer me in looking forward to the future; and I hope I shall be helped and spared long enough to give all cause for thankfulness that I have been sent out to this spot.

WEST INDIES.

HAITI.

The following letter of our esteemed brother WEBLEY, dated Jacmel, April 7, 1851, will be found full of interest. In a previous Herald some striking incidents

illustrative of divine grace were given. Some of the parties only then incidentally referred to are now confessed disciples of Christ. Their union to the church is cause for devout thankfulness, while at the same time our brother and his companions in the service of Christ are abundantly cheered under the privations and trials to which they have been exposed. The want of a suitable building for worship presses more and more heavily on our brother; we earnestly commend his appeal to our readers.

I have now for some weeks past been anticipating the pleasure of giving you a detailed account of the addition to the church of some very interesting persons I have recently baptized. Without any further introduction then I may say that this is my object in writing to you to-day.

Baptism of Félicia Bevrault.

On the 5th of Dec. 1850, I baptized Félicia Bevrault in the sea near "Liverpool Cottage." This young, person although more than twenty years of age, is a scholar and boarder in the mission school; and here, soon after her admission to our family circle, she found true religion. Being naturally of a quiet, unassuming, gentle disposition, we entertained from the first great hopes of her conversion. Our expectations therefore in this respect were not disappointed. For some time, indeed almost from the outset, she seemed to be the subject of divine grace. Little incidents however that occurred from time to time gave evidence of want of decision, and I may say, in some cases, want of Christian principle. Towards the end of the year her whole deportment, her anxiety to become a member of the church, and her depression of spirits on account of hindrances to her baptism, warranted her being brought before the church as a candidate for church membership. The result was that she was received and baptized as above. At first we thought that her family would have renounced all further connection with her. Indeed some of her family did so, whilst for a time the funds for her education were withheld. Her change of heart however, her consistent deportment, and her Christian disposition, soon won back for her the esteem and affection of her friends, in spite of their bigotry and rigid catholic sentiments. She is now therefore a consistent member of the church.

Corinne's baptism.

The baptism of Félicia led to that of Corinne who had been patiently waiting for more than three years to submit to this sacred rite, because her mother opposed her wishes. The evening of Félicia's admission to the church Corinne's mother was present, and was so struck with the solemnity of the occasion that immediately after the service she gave her consent for Corinne to be baptized privately. We took her at her word and as soon as possible made arrangements

for the baptism. Corinne did not wish to be baptized privately. Still as her mother requested it she submitted. Indeed her extreme deference to her mother's wishes seems to have conduced considerably to her consent. As I have often had occasion to mention Corinne's name in my letters I need not here give you a long account of her conversion. Suffice it to say, that almost from infancy she has been what may be termed a religious child. Mrs. D. one of our members, has often told me that even before the arrival of Mr. Francis she would frequently go to her house and ask her to read the bible to her and to teach her to pray. When therefore the emperor placed her in the mission school as a boarder, her naturally pious feelings and wishes met with a congenial element and soon so developed themselves as to give evidence of genuine and eminent piety. The day of her baptism was in every respect a delightful and refreshing season.

The event was so unexpected, had been so long and apparently in vain anticipated, and, as all remarked, Corinne looked so happy and so heavenly, that we could none of us contain our overflowing spirits. We almost wept for joy. Before day-break on the morning of the 26th of Dec. Corinne, Félicia, and some others went on before us to "Liverpool Cottage," and when Mrs. W. and myself arrived at about seven o'clock, we found nearly all the members assembled under the shed in front of the cottage. Here we held a short prayer-meeting before descending the hill which leads to the bay. Corinne, dressed in a white muslin dress, then headed the procession which proceeded down the hill to the water side. Here we sang a part of the hymn composed by Adolphe Monod,

Que ne puis-je, ô mon Dieu! Dieu de ma délivrance,
Remplir de la louange, et la terre et les cieux
Les prendre pour témoins de ma reconnaissance,
Et dire au monde entier combien je suis heureux.

After this, one of the members offered a short prayer, and, after reading the account of the eunuch's baptism by Philip, we went down into the water and I baptized her.

Another baptism.

The pleasure experienced at this baptism was considerably enhanced by the public baptism in the Grande Riviere of Mr. Dorvelas Dorval in the afternoon of the same day. This young man was from Gonaïves in the north of the island, and was brought to

a knowledge of the truth through the instrumentality of Miss Howard, a valued female American missionary. The original, together with a translation by Mrs. Webley, of his experience at the church meeting, and his address at our missionary meeting at Port au Prince, I have copied and enclose.* From these you will learn how he became a convert to the faith of Jesus and what were his motives for coming to Jacmel to receive believers' baptism. Here therefore I shall only take up those points which he has omitted in his experience. Previous to his conversion he was an avowed infidel, and seems to have introduced himself into the mission family at Port de Paix more to gratify his social habits than to gain instruction about religion, which at this time he appears to have held in the most profound contempt. He is, I think I may safely say, the most clever, intelligent, well-informed young man I have met with in Hayti, and now those talents, of which you will form some idea by his address as well as from the fact that several of his essays on slavery have been published in France, and that, in addition to this, they have gained for him a valuable present from the American Anti-Slavery Society, have now been sanctified by divine grace, and are henceforth to be consecrated to the service of Christ. I have engaged him as a school-master for our long projected boys' school, and trust that ere long he will remove from Gonaïves and take up his residence amongst us. I am now awaiting a reply from the Society of Friends to whom I have written on the subject. His chief anxiety, however, is to become a missionary of the cross. Should we succeed in raising funds for his support as a school-master, he will here commence a course of studies with a view to the ministry. Under these circumstances could not the Society assist us with a part of his support? I have engaged him for 300 dollars Spanish per ann. and expect that for the first two or three years the Society of Friends will grant us the half. If the society could help him with a view to his becoming an assistant missionary, it would relieve me of considerable anxiety, as I have proposed to become responsible for his salary. His baptism created considerable excitement in the town, and his address at the ordinance was listened to with great attention. The following sabbath I had the pleasure of receiving him and Corinne to the fellowship of the church.

The missionary's joy increased.

At the occasion of Corinne's baptism Mr. R., one of our members, prayed that he may soon have the happiness of seeing his children follow Corinne's example, and on the 5th of March he had the unspeakable pleasure of knowing that his prayers had been answered.

* This we hope to give in a subsequent Herald.

That day called us again to the water side to baptize his eldest son, a lad in our school of about fourteen years of age, and a female servant of about the same age. The lad dates his impressions to the anxious pleadings of a pious mother who was baptized about three years ago, and who ever since has been labouring for the conversion of her children and her relatives. Nor have her labours been in vain. For on the 28th of Feb. 1849, I baptized her eldest daughter, and on the 27th of Feb. 1850, I baptized her sister, whilst on the day stated above I baptized Déogène her eldest son, and Nelsie her servant girl. She has three other children of whom we hope two are the subjects of divine grace. Some of the members, however, think them too young yet to join the church as one is only about five and the other about seven years of age. Still none entertain a doubt of their piety. Doubtless many causes have contributed to bring about the conversion of these young and interesting children. They have had that most invaluable of all blessings—pious parents, whose instructions have been fostered and seconded by those of very faithful and zealous school teachers. Perhaps too the preaching of the truth has in some humble measure contributed to their decision for God, whilst in all cases it must be remembered that that decision is in answer to importunate pleading with God. Oh! the value of frequent and believing prayer.

The mother-in-law of Eliacine.

You will doubtless remember that I wrote you a short time since of the conversion of Eliacine's mother-in-law, and now I have the pleasure of adding that on the third of the present month I baptized her in the river near the habitation on which she resides. Just before sun-rise I set out on horse-back, accompanied by four females and one male member of the church, for the habitation called Mont Plaisir. We arrived at about nine o'clock and found the family all waiting for us. After a prayer meeting at the house we descended the hill to the river near the road side, and which runs between two chains of mountains. Here we began by singing,

Un nouveau combattant vient d'entrer dans la lice;
Un nouvel ouvrier se joint à nos travaux,
Un esclave nouveau commence son service,
Un nouveau marinier vient essayer les dets.

Never perhaps before did those mountains re-echo with the praises of Emmanuel and never before did the greater part of those who were present, to the number of perhaps fifty, witness a Christian baptism. The ceremony produced a good effect. Eliacine's brother was moved to tears. He had hoped to have been baptized too, but he is not yet married and therefore could not. He says now that he is very unhappy, and I assured him he would find no rest until he had married one wife and renounced the other. The

Lord, however, is doing the work for him, first of all in depriving of rest, and then in changing the heart of the woman he happens to like best of two, and which I trust he will soon marry.

Further encouragement.

I am sorry the cousin of whom I spoke in my letter referred to above was not present. She was that day, I believe, in town. We have great hope too of another young person on the plantation, whilst Eliacine's father, who has so long resisted every overture of mercy, seems now to be seeking the salvation of his soul. The baptism, which so far from opposing he facilitated, has produced a great impression on his mind. Last sabbath he was in town and was present at both services. I find too that he has been talking to several persons about the ceremony. A singular conversation took place between him and the husband of one of our members, a conversation which is the more remarkable, because the latter was an infidel a short time since, if indeed he is not so now, and was therefore opposed to our mission labours. "Why," said the latter to Eliacine's father, "I understand that you have had a baptism on your plantation, why did you not invite me?" "Oh," said he, "I forgot it, or would have done so, but stay, I am only waiting to understand more fully the gospel, and to feel more repentance for sin, and I hope to be baptized too, and then I will invite you!" "Oh," said Mr. D. "my wife only told me about your preparations for your company, she told me nothing about your weeping for your sins." Of course this was said in jest, but it is pleasing to be able to add that he assumed a very serious air when he remarked: "I am very glad to hear it, my friend, you are in the right road, and I hope you may continue in it." What an unspeakable blessing it would be could we see these two men converted! how many prayers would

then be answered! how many hearts would then be comparatively free from sadness.

Many inquirers.

Lastly, I am happy, oh! how happy, to inform you that we have now from fourteen to sixteen persons inquiring the way to heaven, that we entertain no doubt of the piety of several of them, and that we hope that my prayer on new year's eve, that God would double the number of members this year, will perhaps be answered. Our school too is going on well, and has now increased to 103 scholars. A report of the school, printed here, I enclose.

The chapel.

Surely our beloved friends at home will be encouraged to aid us in raising funds for our chapel, when they learn that the Lord is crowning our efforts with success abundant and so undeserved. We watch with grateful hearts their movements to extend the cause of Christ in other parts, especially in India, and we bid them God speed; but we trust they will not forget benighted Hayti. I sometimes think that the churches of Christ at home have never yet fully calculated the amount of their responsibility for having so long neglected so promising a field of labour as this. From the depth of our hearts do we thank them for their past sympathy and liberality, and most earnestly do we still ask them to raise us funds for a chapel, the need of which we feel every day. As yet we have only raised about half the estimated amount, and are anxiously looking to that "Queen of the World," as Mr. Dorval calls our beloved England, for the rest. "The Lord loveth a cheerful giver," and we trust there will be many who will cheerfully give, who have not yet given, and upon whom Jesus waits to shower the blessings of "that love which passeth knowledge."

TRINIDAD.

SANANNA GRANDE.

The following letter from Mr. COWEN will be perused with much interest, and at the same time excite in the minds of our readers emotions of pity and joy,—pity at the darkness by which our brother is surrounded; joy, that the gospel has even there shed its bright rays over the path and closing scenes of the poor old African. May our unwearied brother be permitted to see many others rejoicing in the light. Notwithstanding the sickness prevailing around the station, the health of the mission family had been graciously preserved. Under date of April 8, 1851, Mr. COWEN writes:—

The quiet of a whole neighbourhood for a mile round is sure to be disturbed where a death takes place. The people flock from quarters to wake the corpse that most likely

died from the most cruel and barbarous indifference and neglect when suffering from sickness. They seize upon such occasions with savage joy, in order to have a night of

drinking and debauchery. On such occasions it is no uncommon thing to see the parents drunk while the child lies dead, and the same with the other relations of life.

(To be continued.)

JAMAICA.

Since our last reference to this island many letters have been received from our brethren, giving in considerable detail the particulars of the distribution of the grants from the Cholera Fund. A large number of orphan children have been preserved from starvation, while to many poor widows and aged people, whose relatives have been carried off by the fearful scourge, the assistance rendered has been of the highest utility. Some grants have also been made to our brethren themselves, whose sources of subsistence had largely failed, and in some instances entirely dried up, from the same cause. This was deemed a legitimate application of the funds entrusted to our care, and one that would approve itself to the churches of Christ from whom the gifts have come. The considerable balance still remaining will for the most part be devoted to the support of such of our brethren whose resources the cholera has most painfully affected. Instead of extracts from their letters, expressive of their grateful feelings for the kind interposition of British Christians, we give the following joint resolutions of our brethren:—

1.

At a meeting of baptist missionaries, held at Kettering, Jamaica, Feb. 27, 1851,

It was resolved,—“That the heartfelt thanks of this meeting be returned to the Committee of the Baptist Missionary Society, and to British Christians, for their prompt and generous sympathy and aid afforded to them and to their people under the pastoral care, who have suffered so severely from the ravages of cholera. They beg to assure them that this manifestation of their continued regard has greatly cheered them in their sorrow and affliction; and that they are not without strong reason for hoping that this awful visitation will be sanctified to the good of the churches and the population generally, while they earnestly pray that the God of all grace will return their liberality by bestowing upon them his richest spiritual blessings.”

BENJAMIN MILLARD, *Secretary.*

2.

At a meeting of the ministers and delegates from the churches in connexion with the Baptist Western Union, held at Mount Carey, on the 9th day of April, 1851,

It was resolved,—“That we hereby record on behalf of the churches in this union, the expression of our heartfelt gra-

atitude to the Baptist Missionary Society, and those kind friends in England who so generously and promptly sympathized with, and aided us in, the late afflictive dispensation of Divine Providence, which has swept away so many of the members of our churches, and of the inhabitants of this colony generally. Whilst we mourn over the loss we have been called upon to sustain in the death of nearly 2,000 of the members, and 4,000 of the hearers at our various stations, we feel cheered amidst our affliction by the proof of continued interest and kindly feeling displayed by British Christians, in the readiness with which they have contributed to the fund for the relief of those who have been distressed by the ravages of the awful pestilence. We trust that such noble generosity will not only tend in some measure to relieve the affliction of sufferers, but will be esteemed by those who have been mercifully spared, an additional cause for thanksgiving to that God who has put it into the hearts of His people to remember the afflicted in this distant land, and to administer to their necessities. We earnestly pray that the solemn visitation may be extensively sanctified to the awakening of careless sinners and to the revival of the churches; and that the liberality of English Christians may be returned by an abundant supply of the richest spiritual blessings.”

(Signed) JOHN CLARK, *Chairman.*

It is with regret we learn that under the present encouraging condition of the churches so many of the brethren are constrained to seek relaxation and change of scene to recover health seriously affected by a long residence in a tropical clime, and rendered imperative by the severe and protracted anxieties and labours which fell upon them during the time of trial. Our brethren CORNFORD and

CLAYDON have already returned home. Mr. CLARK of Brown's Town, and Mr. DAY, are also on their way. The anxious thought and the prayers of our friends will doubtless be excited, that the Great Head of the church may speedily appear and bless this portion of his fold.

HOME PROCEEDINGS.

Since we had last an opportunity of advertg to Home Proceedings, Mr. TRESTRAIL and Mr. MAKEPEACE have visited churches in Devon, Somerset, and Dorset, and Mr. UNDERHILL and Mr. SMALL of Benares, have represented the Society through the Norfolk Auxiliary. Mr. TRESTRAIL and Mr. CAREY have also attended meetings in Cambridgeshire. With but few exceptions, these meetings have been well attended, and the contributions have certainly not fallen below the usual amounts.

We have great pleasure in announcing the safe return of Mr. LEECHMAN in good health and spirits, and by last advices Mr. RUSSELL was at Trieste, and may be therefore expected about the 2nd instant. The state of the Mission in India and Ceylon, these brethren assure us, is most encouraging.

Mr. WHEELER has arrived in Africa, after a long but very pleasant passage; and Mr. DAVIS will sail for Ceylon as soon as a vessel offers for that island. It was expected that he would sail the first week in the present month, but the vessel in which his passage was engaged has been taken off unexpectedly, and his going forth may be delayed for a few days. We subjoin an account of the meetings held at Winchester on the occasion of his public designation to missionary work.

On Wednesday last, June 18, deeply interesting meetings were held in the city of Winchester, in connexion with the designation of the Rev. J. Davis (late pastor of the baptist church meeting at Silver Hill) as a missionary to Ceylon. About half-past one o'clock the ministers who were in attendance with several friends, sat down to a plain but excellent dinner, the table being tastefully decorated with flowers from gardens belonging to members of the church and congregation. The designation service was held in the chapel, Silver Hill, at three o'clock, when an attentive congregation listened to a very pleasing description, by the Rev. J. Leechman of Hammersmith, of the field in which Mr. D. expects to labour; and to the replies of Mr. D. to questions put by E. B. Underhill, Esq., one of the secretaries of the Baptist Missionary Society, his reasons for preferring the work of a missionary to the heathen to that of a minister in his native land. These replies were followed by a discourse delivered by the Rev. C. Daniell of Melksham; in which were clearly and impressively pointed out the duty and encouragements of

a missionary of the cross, founded upon the sentiment of John xii. 26. The devotional parts of the service were conducted by the Rev. C. R. Hopper, Wesleyan Association; Rev. C. Smith, baptist; and the Rev. J. Thomas of Whitechurch, independent.

After the service nearly 200 persons partook of tea at St. John's Rooms, and the evening was pleasantly and profitably spent in listening to addresses by E. B. Underhill, Esq., and the Revs. J. Leechman, C. Daniell, C. Smith, C. Hopper, J. Thomas, and J. Davis.

The representatives of the church and congregation presented Mr. Davis with a watch and usual appendages, as a memento of their personal esteem, and a special token of their gratitude for his pastoral services.

The whole service was especially satisfactory to the visitors and the friends assembled, and reflects great credit upon those ladies and gentlemen who engaged in promoting it, and was particularly gratifying to their late pastor, as conveying to him an expression of their sympathy and attachment.

We shall be exceedingly obliged if our friends who, from time to time, so kindly send boxes of various useful articles for the missionaries, would, when they advise us of their being sent, give some idea of their *value in money*. At the end of the year the amount would be considerable, and if reported would

form an interesting item of intelligence. We shall be equally obliged if those friends who have sent such articles since the commencement of the year, would also supply the information we request.

We should be glad too if brethren in the country, who make their own arrangements for meetings, would inform us of them, with the names of the deputation, for we find such information very useful, and we also know it is acceptable to our friends generally. The report of Home proceedings would in this department be more complete than it is at present.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Saker, A.	Jan. 20 & 21.
	CAMEROONS	Saker, A.	Jan. 30.
	CLARENCE	Fuller, J.	Feb. 17.
		Saker, A.	Jan. 30, Feb. 21 and 22.
		Wilson, J.	Feb. 22.
		Wheeler, J. A. ...	Feb. 18.
ASIA	ADEN	Russell, J.	May 14.
	AGRA	Parry, W. & ... } Falkland, T. H. }	March 26.
	BARISAL	Page, J. C.	March 15.
		Sale, J.	March 10.
	CALCUTTA	Leechman, J.	March 23.
		Russell, J.	April 7.
		Thomas, J.	April 8, May 19.
	COLOMBO	Allen, J.	April 14.
	DENAGPORE	Smylie, H.	March 17.
	INTALLY	Pearce, G.	April 7.
		Russell, J.	March 25.
	MONGHER	Parsons, J.	March 28 & 31.
	SAUGOR	Phillips, T.	April —.
	SEWRY	Williamson, J. ...	March 29.
BAHAMAS.....	GRAND CAY	Rycroft, W. K. ...	Feb. 24, March 27, April 14.
	NASSAU	Capern, H.	April 16.
		Littlewood, C. ...	April 15.
BRITTANY	MORLAIX	Jenkins, J.	April 23.
CANADA.....	MONTREAL	Davies, B.	April 15.
HAITI	JACMEL	Webley, W. H. ...	April 7.
JAMAICA	ANNATTO BAY	Jones, S.	April 8.
	BROWN'S TOWN	Clark, J.	March 21, May 7.
	CALABAR	Tinson, E.	March 21.
	GURNEY'S MOUNT	Armstrong, C. ...	April 10.
	HOBV TOWN	Henderson, J. E. ...	March 22.
	KETTERING.....	Merrick, E.	April 11.
	KINGSTON	Oughton, S.	April 28.
	LUCEA	May, J.	April 24, May 8.
	MONTEGO BAY	Hands, T.	April 21, May 7.
		Vaughan, S. J. ...	April 21.
	PROVIDENCE	Henderson, G. R. ...	March 25.
	ST. ANN'S BAY	Millard, B.	March 25, April 17, May 9
	SALTER'S HILL	Dendy, W.	May 3.
	SPANISH TOWN	Phillippo, J. M. ...	April 26, May 13.
	STEWART TOWN.....	Dexter, B. B.	March 26.
	STURGE TOWN.....	Hodges, S.	April 22, May 8.
MALTA		Leechman, J.	May 12.
TRINIDAD	PORT OF SPAIN	Law, J.	May 12.
	SAVANNA GRANDE	Cowen, G.	April 8.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

- Friends at George Street Chapel, Plymouth, for a case of clothing, for *Rev. A. Saker, Africa*;
- Friends at Trowbridge, for a box of clothing;
- Ladies, Turret Green Chapel, Ipswich, for a box of clothing, &c., for *Colombo*;
- Mrs. Booth, Coventry, for a package of magazines;
- A Friend to Missions, for a parcel of magazines, for *the Bahamas*;
- British and Foreign Bible Society, for a Hebrew Bible, a Greek Testament, and a Cinghalese Bible, for *Rev. John Davis, about to proceed to Ceylon*;
- British and Foreign School Society, for a grant of school materials, for *Miss Harris, Haiti*;
- Mrs. W. W. Nash, for sets of the "Athenæum," "Gentleman's Magazine," and "Evangelical Christendom."

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of May, 1851.

£ s. d.		£ . s. d.		£ s. d.
	ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY.		Deptford, Lower Road—	Collumpton—
	Annual Meeting at Exeter Hall, additional	1 0 0	Collection and Sunday School Contributions	2 8 6
	Annual Sermon to Young Men at Poultry Chapel, Collection	4 12 7	Do., Sunday Schools	0 4 0
	Less expenses	4 12 6		2 4 6
		0 0 1	Eldon Street—	Culmstock, Prescott—
	Bloomsbury Chapel	115 11 2	Contributions	1 0 0
	Bow	7 0 6	Less expenses	
	Camberwell (including donation £50)	86 10 2		
	Church Street	5 0 0	John Street	8 5 8
	Drayton, West	2 5 2	Prescot Street, Little—	20 0 0
	Eldon Street	2 12 7	Sunday School, for <i>Native Preachers</i>	0 12 2
	Hatcham	3 2 0	Stepney College Chapel—	
	Hawley Road	2 5 0	Contributions	2 1 0
	Hoxton, Buttesland St.	2 12 0	Walworth, Lion Street—	
	Mazepond	15 0 0	Female Auxiliary	30 0 0
	New Park Street	17 5 1	Walworth, Horsley Street—	
	Salter's Hall	10 0 8	Contributions	1 16 0
	Stepney College Chapel	1 17 0	Do., Sunday School	4 8 3
	Tottenham	7 1 7	Do., do., for <i>Native Preachers</i>	0 9 6
	Walworth, Horsley St.	8 8 10	Proceeds of Lecture	1 0 0
	Annual Subscriptions.		BEDFORDSHIRE.	
	Allen, Mrs.	2 2 0	A. S.	10 0 0
	Giles, Edward, Esq.	1 1 0		
	Gray, Rev. Dr.	0 10 6	BERKSHIRE.	
	Pudner, Mrs.	1 0 0	Wallingford—	
			A Thank-offering	0 5 0
	Donations.			
	S. S. S.	5 5 0	BUCKINGHAMSHIRE.	
	Two Friends, by Tract "Amelia Gale"	3 0 0	Swanbourne	1 1 0
	LONDON AND MIDDLESEX AUXILIARIES.		DEVONSHIRE.	
	Bloomsbury Chapel	7 12 6	Bradninch—	
	Hitchcock, George, Esq., a thank-offering for special deliverance from fire, Psalm iii. 8	100 0 0	Collection	2 8 6
			Contributions	2 13 6
			Budeigh Salterton—	
			Collection	8 10 6
			Contributions	1 3 3
				9 13 9
			Less expenses	0 8 9
				9 5 0
			Collumpton—	
			Collection	2 8 6
			Less expenses	0 4 0
				2 4 6
			Culmstock, Prescott—	
			Collection	1 0 0
			Exeter—	
			Collection, Public Meeting	4 19 0
			Bartholomew Street—	
			Collections	5 4 0
			Contributions	4 19 2
			Less expenses	2 4 0
				12 18 2
			South Street—	
			Collection	1 9 6
			Shaldon—	
			Collection	0 17 0
			St. Hill's—	
			Collection	1 3 6
			Tiverton—	
			Collection	6 1 8
			Contributions	7 19 10
			Do., Sunday School, for "Paul Rutton," <i>Madagascar</i>	5 0 0
			Uffculm—	
			Collection	0 14 10
			DORSETSHIRE.	
			Weymouth—	
			Collections	7 7 8
			Contributions	7 18 8
			Do., Sunday School	11 11 1
				26 17 5
			Less expenses	0 8 0
				26 9

ESSEX.		Nottingham, Park Street—		Evesham, Mill Street—	
£	s. d.	£	s. d.	£	s. d.
Braintree, on account ...	10 0 0	Contributions, Juvenile	17 13 0	Collection	4 2 0
Langham—				Contributions	1 13 8
Kemp, Mrs., Terling,		SOMERSETSHIRE.		Do., for Africa	0 7 2
A.S.	1 1 0	Bristol, by Mr. George		Do., Sunday School	1 0 0
HAMPSHIRE.		Thomas, on account	27 9 12 8	Shipston on Stour—	
Jersey—		WILTSHIRE.		Contributions	1 3 5
Cornish, Mr. C., for		Corton	1 6 0	Do., for Native	1 2 0
India	2 0 0	Warminster—		Do., Sunday School	0 10 0
HEREFORDSHIRE.		Collection	8 10 7	YORKSHIRE.	
Lodbury—		Contributions	4 13 8	Shipley—	
Edwards, Mrs., Bar-		Do., Juvenile	3 1 0	Contributions	13 18 0
gains, by Rev. John					
Walters	5 0 0	Less expenses ...	16 5 3	NORTH WALES.	
HERTFORDSHIRE.			15 19 1	ANGOLESEA—	
Totteridge and Whet-		Wootton Bassett—		Amlwch	12 15 2
stone	3 5 8	Mackness, Mr. J., A.S.	1 0 0	Cemaes	0 8 8
KENT.		WILTS AND EAST SOMERSET		Soar	0 7 0
Asford—		AUXILIARY—		SOUTH WALES.	
Contributions	3 8 0	Beckington—		GLAMORGANSHIRE—	
Do., for Schools	1 1 0	Collection	4 11 6	Caersalem—	
Crayford—		Bradford—		Jones, Rev. John	1 0 0
Contributions, Female		Collection	2 6 9	MONMOUTHSHIRE—	
Society	1 4 0	Contributions	14 14 6	Twyngwyn—	
Smith, Mr. Joshua ...	1 1 0	Corsham—		Collection	1 0 0
Sydenham—		Collection	2 4 0	Contributions	2 0 0
Contributions, by Miss		Do., for Haiti			
Viton	1 0 0	Chapel	2 5 0	Less expenses	3 0 0
LINCOLNSHIRE.		Contributions	5 11 3		0 3 0
Burgh—		Norton St Philip—			2 17 0
Contributions, for		Collection	1 1 4	SCOTLAND.	
Native Preachers ...	0 10 0	Contributions	4 16 8	Edinburgh—	
NOTTINGHAMSHIRE.		Less expenses ...	4 8 7	Balance of last year's	
Basford, New—			37 11 0	Contributions	0 5 6
Contributions, Juve-			33 2 5	Leslie—	
nile	4 0 0	WORCESTERSHIRE.		A Friend	0 10 0
Newark	6 8 9	Bewdley	9 0 0		

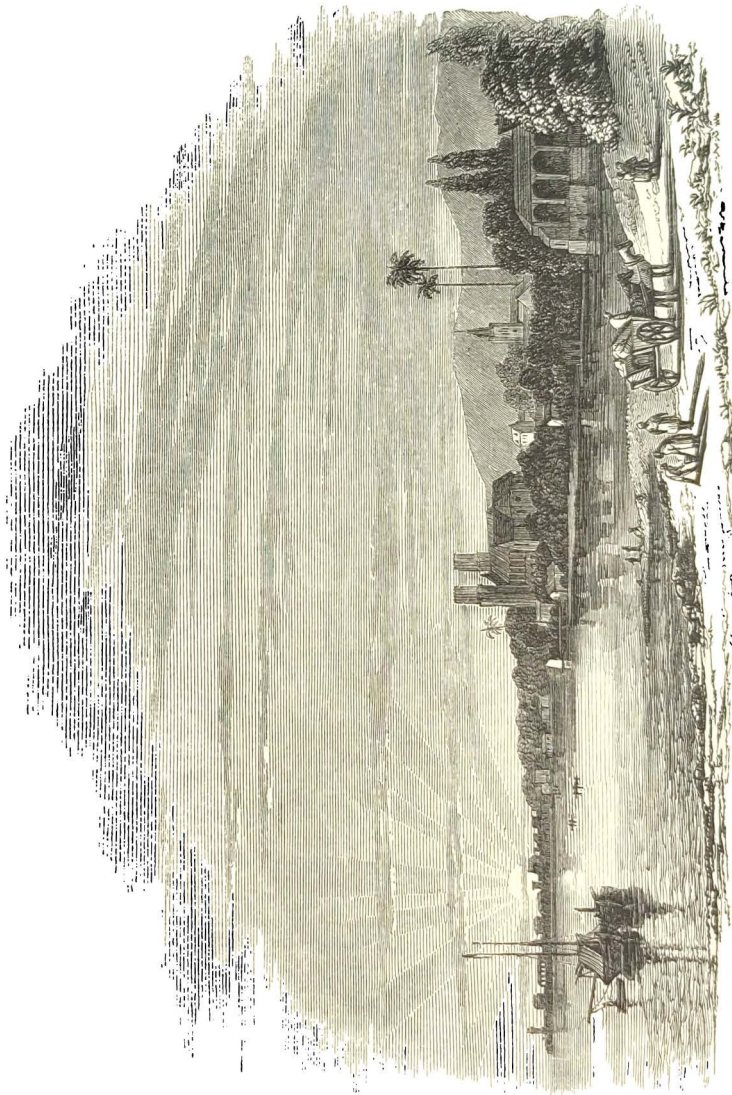
CONTRIBUTIONS

For the "West India Cholera Fund," received up to June 11, continued from the June Herald.

£	s. d.	£	s. d.	£	s. d.
Chapmanlade	0 8 8	Sheffield, Townhead St.,		Shipley, additional	0 1 6
Evesham, Mill Street ...	0 12 6	additional	1 5 0	West Bromwich	1 6 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.



WEMPER!
PORT OF SPAIN, TRINIDAD, FROM THE ROAD TO ST. JOSEPH'S.

ASIA.

AN APPEAL FOR AGRA, NORTHERN INDIA,

AN EXTRACT FROM A LECTURE DELIVERED AT BROADMEAD, BRISTOL, BY
REV. J. MAKEPEACE.

Leaving Madras and Calcutta, and passing over an immense tract of country, we come to Agra, once famous as the metropolis of the great Muhammedan dynasty, and now under British rule, the seat of government for the north-western provinces of India. The first attempt to introduce the Romish faith into Agra was made at the court of the justly-renowned Acbar, by Jerome Xavier, nephew of the great Francis Xavier, the father and founder of Romish missions in the East. The emperor was a wise and intelligent man, and had contracted a distaste for the wild and extravagant fictions to be found in the works of authors professing his own creed. He therefore readily interrogated the Jesuit as to the doctrines of Christianity; but Xavier, in accordance with the crooked policy of his sect withheld from him the pure word of God, and presented to him in its stead a confused and heterogeneous jumble of distorted scripture narrative and Muhammedan fable. He vainly imagined that, the emperor being a Muhammedan, such an account would be most palatable to him, and pave the way for his conversion. On the contrary, Acbar, after its perusal, cast the book aside with disgust, saying, "That they had foolish legends enough already, and that the Christian religion was no better than his own."

During the recent period of my residence and labours at Agra, about three and a half years, the papists, at the impulse of Bishop Borghi, put forth unexampled and surprising efforts. That the bishop is connected with the Borghese princes of Italy I cannot affirm, but it was reported that he had sold his estates in Europe in order to devote the proceeds to the propagation of the Romish faith in India. Be that as it may, within a very brief space of time they erected in the city a huge cathedral capable of containing a large concourse of persons. When the late governor-general, during his visit to Agra, was conducted over it, he expressed his astonishment at the magnitude of its dimensions. The bishop being asked whether his congregation were large enough to fill it, replied "No, but that it had been built for posterity." In Cantonments also they had reared a handsome church, altogether outmeasuring and overtopping the adjoining humbler structure, occupied as a baptist chapel. In addition to these, they had established a convent, dedicated to

"Jesus and Mary," to which is attached a school for the education of female youth.

As elsewhere, so here, protestants have been so far entangled in the meshes of these wily papists, as to lend their countenance and support to these anti-christian establishments. Protestant parents were so far inveigled as actually to consent to send their children to the convent school. After the lapse of time, however, some of the children were withdrawn, when it was discovered that the teachers began to tamper with their faith. Again, several of the nuns excelled in works of artistic skill, and when it was made known that any orders for painting, wax flowers, &c., would be executed by them, some thoughtless protestants fell into the snare; the proceeds of their purchases helping to enrich the revenues of the convent.

At the time of my departure, a noble hall, 300 feet long, was in course of erection alongside the cathedral, in which it was intended that young men and boys should receive tuition, at comparatively small cost, in the principal departments of learning. These extraordinary exertions were in some measure intended to counteract the energetic efforts of several gentlemen, who, anxious to provide the means of giving to the youth of the station a sound, wholesome education, had established an institution called the "Protestant Academy." I am desirous, however, of making this allusion to Agra the ground-work for a special appeal on its behalf. We have there two English baptist churches, one of which is intimately identified with our mission, and has for several years past been self-sustaining. For many years Mr. Williams has officiated as pastor; but about twelve months ago he resigned his charge, being anxious on several accounts to engage in direct missionary work, for which he is eminently qualified. You may judge how commanding is the position which this church occupies, and how imperative are its claims upon the prompt and hearty co-operation of British Christians, when I mention that, besides building Mr. W. a dwelling-house in which he lives rent-free, they have contributed toward his support at the rate of £180 per annum. And further, there is in connexion with them an auxiliary to the Baptist Missionary Society, through which they raise on the spot and from a few friends at a distance about £150 per annum besides, in aid of local operations. On the resigna-

tion of its pastor, the church requested the Parrot Committee to send them out a minister, remitting at the same time £100 towards the expenses of his outfit and passage. Half a dozen applications or more have been officially made to brethren in different parts of the country, who were thought to possess the requisite fitness, but hitherto without success. Such a state of things I most earnestly deprecate and deplore, knowing well the paramount importance of Agra as a European station, and the urgent necessity of maintaining an able and godly ministry in our principal European church.

This leads me to refer to the many and reiterated appeals which have recently been made on behalf of India at large, but which have hitherto met with no favourable response. Alas! alas! that we have still to lament over the scanty supply of means, and above all, over the dearth of competent and gifted men, who, fully equipped with the mental and spiritual endowments, should go forth to the conquest of the nations. What a notable contrast is presented here between the untiring assiduities of the votaries of Rome and the criminal apathy of those who profess to be the stern and unflinching advocates of a purer faith and a more spiritual worship. A Roman catholic society that does much for India, was formed at Lyons in France in 1822. In the first year of its existence its receipts amounted to about £600 only, whilst in the years 1845-46 they amounted to fully £156,000! Then as it respects agency. In five years intervening between 1841-46, no fewer than 718 missionaries, catechists, or nuns were sent out for service in different parts of the world. Of this number, 137 were destined for the East Indies! whilst, as it regards our own Society, we find that in nine years previous to 1836 only three, and in the last five or six years only two or three brethren and their wives proceeded to India as the representatives of the baptist churches in Great Britain, and as messengers of mercy to the heathen. Well may such a recital cover us with shame and confusion of face, and forthwith incite all classes amongst us to more energetic devotedness, enlarged liberality, and fervent prayer.

Looking specially at that venerable hall of learning with which this sanctuary has long been identified; illustrious for its hallowed associations and the memories of the mighty dead—I ask whether, while aged and honoured missionaries are falling on the high places of the field, there are none with the dew of their youth fresh upon them ready

to step forth and occupy the place of the veterans? Are there no martyrs for India, eager to be baptized for the dead? Has the spirit of Christian enterprise entirely evaporated and become extinct? Are the days of apostolic fervour and apostolic self-sacrifice clean gone for ever? Oh! shall it be said that for temporal conquest and dominion, especially when any great and disastrous emergency arise, the flower and pride of England's chivalry is despatched to the scene of conflicts and death; whilst in this spiritual warfare, when the thrilling tidings come that some of the best and bravest of the church's devoted warriors have been stricken down, and the cry for immediate re-inforcement is raised through the land, that then the professed soldiers of the cross are deaf to the call of duty, or shrink with base and dastardly cowardice away? Shall it be said that for an earthly sovereign and military fame men of high and low degree will cheerfully cross mighty continents and oceans, and press to the spots where the battle rages fiercest and the peril is imminent, and will not you, animated by a spirit of intense loyalty to the King of kings, and the hope of an imperishable crown, speed your way athwart the main and rush to the foremost ranks in the army of Emmanuel? Shall it be that at the remembrance of Wellington, and Nelson, and Clive, a host of intrepid youth spring to their feet, and burning with irrepressible ardour, hurry forth to victory or to death; and at the mention of Carey, and Marshman, and Ward, and Yates, do not your hearts kindle and your bosoms heave, and your spirits pant for deeds of godlike benevolence and magnanimous heroism? Oh, that ye may ponder the records of the past until ye feel inspired by the reminiscences of ancestral glory and renown. Remembering the distinguished lineage through which as a church we have descended; our Rylands and Sutcliffes, our Halls and Fullers, and Fosters, and many more, let us take heed that we do not, like ignoble and degenerate sons, bedim by the faintest shadow the lustrous ensigns of our denominational heraldry. Then let us arise, and showing ourselves equal to the greatness and grandeur of the occasion, let us determine, by Almighty aid, to emulate the indomitable prowess, and, if possible, to outshine the example and outvie the achievements of these noble chieftains and champions of our faith. Men and brethren, "Who among you is willing to consecrate his service this day unto the Lord?"

INTALLY.

From our missionary brother, Mr. GEORGE PEAROE, the following interesting communication has been received, dated June 2, 1851. The abolition of

government support of idolatry is an event that will be most gratifying to our readers. Long have Christian men and missionaries in England and the East sought the cessation of the pilgrim tax, and represented the wrong and the sin committed by the rulers of India in sustaining by public grants and by magisterial aid, the abominable idol-worship of Juggernaut and kindred deities. Their voice has at length been heard, and on the passing of the act below, the British government will be free from this enormity, and another stone fall from the mighty fabric of Hindooism.

Having been permitted to receive several persons by baptism into the fellowship of the church under my care, I avail myself of the present opportunity to send you some account of them, and of my labours, &c. hitherto. Not having kept notes of my last letter, my memory fails me whether I mentioned therein my having baptized three persons at Intally recently, but I had better mention it twice over than omit to bring the Lord's goodness to your notice. One of the three is a young man named Mahomed Hassani, a native of Sinde, and formerly a musselman. He came round to Calcutta about seven years ago, in the retinue of the captive Amcers, who were banished their country by Sir Charles Napier, to be state prisoners at Dum Dum near Calcutta. This young man heard the gospel from our native brethren who preach it daily by the road side; having his attention arrested thereby he soon made their acquaintance, and began attending the Intally chapel; the result was, his conversion to the Christian faith. His case does not furnish any particular incidents of much interest. He is an intelligent person, and if he go on well, he may hereafter be of use to his countrymen. He has been called to suffer for the gospel's sake. On his conversion becoming known to his friends, he was expelled his home, and his wife refused to accompany him as a Christian. As I wished to be certain of the correctness of his representations in this matter, the day after his expulsion I sent two native brethren on whom I could depend to his house, to speak with his father-in-law and his wife; who, on their return, fully corroborated all that he had stated. This was very satisfactory, and we therefore received him with confidence. It should be known at home that expulsion from home invariably follows conversion in this country, in cases in which the disciple is not the master of the family, and often also even when he is, such is the hostility which prevails against converts to Christianity. It will easily be understood too, that occurrences of this nature can be great embarrassment often to missionaries, by their being obliged to support these expelled brethren till some means of livelihood cause obtained for them. This is an element among our difficulties which scarcely exists in other countries. It must be put down too as one important reason of the slow progress of conversions in India.

During a recent journey to Lukhyantipur I was privileged also to receive by baptism four persons into the church there, two men and two women. They were well testified of by the brethren in respect to their general character, and I also examined each of them carefully, both privately and before the church, and was much satisfied with the account they gave of themselves; two were husband and wife, both these persons are remarkable for the love they have to the word of God. They have committed to memory nearly the whole of the verses in a little text-book, a miniature body of divinity, which we have in use in these village stations. These people belong to the peasant class, they are poor and illiterate, yet they are not beneath the mercy of God and the gracious teachings of the Holy Ghost; of them it may be said, that "out of the mouths of babes and sucklings God hath ordained praise." On my taking leave to come home, one of these poor women took my hand and said, "Give my love to all the brethren and sisters in Intally." "He that loveth God loveth him that is begotten of him." The latter sentence is mine in remark.

Being extremely anxious to increase the intelligence of these country congregations, I have set on foot at Dhan Katu, a branch boarding-school, when the boys will obtain a fair Bengali education; the plan is, that the master of the school there should take into his family to board a number of lads, say about ten for the first year as an experiment, he is willing to do it at one rupee a head, which is about half the price it cost us in Calcutta. I hope the plan will succeed, for he is a truly Christian and faithful man, and he seems to enter upon it with much interest.

At a great meeting held by the natives a week ago, to adopt measures to check the progress of the gospel, marvellous to say, the plan proposed was to lessen the stringency of the laws of caste. The meeting almost unanimously agreed that persons who had broken caste by becoming Christians, should have the opportunity afforded them of being again received to caste. Measures were proposed which completely set aside the law of the shasters on the subject, in the room of which a very easy atonement only is to be required. This was done by what is called the orthodox party, the high church Hindoos of Calcutta, which shows one of two things,

i. e. either that they are at their wits' end through fear, or that caste has lost much of its sanctity in their minds, perhaps both.

This proposition will not receive the sanction of the country party, and therefore will come to nothing. The effect of this discussion will be, however, to weaken the hold of caste upon the citizens of Calcutta greatly. Another piece of news will much gratify you, it shows that Christian philanthropists do not labour in vain, although success is often long deferred, that even the most insuperable powers must yield eventually to the cause of truth and righteousness. The government connexion with Juggernaut is severed, here is the fatal enactment. Let the servants of the Lord take courage and go forward.

"ACT No. — OF 1851.

"*An Act to repeal Act X. 1840.*

"Whereas, notwithstanding the prohibition to exact taxes and fees from pilgrims, by Act X. 1840, fees and offerings are taken of pilgrims resorting to the temple therein mentioned, for behoof of the priests and others belonging to the said temple, over which no effectual control can be had, or ought to be attempted to be had, by government. It is declared and enacted as follows:—

"I. Act X. 1840, is repealed; but not so

as to revive any regulation or part of any regulation thereby repealed.

"II. No tax, fee, or payment of any kind shall be taken on behalf of the government from any pilgrim resorting to the said temple, or other place of pilgrimage.

"III. Nothing contained in Section XXX. Regulation XII. 1805, of the Bengal Code, or in any other regulation or act, binds or shall be construed to bind, the government to make or continue any donation for support of the said temple.

"IV. Nothing contained in this Act shall be construed to forbid any person or persons, having the charge or superintendence of, or officiating at the said temple, from taking their accustomed fees and offerings.

"Ordered, that the Draft now read be published for general information.

"Ordered, that the said Draft be re-considered at the first meeting of the Legislative Council of India after the 2nd day of July next. "F. J. HALLIDAY,

"*Secretary to the Government of India.*"

Thus the gospel is obtaining one triumph after another, for this is the work of missionaries, and of them only, they have been the great and constant assailants of our government's connexion with this abominable idolatrous shrine. All praise to God.

WEST INDIES.

TRINIDAD.

SAVANNA GRANDE.

The pressure on our space last month constrained the delay of the following interesting narrative from Mr. COWEN. The commencement of his letter will be found at p. 471 in the July Herald.

Illness and death of old Daniel.

Since my last to you, our little flock at Mount Hopeful has been deprived of a very dear old brother, named Daniel, an aged African, whom I baptized last year. He was spared to see a good old age, was a man of strong faith to the last, and fell asleep in Jesus, leaving not a doubt on our mind but that he will be for ever with the Lord. It is worthy of remark, that our deceased brother was a slave for a number of years with Maria Jones, who is still connected with the church in town. They were not known personally to each other latterly, but for years belonged to the same owner. Maria Jones, in the providence of God, was emancipated in the northern part of the island, where she heard the gospel and was immersed, while Daniel was delivered from the yoke of bondage in the southern part, when he was well nigh

worn out and nearly useless to himself. He, too, as one of the blood-bought flock, heard the voice of the Good Shepherd, and was at his own urgent request, and from an ardent love to Jesus Christ, "buried with him by baptism." Happy saint! No human being could have a more miserable portion in this life all his days! but the love and presence of "Massa Jesus" adorned, enriched, and ennobled his nature; so that he possessed far more of true happiness and real dignity of character than his earthly owner, besides being an heir of glory, honour, and eternal life. A short time before Daniel was called home, his owner, to whom I refer as at one time possessing him and Maria Jones, died suddenly, and though wealthy, he left this world poor, and miserable, and wretched, and blind, and naked. Daniel remarked, when he heard of the event, "he no rich yonder; ah, he poor, he poor!" Not so this aged and poor dis-

ciple. For a considerable time before his death he was wholly dependent on others for support; but the Lord raised up for him a few friends, who felt it to be a great privilege to supply, soothe, and comfort him at the close of his mortal career. I must say, however, that neither his own colour nor country manifested much desire to sympathize with, or help this poor destitute creature. During his last illness, and for some months previously he lodged in a miserable corner of a wretched hut, not far from my house. Until he became very low, he was rather a convenience than a burden to the family, as at the very least he would sit and watch the place when the rest of the family were absent, frequently he would be more serviceable. Each day he would endeavour to call at my house to have his cravings for food, temporal and spiritual, satisfied by Mrs. C., who generally read to him from "Smith's Believers' Remembrancer," which he greatly enjoyed.

His last days.

As his end drew nigh, he became too weak to walk so far, which afforded my children an opportunity of engaging in errands of kindness to poor Daniel. Many a hearty blessing they received from this exhausted pilgrim as he neared the confines of Canaan, nor were they ever weary of waiting on him. Even after he ceased to come to my house as usual, he could manage to move about his little sleeping place, and help himself, so that he gave very little trouble to the parties of the house where he stayed, in the way of nursing or helping him. Many a time have I found him stretched on a board in the morning sun, to get, as he used to say, "heat in his old bones." To this he would scramble himself, generally unaided by the hard-hearted people around him. I would say, "Well, Daniel, how do you feel to-day?" to which he would reply, "Ah, massa! Fader no taky me yet, de breath here no more; me no trong now; but me must wait till my Saviour say, come." Again, he would say, "Me no want to go, me no want to tay, when he please me glad; it no be long, now." Some kind ladies in the neighbourhood frequently called to see him, and administer relief to him in his necessity, to whom he would speak in the most grateful and delightful manner. They ever found him thankful and happy, his mind sweetly composed and at rest in Jesus. For some days my wife had not gone to see him, though ever mindful of his wants, and poor Daniel at last inquired for her in the most affectionate manner, saying to me, "Where is my missus? I want to see missus." I said, "Daniel, she has not been able to come lately to see you, but I shall send her when I go home." "Oh, do, massa, do; me want to see missus once more before I go; me no be long now, trength go fast, the breath no

more here." I said, "Daniel, it is good now to look to Jesus; do you find it so?" "Oh, yes, massa, Jesus kind Saviour for me." I said, "Do you love him now, Daniel, as before?" He raised his trembling, emaciated arm above his head, as if in the face of earth and hell he were about to make his dying confession, and with a tone and emphasis I shall never forget, he exclaimed, in the most forcible and earnest manner, "Nobody else, nobody else." From this time he sank apace, and lost all ability to help himself in any way.

Cruelty of the people.

The next time I called, I found him as usual, stretched upon a board at the door of his hut, but in a most helpless state. It appeared some one had assisted to place him there in the early part of the day, and there left him, without an eye to watch or a hand to help him. I found swarms of flies collecting on his placid face, by which he was greatly disturbed; but where to meet with any person possessed of sufficient humanity to sit by him I knew not, although surrounded by scores of lazy, worthless idlers, who would flock to his wake if he were dead. I engaged a lad, however, to remain with him for a little, and to whom I agreed to pay a bil, or five pence sterling, just to keep away these tormentors from the departing saint. On repeating my visit shortly after, however, I found the old man forsaken, and apparently in the agonies of death, the flies preying upon his face as before. In an adjoining apartment I found the whole family of the house, some six or eight in number, and among them the lad above named, all laughing, and manifesting the most brutal indifference to the sufferings of poor Daniel, who lay dying under the same roof, like a dog, on the hearth floor. I prayed them in the name of religion and humanity to have some pity on their dying friend, and to do what they could to assist and comfort him in his helplessness. They plainly declared, one and all, especially the elder ones, that a hand they would not put to him; that he might lie there and die, as he was fit for nothing else!

His death.

I never felt so disgusted and overwhelmed with sorrow as on that occasion. Where to look for help I could not tell. However, I afterwards met with a few men who kindly placed Daniel in a hammock and bare him to my house, where he next day breathed his last in peace. After his removal to my place I endeavoured, but in vain, to procure a person to sit up with him during the night. On no terms would any one out of the half dozen to whom we applied perform that necessary duty. If they expected a wake and plenty of rum to drink, any number above one or two might be obtained; but on my conditions,

neither wake nor rum, not one was to be found. For a little after Daniel arrived he seemed to revive, and called many times for "missus," as if to make up for the time he had not seen her. We watched and attended to him for some hours during the early part of the night, after which I prevailed upon the school-master, Mr. Bath, to remain with him till morning. The day following early the spirit of this devoted and esteemed disciple of Jesus took its flight to that place "where the wicked cease from troubling and where the weary are at rest." May my last end, in one sense at least, be like his, for it was, in the fullest sense of the word, one of peace.

Interesting meetings.

I think in my last I referred to an interesting meeting we held at Mount Hopeful, where our brother Innes resides. Since then, similar meetings have been held at Sherring Ville and Woodlands, on which occasions many of the people heard the gospel gladly. At the former station we have just held a soiree for the sabbath-school children, when upwards of sixty, with several of their parents, spent with the teachers and others a happy time. The Rev. Mr. Church, of the Free Church Mission, accompanied me to this *field in the forest*, wondering where I could be taking him so far through the solitary woods. At length we reached our little chapel, the only house to be seen around, so completely are the people concealed from human view. At the sound of a horn the children began to appear, coming in groups through the various tracks that lead to the school. It was truly a cheering sight to meet in this place, so long the seat of ignorance and darkness, such an interesting band of neatly-dressed members of the rising race. Mr. Church addressed them in a very appropriate manner, after which we entertained them with some magic views, but not of the most edifying or instructive description, as we have not such at command. Were it the least use to ask, I would just observe here, how much it would help in instructing the children in our schools, were some friend to furnish one with a good supply of slides on sacred and natural history, astronomy, &c., &c. These would be a great improvement on the ridiculous comic figures too often painted.

Mission at Woodlands.

At Woodlands, as before observed, we had an extraordinary meeting for religious service, when three sermons were delivered by Mr. Innes, another, and myself. The people seemed much pleased, and, I trust, edified by the various exercises. In connexion with this place there are some little matters of history which may not be without interest to you. Seeing this locality to be destitute and important, I com-

menced sometime last year to preach at the Woodlands estate, having apparently been heartily received by the manager, who afforded a place in which to meet, and other little acts of kindness. At the end of some few months, the parish minister became somewhat alarmed, and solicited to place a school-master on the same estate. Permission was granted, and accordingly the manager had an old house repaired and given up for this purpose. Here an attempt was made to establish a day-school, but with little success, there not being more than some half dozen children in attendance. This room the manager gave up alike for the week-day school and for one sabbath service. For a few weeks we used it in common, though I rather expected the rector would soon object to be so closely identified with us in the matter.

Opposition.

In a little time I observed a padlock placed on the door, and occasionally the key was not immediately to be found, the teacher having, for purposes best known to himself, changed its place from time to time. At length the key was taken away altogether to the teacher's residence, and myself and the people, for the first time, fairly locked out. This took place the sabbath after the meeting referred to. The rector thought we were going too far a-head, and so expressed his disapprobation of such a use being made of the room. Upon this narrow feeling the teacher acted, at which the people felt they were greatly insulted, and resolved to besiege the manager the following morning and demand an explanation. In this way we are from time to time hindered in the work before us, but our God can cause all to turn out to the furtherance of the gospel of Christ. I hope, in this case, the Lord may open another door which no man can shut, and yet further open the hearts of the people to receive the truth as it is in Jesus Christ.

Schools in a cheering state and a baptism.

I am happy to state, that our schools are in a tolerably healthy condition, which is the most cheering prospect in connexion with this branch of your mission. I much fear the adult portion of the population are in a hopeless state. Occasionally we are encouraged by an accession, but oh, how few there are who hear, and fear, and turn to the Lord. Since my last I had the pleasure, however, to immerse a true believer, whose wife and daughter were previously received into the church. Baptismal occasions are always peculiarly cheering to us in this heathenish land; but still much more so, when fully satisfied there is nothing doubtful about the character to be immersed. It is another witness for Christ and his truth, another plant in the Lord's vineyard to bear fruit to his praise.

HOME PROCEEDINGS.

Various missionary meetings have been held during the past month. In Sussex, Mr. TRESTRAIL has been engaged in presenting the claims of the heathen to Christian compassion. At Stroud and its neighbourhood, Mr. MAKEPEACE and Mr. CAREY have pursued the same object. In Birmingham and Coventry the missionary meetings have been attended on behalf of the Society by Mr. LEECHMAN and Mr. MAKEPEACE, while Mr. RUSSELL has given to our friends in Edinburgh and Glasgow some detailed accounts of his late missionary tour.

At the Quarterly Meeting of the Committee held on the 2nd and 3rd July, various important matters were considered. Directions were given as to the renewal of several trust deeds of chapels in Jamaica, which from the death of trustees now require it. An important communication from the brethren in that island on the state of the mission was read, when after considerable discussion it was determined to have a conference on the subject with such of the Jamaica brethren that are either now in this country or on their homeward way. It is with extreme regret we have to report continued ravages of the cholera in some parts of the island, and that it has broken out in places hitherto free from the fearful scourge. A very considerable balance of the Cholera Fund remains, however, available for the aid of the suffering churches and people. Advices are continually reaching us expressive of the gratitude with which the aid it has already given has been received.

Among other afflictive circumstances relative to Jamaica brought before the Committee, was the announcement of the passing of an act by the legislature of the island, professedly for the benefit of the orphans of those who had fallen a prey to cholera. Its operation, however, will be such as to re-introduce the system of prædial apprenticeship, and to expose the youth educated in the asylum, and afterwards placed under masters, to a modified species of slavery. The evident intention of the bill is to secure a supply of forced agricultural labour. To prevent this measure obtaining the royal sanction, the Committee are in communication with other missionary bodies, and with the Committee of the Dissenting Deputies.

The Committee are still endeavouring to obtain the services of a suitable brother to fill up the vacancy occasioned by the decease of the late excellent Mr. TINSON, while it is hoped that ere long several brethren will be found ready to consecrate their lives for the advancement of the Redeemer's kingdom in other parts of the world.

The services of Mr. WILSON, deacon of the church at Clarence, Fernando Po, during the trying circumstances which followed the decease of Mr. NEWBEGIN, have been acknowledged by the Committee in the presentation to him of a copy of Matthew Henry's Commentary on the Scriptures, as a testimonial of the Committee's approval and esteem.

The sitting of July 3rd was chiefly occupied in listening to ample details of their missionary tour from our esteemed brethren, Revs. J. RUSSELL and J. LEECHMAN. Mr. RUSSELL arrived in this country on the day previous. A further interesting account was laid before the public meeting held at Bloomsbury Chapel on the 16th, and a report of which we have given below. The following resolution of welcome and thankfulness on their return was unanimously passed at the meeting of the Committee.

Resolved,—That with devout thankfulness to Almighty God for the protection afforded them during their missionary tour, the Committee welcome back again their beloved

brethren, the Revs. JOSHUA RUSSELL and JOHN LEECHMAN, to whom they feel that their grateful acknowledgments are due for the diligence, zeal, and judgment, with which they have devoted themselves to the work entrusted to their hands; they affectionately offer to them their congratulations on their return to their churches and families, and pray that they may long be spared to labour both in their individual spheres of pastoral duty, and in conjunction with the Committee in the conduct of the mission.

At the last meeting of the Committee, the Rev. JOHN DAVIS took leave to proceed to Ceylon on the 25th of July; but as we are going to press we learn that the departure of the ship in which he sails, the *Severn*, is delayed till the 9th of August. We commend our brother to the care and blessing of the Great Head of the church.

We call the special attention of our readers to the important communication of our brother, Mr. GEORGE PEARCE, in the present *Herald*, and trust that the stirring appeal of Mr. MAKEPEACE will find its way to many hearts, and rouse the churches of Christ to a more anxious care for the souls of the heathen.

RETURN OF THE DEPUTATION FROM INDIA.

On Wednesday evening the 16th of July, a public meeting was held at Bloomsbury chapel, to receive the Rev. Joshua Russell and the Rev. John Leechman, M.A., recently returned from their visit to the stations of the society in the East Indies; S. M. Peto, Esq., M.P., presiding. The spacious edifice was well filled. The preliminary devotional service was conducted by the Rev. Frederick Trestrail and the Rev. Dr. Hoby.

Mr. Peto said: My dear Christian friends, — It has been the custom of the various societies connected with Christian missions, from time to time, to send to their various fields of labour brethren having the confidence of the churches and personally engaged in ministerial labour themselves, to inspect and report the result of the efforts which have been made. It is our pleasurable duty this evening to receive two dear and honoured brethren, who, about this time last year, were requested by our society to visit the fields of missionary labour in India and Ceylon. They have, through the goodness of Almighty God, been preserved through all the various changes of climate in health, and they are returned to us to tell of all they have seen as the result of our endeavours, and of all that is yet required of us in relation to that part of the world. These visits do not originate in any want of confidence in our agents, but from a consciousness that visits to the brethren must have the effect of strengthening their hands and encouraging their hearts. Our two friends, when they were in Ceylon, quite unexpectedly met there Mr. Freeman, who was on a like mission from the London Missionary Society; and I am sure that they must have experienced mutual pleasure in recounting the goodness of God in preserving them so far on their journey. Now, the

object of this meeting is to hear all we can from our dear brethren; I shall, therefore, rather consult your convenience by being a listener myself, than by speaking to you on this subject on the present occasion.

The Rev. J. RUSSELL assured the audience, that he stood before them with deep feelings of gratitude to God. They had been sent out by the Baptist Missionary Society, and they trusted also by their gracious Father in heaven, who had mercifully preserved them through their long journey, which could not be undertaken without exposure to some dangers, and without undergoing some fatigue. It was indeed remarkable that they had both passed through all those dangers and fatigues, and were then permitted, in perfect health and comfort, to stand before that large and respectable audience, to tell of what they had seen of the wonderful works of God among the heathen. He would not detain them—although he might give some very interesting particulars—respecting the journey itself; but, passing them by, suppose themselves arrived at Ceylon. A very great comfort and joy, he could assure them, it was to see that beautiful island, after they had been suffering the inconveniences of the deep.

Ceylon presented a very striking and delightful contrast to much which they had seen, fully answering the description which had been given of it, as one of the most lovely islands in the world. But it was not only pleasant to them to place their foot upon the land again after the discomforts of a sea voyage, but it was most gratifying and delightful to meet with their brethren the missionaries. The first with whom they met was Mr. Allen, of Colombo. In about two days the various missionaries in that region heard of the arrival of the Deputation, and

assembled at that place to give them a hearty welcome. The conversation which ensued between them was of a very interesting and encouraging character, resulting in invitations to visit the different stations. The following Lord's day the Deputation preached in Mr. Allen's chapel, which is called Pettah chapel, and, all things considered, the congregation was very good, consisting chiefly of English, with some Burghers, and a few Singalese, who understood English. Grand Pass chapel was also visited; "Grand Pass" being the name of a fine road, very much frequented. This is a native chapel, and here, for the first time, it was the privilege of Mr. Russell to meet with a native congregation; and a very great pleasure it was, filling his heart with gratitude to God, when he heard the black brethren and sisters pouring forth songs of praise to the mercy-seat above. The whole of the service in that native chapel was conducted with just the same propriety, and reverence, and obtained the same intelligent attention from the people, as any similar service in this country. The chapel was full of people attired in their peculiar costume. The native preacher conducted the devotions, and Mr. Russell preached. At the close of the service the children of the Sunday-school were addressed.

On the next day the children of this and other schools were collected and examined in various branches of knowledge; the evident progress they were making was exceedingly pleasing. Arrangements were next made for going to some of the out-stations. On their way to other places, the Deputation visited the Leper Hospital, and saw the little church which had been gathered there by a native brother. Six or seven poor wretched creatures, in regard to their bodies, in the hospital, had been made rich and happy in possession of gospel truth and gospel hopes, of which they gave abundant and pleasing proof. They next bent their course to Byamville, situated in a jungle, where they were welcomed by the native minister, John Melder, together with his congregation, and the different schools of the place. Addresses, examinations, and conversation ensued; and the result was in the highest degree gratifying. The children were evidently making rapid advances in their knowledge of the scriptures, and the members of the church showed themselves to be well acquainted with all the most important Christian doctrines. Some of the children had journeyed a distance of nineteen miles to meet the gentlemen from England. The answers which many of the young people gave to questions put to them very pleasingly testified not only to their intelligence but also to their genuine and deep piety. They seemed to regard the young people of England with great interest, and to have much affection for the European missionaries. One of them said, in reply to a question—"Our parents

give us food for the body, but you give us food for the soul." Another said, "We are voyaging on the ocean of life, as the people of England, and, we hope, to the same heavenly rest; and how delightful it will be for us to meet in heaven."

Similar scenes and engagements were of daily occurrence while the Deputation remained in Ceylon; they were not idle, neither had they any wish to be, and they were exceedingly glad to testify that their visits to all the stations round Colombo were most interesting and profitable. It could not too strongly be pressed upon the friends of the mission here, that God had blessed the efforts which had been made on behalf of that island; that he had heard and answered prayer; and that his word is going forth there with mighty power; and that, therefore, no effort should be relaxed, but rather increased, for its complete evangelization. Had time permitted, he would have much liked to have told the audience something of the nature of Buddhism and of devil worship, which was there practised; but this was impracticable.

The next place they went to was Candy, where was a chapel, a native preacher, a good congregation, and an excellent school. The school especially was visited by Mr. Russell; he went into the school-room, and sat down in one of the classes, and questioned the scholars concerning the Parable of the Sower, which they had just been reading; and was most gratified with the full and correct answers which were uniformly given. Gahalaya was the next place visited. At this place there reside some of the roughest and wildest people anywhere to be met with, who were formerly executioners to the king of Candy. One of the mission teachers, Perera, it was found, had gathered around him a number of the children of this degraded tribe, for the purpose of instructing them in the knowledge of gospel truth. Into this school-room the Deputation entered to speak to the children, when the parents themselves were soon seen flocking round the place, and it being only a "mat" house, full of large apertures, they could witness all that was going on inside, and hear all that was said. Mr. Russell addressed the children, and Mr. Allen acted as interpreter: and in all that passed the people seemed to take a deep and lively interest; so much so, that the speaker turned from the children to their parents, and preached unto them the gospel, pointing out their guilt and danger, and exhorting them to take refuge at the cross of Christ. From thence they proceeded to Matellé, a very large village, where a new chapel was being erected, in the place of that which was destroyed in the riots which recently took place. With respect to Ceylon generally, he had no hesitation in saying, that, although the mission there needed to be strengthened,

everything was in a most healthy condition. There was everything to encourage and prompt to continued and even increased effort. The cause there deserved the warmest sympathies and most earnest prayers of all the friends of missions.

After leaving Ceylon they just touched at Madras, which was not a very easy thing, in consequence of the exposed state of the shore, and the immense quantity of surf through which passengers had to be carried by men before they could reach the shore. Their steps were at once directed to the residence of Mr. Page, a really excellent man, who was too much alone there. Mr. Russell could not help observing that the operations of this missionary were of a very wise character. He found that Mr. Page was making a great effort to constitute his church there self-supporting, and to induce the members to become helpers in the work of diffusing the gospel beyond.

Having, with some difficulty and discomfort, got on board the boat again, they sailed for Calcutta, and reached that splendid city in safety. It had been well termed "the City of Palaces," although there were a large number of miserable huts there too. It was certainly a city of the greatest contrasts. The habitations of the English, as well as some of the natives, were very large and splendid; and this city had, what were to be found in very few Indian cities, a middle class, consisting of tradespeople and merchants who dwelt together in an extensive part of the city; but mixed with this magnificence and comfort, was much poverty and wretchedness. It afforded the Deputation great delight, especially Mr. Russell, who was quite a stranger to India, to meet and speak with those dear brethren, of whom he had often heard but never seen, among whom were Thomas, Pearce, Wenger, Leslie, Lewis, Morgan. Nothing could exceed the kindness of those dear brethren during the whole time that the Deputation continued in Calcutta, which, however, was briefer than they could have wished; but they found it absolutely necessary to leave in order to prosecute their lengthened journey through the country. They started, therefore, for Benares,—four hundred miles from Calcutta.

There being no railroad at present, their progress was slow, and its pleasantness was not increased by the circumstance that no inns were to be met with on the road. Instead of these, however, there are places of accommodation situated at eight or ten miles distance from each other along the line of route, termed Dawk-bunglows. Five days and a half were consumed in travelling 400 miles. Benares was really a large and splendid city, but full of temples dedicated to the idol-gods. Approaching these temples there might be seen a great number of large images, representing Hanuman, the Monkey

God, the people doing homage and performing acts of worship as they pass along. This city contained 300,000 inhabitants; and in addition there were always approaching to it a large number of pilgrims from all parts of India. It was stated to contain at least 1,000 heathen temples, many of them adorned with the most beautiful carvings, and the turrets covered with gold leaf, which cause them to glitter and look very beautiful in the sun.

Calcutta and Benares presented a striking contrast in respect to heathenism. In the former city there was but little of idolatry that was obtrusive, except at festival times; but in the latter, large crowds of people might always be seen flocking to the temples. The Sacred Bulls were to be seen in all parts of the city, going in and out of the houses, taking a nibble at the rice, a little here and a little there. Sacred Monkeys, too, were allowed to live in the trees and on the walls, and no one was permitted to molest them. The missionaries, Small, Heinig, and Smith, were all visited. Some efficient schools were found in full operation. At the examination of one of these schools, brethren belonging to the London and the Church Missionary Societies were present, expressing their pleasure at what they had seen; and afterwards kindly invited the Deputation to visit their schools in turn. They did so, and were much gratified. In all the schools the education was most efficient, religion forming a very prominent part of the instruction. In Mr. Smith's own residence there were very interesting scenes taking place in the congregating there of about 150 of the most wretched people for instruction. Mrs. Smith was also doing much by her Orphan Institution, which she has now conducted for many years.

Leaving Benares, the Deputation proceeded to Cawpore, not a station of the Baptist Missionary Society, but there was a church in the place, under the care of a good man, Mr. Greenway, who was engaged in business there. Having made a short, but interesting and profitable, visit at this place, they thought it right to go on to Delhi; from that place it had pleased God to remove the former beloved missionary, yet abundant evidence was afforded that he had not lived or laboured in vain. His name and character were ever fragrant; his labours were chiefly of an evangelizing nature, and had been the means of converting many individuals who were now labouring as native teachers in different parts of the country. It gave him pleasure to be able to bear a remarkable testimony both to the excellence of their late brother missionary, and also his surviving family. His wife and daughters remained there, and still found a little band of worshippers of the true God, rejoicing in the salvation of Jesus Christ.

Having left Delhi, they passed on to Agra, where they met the excellent clergyman, and had some pleasing conversation with him. One of that gentleman's expressions was:—"I fully believe that India will be Christianized in about fifty years, but I believe it will be by means of education." They were received in Agra by the pastors of two or three churches of the missionary stations, and the interviews were of the most pleasing Christian character. Their conferences with the brethren at this place, on the subject of their labours, were of considerable length. From Agra, they went on to Chittowra, where they met with brothers Smith and Searl. From thence they returned to Cawnpore and Benares, and, in journeying, proceeded towards Dinapore. The road was very long and tedious; for, although there are steamboats on the Ganges, they drag after them a machine called a flat, intended to bear burdens along the river. At this period of their travelling, the flat was heavily laden, and at times the steamer and float came to a dead stand-still: and in making the journey a whole week was occupied. Thus, by slow stages, they arrived at Patna, a place of great spiritual destitution.

After visiting here they proceeded to Monghir, where they met with other missionary brethren, and exchanged delightful intercourse. Monghir was one of the prettiest stations they had visited in the course of their journey; but it had a still stronger recommendation,—it was a healthful and successful station. While visiting there, the Lord's supper was administered to the native converts. There was in Monghir many native preachers, one of whom had been a Brahmin, and the spiritual prospects of the place were most encouraging. The missionaries then proceeded to Guicowar, where there were several native Christians, whom they visited. At Guicowar was a native lady, who had done much on behalf of the cause there. That station, also, was in a most encouraging state. At Cutwa, Mr. Carey, the resident missionary, was absent from his home, but the native Christians were gathered together by the visiting missionaries, who preached to and examined them. At Suri they met with Mr. Williamson, with his wife and family.

They then proceeded to Jessore, where they met their brother, Mr. Parry. They visited the stations, and found the prospects exceedingly cheering, especially as evinced by the conduct, the discretion, and the zeal of some of the native preachers there. They were men fully equal to the work. Some of them had considerable churches under their care. One of them was formerly a famous singer, chanting the praises of Juggernaut, and receiving about thirty rupees per day. He was now receiving ten rupees per month, as a native preacher. When the missionaries left, he was full of joy, trusting in the Lord Jesus Christ.

Boytook was another station which they visited at night; the next day an examination of the converts took place, which proved highly gratifying. From Boytook they went on to Digalia, a station under the care of Messrs. Page and Sale, and a very delightful visit it was; the people met for worship from all parts of the neighbourhood, and the chapel was crowded to overflowing. There were multitudes of inquirers. Mr. Russell fully believed, that were the work of evangelizing the people continued, God would pour upon them his best blessings.

At Dacca, they met Mr. Robinson and two native teachers, who were desirous to join in the missionary labours. Under these circumstances, Mr. Russell thought they were called upon, in no ordinary measure, to express their gratitude to God for the manifestations of power, and for the grace which had been afforded them as instruments in his hands. Never was he so impressed with the importance of religion at home, as when he saw these numerous efforts being made abroad. Much had been done—much was now doing; but all was insignificant compared with what still remained to be done. The efforts of the people of God in this land had been great, and must be sustained. He desired to see fresh evidence brought forward of the progress of religion and liberality in the service of Christ, in order that, as far as possible, assistance might be granted in this promising field of Christian labour. He believed, that for the reception of the gospel, India presented one of the finest fields in the whole world—the most inviting, the most encouraging; and after what had been done there by their own denomination, it would, he conceived, be peculiarly ungrateful to the God of all their mercies, and also unwise and inconsistent on their part, to suffer the matter to be abandoned, and allow themselves to relax in their efforts. Onward! onward! must be their watchword; and he trusted that each one would lay it to heart that the matter must rest, in a measure, with every separate individual, and then would there be additional support, both in point of contribution and of prayers; and thus would the Society be enabled to send out missionaries to stations which, more than usual, required their presence.

Mr. Peto here intimated, that having another and a prior engagement—attendance at a committee for benevolent purposes—he should be compelled to quit the chair, which, however, the Hon. and Rev. BAPTIST NOLZ had kindly undertaken to supply. Mr. Peto then retired.

The Rev. J. LEECHMAN said,—If a missionary brother, when re-visiting England, felt it impossible to bring satisfactorily before the Christian public the claims of his one station, what must the feelings of the deputation be, when all the stations of the society in India demanded their notice? It was

impossible, at one meeting, and in the brief time now remaining, to do justice to the subject. Mr. Russell's range that evening had been so extensive, that only one station was left for him to notice. Mr. Russell and himself had been together during the whole journey, till they came to Dacca. The time drawing near when they must return home, and important duties remaining to be performed in Calcutta, it was agreed that Mr. Russell should return to Calcutta, while he (Mr. Leechman) proceeded to Chittagong. He did not much relish the prospect of this journey alone. The rivers in these parts are great and mighty, more like seas than rivers. At that season, terrific storms were not unfrequent, and fearful loss of life and property was often the result of these sudden and severe tempests. However, he made ready to set off; but, as he was about to embark in his boat, a thunder-storm came on; the wind, and rain, and lightning were fearful. About midnight it abated, and he and a young friend, formerly a pupil of his own, set sail in a boat very kindly furnished by a deputy magistrate in that district. Mr. Leechman gave an interesting account of this short voyage to Doudcondy, where his bearers were waiting to take him by palanquin to Chittagong. Through mercy, no storm arose, and at sunset next day he started on a land journey of 120 miles, in a palanquin, through a lonely and wild part of the country. Next morning he had passed Tipperah, a famous hunting region, where tigers and wild elephants abound. There being no inns, nor dawk bungalows, he had to carry his supplies in his palkee. At noon he stopped, because his bearers were not forthcoming, and embraced the opportunity of making himself a cup of coffee. While doing so, there being a large bazaar in the place, many flocked around to see the stranger. He gave a graphic account of his interview with the natives at this place. He told them who, and what, and whence he was, and why he was travelling in that country; that good people in Britain had sent him all that distance to visit the native Christians in that country; he then preached to them in their own tongue the good news of salvation through Christ. The people seemed deeply interested, and exclaimed, "You must be an incarnation of holiness." In the evening he came to a large river, called the Fenny; this he had to cross, palanquin, bearers, and all, in a canoe. When crossing the river he conversed as usual with the natives. "What mountains are these on the left?" They replied, "Tigers are there, and elephants, and wild men too, who eat men." "Ah!" said he, "why do you tell me that? will they come and eat me? I am a lonely stranger in your land; have I cause to fear?" "Oh! no, Sahib," they replied, "fear not; they never come

into the Company Sirdar's territory." Thus having got their attention, he spoke to them on divine truth, on sin and salvation. In this way he travelled all night, and next morning was at Chittagong. This station is situated at the south-eastern extremity of Bengal. The population is about one million. The houses of the British residents are built on the summit of hills ranging from eighty to a hundred and thirty feet above the level of the sea. The climate is temperate, and the station salubrious. Mr. Johannes is the missionary at Chittagong. There are three native preachers and two catechists. The members of the church were:—East Indian members, ten; native members, thirty-five; in all forty-five; and there are various schools in connexion with the chapel. He preached there morning and evening in English, and in the afternoon in Bengalee to the native congregation. In the evening, the Lord's supper was administered, when natives, East Indians, and Europeans, all communed together. It was felt to be a happy season. During the week Mr. Leechman assembled the native church, and examined them fully respecting their faith and practice. He gave a specimen of the questions put, and the answers given, as taken down at the time. "What is the only rule of faith and practice?" Ans. "Only the bible." "Give proof that the bible is God's word." One said, "Its purity;" another, "Its effects in converting and making holy the soul." A third mentioned, "Miracles;" another said, "Prophecy;" and one said, "Sir, no other such book is to be found." Similar questions were put respecting the miracles of Christ, the divinity of Christ, the difference between the death of Christ and the death of Paul, the holy angels, the Holy Spirit, the resurrection of Christ, the duties of church members, and various other topics, to which most satisfactory replies were given. One of the native preachers said, in reply to a question put to him, "It is vain to appeal to man, but I can appeal to God, that I would rather starve than not preach the gospel." The deputation made it a chief part of their duty to examine the native preachers at every station. Mr. Leechman gave the history of one of the native preachers at Chittagong, which was most interesting as a specimen of the triumphs of divine grace in that heathen land. After remaining ten days at Chittagong, Mr. Leechman returned to Calcutta, through the Sunderbunds, and narrated some of the wonders he saw while sailing through these dense forests, inhabited by tigers and reptiles dire. He then gave an account of a visit paid to the villages south of Calcutta, in company with Mr. Russell and Mr. George Pearce. Mr. Leechman had visited these parts in 1833; how different the state of the mission now from what it was then! At Lukhyantipur there is an excellent chapel

which cost £300; the native converts raised £10 at the opening of the chapel. On sabbath about 135 persons were present, besides children. The singing was good; one of the native preachers offered a devout prayer; Mr. Pearce preached an instructive discourse. The church and the native preachers were examined, as in other places, and gave much satisfaction. They then went to visit Khari. Mr. Leechman gave a graphic account of the mode of travelling in a saltee, or small canoe, through rice fields and muddy water, in this part of the country. He described their staying a night in a native gentleman's premises, and the manner in which the evening was spent in seeking the good of the people. From Khari they went to Malaypur and Narsigdarchoke. Mr. Leechman was much pleased with the progress made. When there in 1833, only forty Christians could be numbered among the natives; now there are about two hundred. Then they had to meet in humble verandahs, or very humble huts, or under the shade of some spreading tree; now there are commodious and substantial chapels. Native pastors, too, are now set over these churches, who seem to manifest care and diligence in their work. Some of the native Christians whom Mr. Leechman knew when formerly in India are still living, adorning their profession by a consistent life. When formerly in India Mr. Leechman was one of the tutors in Serampore College. Of course he was anxious on his recent visit to ascertain what was the result of his former labours, and of what use this college had been to India and our missionary work. The following facts he submitted to the meeting. In Ceylon there were two young men educated at Serampore, both doing well; one of them is a magistrate in that island: an excellent presbyterian minister speaking of him to Mr. Leechman, gave him a high character both for intelligence and usefulness. In Calcutta there are several young men trained at Serampore College. One is head master of the Benevolent Institution; another has a government situation; a third holds a responsible office under Government with a salary of £700. These are all members of our churches in Calcutta, and are indebted for what they are to the college at Serampore. At Serampore, one of our present most useful missionaries was once a pupil of Mr. Leechman's at the college. He is engaged as translator to government in the receipt of £200 per annum, and devotes his spare time to preaching the gospel, and watching over the native church at Serampore. In Benares he met two of his old pupils, one the life and soul of the Benares Government College; he is also a deacon of the church under Mr. Small's pastoral care. At Cawnpore, Mr. Greenway, of whom Mr. Russell had said so much that evening, was indebted

for his missionary training to Serampore College. At Delhi, a person called on the deputation to urge them to do something for the spiritual good of that great city; he is a teacher in the Delhi Government College, and was once a student at Serampore. At Agra the pastor of one of our churches, a most acceptable English preacher, was educated at Serampore. He has also translated several good books into the Kassia language, when he was a missionary on the Cherrapongie hills. At Patna he met another Serampore student—another at Jessore—another at Burisaul—another at Dacca, members of our mission churches, occupying important situations, and being useful to our missionaries. In Assam another old pupil was waiting to welcome Mr. Leechman had he gone up thither. He has charge of all the government schools in Assam; has written a work on Assam for which a European university has conferred on him the degree of A.M., and is both a good man and good preacher. At Chittagong Mr. Leechman lived with one of his old pupils, highly respected as a Christian man, and a great comfort and help to our brother Johannes. Wherever he went he found the college had been a blessing. Besides these East Indian youths brought up at Serampore, he met with about twenty native preachers, in all parts of the country, more or less trained at Serampore. These are facts: he would leave the audience to make the application.

Mr. Leechman concluded his observations by urging on his auditory the necessity of continued exertion in this good cause. Much had been done on the one hand, on the other comparatively little had been effected. There were in Bengal alone eleven districts, containing upwards of fifteen millions of souls, without one individual to preach to them the everlasting gospel. God requires much at the hands of Britons on behalf of India. More prayer, more faith, more men, more money, are wanting, to help on the work of the Lord. He therefore pressed this matter on their affectionate attention. Often did the native Christians say to us, "At the time of your prayer, remember me." Oh! then, while remembering parents, and pastors, and children, and friends, remember these, beloved brethren in a far-off land; then will the blessing descend on you and them, "God's way shall be known on earth, his saving health to all nations."

The CHAIRMAN expressed a hope, that what had been said would produce its due influence in all respects, and intimated that the gentlemen who had addressed the meeting were about to publish a volume, giving a more complete account of their journey, which he had no doubt would be perused with interest.

The Doxology having been sung, the Rev. Mr. BIRT closed the meeting with prayer.

FOREIGN LETTERS RECEIVED.

AFRICA	CLARENCE	Saker, A.	February 19.
ASIA	BENARES	Heinig, H.	May 2.
	CALCUTTA	Thomas, J.	May 2.
	COLOMBO	Allen, J.	May 9.
BAHAMAS.....	NASSAU.....	Capern, H.	May 10.
		Littlewood, W.	April 24 and 25.
BRITANNY	MORLAIX	Jenkins, J.	May 11.
JAMAICA	ANNATTO BAY	Day, D.	May 14.
		Jones, S.	June 10.
	BROWN'S TOWN	Clark, J.	May 24.
	CALABAR	Dendy, W. & ors.	May 20.
	FALMOUTH	Gay, R.	June 6.
	FOUR PATHS	Gould, T.	May 27.
	GURNEY'S MOUNT	Armstrong, C.	June 5.
	HOBY TOWN	Henderson, J. E.	May 29.
	KINGSTON	Oughton, H. L.	June 12.
	MOUNT CAREY	Hewett, E.	June 8.
	MOUNT HERMON	Hume, J.	May 9.
	ST. ANN'S BAY	Millard, B.	May 26.
	SALTER'S HILL.....	Dendy, W.	May 24.
	STEWART TOWN	Dexter, B. B.	May 13.
TRINIDAD	PORT OF SPAIN	Cowen, G.	No date, received July 8.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

- A friend, for six volumes of the Baptist Magazine ;
- The Religious Tract Society, for a grant of tracts and books, for *Rev. John Davis, proceeding to Ceylon* ;
- Mrs. Bloss, for a parcel of magazines ;
- E. Smith, Esq., for a parcel of magazines and the "Nonconformist" newspaper ;
- Miss Mann, Broadway, for a parcel of magazines ;
- The Juvenile Missionary Sewing Society, Hampstead, for a package of clothing, &c., for *West Africa* ;
- The Juvenile Missionary Working Society, Hanley, for a box of clothing, for *Africa*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of June, 1851.

Donations.	£ s. d.	Salters' Hall—	£ s. d.	CAMBRIDGESHIRE.	£ s. d.
Boyce, the late Thomas, Esq., Trustees of	50 0 0	Sunday School, for <i>Native Preachers</i> ...	1 1 7	CAMBRIDGESHIRE, on account, by G. E. Foster, Esq.	105 0 0
Mason, Miss	2 0 0	Trinity Chapel—		DEVONSHIRE.	
		Sunday School, for <i>Gototoowa School, Ceylon</i>	4 10 0	Exeter—	
LONDON AUXILIARIES.		Watworth, Lion Street—		Adams, Miss.	5 0 0
Regent Street, Lambeth—		Sunday School, for <i>School in India</i>	12 0 0	Honiton—	
Collection	12 4 0			Contributions	2 8 11
Less expenses	0 9 6			Do., Sunday School	0 8 5
	11 14 6				

		£	s.	d.			£	s.	d.			£	s.	d.
Tavistock—					SOMERSETSHIRE.					SOUTH WALES.				
Contributions, by Miss					Chard—					BRECKNOCKSHIRE—				
Angas		8	0	0	Collections.....		6	6	0	Brecon, Kensington ...		2	16	8
Do., for <i>Haiti</i> School		1	0	0	Contributions		9	5	1	Brynmawr, Slon		1	6	3
					Less expenses ...		15	11	1	Do., Tabor		1	6	10
DURHAM.							15	11	1	Calvary		1	7	0
South Shields—					Hatch—					Daran Felln		1	18	5
M'Kay, Mrs., by Rev.					Collection		0	16	3	Llangyndir		3	7	4
R. B. Lancaster ...		20	0	0	Isle Abbots—					Llanvihangel, Soar		1	7	4
					Collection		0	16	5	Maesyberlan		2	16	8
ESSEX.					Contributions		1	0	6	Pontestyl		2	5	3
Colchester—					Less expenses ...		2	13	2	Ynysyfielln		0	15	0
Collection		7	12	7						CARMARTHENSHIRE—				
Less expenses		0	7	0	SOMERSET, on account,		63	13	3	Cwmdru—				
					by W. D. Horsey, Esq.					Collection		0	7	6
Newman, Mrs., at W.					WILTSHIRE.					Contributions		0	7	6
Delf, Esq., boxes ...		1	11	7	Chapmanslade—					GLAMORGANSHIRE—				
					Collection		1	0	0	Caerphilly		2	4	5
GLOUCESTERSHIRE.					Melksham—					MONMOUTHSHIRE—				
Chipping Sodbury—					Collections.....		7	6	11	Castletown		12	6	0
Collection		1	10	6	Contributions		27	1	3	Llaniddel		2	11	0
Contributions		2	12	6	Less expenses		34	8	2	Llanwenarth		9	14	7
							0	6	0	Pontypool		2	8	10
KENT.					Penknep—					Tabernacle.....				
Dover, Salem Chapel—					Casswell, Mr., for		0	10	0	Trosnant, Slon—				
Ladies' Auxiliary, for					Colonies					Collection		0	19	0
<i>Haiti</i> Chapel		10	12	11	Trowbridge, on account,		93	18	3	Contributions		1	0	0
Do., Sunday School,					by Mr. J. E. Evans ...					Less P. O. order ...		0	0	6
for do.		0	14	1	YORKSHIRE.					Victoria		1	18	6
Eltham—					Hull—					Ebenezer—				
Contributions, by M.					Toft, Mrs., for <i>Widows</i>		5	0	0	Collection		0	19	6
A. Clarkson, for					and <i>Orphans</i>					Contributions		1	13	0
<i>Native Preachers</i> ...		0	7	6	Salentine Nook—		1	0	0	Do., Sunday School		1	10	0
Eythorne—					Stock, Rev. John, A.S.					Ffynnon—				
Contributions, by Mr.					NORTH WALES.					Collection		0	19	3
G. E. Sargent, for					ANGLESEA—					Contributions		3	13	3
<i>Native Preachers</i> ...		0	17	3	On account, by Rev.		9	0	0	Do., Sunday School		1	5	3
Faversham—					B. Price					Less expenses		0	0	9
Contributions		3	2	8	Holyhead—					Victoria		1	18	6
					Collection (less P. O.		2	1	6	Pembrokeshire—				
LANCASHIRE.					Order)					Ebenezer—				
Liverpool—					Hull—					Collection		0	19	6
Ladies' Negroes' Friend					Toft, Mrs., for <i>Widows</i>		5	0	0	Contributions		1	13	0
Society, for <i>Jamaica</i>					and <i>Orphans</i>					Do., Sunday School		1	10	0
Theological Institu-					Salentine Nook—		1	0	0	Ffynnon—				
tion		10	0	0	Stock, Rev. John, A.S.					Collection		0	19	3
Do., for <i>Jamaica</i>					NORTH WALES.					Contributions		3	13	3
Stations		25	0	0	ANGLESEA—					Do., Sunday School		1	5	3
Preston—					On account, by Rev.		9	0	0	Less expenses		0	0	9
Juvenile Missionary					B. Price					Victoria		1	18	6
Association		7	11	6	Holyhead—					Pembrokeshire—				
Spark Bridge—					Collection (less P. O.		2	1	6	Ebenezer—				
Fell, John, Esq., A.S.		5	0	0	Order)					Collection		0	19	6

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, 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.



BAPTISM IN HAITI.

The Missionary Herald (Sept. 1851).

INDIA.

Recent intelligence from India presents many features of interest. The operation of the government measures has already commenced, and, as was anticipated, will greatly affect the social relations of the Christian Hindoo. Since the passing of the Liberty of Conscience Act, a case presented itself before the magistrate, in which the relatives endeavoured to separate a native convert from his wife, the wife also being anxious to part from her husband. It was decided that by the recent enactment, such a separation was illegal, and that the convert possessed as much right to his wife's attentions as before his conversion. Our readers are aware that by the old code such a separation was sanctioned, and by Hindoo legislation provided for. It is now affirmed by the law of India, that conversion to any religion cannot interrupt or destroy any civil right or obligation. Intimately bound up as are the social habits and customs of the Hindoos with their religious superstitions, it is easily seen that laws of this kind, so just in themselves, must tend to the overthrow of that religion on which they are founded, and of which they form so intimate a part. It will create no surprise that the progress of Christianity among the native population, and the religious liberty accorded to the converts, should have awakened the hostility of the rigid adherents to the persecuting code of Menu, and given rise to a strong anti-missionary spirit among the brahmins and their defenders. On this subject we lay before our readers with pleasure the following brief remarks from the *Oriental Baptist*, together with a letter from our worthy native brother, SHUJAAH ALI.

The editor says :—

The friends of missions may derive encouragement from the fact that the steady progress of the gospel has awakened the apprehensions of those most interested in the cause of Hinduism. The recent conversion of some of the youths in the London Missionary Society's Institution at Bhowanipur was attended by much excitement among their relatives, who occupy a respectable position in native society, and strenuous efforts were made to induce them to abandon the faith they have embraced. These efforts having failed, some of their friends have exerted themselves to originate a great Hindu movement, in opposition to the progress of missionaries. It was thought that some relaxation of the laws which guard the institution of caste, so that it might be possible for those who have become Christians to return to their ancestral creed and former status in society, on recanting and performing a ceremony of absolution, would best secure the desired end. A requisition was therefore addressed to Raja Radha Kant Deb, calling on him to convoke a meeting to take the subject into consideration.

In compliance with this request, a meeting was held at the Oriental Seminary on Sunday the 25th of May. It was attended by a numerous body of Hindu gentlemen, chiefly of the orthodox, or more bigoted class. Raja Radha Kant Deb took the chair. A pleader in the Sud-

der Court related the circumstances which had recently taken place at Bhowanipur, and called attention to the danger to which the youths educated in the Mission schools are exposed. One individual said it would be better to abandon the study of English than to imperil the faith of their children; but he was at once put to silence by the remark, that "if English did not lead to heaven it did to wealth." The question to be submitted to the decision of the numerous pundits present was read aloud, as follows :— "If a Hindu forfeits the privileges of his caste and religion, by partaking of forbidden food, and frequenting places and observing practices in contravention of the injunctions of the shastras knowingly and deliberately, and if he afterwards express his contrition, and prays to be restored to his privileges, can he not be entitled to perform the ceremony of absolution, and thereby procure redemption?" A large majority of the religious authorities present replied to this in the affirmative, and the sense of the meeting was decidedly favourable; but the opinion of the learned throughout the country must be ascertained before anything can be determined upon. The chairman stated that the Maharaja of Nuddea, whose religious influence is paramount in Bengal, approved of the scheme. The requisite purification was stated to consist "in the presentation of

some hundred kine and some kahuns of cowries" to the Brahmans. The exact amount of the fine will no doubt be regulated by the extent of the offender's wealth.

Few things could be more favourable to the spread of the gospel than the adoption of the proposed measure. If there are, among the converts from Hinduism, any who are anxious to abandon the name of Christians and to return to their former religion, it is greatly to be desired that they may be permitted to do so. Their return will remove weakness from the Christian camp and will destroy the compactness of Hinduism. We have no fear that the number of conversions will be diminished by the proposed arrangement. Its immediate consequence will be to increase them; since the bare possibility of the ultimate return of a convert will naturally abate the terror and opposition which his abandoning caste now inspires. And egress and regress too, will soon break down the walls of this stronghold of Satan, which has so long defied the efforts of all without it.

THE HINDU MOVEMENT.

SIR,—I have learned from the newspapers and other quarters, that very lately certain rajas, great babus, puudits, and others, have banded themselves together to adopt measures for obstructing the progress of the work which God is carrying on through means of the missionaries in this country, and I see in this event a verification of the words of the prophet David, in the 2nd Psalm, from the 1st verse, "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us."

It is indeed distressing that these rajas, great babus, and puudits know not God, and are ignorant of his revelation. God says, Isa. xliii. 13: "Yea, before the day was, I am he; and there is none that can deliver out of my hand: I will work, and who shall let it?" And again, at the 6th verse, "I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth." Now, consider, God himself is at this present time calling his sons and his daughters from the ends of the earth, and who shall hinder him? If any one is designing and contriving to place obstacles in his way, let him hear what God says, Isa. viii. 9: "Associate yourselves, O ye people, and

ye shall be broken in pieces; and give ear, all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought: speak the word, and it shall not stand." Look at the case of the Jews: they put forth strenuous efforts for the destruction of Christ's kingdom; but in doing so, they only brought guilt upon themselves. Muhammad and his followers used their endeavours to overthrow the religion of God, that is, of Christ; but what profit has accrued to them from so doing? Rather, the head of their pride has been bowed down, and is being bowed down. Why then are these kings, and great babus, and puudits now wasting their labour for nought? When the beasts and birds which love darkness can obstruct the diffusion of light, then may the gentlemen referred to, succeed in their end.

Well, but if the parties in question are ignorant of the Christian scriptures, are they not acquainted with their own shastras, in which it is written that in the Kali Jug all shall be one? Why then have they united to dishonour their own shastras? I am of opinion that these gentlemen are at variance with their own Rishis and Munis.

Now, let the raja bahadurs, babus, and puudits take into their consideration this scripture, saying, "Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it," Job xl. 2: "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him," Psa. i. 12.

Now, therefore, O servants of the Lord, be not afraid of their tumult and threatenings; but rather remember the words of the Lord in Acts xviii. 9, 10: "Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city." And in I Cor. xv. 58: "My beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." Wherefore, arise, my beloved brethren, for it is high time, and see the foundation of false religion tottering; sound aloud the trumpet of the gospel; and error will be torn up by the root.

"And I will make thee unto this people a fenced brazen wall; and they shall fight against thee, but they shall not prevail against thee; for I am with thee to save thee and to deliver thee, saith the Lord," Jer. xv. 20.

SHUJAT ALI.

SERAMPORE.

At this station an event has taken place that will be of some interest to our readers. It will be remembered that Serampore was originally one of the Danish settlements in Bengal. A few years ago, on the cession of the Danish possessions in India to the English, Serampore, with the rest, passed over to the Hon. East India Company. There our missionaries had found a shelter when the Company would have driven them from India. There were commenced those missionary exertions which are now blossoming, and promising a ripe and early harvest. From the commencement of our mission, the brethren, Dr. CAREY, Dr. MARSEMAN, and Mr. WARD, were accustomed to preach in the settlement church, and at the request of the Danish government were regarded as the settlement chaplains. When the colony became a British possession, the same course was pursued, and our present missionary, Mr. DENHAM, on his arrival at Serampore, assumed the duties of the chaplaincy, by an express authorization from the governor of Bengal. For forty-three years have our missionaries occupied this position at Serampore, performing a chaplain's duty gratuitously.

At the instigation of a clergyman, some few of the inhabitants, about twenty or thirty in number, lately memorialized the bishop for the appointment of an episcopal chaplain. The memorial appears to have received but little countenance from the more influential part of the population. On this, however, bishop Wilson has seen fit to act, and immediately made application to the government to be put into possession of the church so long occupied by our brethren, which has of course belonged to the government since the cession of the settlement, stating that the inhabitants requested worship after the episcopal order, and he was now able to supply them with a suitable chaplain.

Our brother DENHAM on hearing this, and after consultation with friends on the spot, has thought it best to surrender the trust committed to his hands by the Bengal government, receiving from the deputy-governor of Bengal, Sir JOHN LITTLER, the testimony we give below as to the efficiency with which the duties of chaplain have been discharged by our missionary brethren who have successively held the appointment. It will be a satisfaction to our friends to know that this step of the bishop does not deprive our brother and his congregation of every place wherein they may worship. A large and handsome chapel has for some years been built, and occupied on those parts of the Lord's day when the service was not held at the church of the settlement. We may, however, be permitted to say that we regard this intrusion of the bishop into Serampore as unnecessary, and as likely to originate difficulties to which other places are not strange where bishop WILSON and his chaplains have come. Considering the great cities and regions in India where the gospel is not heard, their zeal would have been, in our opinion, better employed in an effort to supply the vast masses of perishing idolaters with the bread of life, than in interrupting labours long felt and recognized as beneficial and efficient.

From the Secretary to the government of Bengal, to the Rev. W. H. DENHAM, Serampore, dated
Fort William, the 29th of May, 1851.
Ecclesiastical.

SIR,—I am directed by the deputy governor of Bengal to acknowledge the receipt of your letter dated the 23rd inst., in which you mention that you have heard that a memorial signed by twenty or thirty persons has been

forwarded to the bishop of Calcutta, praying for the services of a chaplain at Serampore; and in order not to stand in the way of any of the inhabitants of the town who may desire episcopal services, you ask for instructions, on receipt of which you propose to resign the charge of the church at Serampore, which you had accepted from the government, and to retire with your congregation to your own place of worship.

2. The deputy governor has learned from the bishop of Calcutta that his lordship has it in his power to meet the prayer of the memorialists, by sending an episcopal clergyman to Serampore, to perform there divine service on Sundays regularly. He understands too that your own place of worship, erected not long ago, is such that your congregation will not be put to great inconvenience by the change. His honour, therefore, accepts your offer, and in so doing he directs me to convey to you his acknowledgment of the very liberal and kindly feeling in which it has been made.

3. Mr. Buckland, the officer in magisterial charge of the subdivision of Serampore, has been directed to receive from you the keys and candlesticks of the church, on your intimating to him that you are prepared to deliver them into his custody.

4. His honour cannot allow this opportunity to pass without a communication of his

warm thanks for your consent to retain charge of the Serampore church on the settlement becoming a British possession, and to continue gratuitously to perform divine service therein thenceforward, as you had done before under the Danish government.

In this charge you were the successor of a line of excellent and pious ministers, now no more, who, ever since the church was opened, had gratuitously undertaken, and well and diligently performed, the duties you now resign from the most disinterested motives; and for the service so undertaken, and so performed, the gratitude of the settlement is due as well to the memories of the dead as to the living.

I have the honour to be, sir,

Your most obedient servant,

J. P. GRANT.

Secretary to the government of Bengal.

WEST INDIES.

HAITI.

In the last Herald an interesting account was given of the baptism of Mr. Dorvelas Dorval, with an intimation that we should subsequently lay before our readers his letter, containing an account of his conversion, and his reasons for seeking communion with the church of Christ at Jacmel. The translation is by Mrs. WEBLEY. It is addressed to the church.

DEAR FRIENDS,

My chief object in visiting Jacmel is to receive Christian baptism, which I believe to be of absolute necessity, not indeed to salvation, but as the most lively example we can give to the world, and as the true door of the church.

Certainly it would have been easy for me to become a member of some other church, since there are several churches in this country. But I have chosen yours on account of your principles with regard to communion.

My conversion has been slow and gradual. It is the result of meditation, of study, and of counsel, and has been sustained by divine light.

Brought up in the midst of pagan society, I imbibed from the cradle the ensnaring doctrines of catholicism, which have been and are still the source of the calamities of this country. Like all my contemporaries, I have had my proud moments of worldly life. It was in this state that at nineteen years of age I was called to take part in the events which have developed themselves in my country. At one time a soldier bearing arms against men who but yesterday tendered me a fraternal hand, I felt even in the pre-

sence of the enemy a protecting hand arrest me. At another time, when perhaps from inconsideration I was compelled to seek at sea and in commerce the profits of trade, and when driven about by the tempest and in the midst of waves, I felt this same hand direct my steps.

In this transition from the noise of the battle-field to the positive and turbulent life of a merchant I retired to the north, still divided between God and the world.

About this time the mission family, composed of Mr. and Mrs. Jones, and Miss Howard, now present, arrived at Port de Paix.

Through instinct and social feelings I introduced myself into this family. I attended assiduously their worship; I heard with attention the sermons; but I rejected every overture of mercy; I doubted still!

Moved by her kind and sisterly feelings, and filled with that sanctity which the Divine Spirit deposits in a pure and noble soul, Miss Howard undertook with me a course of religious reading—teachers one of the other of French and English, for nearly a year. We read together the New Testament, and often discussed its most sublime doctrines. At first my pride triumphed over all, and so we aban-

done for a time the subject. Confiding, however, in the commission of our beloved Saviour, she again made an appeal to my conscience. She fulfilled her duty, for she is a missionary; at length I listened to her entreaties, and through her influence and the force of her arguments I was convinced. I was therefore conquered by a young lady whom God employed as the instrument of my conversion, aiding us both by His gentle influence.

Judge then for yourselves, my dear friends; it will be very delightful for me to take my place amongst you as a brother, and to be able by my deportment to justify the confidence you may place in me. And although I may not be of the same town as you, my labours, however, will not be unknown to you.

Mr. Dorval's address at the Missionary Meeting.

Inexperienced still in the subject for which this important meeting is convened, I do not pretend, dear hearers, to make a discourse or to address you amply on matters which require force of argument, intimate acquaintance with theology, or profundity of thought, but I speak to you from the inmost depths of my soul.

My conversion to the faith of Christ is quite recent, and speaks for itself. It is the result of self-examination, of mature reflection, and of meditation on the truths of the gospel. It is a living testimony to the efficacy of the divine word of our beloved Saviour, the Lord Jesus Christ. May it enlighten for many the perplexing route which leads to salvation, and be for all a cause for joy and rejoicing.

A sublime code, regulated under the inspiration of Most High, must govern the world. Happy they who, by divine aid, feel its gentle influences. This code, which all can understand; these statutes, which condemn all, and yet absolve all, are within the reach of all intelligences, from the tender and impressionable child to the mature old man who has become burdened by the events of life. The holy Bible, reuniting in itself every thought and every state of being, is the one and indivisible word emanating from the Author of all things. Issuing from the pen of sacred writers, and from times the most remote, it has traversed ages, and been handed down to us living and incontestable. Oh, what glory for man! What a signal favour for this master-piece of the creation; an all-wise and bounteous Father made him in his own image, breathed into him an immortal soul, and dictated to him immutable laws for his government here below, and for the salvation of that soul in a happy eternity.

In order to read profitably the Holy Scriptures so that their revelations may be clearly manifested to us, it is necessary that we bring

to them that uprightness of heart, and that purity of sentiment which ought to be the portion of every thinking being. The wicked understand them not, for it is said, "the wicked worketh a deceitful work."

Ages have spoken; the face of the world has been changed; nations have succeeded nations; conquerors, more truly devastators, have invaded and ravaged the fairest countries of the globe; laws have replaced laws according to the light and passions of different epochs, and one philosophy has contradicted the dogmas of another philosophy, but the impure weapons of pride and human weakness have been broken in presence of the doctrines which Christ professed, and which he sealed with his blood.

Buried in the darkness of the middle ages the holy Bible arose glorious and triumphant with Luther and Calvin.

Oh, how are such men as Voltaire and Volney to be pitied, who, stifling in themselves every principle of humility, have with a poisoned knife, and without the least reflection, dissected these great truths only to throw the fragments in the face of people still struggling in the swathing bands of paganism. And have they been able, these eminent geniuses, after having thus kindled the spark of discord amongst the sons of the same God, to reunite these palpitating fragments, and build up a work which should attest the sublimity of their intelligence? Oh what immense good might have resulted to the world, if with deep searchings of heart they had investigated them with a scrutinizing eye, and with the disposition which characterizes the Christian, and then given free course to the boldness of their pens. But, oh, wanderings of the human mind, even their objections and their controversies have only served to heighten the splendour and show forth the truth of the object they sought to obscure. Yes, it would have been easy to shake our convictions had it not been possible to oppose Isaac Newton to these grand illustrations as one of the greatest apostles of evangelical doctrine—Isaac Newton of whom it has been said, "if all the learned men of antiquity and of modern times could be united in congress, they would choose him for their president." Homage be rendered thee, O thou great Newton, thou who, descending into the depths of science, didst unveil to the civilized world a great truth in the fall of an apple detached from its stem; thou who, struck with admiration, didst on thy knees recognize the presence of a God invisible and perfect, spread over all his works and manifested in every page of his holy word.

Would you have a proof of the irrevocability of the Bible? See how, in spite of the minute differences which exist between the protestant sects, they all attach themselves to it as to a majestic trunk to be nourished by its bounteous sap. And the Bible is to the

Christian church what the oasis in the midst of the desert is to the caravans of the wandering tribes.

Its marvellous effects are incontestably manifested in the civilization of different countries. See learned Europe; see England, that queen of the world, throwing her luminous rays over the remotest corners of the globe; see those proud states of the American Union which, with giant stride, seem anxious to attain the confines of all Northern America. See what profound peace these two great people generally enjoy; and the infamous system of slavery disappearing daily from the code of nations, because it does not exist in that of God. Interrogate those tribes which overrun the African shores, and surely they will tell you that their fetishism falls before the power of the gospel, never more to rise. Transport yourselves to the Asiatic regions, and you will see at every step the errors of Buddhism give place to the everlasting truths of Christianity. Penetrate the labyrinth of the Oceanic Archipelago, and, wrapt in astonishment, yet with humble and contrite hearts, you will see ferocious savages changed into civilized men, and come forth, as by enchantment, from their dark forests to yield themselves to the persuasive voice of the generous missionaries who carry them the word of life.

And you, Haytians, will you remain cold and insensible to the perusal of this holy word which is to other nations the most

powerful lever of mental progress, of goodness of heart, and of purification of morals? That word is clear and precise, and never yet has man risen to the greatness of its simple yet sublime style. Look again into your own hearts, and see what numerous examples of patience, of peace, of submission to established laws, and of regularity of conduct, those brethren give you, who with one accord sing praises to the Lord whilst following Christ in the revelation of his holy will.

Read then the Bible for yourselves; read it as much for your temporal as for your spiritual benefit. Let the mother at the domestic hearth make it the subject of her familiar conversations with her children; let the young man just commencing life make it his fond companion and his guide in the commerce of life; and let the old man, whose tomb will soon open itself, seek in it his consolation and the guaranty offered to his soul which longs for eternal rest!

It is only by the observance of these divine precepts that you will really feel the sweetness of the ties which now unite you, and that your children will learn to taste the joys they ought to meet with under the paternal roof. And, O Haytians, it is only by your intimate acquaintance with the holy Bible that you will raise yourselves to the dignity of your being, and justify that intelligence which God has portioned out to all his creatures, and which alone will fit you to present yourselves at the banquet of nations.

SUBSTANCE OF AN ADDRESS

DELIVERED BY REV. J. MAKEPEACE AT BIRMINGHAM,

JULY 30, 1851.

In this eventful juncture of our mission's history one is painfully sensible of the contrast presented between the conduct of our churches and that of the country, when, during the late memorable Punjaub campaign, the mournful tidings came of the disastrous slaughter at Chilianwalla. The whole nation was convulsed from the centre to the circumference, and communications passed rapidly between the Indian authorities in Leadenhall Street and the first minister of the realm. The emergency was great, and loudly called for prompt and energetic action; nor was there on the part of our rulers the least hesitancy or indecision. From among the foremost of England's generals, one whose very "name was legion" was commissioned to proceed without delay to the distant scene of war, in order to retrieve our tarnished reputation and save our Indian empire from impending dissolution. But when in a nobler warfare and on a more glorious battle-field the heroic warriors of the

cross have fallen in quick succession, the news, instead of coming like a shock, causing a sympathetic thrill to pass as an electric current through our churches, and prompting the anxious cry, "Who will go for us?" to stand in the breach, awakened no visible wide-spread concern to the fearful necessities of our position abroad. I here allude to the many deaths that have recently occurred in our missionary band. Instead of our churches rising up, as one man, in the true spirit of Christian chivalry, to obey the call of duty and ward off threatened danger, they tacitly consent to the disbandment of our forces and the evacuating of outposts hitherto successfully occupied in favour of the enemy.

Brilliant exceptions there are, but generally speaking, our churches would appear to have settled down into the lull and calm of an imperturbable indifference. Such apathy and at such a crisis is, alas! too truly confirmative of the fact of the gradual wane and

decline among us of a deep-toned earnest missionary spirit. While I speak advisedly, God forbid that I should speak harshly on this subject—for I know my own deficiencies and lack of zeal—but though many may for a time be deeply moved by our recitals and appeals, yet, if there be no practical exemplification of their interest, of what account must we hold these outward expressions of sympathy, but as so many nonentities, or as those shadowy, impalpable forms in the heavens, which anon arrest the eye, and then melt into vacancy. That I do not judge severely is evident from the fact that notwithstanding reiterated entreaties for augmented resources, no general effort is being made to meet the growing exigences of our foreign mission. It is now becoming a grave and weighty question whether, inasmuch as all the meetings that have been held, and the addresses that have been delivered, and the appeals that have been presented, have been of no avail, we must not retrace our steps and betake ourselves to an inglorious retreat. The abandonment of stations where the labours of your missionaries have been accompanied with manifest tokens of the divine approval, cannot be too earnestly deprecated; but, inasmuch as the committee are only the almoners of the bounty of the churches, they are shut up to the adoption of this untimely measure owing to their present crippled and straitened means. I say *untimely*, because on account of the extraordinary access now afforded to the teeming myriads of India, the very reverse should be the case. It is deplorable beyond all expression that, in this age of unparalleled facilities for carrying on evangelistic operations in foreign climes, coupled with the present prosperous state of our commerce and trade, our great institution should be languishing for lack of adequate support.

Looking at these sober facts, it is devoutly to be hoped that a spirit of deep seriousness will pervade this assemblage, and that from us shall emanate an influence that shall vibrate through the cities and towns of our land, even to its uttermost borders. Far be it from me to wish that this meeting should wear a sombre and gloomy aspect, but there may be a vast amount of erroneous feeling prevalent, regarding the proper design of these annual gatherings, which it may be needful to correct. Whilst some may regard the time spent at these meetings as wasted and profitless, many may come to them as to an evening's entertainment, in order to be amused, regarding the whole as a kind of intellectual recreation. They altogether forget that we are come on too solemn a service, that we are not like so many fire-flies to emit, for their pleasure, a few phosphorescent sparks, and that if no other emotions are enkindled than such as may be inspired at the theatre or the senate, we had better, far better, disperse, and betake

ourselves to some more useful occupation. Our speeches and our meetings are the veriest futilities, if succeeded by no substantial practical result. We may excite by our addresses an apparently hearty enthusiasm in the work, but, after a brief period, this glowing zeal is found to be ephemeral and fictitious, and nothing more than a wild fire upon the altar. Now, we gain nothing by this frothy effervescence of animal feeling; on the contrary, we may lose, as it generally happens that a period of unusual excitement is followed by a season of dull, spiritless, morbid inaction.

Dismissing, however, any other preliminary topics, I would address myself briefly to the consideration of the causes and consequences of that apathy which our churches manifest in respect of the pressing exigencies of our Indian mission. This may perhaps be accounted for partly on the principle that "hope deferred maketh the heart sick." While gladdening tidings have arrived of rich harvests that have been gathered from other fields of foreign labour, India has been represented as an almost interminable waste of burning and barren sand. Their ardour may have cooled and their interest evaporated, as the result of disappointed expectation. Such parties, however, do not fully consider the number and nature of those obstacles which the missionaries in the east have had to surmount, obstacles which have not interposed to block up and barricade the way of evangelistic exertion among the negro race or wild and uncultivated savages. The gigantic systems of oriental superstitions have no parallel in any other country on the face of the earth. If it be borne in mind that Indian idolatry is upheld by an educated and multitudinous priesthood, is rendered imposing by the splendour of its temples and the magnificence of its festive rites, "venerable by sacred books and a faith too ancient for its origin to be calculated, is fortified by prejudices the most powerful, and by the terrors of an excommunication truly fearful" and overwhelming, no wonder that for so long a period it has bade successful defiance to the attacks of all assailants. Consider, further, the utter disproportion between the means employed and the magnitude of the work to be achieved. You have, for example, about two hundred missionaries to about two hundred millions of people, and these scattered over a superficial area of nearly a million of square miles. You may literally travel over immense tracts of country, nearly equal in extent to some continental states, without meeting with a solitary evangelist, native or European. Alas! what are these among so many! One man, on an average, to a million, especially among a people of strange lips, with an almost endless diversity of customs and creeds, such as can scarcely be retained within the grasp of the most

tenacious memory! What extended good could you hope *speedily* to realize in such a sphere from so numerically feeble and widely-scattered an agency! What if the inhabitants of this noble town of Birmingham, the rising midland metropolis of our noble England, were to be multiplied fourfold, and if then they were enshrouded in the darkness and encased in the superstitions of our Druidical forefathers, how would you view the efforts of a solitary missionary stranger who should suddenly appear to effectuate their entire and immediate conversion? Would not all right-thinking men, comparing the greatness of the task with the inadequacy of the means, unhesitatingly declare the project to be hopeless and futile in the extreme? With how much greater truth may not the same be affirmed regarding the entire and immediate evangelization of India? Oh, would you not pronounce it absolutely preposterous, as the very quintessence of folly, for a few men to seek with gold-beaters' hammers to beat down and pulverize the pyramids of Egypt, or the mountain-masses of the Appennines and Pyrenees; or with a fence of green withes to check and arrest the rapids of Mississippi or the cataracts of the Niagara; or by a few fires, kindled at remote distances, to melt and liquefy the Alpine glaciers or the colossal icebergs that float in the Arctic Seas? Equally absurd would it be to expect that within a few years a handful of missionaries, grappling with unimaginable difficulties, and scattered over an immense and thickly-peopled continent could batter down and demolish the towering adamantine fortresses of India's superstitions. If then any vindication be at all required of our Eastern mission, you have a most triumphant one in the two-fold consideration of the mighty antagonistic forces that have been marshalled against us, and in the paucity of men that have been sent forth to encounter and overcome them.

But, further, those who may be grown weary in well-doing, because of the slow progress of the work, overlook the great preparatory measures in which we have all along been engaged. The missionaries employed by the different sections of the Christian church have hitherto acted as pioneers, pursuing, according to their several preferences and views, diverse plans of operation. Through their various yet combined endeavours, the ground has been extensively cleared, valleys have been exalted and hills brought low, mines have been dug, breaches have been made, and vast stores of ammunition have been collected in readiness for one grand and triumphant attack on this the most stupendous stronghold and citadel of Satan. And can these be regarded by any as light and trivial achievements? To drop the metaphor, is it nothing that there is now scarcely a language or dialect of India which has not been

acquired, and into which the scriptures, in whole or in part, have not been translated? Is it nothing that from our numerous mission presses there are emanating multitudes of tracts and religious works, which secure for themselves a wide-spread circulation and attentive perusal? Is it nothing that the system of Hindooism is now disowned and despised by hundreds of native youth who have been trained in our missionary colleges and schools, and that at our different stations we can number, not simply by hundreds, but by thousands, the genuine converts to the faith of Jesus? Is it nothing that in the several mission churches scattered over the length and breadth of the land, we have "converted representatives of its every tongue, and kindred, and tribe," so that there is scarcely any form of error over which the doctrines of Christianity have not triumphed, nor any species of worship which its ordinances have not supplanted?

To some these statements may sound as the trite and tedious iterations of what we may read in every missionary chronicle; but to those by whom all the circumstances have been duly pondered and weighed, it will be delightfully evident that we have been engaged in no bootless enterprise and await no doubtful issue. And oh! were you now dwelling in India we might take you to the foot of one of its most stupendous mountain ranges—the cloud-capt Himalayas, whose pinnacles are covered with the snows of an eternal winter, and as you gazed in mute astonishment on its "unscalable heights" and invulnerable ramparts, you might behold in them fitting emblems of the unscalable heights and firm defences of heathenism. But we would bid you not to be dismayed, much less to despair. "Those everlasting mountains shall be scattered, those perpetual hills shall bow." The sure word of prophecy bids us to expect that, with aught of commensurateness in the means employed, and with the aid of the Almighty Spirit, the downfall of Hinduism will be hastened, when, shivered into a myriad fragments, this mighty citadel with all its bulwarks and battlements and towers will vanish away like a dream amid the visions of the night. In expressing ourselves thus strongly we are not to be told that these blissful hopes are but the blind hallucinations of mere theorizing speculatists or the day-dreams of fiction and romance. We are not to be told that we are pursuing in idle chase some ignis fatuus as it sports, in illusive dance, over marsh and moor. No, the "mouth of the Lord hath spoken it, and in his word do we hope."

In all our "labours of love" our solace and stay must be the "patience of hope." Great designs are not accomplished at once, "though the vision tarry we must wait for it, in the end it will speak and not lie, it will surely come, it will not tarry." Let us then

awake out of sleep, and, shaking off dull sloth and drowsy indifference, gird ourselves afresh to the work. In our meditations upon the word of the everliving God, let us endeavour to understand more of the meaning and to be filled increasingly with the spirit of its glorious predictions. And in all our labours let us seek more vividly to realize, and more intensely to anticipate, the grand and blessed consummation when every beleaguered citadel of error shall unconditionally surrender, and their myriad inmates transfer their devoted allegiance to him who is their rightful King and Lord; when Antichrist, the arch-deceiver of the nations, shall be violently hurled from his imperial throne, and stript ignominiously bare of the symbols and ensigns of his usurped supremacy; when the multiplied forms of idolatry and will-worship in all lands shall fall like stricken and lifeless corpses to the ground, only to be gathered up and thrown, a loathsome mass of corruption, into the abyss of Tophet, as fuel for the devouring fire; when the "pure and undefiled religion" of the Son of God shall pervade all realms and sanctify all people, and when the splendours of the millennial era of purity and peace shall cast the glories of all foregoing time into complete and perpetual eclipse.

But further, I would ask whether this apathy results from a want of confidence in your agents? Do you regard them as deficient in talent, devotedness, or piety, and therefore as possessing feeble claim on your generous and hearty support? In bearing my humble testimony to their worth, permit me to say, that, generally speaking, there exists among them a combination of gifts and graces happily adapted to the diversified requirements of their allotted fields of labours. But not to dwell specifically upon the varied endowments of the brethren, let it suffice to observe that some among them take first rank as translators of the scriptures and preachers in the native tongue. With respect to the former department of labour, it is a remarkable fact that our mission has never wanted able and gifted men to transfuse the lively oracles of God into the various dialects of Hindustan. Not to mention the Urdu, Sanscrit, and other versions, the unrivalled translation of the whole bible into Bengali, a language spoken by at least twenty-five millions of people, is a proud and lasting memorial of the extensive acquirements and profound erudition of the agents of this Society. In various other ways, they have rendered valuable contributions to the Christian vernacular literature of the country. The multiplication of such men to an extent at all proportionate to the demand would greatly accelerate the period of India's evangelization.

It may be replied that I plead for too much, and that the grand desideratum is an indigenous ministry. I answer, yes; India

must ultimately be evangelized through the instrumentality of her own sons, but in order to secure a large and effective corps of native evangelists, you must first provide a large and effective European staff. To compass this all-important object, ampler pecuniary means must be placed at the disposal of our committee. Nor is this at all beyond the range of possibility. To those who have compared the receipts of the foreign mission with the financial condition of our churches, it will be painfully obvious that our denomination has fallen far short of the attainable standard of Christian liberality. Is it not for a lamentation and a shame, and here I quote from official documents, that the amount realized for 1836 in thirty-one counties of England did not afford more than an average of one-third of a penny per week for each member, whilst hundreds of our churches contributed nothing whatsoever. That in 1840 nearly three hundred baptist churches made no collections, and these by no means the least wealthy in their respective localities, and that in 1849, if we distribute the general income of the Society realized in England among the several English churches, whose numbers are given in the Baptist Manual for that year we have an average of about a half-penny per week for each member. But there are about four hundred churches whose numbers are not reported so that the average would be less than even this insignificant fraction. Alas! and is this the gauge and measurement of the interest taken by the baptist churches of Britain in the great work of evangelizing the nations? Is this the maximum of their sanctified benevolence? Is this the very summit and climax of their Christian philanthropy? Ah! here comes a question of intense and thrilling moment. Are the churches of the Redeemer in this land unable or unwilling to obey his parting injunction, "Go ye into all the world, and preach the gospel to every creature?" Are they unable? Then how unutterably pitiable is their lot! In such a case, well may our chapels be hung round with mourning, and our members gird themselves in sackcloth, inasmuch as Christ has given a commission which they cannot execute, enjoined a duty which they cannot fulfil, imposed an obligation which they cannot discharge.

Such a supposition, however, cannot for a moment be entertained. We must utterly repudiate the idea, that Christ could thus stultify himself and bring discredit upon his cause. Having issued his commands to his disciples, who can question that he has also vouchsafed the requisite ability for their adequate performance? Not a doubt can exist that if every evangelic church in Christendom and believers in all lands were to arise, in a spirit of faithfulness to the strenuous discharge of their high delegated functions, they would

find themselves possessed of abundant resources for transmitting, at no distant period, the blessings of salvation to the uttermost ends of the earth. The ability being admitted, there presses upon us the second inquiry, and, alarming alternative! Are we unwilling to obey the gracious behest of our ascending Lord involving as it does the everlasting welfare of myriads of our benighted fellow creatures? Saved ourselves, and with the means of salvation at our command, shall we not come to the rescue of the perishing in distant climes? Are we not then fearfully implicated in the ruin of the heathen, and shall not their blood be required at our hands? "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not. Doth not He that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render unto every man according to his works?"

But, not to dwell upon this subject, I do not trespass an inch beyond the bounds of propriety and reason when I say, that our denomination has not yet put forth its strength nor exhausted all its appliances for good. Stores of wealth yet lie buried, and latent energies there are, which, if developed, would go far not only to furnish the required complement of men for existing necessitous spheres, but to equip and sustain fresh forces who should carry the battles of the cross into other parts of the enemy's dominions. Whilst some may speak too largely of the pecuniary capabilities of our body, it surely is no exaggeration to affirm that, seeing that the income of our Society is in the main made up of such paltry dribblets, a little well-directed effort would soon raise its receipts to £40,000 per annum.

The universal adoption of the plan of weekly or monthly subscriptions from every member of our churches would tend to aggrandize our foreign mission fund far beyond all that has hitherto been realized. In this advanced age of the world it is a reproach that our great missionary institute should be at all dependent for support upon such contingencies as legacies or donations, or upon the fitful spasmodic efforts at our annual meetings, when a drenching rain or some untoward event may prevent the attendance of the people and damage the collection. What we require is sustained and continuous effort on the part of each member, according to his ability, and with due regard to other objects, *throughout the entire year*. In this the noblest of all enterprises, our zeal should be uniform and unintermitting, resembling that sacred fire—the primitive object of oriental worship—which, day after day and month after month, glowed with unabated effulgence in the ancient cavern-temples of Mithra. In those subterranean shrines, this deified em-

blem of celestial purity was never suffered to be extinguished, nor even to shine with feeble and tremulous lustre, but "continually ascended in a pure bright pyramid of flame, and was fed with the richest gums, the most fragrant oils, and the costliest perfumes of the East."

This indifference to foreign claims has been, and may yet be, attended with disastrous results. It is an established principle of the divine government, "There is that scattereth, and yet increaseth: and there is that withholdeth more than is meet, and it tendeth to poverty." This principle would appear to have been most strikingly verified in the recent experience of our mission. About two years ago, official letters were despatched by the secretaries to your agents abroad, urging the necessity of immediate retrenchment. From that period may be dated the losses which with unexampled rapidity have come upon the Society in the death of devoted and talented missionaries. The churches "withheld more than was meet," and the accomplished Davies fell "amid the greatness of his way." The star of Ceylon set prematurely in its Eastern horizon. And then his noble-hearted colleague, Dawson, is repeatedly smitten, until compelled to undertake a voyage homeward, when lo! amid the hurricanes that sweep the seas, the fated vessel founders, and passengers and crew now lie entombed amid the catacombs of the deep. The churches "withheld more than was meet," and calamity after calamity befell our West African Mission, until not a single European missionary was left to superintend operations. The gifted Merrick was snatched away amid the flush and pride of his career; and now Newbegin is numbered with the dead; whilst other devoted men have been removed from the consecrated scenes of their earthly toil, with none to catch their falling mantles and carry on their labours. Surely in these distressful visitations our churches should bear a cry, deep and prolonged, ringing in their ears, giving them no rest day or night, until they arouse their slumbering energies, and repair the breaches that have been made in our thinned and shattered ranks. Oh! is there not great cause for humiliation before God on account of our present and past shortcomings and neglects? What a joyful event would it be, and how would it augur well for the future prosperity of our mission, if, as has been elsewhere recommended, all our churches would, with united assent, set apart a day for the confession of these our sins, and the imploring of the divine forgiveness and favour! What showers of blessing might we not expect, if all our members were deeply impressed with a sense of their demerit, until, under the smittings of a genuine contrition, every closet became a "Bochim," and every sanctuary a place of tears, and one

and all, before the footstool of the divine mercy, renewed the covenant of the venerable fathers and founders of our mission: "We have solemnly bound ourselves to God and one another, to strain every nerve in the good work." Then, oh! then, would our pastors at home go forth to their several spheres, quickened by the impulses of a renovated life; and then, too, would your missionaries abroad, with their forces recruited, and their spirits refreshed, rapidly bear the standard of the cross over the embattled plains of heathendom, until the universal conquest be achieved, and the triumphant shout be raised over the routed armies of the aliens, "Alleluia! the kingdoms of this world are become the kingdoms of our Lord and of his Christ."

Making, however, still further reference to that great principle which I am anxious to press upon your consideration, I do unhesitatingly aver, on the authority of the word of God, that to *impoverish the mission*, is the sure way, both temporally and spiritually, to *impoverish yourselves*. This divinely-enunciated maxim holds good in respect alike of churches and individuals. To the carnally-minded it may appear an unsolvable enigma, that in the very act of giving to the Saviour's cause, the means of giving will be increased. But to him who relies implicitly on the divine testimony, it is matter of blessed experience, that the conscientious discharge of prescribed duty is ever attended by the rich outmeasuring supplies of the divine bounty and grace. That humble believer, who, from a sincere desire for the spread of the Redeemer's glory, contributes from his scanty pittance to the support of missionaries among the heathen, shall find that he is not a loser but a gainer by the deed. The barrel of meal shall not fail, and the oil in the cruse shall not diminish, but both shall be mysteriously multiplied, so long as relief be extended to the famishing in distant lands. And thus it will be in respect of churches. The more a missionary spirit is cultivated and cherished by any community, the more will Christianity thrive and flourish within and around it. The expansion of your sympathies to the destitute abroad, will infallibly be followed by the enlargement of your boundaries at home. It is a law of the spiritual world, that the "spiritual life recruits its own energies just in proportion as it expends them upon others—enlarges itself by just so much as it gives." And one reason why we lack the necessary funds for foreign purposes, is that this great scriptural truth does not abide as a living conviction in the hearts of our people.

Not long ago, I read a truly startling account of an anti-mission baptist church in some part of America. It was stated that the oldest

and ablest preacher acknowledged to a brother minister in a personal argument, "that he did not think he had been instrumental in turning one sinner to God." The other replied, "What! you have been preaching well nigh fifty years, and are not aware that you have been instrumental in the salvation of a single soul?" "No," said the grey-headed anti-mission preacher, "I do not think I have." Alas! what a mournful and heart-rending confession, and how corroborative of the truth of holy writ, that it is only "he that watereth others, that shall himself also be watered." Set in contrast with this the case of a church in Oxfordshire, which I visited last year on behalf of the mission. Through the blessing of God upon our efforts, several members were incited to greater activity on behalf of the heathen; and the result has told most favourably on the advancement of the cause of Christ among themselves. So soon as they increased their exertions to send the gospel abroad, down came the blessing at home; a most cheering revival commenced, and many in the neighbourhood began to inquire the way to Zion with their faces thitherward. From the two instances I have cited, you have a thorough illustration of this principle of the divine economy, and which is as fixed and immutable as any law in the natural world.*

If we fail in the fulfilment of commanded duty with regard to the conversion of the world, God will not smile upon us—he will verily abandon us, and upon all our projects there will descend the withering blight and mildew of his curse. No other enterprise will prosper. Your local societies will languish or die, and our members, instead of growing like the palm, and flourishing like the cedar in Lebanon, will become as the trees of the forest when scathed by heaven's lightnings—dry, sapless, and shrivelled trunks, without foliage and fruit.

Let us remember that in subserving the mission cause we are identified with all that is sublime in the character of God, and with all that is solemn in the destinies of man. And though we may not be able to engage personally in foreign service, yet, as the result of your self-denying endeavours, the work of mercy may so rapidly progress as that hereafter sanctified multitudes, in this or other worlds, may hail your name with gladness, and whosoever and wheresoever you may fall, it shall be amid the smiles of heaven and the tears of a regenerated people.

* This apathy in the great work of evangelization is exerting a baneful influence upon our English churches, as is evident from our Association statistics, some of which are given in the Baptist Magazine of August. The rate of increase is most lamentably low.

HOME PROCEEDINGS.

Missionary meetings have been held during the month in the counties of Glamorgan and Monmouth, at which the Revs. F. TRESTRAIL, W. LANDELS of Birmingham, and J. JENKINS of Morlaix, have been present on behalf of the Society. A similar series of services has taken place in Cornwall, the local brethren having in this instance the aid of the Revs. N. HAYCROFT of Bristol, and — JARROLD late a missionary in China of our General Baptist brethren. At Brighton the Rev. W. BOWES has advocated the cause of missions in Bond Street Chapel, and at Sevenoaks meetings have been held by Rev. E. CAREY and Mr. UNDERHILL. Our missionary brother, Rev. J. MAKEPEACE, has addressed audiences in Birmingham and in the midland district on missionary topics. His powerful address at Birmingham, we subjoin at the special request of many that heard it, not without hope that its weighty sentiments and powerful appeals may produce the like happy effects on the minds of our readers.

Some important subjects have engaged the attention of the Committee. A special meeting was summoned for the 13th of August, at which the reports of our Deputation respecting Serampore College, together with Mr. MARSHMAN'S correspondence, were fully and at great length considered. The conclusions arrived at have been forwarded to Serampore, and not without the expectation that Mr. MARSHMAN will fully concur in them. So soon as his assent is received, we shall gladly lay them before the constituency of the Society.

In the evening of the same day, a conference was held with four of the brethren who have recently arrived in England from Jamaica, on the state and prospects of the churches in that island. Their statements require the fullest deliberation. It was therefore resolved that they should be requested to put in writing their views, that they might be considered at the next quarterly meeting of the Society, which was fixed for Wednesday, October 15.

For some time the Committee have wished to place the Bahamas mission on a somewhat different plan, the chief feature of which should be the giving the native teachers a full pastoral oversight over the churches they serve, and at the same time afford to those churches an entire liberty of action in carrying forward the interests of Christ's kingdom amongst them. After a lengthened correspondence with the two brethren labouring in the colony of New Providence, and no formidable objection appearing to the course proposed, the Committee have resolved to commit to the senior missionary, the Rev. H. CAPERN, the execution of the plan. As this will release Mr. LITTLEWOOD from his arduous engagements among the out islands, it is further proposed that he should attempt the re-establishment of the mission on the north side of the island of Haiti, which was interrupted in 1846 by the acts of the local government. The church then scattered has lately been re-organized by the settlement there of some members of the Turk's Island mission, and Mr. RYCROFT has strongly appealed to the Committee for aid to place it on a permanent footing. It is hoped by these arrangements to extend the Redeemer's kingdom into parts not yet evangelized, to diminish the cost of the Bahamas mission, and to place on the firm basis of scripture precept and duty the numerous churches it has pleased the great Head of the church to raise on those comparatively infertile and rocky islands. It will be understood that this plan is for the present confined to the colony of New Providence. We trust that the prayers of our friends will be frequent that their

native pastors and churches may walk together blamelessly in all the ordinances and commandments of the Lord.

We are happy to state that our unwearied brother, Mr. ALLEN of Ceylon, will shortly, in God's good providence, receive the aid he has so long besought. The Rev. J. DAVIS and Mrs. DAVIS sailed in the ship Severn, on the 14th of August, for that field of labour.

Our readers will be pleased to know that the widow and three children of the eminent Dr. JUDSON have arrived safely on our shores, after a very long and somewhat perilous passage. Mrs. JUDSON will in a few weeks leave for the United States.

Recent advices from Africa give a favourable account of the health of Mr. and Mrs. SAKER and Mr. WHEELER; the latter had, however, suffered twice from fever, and for some days his life was in danger.

With much anxiety we call the attention of our friends to the state of the funds of the Society. These show a decrease on last year's receipts of about £1000. Their kind efforts are urgently and continually required to sustain our operations, and even to extend them, for at no time were the prospects of success from the display of divine blessing more favourable.

May we again urge a request which we made some time ago, that the Treasurers of our Auxiliaries will remit on account as often as may be convenient. It is surprising what a difference this practice, if generally followed, would make in the financial condition of the Society. It would go far to prevent the necessity of *borrowing*, at least to any great extent, and thus save a considerable sum in interest, which often forms a serious item in the expenditure.

FOREIGN LETTERS RECEIVED.

AFRICA	CLARENCE	Saker, A.	April, 19, May 21.
		Wheeler, J. A.	May 21.
AMERICA	UTICA	Pickton, T. B.	July 7.
ASIA	AGRA	Williams, R.	May 26.
	CALCUTTA	Thomas, J.	June 2.
	CHITOURA	Smith, J.	May 26.
	COLOMBO	Allen, J.	June 9.
	DACCA	Robinson, W.	May 28, Aug. 14, 1850.
	INTALLY	Pearce, G.	June 2.
	MADRAS	Page, T. C.	June 5.
	SERAMPORE	Bion, R.	May 30.
		Denham, W. H.	May 30.
BAHAMAS	NASSAU	Capern, H.	July 12.
		Laronn, J.	July 11.
BRITTANY	MORLAIX	Jenkins, J.	July 23.
HAITI	JACMEL	Webley, W. H.	June 5 and 24.
JAMAICA	FALMOUTH	Clark, J.	June 14.
	FULLER'S FIELD	Hutchins, M.	July 2.
	KETTERING	Knibb, M.	July 10.
	LUCEA	May, J.	July 10.
	MOUNT ANGUS	Teall, W.	June 17 and 27.
	ST. ANN'S BAY	Millard, B.	June 24.
	SALTER'S HILL	Dendy, W.	July 3.
	SPANISH TOWN	Phillippo, J. M.	July 9.
	STEWART TOWN	Dexter, B. B.	July 10.
TRINIDAD	PORT OF SPAIN	Law, J.	June 27.

ACKNOWLEDGMENTS.

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

The Ladies' Missionary Working Society, Bloomsbury Chapel, for a case of clothing, for *Rev. J. Allen, Ceylon*;

Miss Blundell, for a parcel of Evangelical Magazines;

The Juvenile Working Association, Myrtle Street Chapel, Liverpool, for a case of clothing and books, for *Rev. W. K. Rycraft, Bahamas*;

The Juvenile Missionary Society, Baptist Church, South Islington, for a box of books, for *Rev. A. Saker, West Africa*.

The Rev. J. Law, of Trinidad, desires gratefully to acknowledge the receipt of a valuable box of clothing, &c., from the Stepney Ladies' Working Society and the Stepney Meeting Juvenile Society.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of July, 1851.

£ s. d.	£ s. d.	£ s. d.
ANNUAL COLLECTIONS.		
Bloomsbury Chapel— Meeting to receive Deputation from India	12 11 5	
Juvenile Meetings— Bishopgate Chapel ... Bloomsbury Chapel ... Surrey Chapel	0 17 6 5 7 8 1 17 8	
	8 2 10	
Less expenses	7 2 10	
	1 0 0	
<i>Annual Subscriptions.</i>		
Betts, Rev. H. J. Darkin, Rev. C. Gibbs, S. N., Esq. Rust, Miss, two years...	0 10 6 2 0 0 1 1 0 2 2 0	
<i>Donations.</i>		
Brunior, Miss	5 0 0	
Buxton, Sir E. N., Bart., M.P.	25 0 0	
S. G.	2 0 0	
Stevenson, George, Esq. Young Men's Missionary Association, for Gotooiva School, Ceylon	50 0 0 1 10 0	
<i>Legacies.</i>		
Campion, Mr. Joseph, late of Abington Lodge, Northamptonshire ... Priestley, Mrs., late of Buckingham	19 19 0 245 18 9	
LONDON AND MIDDLESEX AUXILIARIES.		
Bloomsbury Chapel— Juvenile Association, for Haiti School	3 0 0	
Chelsea, Paradise Chapel— Collection	3 10 0	
Contribution	1 1 0	
	4 11 0	
Less expenses ...	0 8 6	
	4 2 6	
Hammersmith, on account	8 2 2	
John Street— Senior Bible Class, for Colombo School	4 10 0	
Spencer Place	5 15 0	
Juvenile Auxiliary, for Schools in India Waterloo Road—	4 2 4	
Evans, Mr. D., A.S. ...	0 10 0	
Ready, Margaret, by do.	0 5 0	
BEDFORDSHIRE.		
Luton— Old Meeting— Contributions, quarterly	4 17 0	
Union Chapel— Contributions (monthly)	41 12 9	
BUCKINGHAMSHIRE.		
Amersham, on account	58 0 0	
Contributions	0 4 0	
Do., Juvenile	0 15 0	
Do., Sunday School Class	0 1 9	
Brickhill, Great— Collection	2 0 5	
Contributions	0 14 0	
Do., Sunday School, for Schools in India	2 1 0	
Misenden, Great— Collections	2 13 8	
Contributions	0 14 5	
Speen— Collections	2 15 2	
Sunday School	0 7 3	
CAMBRIDGESHIRE.		
Chesterton— Contributions, Juvenile	1 15 0	
CORNWALL.		
Redruth— Anon.	1 0 0	
DEVONSHIRE.		
New Passage, near Devonport— Rackett, Mr. Thos., for Haiti Chapel ...	0 5 0	
ESSEX.		
Braintree— Collections	7 0 0	
Contributions	5 3 8	
Earl's Colne— Collection	3 3 6	
Contributions	2 7 6	
Haistead— Contributions	3 0 0	
	20 14 8	
Acknowledged before and expenses	11 16 0	
	8 18 8	
Witham— Thomasiu, Geo., Esq.	1 0 0	

		£	s.	d.			£	s.	d.			£	s.	d.
GLOUCESTERSHIRE.														
Woodchester—					Moulton—					Crewkerne—				
Collection	1	0	0		Collections.....	3	5	2		Collection	3	0	0	
Contributions	0	7	0		Contributions	3	14	10		Contribution	0	10	0	
HAMPSHIRE.														
Beaulieu—					Northampton, Grey					Do., Sunday School				
Burt, Rev. J. B., for					Friars' Street	3	11	6						
<i>Intolly</i>	5	0	0		Pattishall	3	4	0						
KENT.														
Smarden—					Ravensthorpe	5	0	0		Less expenses ...	0	15	2	
Contributions	1	11	0		Roads—									
LANCASHIRE.														
Liverpool—					Collections.....	3	8	6						
Lister, Rev. J.	1	0	0		Contributions	2	19	6						
Pembroke Chapel—					Proceeds of Tea.....	1	12	0						
Contributions, half					Sulgrave	2	1	0						
year	80	0	0		Towcester—									
NORTHAMPTONSHIRE.														
Blisworth	8	15	0		Collections.....	7	2	6						
Brington—					Contributions	13	2	9						
Collection	1	15	0		Do., Boys' Bible	0	11	0						
Contributions	0	13	2		Class	0	1	9						
Buckby, Long	7	15	0		Do., Sunday School	2	10	6						
Bugbrook—					Proceeds of Tea	123	14	6						
Collections.....	9	6	5		Lees expenses	8	15	0						
Contributions	2	7	8											
Hackleton—														
Collections	7	14	3											
Haddon, West—														
Contribution	1	0	0											
Harpole—														
Collections.....	3	4												
Contributions	2	15	10											
Kingsthorpe	2	9	0											
Kislingbury	9	16	0											
Milton	13	18	0											
OXFORDSHIRE.														
SOMERSETSHIRE.														
STAFFORDSHIRE.														
WARWICKSHIRE.														
WILTSHIRE.														
YORKSHIRE.														
SCOTLAND.														

CONTRIBUTIONS

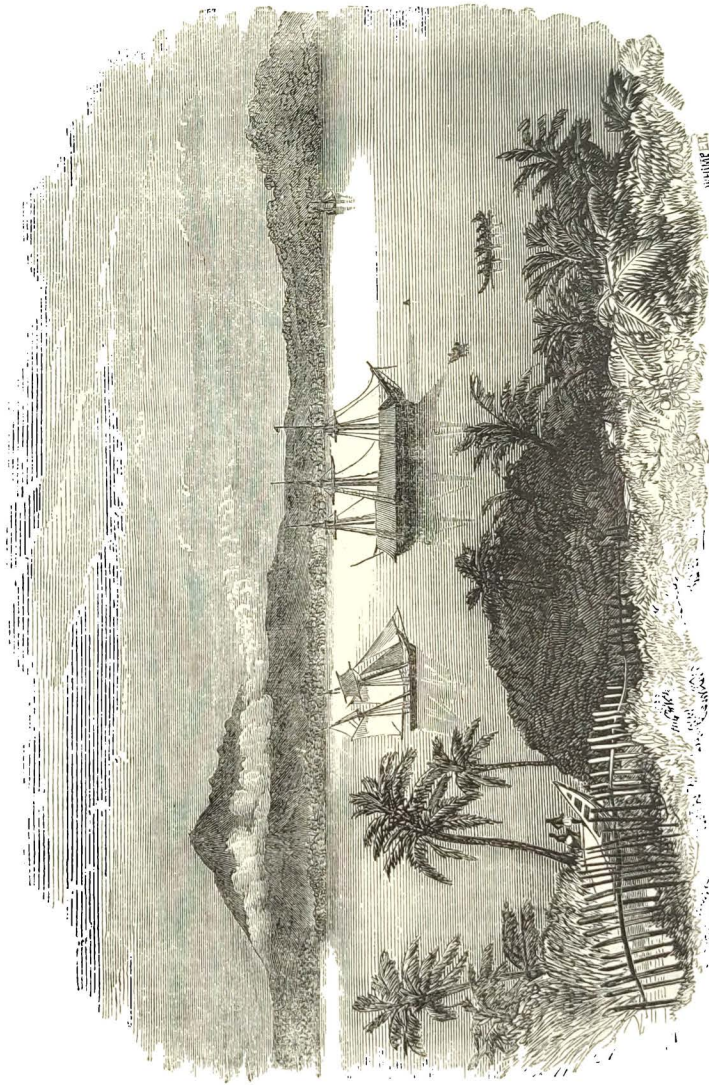
For the "West India Cholera Fund," received up to the end of July 1851, continued from the July Herald.

	£	s.	d.
Waltham Abbey	20	0	0
Walworth, Lion Street	10	7	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 (Oct. 1851).



CAPEROONS, WESTERN AFRICA.

INDIA.

AGRA.

Several instances of the power of divine truth have recently occurred at this station. Our brother WILLIAMS has thus been greatly cheered in his work, and the detail he has given in the letter below will be alike animating to our readers. It is dated May 26th. Mr. WILLIAMS, by a fall from his horse, had for a little while been prevented from taking his usually wide itineracy. He is now, however, tolerably recovered from its effects. He says:—

I am not laid aside from my work, but attend to all my duties in both the English and Hindustani departments of labour; and I most sincerely trust that the Lord is working with us. I had the pleasure to receive into the church by baptism five Europeans on the 4th instant. Two others have been accepted by the church as candidates, together with an East Indian youth, to be baptized, D. V., on the first sabbath in June. There is also one serious inquirer from among the Hindoos, whom I fully expect to baptize at no very distant period. He has already made known his intentions to his relations, and, as might have been anticipated, they are all very much prejudiced against him, especially his mother. He has been told, that if he embrace Christianity, he must leave their house, and go and live elsewhere. To this he has quietly submitted, and is now about to erect a small house for himself in another locality.

How dreadful to think of a mother thus opposing her son in coming to Christ for salvation! Ah, she is a heathen, she does it ignorantly, in unbelief.

Should they dare to abuse him, I have advised the poor young man in question not to get angry and fall out with his mother and brother, but to visit them occasionally, to behave kindly towards them, and to return good for evil, with the hope that they, seeing his good conversation, may be ultimately won over to the side of truth. This he has promised to do: may grace and strength be given him from above. It is no easy matter for a man to leave all, to follow Christ, and to endure the persecution to which he is exposed in this land, nor can he ever do it in his own strength.

CHITOURA.

I am happy to say that the Lord is giving testimony to the word of his grace at Chitoura. Brother Smith informs me that he intends baptizing some five or six natives next month. I purpose going out there to-morrow morning with the Rev. Mr. Scott, of the American Presbyterian Mission. He is very friendly with us, and we work on very well together. Mahan and I go out preaching among the natives almost daily, though not always together. The people in general hear the gospel with much attention; though in some places we meet with opposition, especially at Lazzunge. We were there a few days ago, and preached to three good congregations; while some of the people heard well, and admitted the truth of what we advanced, a proud and interested brahmin greatly withstood our words. This same man, when a lad some twelve or fourteen years ago, was very friendly to our cause, read our Scriptures and tracts, and often spoke to me about Christianity; but, alas! he is greatly altered for the worse since then. He admitted, indeed, before all the people, that the Christian religion is of divine origin, but would have it that Hinduism is also of God. I introduced several passages from the writings of the prophets, in proof of the Messiahship of Jesus. He immediately said, "Very good, I can do the same from the writings of Tulse Das some ten thousand years ago, in favour of my religion." Then avoiding all allusion to his chronology, which is of a very questionable kind, I proceeded to compare the two systems, and to contrast the conduct of Jesus with that of the Hindoo Dewtas. In doing this, I had all the people on my side, they were nodding assent in every direction.

With respect to Chitoura, mentioned by Mr. WILLIAMS, we append the following brief extract from a letter from Mr. SMITH, dated the same day as above.

Respecting the mission here, all is going on as usual, and I hope I may say the cause is prospering. Next Lord's day, the first of June, I hope to baptize four or five, and my inquirers' meeting is well attended. Our sabbath-school is becoming very interesting; yesterday we had more than forty present, including the adult class. Some of our native brethren are very zealous. I sent two of them away for a week through Dholpur; they returned last week, and appear to have been well received everywhere. They presented a

New Testament to the Ranah, who conversed with them some time, and expressed a wish to see me. It is however too hot just now for me to venture on a journey so long. I have just got two English hand cotton looms up, and one of them fully at work. They will probably make a complete revolution in our mission; many of our members being weavers, the effect which may be produced is incalculable. The English loom not only

makes a superior cloth, but it will make more than double the quantity in the same time, and thus raise our people to a higher position in society. I am anxious for more machinery of the kind; nor can the society attach too much importance to improving the temporal condition of our converts. It will be the first step towards their supporting their own pastors.

MONGHIR.

The labours of our brethren at this station and in the neighbourhood are carried on with their accustomed zeal, and find acceptance with the people. The following letter from our excellent missionary, Mr. PARSONS, is dated March 31. It gives a striking picture of the missionary's work.

I wrote my last just before starting on a missionary journey to a native town, about fifty miles distant, named Shaikpoora. I am happy to say that in our whole tour we were privileged to witness the same readiness to hear the gospel message that we have often remarked. Shaikpoora is a considerable native town, the bazar being about a mile and a half in length. Government has established a vernacular school there, at which about thirty boys are instructed. It lies along the base of a ridge of low hills, and its population comprises a large number of Mahomedans. The district has a fame for turbulence, and supplies most of the cases of murder and manslaughter which are tried in the Monghir court. My dear fellow labourer, Soodeen, and myself preached in all parts of the long bazar to large congregations, and as, from the character of the district, we had anticipated some opposition, especially from the Mussulmans, we were all the better pleased to find our hearers, in every instance, respectful and often very attentive. We had but little discussion. The chief instances were, one with a Mahomedan, and one with a Kubeerpunthee, but the individuals were sober and rational, and did not descend to the absurdity and scurrility, which we have sometimes to encounter. The only annoyance we met with was from the boys, who, the moment our address was ended, crowded tumultuously round Soodeen for books, and even attempted to snatch them from his hands. We were very careful, however, if possible not to let even a tract fall into unworthy hands. On the whole, we felt thankful that we had been directed to Shaikpoora, and hoped our tour, though short, might not have been in vain. The road to Shaikpoora, after leaving the Patna road is impassable in the rains, much of it being, in that season, laid under "waters to swim in." We saw many large villages on

either side of the road, many of them situated on the banks of a winding rivulet, which falls into the Ganges about eighteen miles above Monghir. The mouth of it is nearly dry now, but in the rains it is a large stream, and we hope we may then be able to take advantage of it to visit the numerous villages above mentioned.

Further itineracies.

Immediately on our return from this tour, two parties of dear labourers started in different directions to convey the glad tidings of salvation to vast assemblies of the heathen. Dear brother Lawrence, having Bundhoo and Suntokhee, native Christians, and Narayun, inquirer, with him, proceeded by boat to the Peerpointy mela: and Nainsookh and Soodeen, with Ramdyal, inquirer, by land to the Byjunaut mela. I am very thankful to say that our dear brother Lawrence, during his absence from home, obtained considerable relief from the severe rheumatic pains, with which he has been afflicted during the past cold weather, and still enjoys much relief, though not quite free from pain. At the mela, he witnessed a most gratifying measure of attention amongst the crowds of people, who surrounded his tent-door to hear the gospel for the four, I think, days that the mela lasted.

Soodeen's letter.

Nainsookh and his party were equally pleased with the results of their journey. Besides the great mela at Byjunaut, they had a most favourable opportunity of preaching amongst a large assemblage of people at a place called Sultanpore (alias Sultangunge) about eighteen miles from this, of which Soodeen gave me the following account in a letter. I will just say that our brother has most probably overstated the number of people in the mela,—not intentionally, I am sure, but on account of the great difficulty to

an inexperienced eye of computing the proximate number of so large a multitude. But should the number be even only half of what he supposed it to be, the collection of so great a number yearly so near to us constitutes an important opportunity for gospel labours.

(Translation.)

"MY DEAR MR. PARSONS,

"Accept many salutations and much love from Nainsookh and Soodeen. By the grace of God we are until now in very good health, and have thought it good to write to you. We write for this reason, that we at first intended to go to Byjunaut by way of Tarrapore, but when we perceived that in going by that road we should have no opportunities of speaking, and very few pilgrims go by that road, but many go through Sultanpore by the Ummurpore road, on considering this, we came to Sultanpore, where we arrived at noon on Wednesday; and when we had pitched our tent under a tamarind tree on the banks of the river, we saw Mr. Lawrence's boat going down under sail. And when we had preached to the people, they told us that if we would remain, there would be a large mela in that place on the day of the full moon. So we remained, and on Saturday from the morning it commenced, and so many people were assembled that we were astonished. People from Hazareebang, and Kurruckdeega, and Bist-hazaree, and many other districts, came and assembled on the ghaut at Sultanpore to take water to carry to Byjunaut, and we preached among them all day Saturday, and they were such nice people, that they heard the word of the Lord with much affection, and received books with much pleasure. Some women even came and told us that their sons, who were at home, could read, and then with much cordiality took books. They read the Kythee character very well, and all the Kythee books we had were distributed, but they are not so well acquainted with the Dewanagree character. Some men continued conversing with us in the tent till late at night. They were very nice people, and said, 'When you come into our district of Kurruckdeega, then inquire for us.' (One man in particular said) 'Write my name,' and took a Testament and had Nainsookh's name written on it, and told us his own name, Eeswur Das. Saturday evening we guessed that there were about 40,000 people present, for this year the people from the whole district to the south, even from four stages beyond Byjunaut, came. These people from the south took all our books, we gave none to any person of these parts; we feel very glad that our books have been carried into those districts. Many Bengalee books were also distributed, because several persons could read the Bengalee character, so we

gave to them. On the day of the full moon, a great multitude assembled on the other side also of the Ganges. We did not know that so large a mela occurred here. Had you seen it, you would be very glad to come down here every year. On Sunday I asked some person how many people he supposed the mela to consist of. He said, 'I do not think those on both sides of the river amount to less than 50,000. Now our books are somewhat diminished, but we have Dewanagree for Byjunaut. Nainsookh sends salaam to you and Mrs. Parsons, and to all, and says, 'Kindly tell my wife I am pretty well, but not quite so.' I also am well, and send salaam to Mr. Parsons, and to all, and to my family, and have the goodness to visit my family occasionally. And now we have fought the first battle, and go forward to another. Pray for us. I have nothing more to write. On Monday we leave Sultanpore to proceed by the Ummurpore road.

(Signed) SOODEEN CHRISTIAN.

Sultanpore, February 16, 1851."

The Byjunaut mela. A convert.

At Byjunaut, our brethren's hearers were, they said, more numerous and attentive than ever. They derived especial encouragement and pleasure from the case of one man in particular. His name is Dhoondha Singh, a guard in the retinue of a rane (queen, or wife of a rajah) from the neighbourhood of Saugor, in the Nerbudda territory. The captain of the rane's body guard, and others of the troop, as well as Dhoondha Singh, received the instructions and books of our brethren with much cordiality, but this man in particular seemed to comprehend the gospel so well, and embrace it with so much confidence and affection, that Nainsookh said he could not hesitate to conclude that he was a true convert. He said that many wild beasts and men too had fallen by his hands, and about a twelvemonth ago, his conscience troubling him on this account, he had commenced the practice of religion, as he understood it. Our brethren asked him, "But what will you do for the sins already committed?" "Ah," said he, "this I have made no provision for." He became then much concerned, and Nainsookh said his face bore the marks of deep anguish. When made to understand the nature and intent of Christ's work and death, he said, "Christ came to save sinners. I am a sinner, none greater; will he not save me?" He was many times in the tent hearing. Once he took off his turban, and laying it down, said, in reference to the word "seeng," a horn, which much resembles his title "Singh," (a lion), "My horn is plucked out: call me no more "Dhoondha Singh," but "Museumka Dhoondha Das," i. e. Doondha, the servant of Christ." He inquired about the rite of admis-

sion to the Christian church. When the rite of baptism was described to him, he said, (a tank being in sight,) I have given myself to Christ; here is water, what hinders me from being baptized?" Our brethren, however, did not think it prudent to baptize him, of course, without further opportunity of testing his character. He much wished to leave the service of the ranee, and accompany our brethren, but his mistress would not consent. However, on the representations of the brethren, she abandoned her design of going to Juggernaut, and returned from Byjunaut towards her home. At starting, Dhoondha

came to have prayer with the brethren, and said, "Entreat all the dear people of Christ in Monghir to pray for me." O that impressions so deep and correct may be seen by us, if not on earth yet in the great day, to have amounted to, or resulted in, true conversion! Our brethren said that the pilgrim hunters from Juggernaut could not obtain any pilgrims this year, and confessed that their trade and the glory of Juggernaut were gone. May their words soon be verified!

I have much pleasure in saying that we have two candidates, whom I hope we shall be permitted to baptize this week.

WEST INDIES.

HAITI.

The divine blessing continues to attend the labours of our missionary brother at this station. Mr. WEBLEY, in a letter dated June 24, gives us a most interesting account of another baptism, which our readers will peruse with pleasure and gratitude to God. Every circumstance respecting this important island gives weight to our brother's appeal for aid to erect a chapel, which we trust will meet with a generous and hearty response.

I have much pleasure in giving you to-day an account of a recent baptism by moonlight, which took place at four o'clock in the morning of the 14th of the present month. We had but few to attend, as we had not given publicity to the ordinance. Perhaps therefore not more than twelve were present to witness the ceremony. The scene that presented itself on our arrival at La Grande Riviere was however unusually imposing and one that naturally gave rise to devotional feeling and to serious reflection. The moon had gained its last quarter and was sufficiently clear and bright to afford us all the light we needed. But the king of day had not yet begun to pour his golden rays upon this "land of darkness and the shadow of death," a fact by which we were reminded, no less than by the many and even hourly proofs of human depravity we are here called to witness, that the more glorious Sun of righteousness had not yet risen upon the moral darkness of this benighted people. By a beautiful coincidence however, the morning star, that in these climates has a larger and brighter appearance than in England, had just gained the mountain top and served at once as the harbinger of the coming day, and as an emblem of that "bright and morning Star" that shall usher in, even upon this dark land, a day of millennial light. As we stood upon the banks of the river, we could not help thinking of that "river the streams whereof make glad the city of our God," nor could we help breathing a prayer that in that heavenly

Eden we might some day drink of its "living waters," and bask upon its banks in the sunlight of Jesus' countenance. After a short prayer I led the candidate down into the water and buried her with her Lord in baptism, to rise, I trust, "to newness of life." Our little band then struck up our translation of "We're journeying home to heaven above, will you go?" and after singing a verse or two returned to their respective homes to await the services of the coming day, for "the morrow was the rest of the holy sabbath unto the Lord."

The history of this convert is so interesting, and her religious experience has been characterized by so much Christian resignation under severe trial, that I cannot refrain from giving you a few details. She is a coloured, middle-aged, married lady, of a very mild and unassuming disposition, and is one of those rare exceptions one occasionally meets with here, in which the temperament of the individual seems naturally moulded to exhibit the finer traits of the Christian character. She was originally a "devotee" in the Roman catholic church, and, as she was a strictly moral person and had a great desire to know and do the will of God, she went to great lengths in the observance of its ritual. Providence directed her one evening to one of the windows of our preaching room where she heard for the first time "the glorious gospel of the blessed God." From that hour her faith in Rome was shaken. She began to think that ours was a purer faith, and that the way to

heaven we preached was more simple and more sure. About this time too she procured a copy of the "more sure word of prophecy," and so effectually did the entrance of that word give light, that she would have come publicly to our services, had not a cruel and tyrannical husband, who styles himself "a lord of the creation," prohibited her doing so. Occasionally, however, when the darkness of the evening would permit her stealthily to leave the house, she might be seen at our window listening to the word and learning "the way of truth more perfectly." In her case we had a striking exemplification of the truth of the words of our Lord, "If any man will do his will he shall know of the doctrine whether it be of God." She was seeking after truth, and she soon found it to her joy in prosperity, and her solace in adversity; for she was not long in finding out that "all that will live godly shall suffer persecution." Her family, her friends, and her neighbours all persecuted her, and he who ought to have protected her against their assaults joined hand in hand with them. The latter required her to join in his unhallowed traffic on the sabbath, and twice in fits of intoxication attempted her life, because she refused to sell on that day. Twice therefore she was obliged to fly for shelter, once to the mission house where she remained for some weeks, and once to one of our member's houses where she is now residing and trying to obtain a divorce from her husband. Her conversion took place about four years ago, so that we have had ample time and opportunity for judging of her sincerity and of her piety. All along her conduct has been most exemplary, and her deportment such as would put to shame many a British Christian. Strange to say that at the outset she did not feel it her duty to be baptized. She imagined that she had already been so, and that she should offend God if she were baptized a second time, so great was her fear of displeasing him. We have recently succeeded in convincing her that infant was not believers' baptism, and that, though she had received the former in infancy, it was now her duty to submit to the latter upon her profession of faith in Jesus. We should in all probability have succeeded in thus convincing her long ago, had we made a serious effort to do so. The fact, however, that her husband would not have allowed her to be baptized, led us to refrain from persuading her that it was her duty to be so, for we knew that should she see it to be a

duty, and not be able to perform it, we should have added much to the bitterness of her already sad position. But having left her husband, the way was fairly opened, and hence her decision and baptism as described above.

The above details furnish us with an additional proof of our great want of a chapel. The conversion of Mrs. F. took place at a window in our private yard. It is a remarkable fact too that several of our members have been converted under similar circumstances. Is it not then painful to be obliged ever to close those windows during divine worship! And yet we are compelled to do so every sabbath morning, on account of the intolerable noise of the market, at least, I should say, those windows that look into the street. Such a step is the more painful from the recollection that had we a building in a quiet part of the town where the windows and doors might be left open, many others might stealthily come and listen, and be pricked to the heart. It is impossible for our friends at home to form an idea of how much the progress of the gospel is retarded here, nor of how much the health of their agents is impaired, by the lack of a commodious, well-ventilated house for God in a quiet part of this town. One cannot long preach in such a low, pent-up room as our present one, without seriously injuring one's health. I have done so for nearly four years and a half, and but seldom do so now without weakness in the chest and ominous pains in the side. I would not be so selfish as to urge our need of a chapel simply to preserve my own health. But I feel that the ultimate success of your agents and the health of those who shall come after me alike depend, under the divine blessing, upon the erection of a chapel. As I plead then for God, I do so fearlessly. We have not yet quite £200, at least if we except the land which has long since been paid for. We require therefore full £200 more. And is there no kind friend in England who would be disposed to give us this amount? If not, are there no friends devoutly anxious to extend the cause of Christ in this dark land, who would make an effort to raise us the amount? We have seen with what true English generosity they have aided Jamaica, and still see with what praiseworthy zeal they are turning their attention to India, and, judging from what they have already done for these two fields of labour, we feel assured they will not forget Haiti.

TRINIDAD.

SAVANNA GRANDE.

From Mr. COWEN we learn that this comparatively infertile field presents some encouraging features. Many difficulties are in process of removal. Early

in July he had the pleasure of baptizing a believer at Mount Elven. The effects of education are gradually developing themselves among the people. The government is on the eve of establishing a most liberal scheme of secular instruction for the rural districts, with which *the clergy are to have nothing to do*. This liberal measure seems to be owing chiefly to the presence of dissenters in the island, otherwise education would have remained wholly under the power of the Romish or established clergy. It is, however, more than probable that our mission schools must still be maintained. For the use of these schools, Mr. COWEN has received a packet of books from the Sunday School Union, and a box of clothing from ladies at Stepney, for which he expresses his best thanks. From a letter dated July 19th, we extract the following affecting account of the Coolies who have been introduced from India into Trinidad, to supply the demand for labour on the plantations. Mr. COWEN says:—

At this season of the year the Coolies generally indulge in some idolatrous customs, which are by no means likely or calculated to promote the morality or evangelization of our population. They make out of wood or mud certain images, which they paint, tinsel, and dress in the most gaudy and attractive manner. Then comes the procession, when these images are paraded about amid the yells and other noisy demonstrations of the spectators, many of whom are Africans and Creoles, as well as Coolies. The scene closes by dashing into some neighbouring water the object of all their creative power and superstitious regard. Yesterday I visited an estate in this neighbourhood, on which are located a number of Coolies. Hearing of the dumb gods of these people, I visited their rude pagoda, fitted up on the estate for the occasion. Here I met several of these deluded Hindoos, and among them the one who formed and fashioned out of mud the objects of their superstitious regard. There were concealed from public gaze behind a curtain, which, when raised, the monuments of their blindness and folly glittered forth from the profusion of tinsel and gold leaf, with which they were covered. They were three in number, the mother, as they said, and her two daughters. On a raised seat in the centre sat the parent, while on either side stood a daughter, as costly and gaudily adorned as she. There were, however, much skill and taste displayed by the ingenious manufacturer, of which he was not a little proud. On an arch about nine inches wide, which stretched over

the three, were painted several figures of grotesque human form, represented as if dancing and reeling, and intoxicated with superstitious excitement. A large snake lay coiled at the feet and side of the centre figure; while before it was placed a vessel full of rice, as an offering from some doubly righteous devotee. I attempted to reason with them about the wickedness and absurdity of supposing such rude images to be gods. They said they did not think these were gods, but it was their country fashion, which they wished to keep up. At that moment several loud claps of thunder were heard, and I immediately directed their eyes and minds to the "living and true God," whose awful voice was then heard. I then invited them into another hut, begged them to kneel down around me on the earthen floor, while I raised my voice in prayer to the great Creator and Father of all the kindreds of the earth, that he would be pleased to work upon their blindness for his own glory. They were solemn and attentive during prayer; the proprietor of the property was present during the whole time. After parading these figures for some time the following day, they were carried to a pond of water on the property, and thrown in as an offering, it may be in spirit, to their distant Ganges.

Oh, how sad to see our fine, intelligent, and, when changed, noble nature, so morally disfigured and blasted, like the heath upon the desert, so that they cannot see even when good cometh!

BAHAMAS.

Under date of June 10, our brother LITTLEWOOD gives us some interesting details of his voyages among the islands that form the scene of his labours. There are many perils attending them; but in them all God has graciously preserved his servant, and given him to witness many proofs of the power of grace. The members of the churches in this group of islands are very many in number. For the most part they are very poor, but they manifest the character

of true Christians, and walk conformably with the precepts of the gospel. The Spirit of truth still works in their midst, and many are brought to the knowledge of eternal life in Jesus Christ our Lord.

When I last addressed you I had but little time at my command, it being extremely necessary for me to visit the out-islands to which I was then going. Ever since October I have been mostly from home, and have visited nearly every station and sub-station under my care since then, consequently I have been with my family but a short time for the last seven months. This is trying, particularly when I have to leave them sickly, and sometimes under medical care, and at times without being able to hear from them till I return. I gave you an account of my visit to Grand Bahama, &c. A few days after my return from those stations I took my leave for Andros island, to the westward of Providence, we started with a light head wind, which gradually increased to a stiff breeze. This is by no means uncommon at this season of the year, hence we apprehended no danger. I was on the lee side reading, when suddenly, in less time than I could rise, the vessel was thrown upon her beam ends, a watery grave appeared inevitable; providentially the lee bulwark gave way, and allowed a free passage for the rushing water; a terrific whirlwind had struck us, the rapid approach of which had not been noticed. I have since heard of other vessels which were struck by it, and involved in great peril. My visit to Andros was profitable to myself and I hope useful to others. Our native teacher S. Lightbourn, a worthy brother, still labours there with some encouragement, but his means of support from the people is a mere trifle. The ordinance of believers' baptism was administered to ten persons, of whose piety we hoped well, four of whom had been members of the Wesleyan society. I visited several settlements, some of which were at a great distance from the place at which I first landed, and was more than once exposed to heavy falls of rain whilst in an open boat; my health however, has been mercifully preserved, whilst I am abundantly encouraged by the evident blessing of God. On my return to Nassau, I immediately made preparations for my long tour to the windward islands; in five days I was on board the sloop "Lively," with my whole family pursuing our way to Eleuthera, we landed at Tarpum bay, where we had some years ago a few members, who from being neglected, joined the Wesleyan society. Mr. Daniel Evans, a talented and pious member of our church at Governors' harbour, has lately located there, and opened his house for divine worship, and will I trust soon see the fruits of his labour. Our destination from this place was Cat island, where we were joyfully received by our leader Mr. Stubbs.

Mr. Williams and his wife also gave us a cordial reception, and kindly allowed my family the use of their comfortable house for a fortnight. As soon as practicable, in company with brothers Stubbs and Garter, I took my departure for the south end of the island about sixty miles distance. At eleven at night we reached Hawks'-Nest Point. All of us being strangers it is no wonder that we lost our way in the dark, and as no one answered to our call, it was some time before we could clear the thick bushes and formidable prickly-pears; perseverance brought us to a road which led to a lonely house, where we were kindly entertained till the morning, and though it was about one o'clock when we reached it, a cup of tea was quickly prepared. A pleasant day with the friends at Devil's Point succeeded. Port Howe, near the Bay where Columbus first landed in the New World, was reached late the same evening, the next day the scattered inhabitants and members of our church began to assemble and a series of very profitable services were held. We now began our course homeward, or from our starting point. At Pigeon Bay I found the friends expecting me, but as we did not reach the settlement till about ten, they had retired. My good brother Johnson received us with his accustomed hospitality. A very happy day followed, the friends collected early, and the means of grace were refreshing to our minds. Yet there was an apparent sadness at times; this I afterwards found had its origin in two causes, the first was the absence of D. Seymore, who had lately been removed by the hand of death; he was a good man, and deservedly esteemed by the church. We next proceeded to Knowles, where we arrived late in the evening, and met the people the following day. And on Saturday night, about nine o'clock, we entered the Bluff settlement. The day following being the sabbath, we had a good opportunity of collecting the members and friends together. I hope that God's glory may be promoted through the humble and imperfect efforts of the day. On my way home I called at Rokers, where J. Laroday resides; he had however gone to Nassau.

The Wednesday following, we had an association of churches at the Bluff, the first of the kind, I believe, attempted in the Bahamas. The invitation was cheerfully and promptly responded to. Early in the morning, groups began to make their appearance in the distance. At six o'clock we commenced the business of the day with a prayer-meeting. A series of meetings continued to occupy us with but little cessation till four in the after-

noon; some of the most interesting were the baptism of twelve persons, the Lord's supper, and a missionary meeting.

It was a day of jubilee; and the joy of many who had not seen each other for years was without bounds, and many tears, expressive of inward pleasure, flowed freely, as the memorable first of August was touchingly referred to. These interesting services, which had occupied about ten hours, were reluctantly closed; the friends slowly separated, thankful for what their eyes had seen, and their ears had heard. I returned to Dumfries, to prepare for my voyage to Rum Cay. At twelve o'clock the following day the trial of parting commenced, and long after we had ceased to be able to speak to one another, the farewell signal still reminded us that we had left those behind in whose hearts we held a sacred place. We landed at the Bluff and at Knowles, on our way up the shore. It seemed impossible to part from the friends, and when we tore ourselves away, the last words would be, "God bless you; do make haste and come back!" Then followed an air, plaintively sung, which was answered by those in the boat and vessel; and as long as a vestige of a handkerchief could be seen, it was observed to flutter in the air. The happy state of these churches is a cause of devout thankfulness.

The day after we had cleared Cat Island we landed at this place, Rum Cay. It was the quickest and most pleasant passage I ever had to the windward.

We are now located in our comfortable residence, which the friends so generously

purchased for the use of their missionary. Of the spiritual state of these churches I cannot speak flatteringly. Brother Hall and the chief elders are men of genuine piety, but Mr. Kerr, who was formerly employed by us, has turned aside, and is now connected with the native baptists. The sabbath school, under the watchful care of Mr. Johnson, a respectable merchant, Mrs. Kerr, and others, is prosperous, and our congregations on the sabbath are large. I hope our visit here will be of some benefit. I have called the elders together, to ascertain as nearly as possible the church's true state. The female leaders were next met; and the following evening I saw the young people, and am to see their parents on Wednesday night. A variety of practical meetings will follow. Our hope is, that the great Head of the church will deign to bless our attempts to glorify his name.

As I do not expect to return to Nassau till the beginning of 1852, I hope to be able to visit the churches on the adjacent islands, after the hurricane months. I am however urgently requested to revisit Grand Bahama and the Biminies, from which I have but lately returned. Since I left, there has been an influx into our classes, and many are anxious to be numbered with the followers of the Lamb.

Will you, my dear brother, remember me very kindly in your private prayers? You will be glad to hear that the health of my beloved partner, though not good, is sufficiently restored to enable her to take a lively interest in our blessed work.

JAMAICA.

DRY HARBOUR.

We have much pleasure in laying before our readers the following appeal from one of the coloured native preachers of the island of Jamaica, Mr. THOMAS SMITH. It comes recommended to us among the last acts of our beloved and highly esteemed brother TINSON, as well as by the brethren DEXTER and CLARK. A lady well known for her benevolent deeds has already forwarded to us £10 for Mr. SMITH, and it will give us much pleasure to enlarge this donation towards the chapel of "a worthy and grateful" brother. The letter is dated Dry Harbour, September 16th, 1850.

I have no doubt but that you are aware that the baptist church at this place was formed by the Rev. P. H. Cornford in the year 1842, who had the pastoral care of it in connexion with the church at Rio Bueno, and when he left this neighbourhood for Montego Bay, the Rev. Mr. Dexter of Stewart Town took the oversight of the church for a time, and on his relinquishing

his connexion with it, neighbouring ministers and the students at Calabar used to come occasionally and preach to the people, but they never had a minister stationed among them until the latter end of 1847, when, on my leaving Calabar, they gave me an unanimous invitation to come and settle among them.

I came, and commenced my labours here

in January, 1848, since which time I have had to struggle with many difficulties. There is no chapel or dwelling house connected with the station. I have had only a thatched booth to preach in, which I feel to be very trying to my constitution. The church is composed of poor people, and also few in number.

Since I settled here, there have been several additions to the church by baptisms, and a goodly number of backsliders have been reclaimed. Thus I am thankful to the Great Head of the church for the measure of success which has attended my labours here.

I must not forget to mention that, in connection with the church, I commenced a day school in the booth in which I preach. It is under my own superintendence. Between forty and fifty children receive daily instruction.

The people are now making an effort to

get a place in which to worship God. A piece of land has been offered for the purpose for £30, one half of which is paid, and we are trying to raise the remainder. The cost of the chapel is estimated at £200, which I fear, from the poverty and fewness of the people, they will not be able to raise without foreign assistance. I have had promises from several churches and individuals, but do not expect more than £20 or £30 from such sources, in addition to which my people have pledged themselves to give £80, either in money or labour. This, as you will perceive, will still leave us about £70 deficient, which I can see no prospect of obtaining except by appealing to England.

This is a pressing case, at least so I think it. I labour hard to support my family with a small salary, and am content to struggle on, if I can get aid for the chapel.

AFRICA.

FERNANDO PO.

Since our last reference to this mission, letters have been received from our brethren of a cheering character. Mr. WHEELER had had a second attack of fever, which for a time threatened dangerous results, but through divine mercy he had recovered from it, and was busily engaged in his work. Mr. SAKER was well, and preparing to remove to the continent. Under date of Clarence, June 5, he writes:—

“On sabbath day last, I baptized nine believers in our mountain-stream. The tenth had been accepted by the church, but an afflicting providence has deferred the day of her immersion. It may be in your remembrance, that Harding was the master of the ‘Dove’ up to June last; subsequently he had a long sickness, from which he was recovering, when I arrived here at the end of the year. Two weeks since, he visited a distant trading place on the east of the island, and was expected to return before the last sabbath, to witness his wife’s confession by baptism. He did return on Friday evening quite ill, suffered much all night, and died early next morning. He was a member of our church. His

wife sorrowed too deeply to allow her to be with us at the water the next morning.

On Monday another member died, an aged man, whom I baptized about two years since. About ten days since, we buried the first member of our little church at Cameroons. He died here. The mortality in our little town is alarming. A number of shipwrecked sailors are with us, and have been dying daily. The few that remain, will leave for Liverpool this evening.

I am thankful to say that my wife and I have excellent health. I feel sometimes burdened, especially if the labours of the day continue long after sunlight is gone.”

A few days earlier Mr. WHEELER writes with respect to his own movements and prospects:—

The review of the whole of the circumstances attending my coming here, arrival, and settlement thus far, I feel should animate me with the deepest gratitude, and affords me every encouragement. Even my illness is not to be excepted. I have had the fever early; this they tell me was well. It pleased God to temper it to my constitution. I was

getting in danger of doing too much, and the weakness forced rest of head and body upon me. Then I had no or little anxiety about the chapel, for Mr. Saker having returned from Bimbia, was able to take the services, and otherwise attend to matters. I had also been kept in health long enough to start our school-master pretty well, so that he has been

able to keep it up. Had he a more winning manner, and more command of his temper, I think he would have more children. He collects regularly more than fifty children, and considering the past state of the place, it is certainly encouraging. One or two elder children left when they found I could not come. The attendance at the public services, too, on the Lord's day is encouraging, the place being generally full, and very warm, getting also exposed to the weather. The weekly collections, also, have increased lately. While on the one hand, too, we have had to exercise discipline on some members, we have been encouraged by others coming forward; and I think I may safely say that every possible care has been taken in receiving them. We

hope to have a baptism in "The Brook" on Sunday week, when eight or ten, we expect, will thus obey their Lord in making a public profession of their faith in Him.

My sickness of course interrupted my visiting through the town, but I hope soon to resume it. I found much encouragement before in my rounds, and hope some good was done. I had hoped also by this time to have visited some of the natives, and had begun their language, but at present I must wait; illness first prevented, and now the rainy season will. But if the rains shut me in much, I may be able to commence the language, if I find Mr. Saker's M.S. vocabulary sufficient.

There is great want in the Clarence school of materials for use, such as copy-books, lesson-books, ink, pens, &c. May we not hope that some kind friend will supply them?

AMERICAN BAPTIST MISSIONARY UNION.

It is with much pleasure that we avail ourselves of an opportunity of introducing to our readers some notice of the labours of our American brethren in Burmah and China—the former, the scene of the labours of our lamented friend Dr. JUDSON. The introduction of this extract affords us the opportunity also of expressing the deep interest with which Mrs. JUDSON has been received in this country, on her way to her native land. Her devoted piety and unassuming simplicity of character, have left upon the friends who were privileged with her society during her short sojourn among us, a deep impression of affectionate interest.

MAULMAIN BURMAN MISSION.

LETTER OF MR. WADE.

The Burmese church.

Maulmain, March 27, 1851.—On my arrival here Divine Providence seemed to point out for me a department of labour quite different from that which had been assigned me by the Executive Committee in concurrence with my own choice, and which my inclinations aside from my sense of duty would lead me to prefer, as being connected with less care and perplexity.

Owing to our lamented brother Judson's heavy labours as a translator and lexicographer, he could not devote that time to the discipline of the Burmese church which was requisite to keep it in a healthful state. The consequence is that some old difficulties, and disorders which have crept in from time to time, are such as to make the exercise of discipline a necessary and yet perplexing business. Brother Stevens felt the necessity, but his other duties would not admit of his bestowing the requisite time on the subject; and as my eyes would not allow me to engage

in book-making, the brethren thought it my manifest duty to take the pastoral charge.

Unless this church is in a healthy state, preaching to the heathen about the city will be of little use. They look to the church to see what Christianity is. They need the example of an irreproachable life in the native Christians, to convince them that the Christian religion is superior to their own. Brother Judson did all that he had time to do, burdened as he was with other labours. The pastor of a native church should be free from other cares, that he may be able to enter with interest into all their matters and investigate them patiently, as a parent would do with a large family of children.

This church was constituted in 1827. Since then about 240 have been added, 46 excluded, and 49 have died, leaving, according to the records, as its present number, 145.

There are at present two native assistants supported by the church, and five by the mission. Of these assistants I have had the charge about a month, during which time they have preached Christ to 2353 heathen. There is one preaching station at Mojeen, one at

the south end of Maulmain, one at the north end, and three in the heart of the city. The two assistants supported by the church go together.

LETTER OF MR. STEVENS.

The Burmese Dictionary.

It has been stated (see Annual Report,) that the duty of completing the dictionary commenced by Dr. Judson was assigned to Mr. Stevens, but that it was thought some delay might be made until the necessities of the preaching department could be supplied. In consequence of representations made by Mr. Stevens respecting the possible consequences of such delay, the Committee have sanctioned the immediate prosecution of the work. The following extracts from his letter, dated April 21, explain themselves:—

I feel extremely reluctant that this work should be on my hands longer than is absolutely necessary. Not to speak of my preference for work of a very different character, which causes me to look forward to this as a task rather than as a pleasure, I cannot forget the danger to which the MSS. are subject from accident or evil design, as from fire, theft, robbery, &c. The fire in which so much that was valuable in my own house was consumed as in a moment, and the recent calamity which has befallen the mission in Bangkok from the same cause (in both cases, not unlikely the wanton acts of incendiaries), constantly remind me of the extreme desirableness that MSS. so valuable as those now under consideration, be put as speedily as possible beyond the contingency of total loss, by printing and distribution to different localities.

Akin to this consideration is that of the liability of the MSS. to injury from the effects of the climate. Paper here, the Committee are aware, is subject to *mould*, to a much greater degree than in a drier atmosphere. In the case of a printed book even, the injury sustained from this cause at times is sufficiently serious. But as the MSS. in question are written in pencil, and in many places even now scarcely legible, it is obvious that should the paper on which they are written unfortunately become mouldy, the removal of the mould would almost certainly be the removal of the MSS., as the pencil marks would be likely to be removed with it.

A third consideration is that the Indian public who feel interested in this work have already been kept long waiting for it. When Dr. Judson first entered upon the preparation of it, not less than six years since, he gave out that in *two years* he hoped to be able to finish it, so far at least as to commence printing. But the illness of Mrs. Judson and his return to America interrupted his labours, until he himself has been called away and the work is unfinished. The MSS. it is known have been left with me, and I am expected

to go on with the work. Under these circumstances, it would seem that unless for very urgent reasons, the work ought not to be deferred.

With respect to the effect of this course on the preaching department, Mr. Stevens remarks:—

Mr. Wade has arrived among us as a preaching missionary. He undertakes nothing but the work of preaching and of superintending the native preachers and the church. His assuming of that charge enables me to preach more from house to house and at the out-stations than I did before his arrival, and indeed, more than I have done since Dr. Judson was first laid aside from his pastoral labours. So that although we do not now consider the preaching department sufficiently provided for, yet there does not seem to be a special exigency which demands even the temporary giving up of one department of labour for the sake of preaching.

I would add that it would not be my expectation, in case of immediately undertaking the dictionary, to confine myself so closely to it as to prevent my preaching from week to week, on the sabbath or on other occasions, as opportunity may present; nor so as to prevent my itinerating to some extent in the dry seasons. During my missionary career, thus far, I have never yet been content to confine myself to books and teaching, to the exclusion of preaching, nor do I expect to do so, as long as I have the ability to preach.

CHINA.

NINGPO.

LETTER OF DR. M'GOWAN.

New Chapel, East Gate.

Ningpo, February 25.—In addition to the chapel situated on the main street near the West Gate, which we have used for the past four years, the mission has thought it desirable to open another preaching place on the same great thoroughfare, at the opposite quarter of the city near the East Gate. As the latter is owned by men of wealth and is the principal mart of the city, it was foreseen that the attempt would be attended with many difficulties, which indeed have proved all but insurmountable, forming also the principal topic of conversation throughout the city for several weeks. The opposition was so great after the completion of our bargain, that the mandarins desired us to relinquish our purpose. Brother Goddard and myself had interviews and held communication with the inferior authorities, and were subsequently allowed an audience with the tautai. This functionary, a Manchu, received us politely, and after some waiting for a low seat we suffered ourselves to be placed in the highest. But he only referred us back to the mayor, who had already declared against us.

Besides, having the treaty on our side, with reason and justice, we knew full well that if thwarted in this attempt all future ones in that part of the city would prove useless, and we determined to hold on. The rooms being vacant and the rent already paid, we had some benches and a quantity of medicine taken there, and opened a dispensary which was at once crowded with needy applicants. As it had been represented to the mandarins that the neighbours were all opposed to our commencing operations in their vicinity, these were all visited, and on being interrogated professed great friendship for us. There is too much reason to believe that they made the same professions of attachment to the landholders, but we could do no more than take them at their word; after a short time we sent carpenters and masons to make the requisite alterations, which are now going on vigorously, the landholders meanwhile protesting. That all will end well I have no doubt. The discussions to which the affair has given rise must do some good, as it serves to show these sluggish people that we are in earnest about our work, and count the preaching of the gospel of such importance that it must not be done in a corner.

NOTES BY DR. M'GOWAN.

Chinese Jews.

I am glad to find that at length some efforts are making in behalf of the Jews in China. It will be remembered by some, that more than five years ago I appealed for means to send one of our native assistants on a visit to these interesting people in the interior, with a view of procuring copies of their scriptures, and some of their number to reside with me for instruction. The project did not meet with the necessary favour, and I was compelled to postpone it to an indefinite period. The mission has happily been accomplished in behalf of the London Jews' Society, by two young Chinamen sent from Shanghai to Kaefangfoo by Rev. Dr. Medhurst. The results cannot fail to interest the Christian public generally. When last visited by the Jesuits, about one hundred and fifty years ago, they showed many marks of decay. The late visitors represent them as near extinction, not having had a rabbi for half a century, and sunk in squalid poverty and gross ignorance. It is not likely that anything of consequence will accrue to biblical criticism from the scriptures they possess, but it is to be hoped, now that a communication has been opened with these faithful children of Abraham, that they will not be long suffered to remain in ignorance of the Redeemer of Israel. Though few in number, their conversion to Christ would give a great impulse to the gospel in the very heart of the empire.

Spiritual Peak—Tract distribution.

Ling-fung, or Spiritual Peak, is a place of great celebrity among the devotees of Buddha in this part of the country, and in the spring of the year is the resort of an immense concourse of worshippers from distant regions, who are assured that religious services on the occasion of the god's birth-day are highly meritorious, securing to the worshipper a certificate to the value of about 1000 dollars, payable in specie in the world of spirits, where money is thought to be indispensable! This document costs one cent and a half.

The tutelary god is a deified physician who lived above a thousand years ago. Many invalids accordingly make offerings, either in person or through messengers, when all the ordinary means of cure fail. The worshipper burns candles and incense at the shrine, prostrates himself and knocks his head on the pavement before the mud image of the dead doctor, and then draws for a prescription. These are hung against the wall and numbered from one to one hundred. In a bamboo tube there are as many slips of wood numbered in like manner. The slip he draws indicates the prescription suited to his malady; but it is sometimes found to be so contrary that the patient throws it away and consults some other god, and sooner or later meets with something, which, if it does not cure, is less likely to kill. I visited the spot a short time since with my family, and as Mrs. M. was the first foreigner of her sex who had been seen in that quarter, we attracted unusual attention. While I distributed tracts in the villages on the way to those of the men who could read, she made presents of pincushions, needle-books, bags, &c., to the females. These last were received with avidity, and the children presented flowers in return.

The most intelligent of my auditors, a man of note in his village, after gazing for a time at the title page of a portion of scripture, begged to know if "Matthew, who wrote the book, was a native of the Middle Kingdom, (China,) or from my honourable country!" In all our conversations we had to begin at the very beginning, to take nothing for granted, not even the most obvious and commonplace truths, otherwise our labour would have been wholly lost.

Our journey led us through magnificent Alpine scenery, by an excellent road, to the summit of a ridge which commanded an extensive prospect. The yellow fields beneath were dotted with men, women, and children, gathering the second rice crop—true gold-diggers they, and on their success depends the existence of the teeming multitudes of the plain. There were also patches of buckwheat and sweet potatoes not yet ripe, occupying corners inaccessible to rice. These were hedged with the precious tea shrub, bedecked with snow-white flowers. The sombre green

cypress, and light green, fairy-like bamboo, the scarlet-leaved *stillingia*, and the orange-leaved *dryandra cordata*, clothed the hill sides with gorgeous beauty. The leaves of the last named trees wore their autumnal tints; the first yields tallow and oil, or good *stearine* and *clain*, and the last a kind of oil resembling varnish.

Dilapidation of the temple.—Bold violence.

We found the temple in ruins, its idols crumbling into dust and the priests scattered. It had once been a crowded monastery, and although it had lost none of its sanctity or popularity, yet it was given up to the occupancy of birds and beasts. This is owing to the depredations of a band of lawless men, who, availing themselves of its remote and defenceless position, carry off every thing of value which is ever taken there. For several years past the gathering of pilgrims has brought these robbers in such numbers that a set fight in Chinese style is always looked for. Ordinarily, this is a harmless affair. The palms of the hands—the shillelah of a Chinaman—are rather freely used, but when they come to close quarters they lay hold of each other's cues and pull away till they get cool; but the priests, being destitute of this appendage, have their ears put upon the stretch. The rioters always remain masters of the temple, and sometimes stone men, women, and priests over the hill with violence and cruelty. Their spoils always repay them well, as a large amount of money is spent by the worshippers in buying candles, incense sticks, purgatory paper, and other sacred ware of the priests. The year before last, the padres endeavoured to make a stand, and with some hired men showed fight—but they were beaten as formerly. Last year the timely arrival of some missionaries saved them from very bad usage. They called out to their pursuers that some English military officers had come to their help, which occasioned a panic; they scampered up the hill again and down the other side, leaving their booty behind. The brotherhood determined to profit by their good luck, and accordingly hired some armed Portuguese lorcha men to protect them and their gains, but their subsidies required so large a share of these that it proved a poor speculation.

The Portuguese lorchas.—Romish insolence.

Lorchas are vessels belonging to the Portuguese colony of Macao, being in construc-

tion something between a China boat and a sloop, and generally well armed. They are much employed on this coast as convoys to Chinese junks, without the protection of which native vessels are constantly liable to the attacks of pirates. The Chinese, however, regard them with only less dread than the pirates themselves. Their violence and extortions constitute a constant subject of complaint, and frequently they set the native authorities at defiance. At Ningpo the mandarins are much afraid of these men, and complain of them before English and American residents, vainly hoping for redress from us. Not long since they seized a native merchant for debt, kept him in irons on board a lorcha for a couple of weeks, and only released him when their demands were complied with. Sometimes they repair in a body to the offices of the mandarins, and by menace and tumult compel assent to their claims. Every man of them is a *bueno catolico*, and ever ready to lend mother church a hand. The Romish padres here avail themselves of this power, holding it *in terrorem* over Chinamen of every rank. The influence which they thus exert is surprising. An alleged wrong had been inflicted on a body of converts by their heathen neighbours, when the priest at Ningpo forthwith engaged a lorcha, got volunteers from others in the river, invaded Chusan and captured the offenders, some of whom they brought before the authorities of that island, and the remainder they brought in chains to Ningpo. Nor durst the authorities resent the outrage done to the laws of their country by this insolent ecclesiastic.

The weather being unusually favourable for the purpose, several excursions have been made to other towns and villages, in which tracts were distributed, not however, to crowds in the streets, but by leaving one in every house the appearance of which rendered it probable that some of its inmates were able to read. In one of these trips I was accompanied by Dr. Bowring, the distinguished author of the beautiful missionary hymn, beginning,

“ Watchman! tell us of the night,
What its signs of promise are.”

But alas! we scan this horizon in vain for distinct glimpses which we know must follow the long dreary night that has concealed from this land the beams of the Sun of Righteousness.

HOME PROCEEDINGS.

Missionary services have been conducted during the month in the counties of Leicester and Nottingham, at which the Revs. F. TRESTRAIL, J. MAKEPEACE, and JOHN CLARK, of Brown's Town, have attended on behalf of the Society.

Pembrokeshire has been visited for the Society by Mr. UNDERHILL and the Rev. JOHN ALDIS; Sussex, by the Rev. JOSHUA RUSSELL and Rev. W. B. BOWES; Lancashire, by the Rev. J. MAKEPEACE; the Scarborough district, in Yorkshire, by Rev. EUSTACE CAREY; and the West Riding by the Revs. JOHN LEECHMAN, JOHN CLARK, and P. H. CORNFORD; Worcestershire, by Rev. JOSHUA RUSSELL.

We are happy to inform our readers that, after much anxious inquiry and repeated disappointment, the Committee have been directed in their choice of a Tutor for the Jamaica Theological Institution to their esteemed friend and brother the Rev. D. J. EAST, of Waltham Abbey, who has been during fourteen years engaged in pastoral work in this country. After mature and prayerful consideration, Mr. EAST has felt it his duty to accede to the call of the Committee, and will proceed to Jamaica in the course of the month of October or the beginning of November. We feel assured that our beloved brother will have the sympathy and prayers of the churches in his behalf for the important engagements on which he is about to enter.

ACKNOWLEDGMENTS.

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

- Mr. E. Hookway, Clevedon, for a parcel of Magazines; ?
- E. West, Esq., Amersham, for a parcel of the "Eclectic Review," for Rev. W. Dendy, Jamaica;
- Friends at Lewisham Road, by Mrs. Hoby, for a case of clothing, for Africa;
- R. B., for a parcel of clothing;
- Miss Elizabeth, for a package of fancy articles, for Miss Harris, Haiti;
- British and Foreign School Society, for copies of their Annual Report, for the Missionaries.

CONTRIBUTIONS,

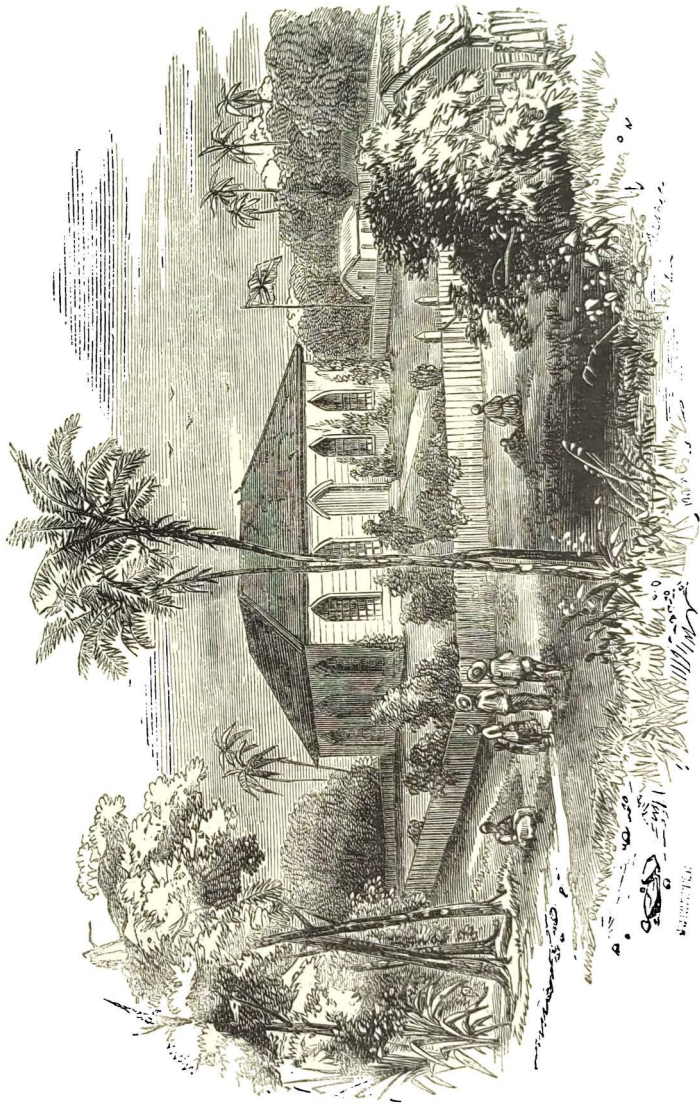
Received on account of the Baptist Missionary Society, during the month of August, 1851.

£ s. d.	£ s. d.	£ s. d.
<i>Annual Subscriptions.</i>	Blandford Street—	
Chandler, Mr. John..... 1 1 0	Ladies' Association,	
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and expenses	107 17 8			1 19 6	
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Juvenile Missionary		Do., Sunday School		Newport, English Church—	
Association		1 1 5		Collections.....	
	1 10 4	Less expenses		9 11 2	
		13 14 3		Contributions	
NORTHAMPTONSHIRE.		0 4 6		Do., Sunday School	
Northampton, College Street—		13 9 9		0 4 4	
Collections.....	20 9 2	Cardiff, Bethany, on ac-		Pontheor, Sion Chapel—	
Contributions	38 19 8	count, by Mr. Thos.		Contributions	
Do., Sunday Schools	1 9 3	Hopkins		30 0 4	
Do., Bible Class ...	8 8 0	30 0 0		Pontrhydryn—	
	69 1 1	Cowbridge		Collection	
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	68 2 10	Cwmavon		Contributions	
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SOMERSETSHIRE.		1 8 0		Pontypool, English Church—	
Clevedon.....		Neath—		Collections.....	
	0 11 0	Collection, Bethany...		4 14 2	
		Do., Public Meet-		Contributions	
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		Do., Mount Pleasant		SCOTLAND.	
		3 15 8		Edinburgh, Waterloo Rooms—	
		Do., Public Meet-		Collection	
		ing		5 0 0	
		4 1 9		The Rev. Jonathan Makepeace	
		Contributions		desires us to acknowledge £2 2s.	
		15 5 9		6d. from Anstruther, and £1 7s.	
		Do., Sunday School		from Dunfermline, for the Native	
		1 5 0		Christian Village at Chitoura.	
		30 1 2			
		Less expenses			
		0 10 6			
		29 10 8			

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.



INAGUA CHAPEL, BAUAMA.

INAGUA CHAPEL, BAHAMAS.

The cause of God on this island is in a prosperous condition, and on the formation of a new township recently, our missionary, Mr. RYCKROFT, has found it necessary to erect a chapel for the members of the church resident on the spot. The locality is in the centre of the town. The chapel will face two roads. No sooner was the purchase of the land settled, than Mr. RYCKROFT, in conjunction with the members of the two churches on the island, were on the ground, labouring from morn till eve, in tearing up the bush, raising rock, and laying out the plan of the chapel. On the evening of the first day the foundation of the Lord's house was laid, amid the surrounding bush, and under the canopy of heaven. The work will, to some extent, be done by the 'people without charge, but mechanics must also be employed. He is hopeful of help from England. He says, "Shall I hope to read in your next Herald that some Christian friends have listened to our cry? Can we be left to toil unaided? Perhaps when this appeal shall reach friends at Rushden, Ringstead, Stanwick, Liverpool, and so forth, help will come. If not in single donations, perhaps some of these our friends could mingle sixpences, shillings, crowns. Many drops make a river. Shall the stream reach Turk's Island? I hope so." We commend our brother's appeal to the friends of the cause. It may not be generally known that the two baptist churches are the only organized churches on the island.

INDIA.

MONGHIR.

It is with pleasure we learn that the labours of our brethren at this station continue to enjoy some manifestations of the divine blessing, and that the word of God, in its saving power, makes way among the Hindoo population. The missionaries, with the native teachers, itinerate widely during the cold season, and by means of preaching, personal appeals, and the circulation of tracts and scriptures, proclaim to the perishing the everlasting gospel. Mr. PARSONS, under date of July 30, thus writes respecting the work.

Baptisms.

I am happy to say that the two persons whom I mentioned in my last as candidates for the ordinance of baptism, have since, in that way, testified that love to the Redeemer which their subsequent conduct gives us encouragement to hope they really feel. They are both of them young persons, who have had the advantage of early religious instruction, the one having been brought up from his youth by dear brother Lawrence, who thus sees brought into the fold of Jesus an object of his solicitude, who, for some time, seemed likely to render him no satisfactory fruit for all his anxious toil; the other, the daughter of our late dear native brother, Mehrban. We desire to be truly grateful for such additions to our numbers as these, but our hearts are towards the multitudes of poor

heathen around us, who throng the broad road to death, and merrily pursue their calamitous journey, unconscious of the miseries into which they are rushing. It is our grief and sorrow to be able to record no more conversions from among them. Our beloved brother Russell's excellent address to his missionary brethren has made me increasingly long to exercise a more continuous influence over a larger number of these poor heathen, and my earnest prayer, though consciously unworthy, has been that the Lord would open up opportunities for this, and give me grace to discern and improve them.

Nature of the work.

Our preaching in Monghir differs much from that in the villages around. In these we have to give information on a subject but little known, in that to defend the doctrines

of the gospel, generally pretty well known, from various objections. The proclamation of the gospel having lost its novelty, our congregations are rarely large, and we feel that one great end we should keep in view is to discover any individuals, who have convictions of the truth of Christianity, and endeavour, with divine assistance, to bring them forward.

Examples.

When Nainsookh was going, for this purpose one day, from house to house, conversing, he met with a very old man sitting before the door of his house on his cot, and reminding him of the ability of Christ to save, asked him what he thought of the things he had so often heard from Christians. He replied that he knew they were all true, but it involved too much difficulty for one to avow his convictions on that subject. Passing on from him, our dear brother entered into conversation with a woman of ill-fame, for considering that even such poor degraded persons have souls, and must give account to God, and may be saved too, notwithstanding all their degradation, if they will receive Christ as offered in the gospel, he loses no favourable opportunity of speaking to them for their good. After a few serious remarks, to which she (which is unusual) listened with much attention, she hung her head, as in much concern, and said she approved his advice, but said she found herself encompassed with insuperable difficulties. She even reproved some of her thoughtless companions, who came to mock her. From these incidents in the ordinary course of our labours, which are but a sample of very many, you will see the state of great numbers around us. Their understandings are, partly, at least, convinced of the truth of Christianity, but the great desideratum appears to be, the copious effusion of the Holy Spirit, to awaken their hearts to a sense of the overwhelming importance of the soul and its interests, that their regard to them may

outweigh the influence of temporal things, which is now so fearfully predominant in their hearts.

Itineracy.

Our dear brother Lawrence, with brethren Nainsookh and Bundhoo, is on a tour on the Gunduck river. They left three weeks ago yesterday, and since that time there has been so great a rise of the river, that the country has been inundated, and we conclude that they must be enjoying the greatest facilities for going from village to village, and hope also that as the fields must be in many places under water, they will find the people also much at leisure to attend to their message. I am very happy to say that dear brother Lawrence has been comparatively free since the cold season has past from the severe rheumatism, from which he was then suffering.

Progress of Translations.

Through much mercy, myself and dear family are in the enjoyment of excellent health. O may we so employ it as not to have to look back with regret, when sickness comes, on the present invaluable opportunities as having been misimproved. In the way of translation, I am at present employed in revising and copying for the press a translation of the "Baptist Catechism with Proofs" into Hindee, made originally by brethren Lawrence and Soodeen. This I am doing at the request of brother Smith of Chitoura, and brother Thomas has commenced the printing of it on account of the Baptist Mission Press, on the promise of brother Smith and myself to take half the edition between us at cost price. That completed, I feel very desirous, if permitted, to give my dear native brethren Carson's instructive work on Providence in their own tongue. Now may the Lord's blessing rest abundantly on us all who have descended into the well, and on you all that hold the rope, that at length all the labourers may rejoice together.

WEST INDIES.

JAMAICA.

CALABAR.

The report of this important institution did not reach us in time for insertion in the Society's Annual Report. Our readers are already aware that the vacancy occasioned by the lamented decease of the Rev. J. TINSON is now supplied, and that the Rev. D. J. EAST will shortly sail to take charge of the

students, to train with God's help a native ministry for the numerous churches on the island. During the time that has elapsed since the death of Mr. Tinson, the students have been under the care of our esteemed brother the Rev. T. HANDS, of Montego Bay. The report is as follows:—

It is with no ordinary emotions that the Committee present to the friends and supporters of the Calabar Theological Institution a report of their proceedings during another year.

Whilst they have been encouraged by the advancement made by the students, and the Christian consistency of their general conduct, they have to mourn over the loss which the Institution has sustained by the death of the valued president, the Rev. Joshua Tinson.

Death of Mr. Tinson.

Our beloved brother through a severe and protracted affliction, attended to his arduous, but to him delightful duties, until the month of July; nor would he even then have relinquished them, but for the positive orders of his medical attendant. During the remaining period of his life it was manifest that the gospel, which he had for so many years preached to others, had taught him to glorify God by his sufferings as well as by his labours. He rested with unshaken confidence on the sufficiency of the atonement, and waited and watched for the coming of his Lord. He was eminently qualified for the important position in which he was placed, not only by his attainments, but by his aptness to teach, whilst his truly paternal anxiety for the temporal and spiritual welfare of the students must ever endear him to their memory.

On the 2nd of December, 1850, death released our brother from suffering. His body, borne to the grave by his students, and followed by several brethren, was committed to the dust in the certain hope of a glorious resurrection. The high estimation in which he was held will be seen by the following resolution unanimously adopted at a meeting of the general Committee, held at Kettering, on the 27th of February, 1851:—

Resolved.—"That we record with feelings of pungent sorrow the demise of the Rev. Joshua Tinson, President of the Theological Institution, Calabar, Jamaica. The lengthened period of his missionary life and labours in this island; his unassuming but ardent piety; his acknowledged prudence and amiability of character, constituted the useful missionary, the able counsellor, and the kind friend. His qualifications for the work in which he was engaged during the last seven years of his life, as president of the Theological Institution, were universally acknowledged to be of a high order, and the success which attended his labours in that important position, has left us without any doubt of the approbation of his divine Master.

"Whilst, as his fellow labourers, we bow with humble submission to the dispensation by which he has been removed, and whilst we scarcely hope to find any one so well qualified in every respect for the responsible position that our beloved brother occupied, we rely with the most entire confidence on the infinite wisdom of the Great Head of the church to repair the breach which his death has made amongst us."

From August to the middle of November the classes were efficiently superintended by the Rev. B. B. Dexter; but cholera having broken out in the neighbourhood, it was found necessary to dismiss the students, and temporally to suspend the operations of the Institution.

Course of study.

The annual examination appointed for the 26th of November was under these circumstances postponed; the Committee, therefore, can do no more than present the following brief outline of the course of study pursued during the year.

The senior students have read in *Hebrew* the first Twenty-five Psalms, and the Fifty-third and two following chapters of *Isaiah*. They have also paid some attention to *Chaldee Grammar*, and read a part of the Second chapter of *Daniel* in that language.

In Greek they have read eighteen chapters in the Acts of the Apostles, and the whole of the Epistle to the Romans. *In Latin*, selections from the Odes, Satires, and Epistles of Horace, and half of the *Ars Poetica*, have been read.

The students of the first year, have read portions of Valpy's *Greek Delectus*, and the first chapter of the Gospel according to John.

In the following studies the students have been united. *Scripture Exegesis; Geography, Historical and Physical*, more especially as connected with missionary operations; *English History*, and the *Rudiments of Algebra*.

In Theology lectures have been delivered, and the students were prepared for an examination on the doctrines of "The Atonement," and "Justification by Faith." Four of the students had also prepared essays and sermons on subjects appointed by the president, in addition to the sermons which were weekly presented for criticism.

Two of the students, Messrs. Fray and Gordon, have completed their term of study, and will, we trust, be shortly settled in stations of great usefulness. Two others have

completed half their term at the Institution. The other two entered only during the last session.

The appointment of a tutor, and the re-opening of the College are anxiously desired; and we trust that, as in former years, we shall be supported and encouraged by the sympathy, the prayers, and the liberality of the friends of the Jamaica mission.

Claims of the Institution.

In addition to the ordinary claims of the Institution, we have unhappily to urge others of a melancholy nature. The ravages of cholera in the island will greatly increase the difficulties with which we have to contend in

every department of the mission, and we therefore earnestly hope that we shall be favoured with an increased measure of the fostering care of those friends who have so liberally aided the funds of our Institution, by their donations and subscriptions. The importance of raising up a native agency, pious, zealous, and educated, cannot be disputed; and we trust that such a measure of support, as is necessary to carry on the operations of the Institution, will still be afforded and that an abundant blessing will be vouchsafed by the Lord of the harvest, so that many efficient labourers, both for Jamaica and Africa, may come forth fully qualified to fill up the vacancies occasioned by sickness and death.

Since the above report was in type, the two students referred to have been ordained, and have entered on the pastorate of the churches at Refuge and Mount Nebo. Mr. GORDON was set apart on the 20th June at Mount Nebo Chapel, and highly interesting services were conducted by Messrs. MC. LAGGAN and FRAY.

We give, in the words of Mr. FRAY, an account of his settlement at Refuge, and the views and prospects with which he enters on the work of the ministry among his coloured brethren. His letter is dated August 14, 1851.

Having finished my course of studies at Calabar, I received and, by the advice of several brethren, accepted an invitation from the church at Refuge; lately under the care of the Rev. W. Claydon; and on Friday the 25th ult. was ordained and publicly recognized as pastor of the church. Brother Dendy delivered the introductory lecture; Brother Gay gave the charge from 2 Tim. iv. 5; and brother Dexter asked the questions, offered the ordination prayer and preached to the church from 1 Thess. v. 12, 13. Brethren Johnson, of Clarkson Ville; Henderson, of Bethtphil; and Moodie and Brown (students) took part in the engagements of the day. It was a very solemn and impressive service. I feel the responsibility of my office, and beg an interest in your prayers. I wish to employ all my strength to exalt the Saviour. I feel proud, my dear brother, in having the over-

sight of one of the churches formed by the late Rev. Wm. Knibb, under whose ministry I found "that peace which the world can neither give nor take away," and by whom I was baptized at Falmouth in 1844.

A good work seems to be going on here, the chapel is crowded every sabbath, the inquirers' and backsliders' classes increasing daily, and the sabbath school is in a very flourishing condition. Help me, my dear brother, to ascribe all the glory to God. "Not unto us, O Lord, not unto us, but unto thy name give glory." We have two large day schools in connexion with the station; one at Clark Town (a village about three miles from Refuge), with fifty in attendance; and the other with 120 in daily attendance, is kept by myself in the chapel. I trust that the Committee will soon send out a tutor for the college. Do not forget Calabar, where Tinson laboured and died.

TRINIDAD.

SAVANNA GRANDE.

Mr. COWEN has favoured us with an account of a somewhat singular event which has occasioned no small commotion in the island of Trinidad. Our readers are aware that the religion of Trinidad is Roman Catholic, and that recently popery, as elsewhere, has enlarged its hierarchy in the island, and attempted an aggression on the protestant part of the community. Mr. COWEN, under date of August 25, says:—

The Jubilee.

I must give you some account of a scene that happened in Port of Spain a little while

ago, during a visit I paid to brother Law. It has pleased the Roman Catholics to publish a jubilee this year, to mark the era, I presume, of their archbishop's appointment. Of course

they had reference to the conduct of Boniface and other later popes as authorities for this money making scheme. In connexion with this movement, the happy thought occurred to some of them to have a Mount Calvary of their own, close at hand, to which pilgrimages could be made, and acts of mortification performed, without the trouble or expense of visiting the Holy Land. A little to the eastward of the town, is a ridge of elevated land, a portion of which is the property of a white man of some influence and standing among the catholic community. He has so managed the matter as to give to these arid and unhealthy heights more prominence and notoriety than they ever before enjoyed, by allowing the archbishop to convert one of these crags into a Roman catholic Calvary! But some preparatory work had to be performed before a sufficient platform could be found at the summit for their purpose.

A Roman Catholic Calvary!

On Sunday, the 27th ult., the subject of the jubilee, and of the contemplated Mount Calvary, was broached to the congregation by Abbé Poirier, who read the commandment of the archbishop, and exhorted to great liberality of offerings on this occasion. Immediately after the above announcement, and the promise of an indulgence or absolution for the next twenty years, privately circulated among the people, to all who would assemble on the mount and aid in the leveling work to be performed, from two to three hundred people, of all ages and conditions, were daily to be seen qualifying themselves for the promised favours of their church, by digging stones, removing clay in trays on their heads, or by rolling up and down the hill a wheel-barrow which they pressed into their service. For some two or three days they had been at this work before brother Law and myself visited the spot about to be consecrated to superstitious ends. Mount Calvary was the only topic of conversation throughout the town, and many strange and exciting adjuncts, both mysterious and marvellous, obtained credence, as the story went its round.

The Tract Distributors.

We considered it proper to go and see for ourselves, and so off we set, laden with tracts, however, to distribute as we found opportunity. As we passed through the street leading to the hill, we found many ready to receive them; indeed, in general, the people desire them, and follow one through the streets to ask them. At length we approached the spot, and there we saw some hundreds of people busily occupied in removing earth and stones from one place to another. As we commenced to ascend the place, I observed the white man referred to—M. Le S.—approach a tall coloured man who seemed

to act as an overseer in the work, and converse with him for some time, as if giving him instructions how to act during our stay. They separated as we advanced, and the moment I got among the people they clamoured for the tracts I held in my hand. I of course distributed them as fast as I could, and right glad of the opportunity; but I could plainly see that the two men referred to already were greatly mortified at seeing the people run from their work, either to see or receive a tract.

Interruptions.

At length the white man who was the proprietor of the place, came to me, and three or four times told me in a most excited, angry manner, "We don't want any of this stuff here. We don't want any of this stuff here." But so busily engaged was I in handing to the scores of noisy applicants around me the "stuff" he so hated, that I could not so much as notice his impertinent remarks. It was perfectly astounding, so long as it lasted, to hear the lads cry as loud as they could bawl, "Here am I, sir; look at me, sir; me, me, sir; Mr. Cowen, don't you know me, sir? An old scholar, sir; French, sir; English, for me, sir;" and so on. At length, all our tracts were among the people, and we felt that our business was done, and it would be well to withdraw. But we no sooner attempted to do so, than we were followed by a rabble of lads, led on by some two or three white youths, who hooted and yelled at us in the most impudent and angry manner. Several of them even tore the tracts into pieces, and threw them at our faces. Indeed they were all but prepared to enjoy a game of stone-throwing at our expense. I never before was so near being honoured as Stephen, and I believe most of the people there, especially those who superintended the work, were cut to the heart by our presence among them. I have also every reason to believe it was they who first set the lads on after us, especially the white youths. We thought it was our duty to stand our ground, so instead of retreating, we faced the noisy crowd, and talked at them. As we saw the white lads, with all the malignity of popery, tear their tracts, we asked "If they could not read? Or if they had no better use for books than to destroy them in such a way?" We told them of many black boys who could read, and who would not thus abuse a good book. At this they seemed mortified, while several of the black and coloured boys drew their tracts from their pockets or hats, and exhibited them high above their heads, crying, "Here is mine, sir; look at mine, sir; I didn't tear mine, sir;" and so on. This was noble conduct, and just in the nick of time. But during the whole of the noise and commotion, neither of the two above-named men

seemed to take the least notice of what was transpiring in our neighbourhood.

An interference.

However, another person of influence among them happened to ride up just at the time, and he at once interfered, rebuked the noisy and furious rabble, and offered us every apology and expression of regret he could in their behalf. He seemed especially sorry they had torn so many of the tracts—not that he valued them more than they—but he considered it such a mark of disrespect towards us. However, when he found that we could afford to bear it all quietly, not deeming it so much an insult to us as to Him whom we served, and especially when he was told that we had tracts in abundance at home, and while we felt it to be our duty to distribute them, we felt none of the responsibility of the use to which they were afterwards put, he then seemed to congratulate us at being able to take the matter so easily. We however let him know what we thought of the wicked conduct of the *faithful* with whom he stood connected. At length we left when we chose, after marching round the place several times, but not before we had a lecture from the tall brown man referred to at the first, who in an excited and swaggering strain reminded us that “that was the holy Roman church, and we must not think to disturb it after lasting so long; it could not be shaken, for it would prevail against the kingdom of heaven at last.” I thought this about as good a finish as we could well have to the scene, and so we left them to their reflections, while we pursued our way home, commenting on the narrow escape we had from being the first victims sacrificed by popish fury. Yet I am not quite sure but what Cardinal Wiseman would be likely to meet with as rough treatment at the hands of a protestant rabble in Westminster, were he to put himself in the way of it as we had done. Brother Law said they must have intended us for the two malefactors, without which the crucifixion would not be complete.

The Cross.

Shortly after the scene just described took place, a huge wooden cross, well banded and bound with iron, was erected on the mount; and then an immense procession of catholics, headed by the archbishop and his clergy, from all parts of the island, repaired thither

to worship the image they had just made and set up. A book of prayers for this extraordinary and novel occasion was prepared by the archbishop, and since Trinidad was first peopled, no book ever met with such a rapid sale as this trashy pamphlet.

The lightning stroke.

But the most remarkable, and truly awful circumstance, remains yet to be told—a circumstance that has greatly impressed many minds, and I think with much reason, as a striking display of divine displeasure. This huge cross had not been up more than two or three days, when, with one stroke from a shaft out of the Almighty's quiver, it was shivered to pieces before the eyes of its admirers! A thunder storm passed over the town of Port of Spain, and a stream of electric fluid descended upon this monument of superstitious regard, and shook and shattered it to its base, as an unmistakable expression, I am led to think, of Heaven's resentment of their God-dishonouring absurdities.

Whence came it?

Of course it can be traced to natural causes; but why that particular object should be dashed in pieces, above all others, is not so easily answered. But they say the place was elevated, and the cross had a great quantity of iron about it, and to these causes may be traced its destruction. Well, the place was of their own choosing, to gratify their ambition and pride, and the iron with which their idol was laden was their own doing, and it just resolves itself to this: that the Almighty used them to prepare the way for their own humiliation and correction. The fact is, after all, even suppose it may be accounted for by natural laws, it was a most unusual occurrence in Trinidad. It is very seldom we hear of lightning striking and injuring anything, not like it is in Europe, and never before has it been known to fall so suddenly and unexpectedly upon an object almost the moment after it was reared up.

It appears some of the catholics attribute the injury received by the cross to the prayers of brother Law, in whom they find a determined enemy to their mummery and nonsense. God grant that all his prayers, and the prayers of all true Christians for the downfall and destruction of popery itself, may prove equally efficacious as in the case of its symbol.

BAHAMAS.

TURKS' ISLAND.

Mr. RYOROFF, under date of August 19, 1851, has favoured us with a view of the general progress of the work of God in this colony, and at the same time his views on the missionary life, and the trials as well as toils attending it. Our

brethren need the prayers of God's people, that their faith fail not, and that His blessing may appear to strengthen them, and give efficiency to their labours.

Missionary work.

Our mission in this presidency fully occupies me and my dear partner in various duties. Our days, when at home, are taken up with schools, and our evenings either with inquirers, singing-classes, or the public service of the house of our God; while both ends of the town are occupied by meetings for prayer and religious counsel from house to house. Thus our agency proceeds as the fishermen did of old, having little to recommend them save the grand object which inspired the theme of the fishermen of Galilee, viz. man's need of salvation, and that need supplied by the love, blood, and intercession of the crucified and conquering Jesus, the Lord our righteousness. Amidst these and other efforts we find that still "old Adam is too strong for young Melancthon," and that while the means of grace have an efficacy, that efficacy is found in the power of Him who made the conscience of man, and whom we know as "the God of all grace." Oh, that the convincing, converting, and preserving, and Christ-glorifying Spirit would come upon all our churches, and upon all our feeble attempts to rid the world of evil, and to guide it to the feet of Jesus. Then shall our wilderness become like Eden, and our desert as the garden of the Lord. Well, we are labouring in hope and asking to find the power which once said, "Let there be light, and there was light." God will do all his pleasure in these heathen lands; and, blessed be his name, grant us, unworthy as we are, to be somewhat instrumental in its completion. Far from our native land and amid strangers, this honour is our solace and our glory. I could wish the mind of Paul when saying, "for me to live is Christ," and in addition such results attendant on the glorious gospel now as were manifested when Peter preached; the people cried out, "What shall we do?" received Christ, were baptized, and added to the church, and continued steadfast in the doctrine and fellowship of Zion.

Extent of field.

In travelling over these islands we always find our chapels attended by the principal inhabitants of the settlements who look for-

ward to our coming with real joy, and invariably part with us in deep regret. They urge one to stay longer or to come again very soon. It is really a loss to us and to them every way that our visits are necessarily short. Here the harvest is great but the labourers few; nearly sixty churches in the Bahamas scattered over six hundred miles of water, and but three European missionaries; besides, St. Domingo's shadows reaching us as we float on the deep to our churches.

The cry of St. Domingo.

From that land the cry is, "Come over;" our answer is, "We cannot." Why? You, dear brother, can tell why. The churches at home can tell why. The last day will tell why. We do all we can, and would do more if we could. We can do more if, brother, we are helped with but a little help. It is too painful to write what is felt while sinners perish within reach of us almost, but whom we cannot help so long as the society is obliged to fill us with anxiety concerning its inability to meet its present engagements as is desirable. May our path grow brighter and still brighter, until the perfect day shall glow.

Additions to the church.

During the year some who had changed masters have been added to the churches. After a while we hope others will be ready to be "baptized for the dead," and to bear testimony for Christ in the world's face. Others have passed the threshold of time, and have entered into rest after a long standing in the Lord. We rejoice in the event on their account, and on the account of our Master who is now glorified in them, and they are glorified in him. There are some in glory led there by your instrumentality from these ends of the earth. If but one precious soul were saved you have done more, through God, than the world in all its glory could ever effect. This show, far, infinitely far, exceeds the show of your "World's Fair." Would that it had the same regard and support in every nation.

I need scarcely remark that in a land semi-heathen, and amongst a Christian people just rising out of obscurity, it would be strange if our cup had not its bitter ingredients on account of some in the churches, as well as on account of the world in the wicked one.

RUM CAY.

The last mail has brought us the following interesting letter from our brother LITTLEWOOD, dated Rum Cay, August 25th. It is pleasant and gratifying to find the extent to which the gospel has leavened the population of these islands. A large number of the people are true converts to Christ, adorning the profession

they have made of faith in His name. The results of the noble act of emancipation are likewise most satisfactory, and it cannot but be pleasing to our readers to find that that event is still commemorated by the people, and continues to be marked by pious and devout gratulation.

Prosperity.

Since I addressed you last month we have been blessed with gracious tokens of divine favour, the congregations are much too large for the present chapel, indeed we are obliged to dismiss the children of the sabbath-school before the public service is commenced; it has been finally arranged to erect a new one, but money being quite a scarce commodity here, this will be a work of time. The sabbath-schools afford us great satisfaction, the one at Port Nelson is rapidly increasing. Mr. Johnson, the superintendent, reported last Sunday an addition of seventeen for one week. This is quite reviving to our friends who give their attention to it, and have for a long time been earnestly seeking its prosperity. Many of the scholars are, I hope, seeking "the one thing needful." Last sabbath I baptized several who had been taught in these schools, and although now advanced in their teens show no disposition to leave, several others are inquirers, and in a few months I hope to have the pleasure of welcoming them into the church.

Anniversary of Emancipation.

The first of August was celebrated by our young friends in a becoming manner, they had made previous preparations in clearing the play ground, fixing swings and other gymnastics, the chapel in which they were to take tea was tastefully decorated with coconut leaves, &c. Early in the morning the British banner waved aloft over the chapel, but grateful anthems of praise rose still higher from the assembled worshippers within the sacred walls. At about 2 o'clock p.m. I joined the party, collected at the new school room, which had been kindly lent for the occasion, by J. Chase, Esq. stipendiary justice. After being addressed on the happy circumstance of their meeting together, the children formed into a procession, and marched circuitously through the settlement to the play-ground. To the friends of liberty it must have been an interesting sight, about two hundred, attended by their patrons and teachers, united in singing enthusiastically the "National Anthem," "Slavery is fallen," &c. a number of flags bearing suitable mottoes added to the liveliness of the scene. Opposite the residence of Mr. Chase they halted and sang the "National Anthem." That gentleman condescendingly and graciously acknowledged the honour offered him, and assured us that he felt the deepest interest in the proceedings of the day; this he had already demonstrated by a contribution towards the

treat. The afternoon was spent in playing, &c.; all were blithe and joyous. How could they but rejoice? the day of bondage had passed, and freedom had produced its blessed results. The chapel at which they assembled had been more than once partly built in the night, because they who feared the Lord were denied the privilege of building a house to His honour in the day. It could not be forgotten how this work had been hindered by the hand of cruelty, and it had been completely demolished by the enemies of freedom, and the contrast between their former and present circumstances was too striking to be passed over unnoticed. Tea had been provided which was partaken of in the chapel. The large heaps of cake and bread and butter, which graced the table extending from one end of the building to the other, soon disappeared as our little guests amply regaled themselves on "our good cheer." The teachers and friends spent the evening together after the children were dismissed. Previous to the meeting it was proposed that the teachers should each compose a few verses on the occasion of our meeting. It would be gratifying to you to see the result. I will insert a piece; you will bear in mind that the writer was himself a slave, and will therefore make every necessary allowance.

Now this glorious day is come,
Children hasten from your home;
Let us all be glad and gay,
We may well rejoice to-day.

We'll rejoice with all our might,
Slavery's sunk in darkest night;
Sunk to rise no more again,
Freedom has commenced her reign.

Are our parents' fetters broke?
Have they freedom from the yoke?
Come and let us then be glad,
Why should any now be sad?

Joy doth now spread o'er the land,
We are safe from slavery's hand;
Thanks to God, ye children, give,
Ever to His glory live.

The association.

The second Friday in August had been appointed for holding an association on the north side of the island, but in this we were disappointed, for the first of August brought with it a large vessel for salt, the only staple commodity here, a large barque had also come in for a cargo, and for months our harbour had not presented a sight so pleasant, as all were anxious to profit by this kind providence, I withdrew my resolution, and postponed the meeting till the sabbath following. The weather proved most inauspicious; in the night it rained a good deal, and formed pools

of water in the road; early in the morning dark portentous clouds encircled the heavens, but a firm resolution had been made, and groups in succession might be seen in the grey twilight wending their way through sheets of water to the place of meeting. Those from Port Nelson had to walk five miles over a very bad road, and from other parts of the island some had a further distance to travel, nor was this thought a hardship or scarcely a hindrance. The day was clouded and stormy throughout; our spirits, however, soared beyond the clouds, where all is bright, and glorious, peaceful, and serene; our atmosphere was love, and our sun-light, the smile of our sin-pardoning God. I was at the place of meeting early in the morning, and soon commenced the duties of the day.

The baptisms.

The final examination of candidates occupied us for a short time, public service was next held, and the candidates addressed; we then proceeded to the liquid element, and in obedience to the command, "believe and be baptized," immersed those who had, as we hoped, first given themselves to the Lord. How condescend-

ingly gracious the Lord was, the tongue cannot tell, and the pen fails to describe; borne above the world by the constraining love of God, we realized more than usually the sentiment of those beautiful lines:—

"My willing soul would stay,
In such a frame as this;
And sit and sing herself away,
To everlasting bliss."

The communion.

Having returned to the chapel we assembled around the table of our dying Lord; twenty-five were received in the usual way: the service was solemn and impressive. We closed with a missionary meeting, at which some good addresses were delivered by brother W. Store, G. M'Kenzey, John Andrews, James Kelley, &c. From the interest manifested it appeared evident, that, had the people the means, they would contribute liberally to the cause. It is only during a part of the year they have any demand for salt, and then their small income quickly vanishes, but as their circumstances improve I hope their efforts will be more regular. You will continue to pray for us.

AFRICA.

FERNANDO PO.

It is with pleasure we learn the continued progress of the mission at this station. From two brief notes recently received from our brethren SAKER and WHEELER, it appears that the work enjoys many tokens of the divine favour. The health of our brethren is good, although Mrs. SAKER has somewhat severely suffered. The movements of the brethren will be gathered from the following extracts. Mr. WHEELER, under date of July 22, thus writes:—

We are again in want of bibles and hymn books and little testaments, as the people are ready to buy them, and I should get the money thus repaid.

Mr. and Mrs. Saker sailed in the Dove for Bimbia and Cameroons, intending to return in a month or five weeks, but her sails having got damaged in the passage, he has been detained at Bimbia, and thus his return is quite uncertain. But as he has no proper house at Cameroons I cannot yet take possession of the mission-house.

I have continued now, through the Lord's goodness, in very good health for the last month, and am told that I may now consider myself acclimated. My head and eyes feel a little the effect of the fevers, so that I have found it necessary some days to keep from reading or writing. Over-exertion last Sunday gave me symptoms of fever, but rest and quiet on Monday, by God's blessing, checked

it, and my eyes and head are well enough to-day to write to you.

Although we have had to exclude some from the church, yet others have been added, eleven this year, one ready, and others give us much hope. The backsliders are very anxious to be restored, but I find it needful to exercise much caution. Some have evidently thought that they might get in easily with a new pastor. I seek to convince them, that it is my regard for their souls' welfare as well as for the church's, that I am particular with them.

I hope before long to visit some Booby villages. I long to know their language; but the affairs of the church and schools will require much attention and time, and of course come first. The day-school gets on well under George Roberts. He conducts himself with much propriety, and I hope is under serious impressions. I have now a

very serviceable lad with me who was with Mr. Merrick, latterly with one of our members; but who applied to me that he might have more instruction. I give this both to him and my house boy. I hope he is now under saving impressions, but I wait to see their continuance. I feel I have much to

be thankful for; I have everything to encourage, and it has pleased the Lord to spare me any sharp trials so far. Home and friends become dearer to me, but I feel myself happy and privileged in having such a work committed to me.

The chapel has long wanted repairs, but as some funds have been raised by the people, as well as derived from other sources, it has been resolved to erect a new one.

Mr. SAKER, under date of August 28, writes:

A few minutes are left me, after a fatiguing business of packing. The vessel now to convey me to Cameroons awaits a wind only.

I now go to my loved work again; how soon I shall be able to write you from my deep mine of toil I cannot tell. Next week I must baptize many at Cameroons, marry some others, and then assemble all the children for examination and reward. Hence to Bimbia for printing. A great hindrance

to my stay at my work is this separation from my wife, and I dread the interruption which her failing health will occasion.

Since our landing here I have had more than my usual rest, but I think I am rather the worse for it. I long to be at work again.

Remember us in your daily supplications, and may the cheering presence of the Father of mercies be your stay.

Since the above matter was in type, we have received the additional information contained in the following letter from our missionary brother SAKER. It is dated Clarence, August 14th.

The time has again come to write to you, and I do it with pleasure. My last was written previous to my departure to the continent. My notes tell me this, but its subject I have totally forgotten, for since then I have been so immersed in conjugations, laws of construction, various renderings, revisions, and the like, that impressions of most recent events have for the present faded from my memory. So kindly excuse any repetitions of former letters.

Bimbia.

We were detained here till the 11th of June, then, with my own lads as sailors, we left for Bimbia. After eighteen hours' severe labour, many drenchings, loss of nearly all our worthless sails and cordage, we anchored safely in Bimbia Bay. From that time, till our final departure for Cameroons, last Saturday week, we had a succession of storms, wind, rain, and cold; so severe that our work has been much interrupted, and during seven weeks, but little progress was made in the repair of buildings, no visit to the towns, and on these occasions our little chapel could not be entered. This interruption without, has enabled me to devote more time to the printing office, and there is consequently some progress.

Progress of printing.

I have printed and stitched into covers a second edition of our first and second class books, revised and enlarged, and the class book, No. 3, of one hundred and twenty pages, is nearly ready for the press. A

second edition of my hymn book is now in the press.

I have also begun an edition of the New Testament, the first sheet of sixteen pages I send you, but it has to undergo a final reading before it is printed. In type and arrangement I do not think I can improve it here.

I have also begun my dictionary, with the new orthography. You will perceive from the class books that my vowel sounds are exceedingly simple, and quite accords with the suggestions on this subject which you put into my hand.

Then in Isubu I have corrected and brought through the press thirty-two pages of Mr. Merrick's dictionary, and twenty-three pages of his book of Scripture Selections. Also six pages of the Acts of the Apostles, embracing parts of the seventh and ninth chapters. Thus all that was found at Bimbia, in type or manuscript, of the Selections from the Scriptures and the Acts of the Apostles, is in print. Of the last two pages only, a small number have been printed, sufficient to preserve it from being lost. If you can obtain the manuscript and send it to me, we will gladly print the remaining sheets, and bind it with those which are now printed.

The Isubu grammar waits; nine or ten pages have been prepared some time, but the type to complete the sixteen pages have, till now, been blocked up in the forms of Mr. Merrick's work.

A week at Cameroons.

On the 8th of July I took our boat through

the creek to Cameroons, and stayed with the brethren there one week. During that time I had much intercourse with a large number of converts, but the heavy rains and my short stay prevented their baptism. A large Christian company followed me to the beach on the morning of my departure for Bimbia. The gratification on beholding so much Christian spirit as we now find at Cameroons, is intense; the change is beheld and acknowledged by all.

By the end of July our provisions were exhausted, and it became necessary to revisit Clarence. To do this, we again took boat to Cameroons. It was a stormy day, but we had waited till the last hour, hoping for settled weather. Mrs. Saker and the child were exposed for eleven hours, but I am happy to say, that not the slightest cold or fever was felt by either.

We arrived at Bethel on Saturday night, spent the sabbath and two following days with the brethren, and on Wednesday we left with Mr. Hamilton, who had kindly given us a passage to Fernando Po, and we anchored here on Saturday, evening. Mr. Hamilton has offered me a passage back again, with any luggage or stores I may have to convey. This leaves me to hope that I shall not be away from the continent long.

Baptisms.

The sabbath preceding my departure to Bimbia in June, I baptized nine converts in our mountain stream. An afflicting Providence prevented the tenth from uniting with her companions. Some of these were approved before I left for England.

Death.

During my stay at Bimbia we buried the first convert. Her end was peace. Numbers of the natives assembled at the house, and waited many hours for her death, that they might unite in their accustomed death cry. As soon as she was dead they began their noise, and in half an hour became clamorous for rum. They soon became tired, and returned to their homes, saying, "What kind of death be this? No guns to fire, and no rum to drink!"

At Cameroons sickness has invaded our little company, but we hope it is not unto death.

At Clarence Mr. Wheeler seems to have enjoyed tolerably good health generally. I find him laid by on my return, but he is fast recovering, and I think will conduct the services himself on sabbath-day next.

Time forbids more at present.

HOME PROCEEDINGS.

Since our last issue we have received letters from Lancashire and Yorkshire, giving most cheering accounts of the missionary spirit evinced in those districts during the recent annual meetings. In addition to the brethren engaged and mentioned before, the Lancashire meetings were attended, as a deputation, by the Hon. and Rev. B. W. NOEL, and the West Riding meetings by Rev. J. MILLARD of Huntingdon. It gives us pleasure to add that the contributions were considerably in advance of former years. The visits of the deputation to the West Riding Auxiliary included altogether, we believe, some forty places, which wide circle was occupied by the careful distribution of the brethren of the deputation, aided by our numerous friends in the district. This example of what can be done by a judicious combination of foreign and local help is worthy of universal imitation.

Numerous meetings have been held in various parts of the country during the last month. Huntingdonshire, the Hull district, and Lincolnshire have been visited by the Rev. JOSHUA RUSSELL, and the Rev. J. LEECHMAN has advocated the Society's cause in Hampshire in conjunction with Mr. TRESTRAIL, who has likewise been engaged at Salisbury and Reading. At Salisbury, Rev. J. CLARK was united with the Secretary in presenting the claims of missions. The Rev. J. MAKEPEACE has visited Shacklewell, Reading, and its neighbourhood, and is at the time we write engaged at Plymouth, and in the south of Devonshire. At St. Albans, Watford, Hemel Hemstead, and Boxmoor, the Revs. D. J. EAST, BIGWOOD, and CLARK have been engaged: in Shropshire and the Forest of Dean, the Rev. J. E. HENDERSON; while Newcastle and its vicinity have occupied the attention of the Rev. J. WATSON of Edinburgh, and the Rev. GEORGE SMALL.

The Rev. GEORGE GOULD of Norwich has visited on behalf of the Society, Barton Mills, Soham, and Isleham, and a public meeting was attended by one of the Secretaries at Charles Street, Kennington.

We would fain hope that these numerous gatherings will be followed by an increased interest in the missions of the churches of Christ in heathen lands, as we know that in most, if not all cases, they have been attended with serious and devout feeling.

Considerable sums have reached the hands of the Treasurers during the month, so as to diminish in a great measure the balance against the receipts of last year. On the subject of increase of funds, we ask especial attention to the note below.

During the present month it is expected that two brethren will proceed to the West Indies, to carry on the cause of our Redeemer. The Rev. D. J. EAST, with his family, proceeds to Jamaica about the middle of the month, to take charge of the important institution at Calabar. Mr. D. WENLEY, brother of our esteemed missionary at Haiti, will, it is hoped, sail for that island in the packet on the 17th. He has been accepted for that service by the Committee, in order to relieve and assist his brother, who has for some weeks been laid aside from active duties by a severe attack of inflammation on the chest. We are hopeful that he will bear with him the glad information to his brother, that sufficient sums have been collected for the erection of his long-desired chapel. There seems little doubt that the unsuitableness of the present place for worship has largely contributed to his illness.

At the Quarterly Meeting of the Committee on the 15th ult., one or two important subjects occupied their attention. After a very prolonged consideration of the question, it was resolved to form a special fund to be administered by the Committee of the Society, for the purpose of rendering aid to such of our Jamaica brethren as may require to be sustained in their pastoral office during the present severe commercial distresses, and trying circumstances of the island. It is not intended in any sense to alter the independent relation of the mission churches, but simply from contributions of friends interested in Jamaica to afford temporary aid, and to preserve, as God may enable us, the churches formed by brethren now deceased from extinction. In a future Herald we hope to present the whole case to our friends, and to explain the mode of operation the Committee will adopt.

It was with pleasure the Committee received the report of a Sub-committee on the accounts of the Calcutta Press brought home by the deputation. It appears that this important institution is in a prosperous state, and that it has largely contributed from its funds to the maintenance of the mission in India, as well as by the issue of tracts and the word of God from its presses to India's evangelization.

The number of copies of works directly tributary to the evangelization of India that have been printed, besides works of general literature and interest, from 1836 to 1850, is as follows :—

For the Calcutta Christian School Book Society	65,250	copies.
For the Calcutta Christian Tract and Book Society	2,142,350	„
Armenian publications	15,000	„
Total	2,222,600	„

That is, nearly two millions and a quarter of publications directly affecting the spiritual interests of the population of India, beside about three quarters of a million of portions of God's word.

The two following tables give the number of copies of scriptures that have been printed under the direction of our brethren, the Revs. W. H. PEARCE and J. THOMAS, since the year 1841.

ABSTRACT STATEMENT OF SCRIPTURES PRINTED AT THE BAPTIST MISSION PRESS,
1841 TO 1850.

Languages.	New Testament.	Old Testament.	Total.
Armenian	2,990	.....	2,990
Bengali	341,655	68,560	410,215
Hindustani	129,030	.....	129,030
Hindui (Deb. Nagri C.)	51,500	1,000	52,500
Do., (Kaithi Nagri C.)	23,500	.....	23,500
Persian	35,500	.....	35,500
Sanskrit	53,580	20,000	73,580
	637,755	89,560	727,315

SCRIPTURES PRINTED FOR THE CALCUTTA BIBLE SOCIETY, AT THE BAPTIST MISSION PRESS, FROM 1847 TO 1850, INCLUSIVE.

Book.	Language.	Pages.	Copies.
Genesis, &c.	Bengali	.....	5,000
Matthew	Do.	100	10,000
Luke	Do.	112	10,000
John	Do.	88	10,000
Acts	Do.	116	10,000
Psalms	Do.	180	5,000
Proverbs	Do.	56	5,000
Luke	Hindi, K. C.	108	5,000
John	Do.	80	5,000
Acts	Do.	102	5,000
Matthew	Do.	.....	20,000
Luke	Nepalese	.....	1,000
		Total	91,000

ON INCREASE OF FUNDS.

We embrace the permission kindly accorded to us, to lay before our readers the following letter, received during the last month from ROBERT LEONARD, Esq., of Clifton, and accompanying a donation to the funds of the Society of £200. With Mr. LEONARD, we are persuaded that the "monotonous guinea" plan must be discarded for a more thorough appreciation both of the claims of the heathen and of our own ability to supply their need. In the midst of the prevailing commercial prosperity of this country, it cannot but be that large numbers of our contributors are able to increase their gifts to the treasury of the Lord; to them we commend both the example and precept of our esteemed correspondent.

Clifton, Oct. 9, 1851.

MY DEAR SIR,
I send one line to confirm the cheque as my own personal donation. I want to see our treasurers' balance more favourable.

It has long been my conviction that our income will not much increase until a certain class in our midst can be by some means

reached. I allude to numbers who have been so long accustomed to their monotonous guinea subscription, that it scarcely occurs to them that an additional ten or twenty pounds per annum might be well spared to carry out the object contemplated by missionary enterprise, without material personal inconvenience. The humbler classes do, I believe, feel more

interest in the great object, giving, as they do, from resources that touch their weekly expenditure; but when those to whom I allude begin to appreciate the results of more extended liberality as a matter of more personal interest, we may expect a more brightened prospect. We well know in whose hands are

the hearts of all. I have, however, sometimes thought, that a specific appeal to this class might prove beneficial, but it remains a difficulty how to effect it.

Yours, very truly,

ROBERT LEONARD.

FOREIGN LETTERS RECEIVED.

AFRICA	CAPE PALMAS	Drayton, B. J.	May 15.
	CLARENCE	Saker, A.	May —, June 5, Aug. 28.
		Wheeler, J. A.	July 22.
	MONROVIA	Brander, N. & anor.	No date, rec. Aug. 29.
ASIA	AGRA	Phillips, T.	July 15, Aug. 20.
	BENARES	Hcinig, H.	August 12.
	CALCUTTA	Thomas, J.	July 3, August 8 & 18.
	COLOMBO	Allen, J.	July 11.
	DACCA	Robinson, W.	June 25.
	DINAGEPORE	Smylie, H.	June 16.
	HOWRAH	Morgan, T.	June 30.
	INTALLY	Pearce, G.	July 2.
	MONGHIR	Parsons, J.	July 30.
	SEWRY	Williamson, J.	June 29.
BAHAMAS	GRAND CAY	Rycroft, W. K.	June 17, Aug. 19.
	NASSAU	Capern, H.	May 15, July 11.
	ROB CAY	Littlewood, W.	June 10, July 23.
HAITI	JACMEL	Webley, W. H.	July 20 (2 letters), Aug. 26, September 4.
JAMAICA	ANNATTO BAY	Jones, S.	August 11, Sept. 11.
	BELLE CASTLE	Gibson, J.	September 5.
	CALABAR	Tinson, E.	July 17, August 21.
	FALMOUTH	Gay, R.	August 25.
	FOUR PATHS	Gould, T.	May 6, August 8.
	GURNEY'S MOUNT	Armstrong, C.	August 21.
	KINGSTON	Oughton, H. L.	July 26.
	MONTEGO BAY	Hands, T.	August 14.
	MOUNT ANGUS	Teall, W.	September 8.
	MOUNT CAREY	Burchell, H. C.	July 7.
		Hewett, E.	September 4.
	MOUNT HERMON	Hume, J.	August 9 & 25.
	MOUNT OLIVE	Watson, R. C.	July 18.
	REFUGE	Fray, E.	Aug. 14, Sept. 8.
		Merrick, E.	July 30.
	ST. ANN'S BAY	Millard, B.	August 8.
	SALTER'S HILL	Dendy, W.	August 5, Sept. 8.
	SAVANNA LA MAR	Dendy, W., & ors.	September 4.
	SPANISH TOWN	Phillippo, J. M.	August 11, Sept. 12.
STEWART TOWN	Dexter, B. B.	July 11 & 30, Sept. 4.	
TRINIDAD	SAVANNA GRANDE	Cowen, G.	July 8 & 19, Aug. 25.
		Innis, A. L.	August 18.

ACKNOWLEDGMENTS.

The Secretary of the Young Men's Missionary Association desires us to acknowledge the receipt of a box of clothing, &c., from the Juvenile Working Class at Buttesland Street, Hoxton, for the *Rev. J. A. Wheeler, Western Africa*; and of 400 copies of the "Heathen World," from the Association, for the *Rev. W. Dendy, Salter's Hill, Jamaica*.

Rev. J. Jenkins, of Morlaix, begs thankfully to acknowledge £1 from M. Foster, Esq., Huntingdon, for Morlaix Chapel Sunday School, and £1 collection at Llangollen, for the distribution of the Breton Testament in Lower Brittany.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month
of September, 1851.

£ s. d.		£ s. d.		£ s. d.	
Annual Subscriptions.		LANCASHIRE.		SUFFOLK.	
Colls, Mr., Camberwell	1 1 0	Liverpool, Myrtle Street—		Bures St. Mary—	
Hoby, Rev. Dr.	5 5 0	Contributions, Juvenile, for Rev. W. K. Rycroft's Schools, Bahamas	10 0 0	Collection	2 8 2
Hoby, Miss	2 2 0				
Donations.		LEICESTERSHIRE.		WARWICKSHIRE.	
Buxton, the Dowager		LEICESTERSHIRE, on account, by Mr. James Bedells	150 0 0	Birmingham	0 8 1
Ladr. for Africa	10 0 0				
Fyffe, Mr. George	1 10 0			WORCESTERSHIRE.	
Legacies.		NORFOLK.		Eresham, Mill Street—	
Duncan, Mr. Thomas, late of Glasgow	10 10 0	NORFOLK, on account, by Mr. J. D. Smith	200 0 0	Collections	4 17 9
Jamieson, John, Esq., late of Glasgow	89 18 6	Upwell—		Contributions	5 14 7
		Collection	0 14 0	Do., for Africa	0 10 0
LONDON AND MIDDLESEX AUXILIARIES.		NORTHAMPTONSHIRE.		Do., Sunday School	0 16 0
Bloomsbury Chapel, on account	50 0 0	Clipstone—		Less expenses	11 17 4
Highgate	3 0 0	Collection	12 0 0		1 3 4
		Contributions, on account	5 0 0	10 14 0	
BUCKINGHAMSHIRE.				Worcester—	
Princes Risborough—				Collections	19 12 9
Collection	1 17 1			Contributions	25 14 4
Contributions	6 12 11	Less expenses	1 2 0	Do., Juvenile	20 16 7
				Do., Sunday School	1 12 4
CHESHIRE.		Guildsbrough—		Less expenses	67 16 0
Stockport—		Collection	4 14 6		1 19 6
Collection	3 10 7	SOMERSETSHIRE.		65 16 6	
Contributions by box	1 15 0	Bristol—		YORKSHIRE.	
		A Thank-offering, for <i>Savanna la Mar</i>	10 0 0	Leeds, on account, by Mr. H. Gresham	100 0 0
Less expenses	0 8 7	Taunton—		Sheffield and Rotherham, on account, by Mr. Samuel Chapman	50 0 0
	4 17 0	Collections	7 13 6		
		Contributions	16 13 9	SOUTH WALES.	
CORNWALL.				GLAMORGANSHIRE—	
Penzance, on account, by Mr. Thos. Heynes, jun.	17 10 0	Less expenses	0 17 0	Merthyr Tydvil, Zion Chapel—	
				Collections	4 12 0
				Contributions	2 11 4
ESSEX.		STAFFORDSHIRE.		SCOTLAND.	
Romford—		Burslem—		Dunfermline—	
Collection	2 10 0	Contributions, Juvenile	0 9 0	Inglis, J., Esq.	100 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.



THE OUTCAST FOR CHRIST.

INDIA.

CALCUTTA.

Mr. Lewis has kindly favoured us with the following particulars of the edition of the Persian New Testament that has just been completed and issued from the press. His labours in the department of translation are of great efficiency, in addition to which he gives some portion of his time to the welfare of the native church at Narsigdarchoke, and the English church at Dum Dum. Their present state is detailed in the following letter, dated September 5th.

I may mention, as the first item of intelligence, that the Persian Testament which I was engaged in editing, has been completed now about three weeks. I intended to draw up an account of this work to send you, but, on consideration, it appeared to me that the subject would not possess much interest, and a few facts, which I will here mention, are probably all which you will care to know.

About ten years ago, an edition of Henry Martyn's Persian Testament was published by the brethren, for the Bible Translation Society. It was adapted to our convictions of truth by Dr. Yates, and he also made a few other alterations of no very great importance. This edition being exhausted, and another being resolved upon, I undertook the charge of carrying it through the press. I very soon found that it abounded with mistakes, by which the sense was very frequently destroyed. These, for the most part, had been made in the first Calcutta edition—from which Dr. Yates printed his—and they were retained in his reprint. I could give many instances: such as, زرع *sowing seed*,

for ذرع *a cubit*; روان *going*, for روان *running*; قديم *ancient*, for فدية *ransom*.

Proper names were spelt in various ways. Numbers were given incorrectly: *e. g.*, John xi. "two hundred and fifty-three," instead of "one hundred," &c. Rev. vii. 4, "A hundred and forty thousand," instead of "A hundred and forty-four thousand." In some cases, members of verses were left out: *e. g.*, Matt. xxiii. 12, "He that exalteth himself, shall be abased," is given; but the rest of the verse, "but he that humbleth himself, shall be exalted," is wholly omitted.

In order to weed out the errors, and to make my edition as correct as possible, I

compared the greater part of it with the Greek original, and with all the Persian editions I could obtain, and I hope I have succeeded in making the work tolerably accurate. I will send a copy for the library as soon as I have an opportunity.

The edition of the Hindostani Testament, to which I have alluded in former letters, is nearly finished; next month, probably, it will be printed off. Brother Wenger, probably, will inform you of the progress of the Bengali revisions. I render him all the assistance in my power, and have derived nothing but pleasure from my connection with him in the work.

At Narsigdarchoke, the work is going on very much as when I last wrote. Additions from the heathen to our nominal Christian community are not unfrequent, but the motives which induce people thus to renounce caste, are often of the most degraded kind. Last month, I saw a man in the village who had just abandoned his Hindu standing, in the hope that by calling himself a Christian, he would be allowed to live in sin with a married Christian woman. You will be ready to ejaculate, "Can these dry bones live?" Oh that the long-expected and prayed-for Spirit would breathe upon them! The day will come, and we must await it with patient diligence.

At Dum Dum we still labour under heavy discouragement. The station continues empty of men, and our congregations are very small, yet I hope a little good is being done. Last sabbath I baptized two, and another is waiting with much anxiety to be admitted to the rite. Other hearts seem to be touched by the truth, and I feel great distress at the thought of abandoning the few members who remain there. There is now reason to expect that a number of fresh men will shortly take up their quarters at the station.

SERAMPORE.

Since we called the attention of our readers in the *Herald* for September to the surrender to Bishop Wilson, on the part of Mr. DENHAM, of the Danish church,

for the long period of forty-three years occupied by the Serampore missionaries, some curious particulars have come to light in the Indian press of the manner in which the bishop has acted in the affair.

It will be remembered that but few of the inhabitants of Serampore signed the memorial, and that most of the episcopal residents actually refused to sign it, and that it was with great difficulty any signatures at all were appended to it. But the most extraordinary feature of the affair is, that Bishop WILSON himself got up the memorial, that he should apply to the government to have the church made over into his own hands. This, strange enough, is stated by the very individual employed by the bishop, and whose letter to the *Bengal Hurkaru* we subjoin, together with the editor's remarks thereon.

To the Editor of the Hurkaru.

STR,—An editorial of your issue of this day unintentionally does me great injustice. It is founded, indeed, on an expression in Thursday's *Friend of India*, which was not agreeable to the state of the case.

The movement at Serampore did not originate with me, but with the bishop, who had heard that the number of church people had been lately much increased, and who directed me to have a petition circulated among such church people (and not others), to beg that a minister of the church of England might be allotted for the station. That petition was drawn up, and circulated, but not by me. Many church people declined signing it, from motives of delicacy to the pious missionaries; but twenty or thirty did affix their names; and the bishop applied to government to have the Danish church made over to him, and directed me, having no duties at the cathedral on Sunday, to undertake the care of it until a resident chaplain was available. This I have willingly done for nearly three months, in addition to my various duties at the cathedral and elsewhere, in Calcutta; but I must add, in justice to myself, that I re-

ceive no emolument whatever for my services at Serampore.

I am, sir,

Your obedient servant,

J. EVILLE,

Officiating Minister at Serampore.

Aug. 15th, 1851.

The Editor of the Hurkaru's remarks on the foregoing.

So, then, it was not Mr. Eville who proposed the Serampore petition to the bishop. The name of his son-in-law may have been at the top of the memorial, but, according to Mr. Eville, the bishop was at the bottom of it. The rev. gentleman was only the agent,—the right reverend one was the principal. The bishop knew better what the Serampore churchmen wanted than they did themselves; so he sent Mr. Eville to circulate among them a petition to his Lordship's self, asking him to send them a minister. We hope Mr. Eville has not betrayed any secret of episcopal policy in the very candid and straightforward statement with which he has furnished us. We think, however, that he has some right to complain of having been kept as a clerical warming-pan three months, and without remuneration.

After this, our readers will not be surprised to learn that the bishop's presence at Serampore has not diminished the congregation of our brother DENHAM. His labours in Christ's cause continue to be blessed, though he cannot but be apprehensive of the insidious operations of the Propagandist agents among the native Christians and promising native youth, by which last year some were drawn aside.

At the date of our last communication from Mr. DENHAM, September 6th, he was about to baptize a youth, a student at the College of two years' standing. Three other of his students had recently passed their examination at the Calcutta Medical College, and were accepted, and also two of his first class young men had passed an examination for the Engineer and Survey service. Others were nearly ready to leave College for similar employments. The large native church under our brother's care abides in peace, and God is with the people, blessing his word in their midst.

CAWNPORE.

By a letter, dated August 21st, we find that our brother WILLIAMS was actively engaged in preaching in this populous town and district, and rendering ministerial aid to Mr. GREENWAY, who has for some time acted as pastor of the small English church gathered in the Cantonments. Mr. WILLIAMS had baptized nine persons, the fruit of Mr. GREENWAY'S labours. The remarks of Mr. WILLIAMS on the nature of the missionary work in India will be read with the interest their importance deserves. Yet, notwithstanding the great obstacles the fabric of Brahminism presents, and the ignorance and depravity of the people, there can be no doubt that in those parts of India where the gospel has for a considerable time been preached, there is a remarkable movement adverse to idolatry manifesting itself in every class of native society, that bids the Christian church look forward with hope and confident expectation of speedy success. Missionary operations, however, are not of such long continuance and operation in Northern India as in Bengal, and it is to Northern India our brother's remarks especially apply.

You must be more or less aware that the state of things in this country is very different from that which existed in those localities where the apostles laboured. Hence we cannot, in every particular, adopt the same plans of operation with them, though they are, indeed, to be regarded as patterns to all who should follow after, more especially the apostle Paul. I am inclined to believe that the most formidable obstacles ever presented in the way of the spread of Christianity are to be found in this land. Hinduism is the master piece of Satan, and Mahomedanism is but little if any better, both systems tend only to the dishonour of God, and pander to the carnal passions and propensities of our fallen nature. It is a shame even to speak of the vile things which are done by them in secret. Indeed I have often thought that many of them are devil possessed, no less than the poor demoniac whom our Lord cured and restored to his right mind. Only a few days since I fell in with an individual of this stamp; he was sitting on the public road besmeared with mud from head to foot. His fiend-like appearance, his language, his actions, all seemed to indicate that he was more than ordinarily under Satanic influence; my object in going near him was to get a crowd of people to whom I might preach. I succeeded accordingly, but not without some considerable opposition from this poor degraded being; but finding the people more disposed to listen to me than to himself he walked away.

A new field.

I find that there are four principal ghauts in this place to which several hundreds of Hindoos resort every morning and evening to wash away their sins, as they suppose, in the sacred stream of the Ganges. No doubt

a missionary could be well and usefully employed in preaching the gospel at these several places. Indeed, I should say, that there is enough work here for three or four missionaries, could they be obtained. This, alas! is the case everywhere, a wide, a mighty field presents itself, but no labourers. I believe there is not as much as one missionary to every million of the inhabitants.

A serious inquiry.

The question is, are the several churches of our denomination in England and in this land doing all they can, both by way of prayer and pecuniary support to evangelize the benighted heathen? If this is not the case, then have we reason to fear that the divine blessing will be withheld from us, and that we shall wait for a harvest of immortal souls *in vain*. It is a melancholy fact, that millions of this people have never yet as much as heard of the glad tidings of the kingdom of God. Some few days ago I went, accompanied by brother Greenway, to a village only a short distance out of the station; after preaching I asked them if they had ever heard of Jesus Christ before, they said, "No, we never heard of a Saviour until now," and it must be thus with multitudes in all parts of the country.

During my stay here I preach twice a week in English generally, and go out almost daily, sometimes twice a day, to preach to the heathen. Brother Greenway accompanies me occasionally, and also the two native agents employed by the church, so that we muster rather a strong party, and can divide into two and two, and address the people in different places.

Sowing by the way side.

This morning I went some little distance and addressed two congregations on the

public road, one a company of travellers on pilgrimage to Bindrabun. I expostulated with them on the folly and utter uselessness of such a step, and directed them to the only Saviour of sinners, many of them seemed to hear with attention and concern. May the Lord open their blind eyes and turn them from darkness to light. My second congregation was very large, the people heard me attentively until a proud brahmin arrived, who set on me with all his might, an unprofitable controversy ensued, still a good impression was made upon the minds of some.

MONGHIR.

Our readers will peruse with peculiar gratification the interesting details given by our brother LAWRENCE in the following letter. In a previous letter from Mr. PARSONS, we were informed of some particulars of the history of Dhunda Das. Mr. LAWRENCE adds much more to our information respecting this interesting case. The quiet spread of gospel truth is strikingly illustrated by the discovery of the native Christians Mr. LAWRENCE refers to, and the narrative gives rise to the hope and expectation that in many retired spots may be found individuals that have cast aside idolatry, and like this poor weaver and his family, have sought and found salvation through Christ Jesus. The incident encourages our brethren to cast the seed of life over a wide surface. The letter is dated August 28th.

We had the pleasure of administering the ordinance of baptism to two believers, who were received into the fellowship of the church on the first Lord's day in April. They are natives belonging to our native Christian community, who had been waiting for baptism a long time, and from their consistent conduct we hope that they are now true followers of the Redeemer.

An interesting case.

I had great hopes that we should have had the pleasure ere now of receiving among us a Gosain, or holy man, who has been residing in Monghir more than fifteen months, and who has for some months past *professed himself* to be a Christian, in every respect except eating and associating with the Christians; but he still holds himself aloof. He is, however, an interesting character. His native country is Balk, whence he journeyed on pilgrimage to Jagannath, and on his way back came to Monghir. He is an intelligent and respectable man, and has always regarded with contempt the grosser superstitions of the Hindus. He had heard the gospel before he came to Monghir, but he did not appear to comprehend its most essential truths. He spoke highly of the morality of the gospel, and admired the wisdom and goodness of Christ; but he sternly opposed his divinity and the doctrine of the atonement. He was persuaded, however, to read the New Testament carefully, and seemed always ready to converse with different members of the mission, particularly with Nainsukh, on the doctrines of Christianity. One by one his objections vanished, until at length he declared his conviction

that the New Testament is the word of God, that Jesus Christ is a divine person and the only Saviour, and that he rested all his hopes of salvation on the atoning sacrifice of Christ. He does not conceal his altered views, but he recommends Christ and his gospel to all who visit him, and denounces Hinduism as wholly and utterly false. He refuses to receive the offerings made to him as a Hindu saint, and sharply reproves those who present them. So that he is now commonly reported to be a Christian.

An anxious inquirer.

In February Nainsukh and Sudin visited the large mela at Boujnath, as in previous years. They report that they were well received by the people generally. Their hearers were very numerous and attentive; many visited their tent, and held long conversations with them respecting Christianity; some appeared very anxious to become acquainted with the truths of the gospel, and nearly all expressed themselves pleased with what they heard. There was one man in particular whom they describe as having been greatly affected by what he heard of the way of salvation through the atonement of Jesus Christ. He was a Sipahi, or soldier, in the service of a Rani, who had come on pilgrimage from some place near to Saugor, attended by a great retinue. Many of her attendants heard the gospel, and received portions of the scriptures, some of which reached the Rani. But Dhunda Das (for that was the name of the Sipahi) seemed to receive the truth with all readiness of mind; and that he might be instructed therein he visited our brethren at their tent, night and

day. He had long been very uneasy on account of the enormity of his sins and his past wicked life, and was much concerned to know what he should do to obtain forgiveness. He had consulted Brahmins and Gurus, and had done many things which they had prescribed, but without obtaining any relief for his burdened conscience. When the gospel plan of salvation was proclaimed in his hearing the first time he listened with intense interest and astonishment; and as soon as he had an opportunity of speaking and expressing his feelings he poured forth the most bitter lamentations, with tears, over his sins, and eagerly inquired whether there was any hope for him. Being assured that there are no limits to the pardoning mercy of the Redeemer, but that the greatest sinners who repent and believe shall be saved, he offered up most touching ejaculations to the Lord Jesus, imploring pardon and deliverance from sin. During the few days they remained together at the mela, he would be the first to greet them in the morning, and the last to leave their tent at night. He exceedingly regretted that he was unable to read; he determined, however, to learn, and for that purpose he begged a New Testament, and began at once. On taking leave of Nainsukh and Sudin, he begged them with tears in his eyes, to pray for him, that he might become a true servant of the Lord Jesus Christ, and be enabled by his grace to renounce all his former wicked ways, and to lead a holy life. Unfavourable as this poor man's circumstances assuredly are, still may we not hope that he will prove a brand plucked from the burning in the great day of the Lord?

A visit to the country.

This year I have spent five weeks in visiting the numerous villages on the banks of the river Gandak, accompanied by our native brethren Nainsukh and Bandhu. Our hearers were not so numerous this year as in former years; nevertheless we were enabled to preach the gospel to some thousands of the village people. The friendly manner in which we were greeted and listened to in most of the villages, was very encouraging. In many places the females, who are always very shy, came out of their houses by dozens, and remained listening with great decorum during the whole of our discourses. One day, passing by a house we overheard a woman relating to her companion what she had just heard Nainsukh say in his address: "True!" said the other woman, "it is all true! our idols and our deities are all false, and it is useless for us to worship them." "The religion which these people teach," said another woman, "is most excellent; I wish all our people would receive it, I am sure they would be much better than they are now." A Guru, who was surrounded by

some twenty or more of his disciples, invited us to come and sit down, and read to them out of our holy book. Nainsukh read and commented on the fifth of Matthew. The Guru was highly delighted, begged a copy of the gospel, and strongly recommended our teaching to his disciples. He particularly inquired after our residence, and promised to visit us. A shopkeeper invited us to sit down, as he wished to have some conversation with us. We conversed for more than two hours on the great doctrines of the gospel; all the time he paid very serious attention, and appeared to be deeply interested; the result was, he wished to know how he might become a disciple of Jesus, and how he was to worship and serve him; he expressed a resolution to study the books we gave him, and asked us to pray for him.

A contrast.

We were not always received in the same encouraging manner. Sometimes we met with angry and quarrelsome hearers, as well as stupid and indifferent hearers. We were told by some that we were liars, deceivers, and mischief-makers, destroyers of people's caste, and nothing better than demons. Some told us that what we preached might be true, but come what would, they would never renounce the religion of their fathers. Others, indifferent to all religion, would ask with a sneer what profit there was in listening to such babbling as ours.

A pleasant discovery.

We visited one village, about sixty miles from Monghir, in which we had the pleasure of finding five native Christians who reside there, and maintain themselves by their own industry. In a neighbouring village there are four or five more. We were there on the Lord's day, when they all came together for Christian worship; we met with them, and felt much encouraged at witnessing so interesting a sight as a small congregation of Christians in a heathen village, far distant from any missionary station. Some of them have had their sincerity put to the test by severe treatment from their heathen neighbours and relatives; they had to give up their all for Christ's sake; they were forsaken by their nearest relatives; were turned out of their houses, were deprived of their property, and not allowed to come into the village.

The first convert.

A weaver, who was the first openly to profess his faith in Christ, after he had been deserted by his wife and family, had his house set on fire, and was awoke from his sleep in the middle of the night by the burning embers falling upon him. He instantly started up, and seizing upon his loom, providentially made his escape out of the

house, which, together with all his clothes and his bed, were burned to ashes. He was denied shelter in the village, and was compelled to remain outside, under a tree, for several months. Here he worked his loom, and supported himself in the best way he could, and while living in this exposed situation, his wife returned to him, and declared her determination to be a Christian too. He was soon after joined by his brother and his wife and children, who also had made up their minds to follow the Lord Jesus. With no better protection than a tree afforded, they all lived together for a considerable time. The village people refused to allow them to live in the village, and the zemindars refused to give them another spot of ground on which to build a house outside the village. Thus they became literally outcasts for Christ's sake. But the Lord, in whom they trusted, appeared for them, comforted them in their difficulties, and supplied their wants. "We were living there," said one of them to me, "very happily."

A friend in need.

At length, through the kind influence

of a gentleman who occupies an indigo factory in the neighbourhood, a small bit of ground outside their village was obtained, and houses were erected for them, where they now live undisturbed by their heathen neighbours, and maintain themselves by weaving. Not twelve months ago they were joined by a young brahmin, who has become a Christian. His conversion excited a great stir in the neighbourhood. He belongs to a very respectable and influential family, and by becoming a Christian and uniting himself with these poor weavers, he has not only renounced the honours of a high caste, but he has exchanged a home of comfort for an abode of poverty and meanness, in the estimation of the world. Others of the little band have had to pass through severe trials, but they are now protected by the friendly influence of the gentleman above mentioned. I received the above particulars from themselves, and as they appeared to me very interesting and encouraging, showing the fruits of village preaching, I thought you would be glad to be acquainted with them.

CEYLON.

It will be remembered that in the letters of the Indian deputation, reference was made to the importance of erecting a new chapel for the church and congregation assembling in the Pettah, Colombo. This most desirable event has taken place, and the labours of our indefatigable missionary, Mr. ALLEN, have been crowned with success. The following is from the editorial article of the *Colombo Observer* for September.

The above place of worship was opened yesterday, the Rev. D. J. Gogerly preaching in the morning, and the Rev. Mr. Hill in the evening. On the latter occasion there were about four hundred persons in the building, and when it is considered that the fabric, the lamps and other fittings, and about half the number of seats sufficient to accommodate such a congregation have been all provided for a sum of £400, it will, we believe, be acknowledged that such a marvel of cheapness has not yet occurred in the building annals of Colombo. The new chapel as regards sitting room can compete with either the Scotch kirk, or Trinity church, the former of which cost about £3,000; the latter above that sum. And yet neither strength nor elegance of appearance has been sacrificed to economy.

All the materials employed in this structure are of the very best description, and the quality of the workmanship has been secured by the unceasing care and personal attendance of the architect, Mr. J. B. Nelson, on whom the edifice reflects great credit.

The whole style of the structure is new, and well adapted, from the thorough ventilation which it secures, for a tropical climate.

The testimony of the rev. gentlemen who yesterday preached to such crowded congregations is sufficient to prove that the great object has been gained of securing the coolest possible position for the minister.

The whole history of this building, which has been only six months in the course of erection, affords gratifying proof of the success of the voluntary principle in religion. The baptists, out of their general poverty, contributed in proportion to their means, and they have been liberally aided by their brethren and friends of other Christian denominations, from the governor downwards.

When the accounts were adjusted on Saturday a sum of £64 only was wanted to make up the £400. Subscriptions to the amount of £12 were received on Saturday, and the collections yesterday amounted to £20 4s. 6d.; so that little more than £30 remains to be collected, and, judging from the past, there is no fear that the whole debt

will not be soon liquidated. The baptist church and congregation, we can venture to say, feel deeply grateful for the kindness and liberality with which their appeal has been met. With the exception of £50 granted

by the Baptist Missionary Society, and a handsome donation of nearly £18 from Mr. Marshnan of Serampore, the whole sum has been collected in the island.

CHITTAGONG.

It has often appeared at the time to our brethren in their itineracies and bazar preaching, that but few of the multitudes they addressed welcomed the message of salvation. Yet of late examples have been frequent in which the word or the tract has proved the messenger of life, and in some dark and concealed corner it has sprung up, producing rich and ripe fruit unto God. The following communication from our missionary brother JOHANNES, dated July 28th, gives a most pleasing instance of this, and affords much matter for encouragement to sow by all waters. He says:—

You will, no doubt, rejoice to learn that about a fortnight ago two men came to my house from Comilla, three days' journey from here. One was a Brahman and the other a Kayast.

A striking instance of the usefulness of tracts.

The Brahman gave me to understand that some years back, he served in Chittagong, where, with others, he came into possession of a few tracts, one of which was the "True Refuge," and again, subsequently, he and a few others with him, at the Sitakund mela, heard the gospel of the Lord Jesus Christ preached to them. These books were carried by them to their habitations, and read over by the people there; upon which they felt it their duty and obligation to renounce idolatry and believe on Jesus Christ, the only Saviour of a lost and ruined world. The change wrought upon their minds was soon perceived by the Hindus, and the zemindars commenced a series of persecutions, to make them think differently on the subject, and entirely disbelieve the new shastras. They said that God had opened their eyes to see the evil of their ways, the folly and absurdity of idol worship instead of that of the living and the true God; and that as the truths contained in these books were congenial to their hearts and feelings, they would rather suffer for conscience' sake, and endure privations of land and property, than return to them. On this they were more openly and greatly opposed and persecuted. They were at length compelled to leave their houses and take shelter in distant villages and hills, where they were living in sheds. On hearing these things, I detained the two men. Both remained, ate and drank with us, and without ceremony united in Christian worship; and then said, they would not leave Chittagong unless I accompanied them and baptized them: I lost no time in deputing six of our

brethren, paid their expenses, and desired them to go and encourage the hearts of these people, and to send me a report of what they witnessed of this commencement of God's work among the benighted idolaters at Comilla. One of the brethren has just returned, with one of these men, and a letter in Bengali, signed by seventeen persons, declaring that there are upwards of one hundred and twenty-five individuals ready to join the Christian faith as soon as I go there. They plainly state that they believe in Jesus, and wish much to be baptized. They also say, that if, on my arrival at Comilla, I find these statements incorrect, they will gladly defray all the expenses incurred in travelling. Our brethren remain there, and the people will not allow them to return to Chittagong.

The letter.

Josada ar Thana, Chagol-Khya, South of Comilla. Aug. 15th.—You will be glad to hear that through the kindness and assistance of friends at Chittagong, I have been enabled to prosecute my trip to this place. I rejoice and thank God that I did undertake the journey; for, although I have been disappointed as to the number specified in the letter inviting me to this place, I have not in the character of the people; some of whom appear to me as if they had been long trained in the school of Christ. This, however, is abridging the power of God, who can by his Spirit illuminate the most dark understanding, and of the stones raise up children unto Abraham, and bring the disobedient unto the wisdom of the just. There are sixteen persons at present under instruction, and I am credibly informed that there are numbers who, but for fear of man which proves a snare, would readily show themselves to me and testify their regard to the truth as it is in Jesus. You can have no idea what these poor people have endured and are enduring for the sake of the gospel. Had I not

been an eye-witness, and heard from the native preachers, I should have concluded their trials imaginary; but they are real, and likely to retard the progress of the gospel. On my arrival here I was surprised to see the long beards of my native preachers, and also of the men; and on inquiry, was told that the barbers in the village would not approach the Christians, nor shave them. This was not all. The washermen would not wash their clothes, so that they were very dirty; and the shopkeepers would not sell them dal, or rice. To prove the truth of all this, I sent my people, on my arrival, to the shops, but they had to go fasting that day. The zemindars have threatened to expel them from their land; and I know two men who have been turned out of their houses, and their wives and children not allowed to follow them.

Some of the people have been forced to declare in writing that they will not go near the Christians. A zemindar threatened one of my native preachers in the bazar: "What! have you not left the village yet? Take care that you don't do so with disgrace, and with your personal security." If the people were assured that a missionary would be located there, and prove a friend in their difficulties, so that they might with freedom and ease of mind serve God, many more would not have kept themselves aloof from us. Averse as I am to litigation, and unwilling to bring any of the converts before judges and rulers to seek redress, yet, under their present sufferings, such a step becomes indispensable, and to-morrow they are about to proceed to Comilla, my native preachers accompanying them; and if God opens the heart of the magistrate to assist these poor people, I am

sure the gospel will progress in these parts.

I am at present slightly ailing with fever and cold. The hut I occupy is exposed all round. It is a temporary shed. I wanted to put lattices round it, but I hear the bamboo dealers will start objections to sell, such is their dread of the Brahmans and zemindars. The floor of my hut is so damp that my palki bedding appears quite saturated every morning. The fields around, for several miles, present a sheet of water. You cannot visit your neighbour without wading through the water, which, in some places, is waist-deep. You cannot put your feet in water for half a minute, but you are covered with leeches. The long grass grows most luxuriantly, but the cows are afraid to get into the water.

The people are very urgent with me to baptize them. The native preachers bring strong arguments in their favour, but this I shall decide after prayerful deliberation. I would strongly recommend that this field be occupied; the people, but for zemindaree and Brahmancial influence, would gladly come under Christian instruction. Even the Muhammadans here I find disposed to hear the word with gladness and attention. There are errors which a missionary will have to combat, but every thing will give way before the gospel. I have made particular inquiries as to whether missionaries ever visited this village. The people answer in the negative. One man says that there is a place about two days' journey from this, where the people have heard the gospel. I intend to leave two of my preachers here, and occasionally visit the people, till other arrangements can be made.

BARISAL.

The missionary operations of our brethren PAGE and SALE, in the Zillah, or district, of Backergunge, afford many interesting facts adapted to sustain the faith of our brethren and of the churches of Christ, in their labour of love. The following circular, prepared by the missionaries, will give a general view of their work, and also much cheering information as to its happy results. The reader will not fail to notice the zeal with which the education of the converts to Christianity is promoted by our brethren; nor to see that the people second by their industry in learning, the zeal of their missionaries in teaching. We regret to perceive that the expenditure has been £10 in excess of the receipts, but we cordially hope that the publication of this report will result in more ample funds.

To all interested in the operations of the Baptist Missionary Society.

CHRISTIAN FRIENDS,—We have again the pleasure of placing before you a brief statement of the state of the mission in *Zillah Bakerganj*; and of the manner in which the

sums put into our hands have been expended. We beg to offer our best thanks to those who have, from time to time, assisted us; and cannot but indulge the hope that we shall be favoured with like encouragement and support in future.

Some little progress has been made: for

this we desire to be grateful to God, who has not left us without some tokens of his approbation and blessing.

1. STATIONS. Our stations still number ten; *Barisal*, and the following nine places, of which all but one are in this district: *Dhamshor, Dhandoba, Chhobikarpar, Ashkar, Ambalya, Suagan, Digalya, Madra, Kaligan*. There is now a small (we are sorry to say too small, but our means would permit no better) thatched chapel in all these villages, except one; and a native preacher is placed in each of them.

The number of *out-stations* is 21. These are visited regularly. Every day in the week, worship is conducted in all the stations. On the sabbath, after a prayer-meeting at sun-rise, two services are held. Our congregations have fallen off in two places, but in three others they have increased.

At the close of last year, we had, at all the stations under our care, 1,085 souls constituting the Christian community. Of these only 381 are children under thirteen years of age; so that we must have quite 600 adults at worship every sabbath day. This fact is not without its peculiar interest.

2. THE CHURCH. At the close of 1850 there were 192 members in church fellowship. Since then, we have had the happiness of baptizing a few more; and others are anxiously waiting to be accepted. The conduct of by far the majority of the members has been consistent with the profession of the gospel. A few have been troublers of the church, and have consequently been brought under discipline; yet, on the whole, we cannot but express once more our conviction that the native Christian in Bengal is not so selfish, so carnal, so utterly godless as some would imagine. Our people do, with all their faults, encourage us to hope, that, with better teaching, with more labour spent upon them, they will yet prove an honour to the Christian name. Why should any one think differently? The Spirit of God is no "respector of persons!"

3. SCHOOLS FOR BOYS AND MEN. Our six *day-schools* are still continued. They contain 114 boys. One reason why we have not succeeded better this year, is, that the heathen are afraid to send their children, lest, as they say, they should become Christians. This prejudice will gradually wear

off, and then our schools will become more worthy of the name. Several of our boys have learned to read the scriptures, and have committed to memory two catechisms of the Tract Society. A few who are at *Barisal* can manage a little tailors' work, and may soon be able to support themselves.

About 100 men also are learning to read; they attend the native preacher chiefly at night, after their work is done.

4. SCHOOLS FOR GIRLS AND WOMEN. The *boarding school at Barisal* now numbers 20 girls: most of these have learned to read; a few can write; all can sew, and every one of them is improving. Their conduct during the past year has been very good; and every thing about this school is promising.

The majority of the *women*, also, at all the stations are learning to read. We have the wives of five native preachers employed on very small salaries, teaching them for two or three hours every day. At this date, we must have quite 125 women, wives, and mothers, thus attending school. Not a few of these can use the bible, and have a very correct knowledge of its leading facts and doctrines.

5. AMONG THE HEATHEN AND MUHAMMADANS we still endeavour to make known the gospel. Markets and villages are visited; scriptures and tracts are distributed. We have the satisfaction of knowing that one and another are becoming acquainted with Christianity, and we enjoy the hope that, in the day of God's power, when the holy Spirit shall be poured out on this people, the simplest truth made known, the smallest tract given away, may prove the word of salvation, a messenger of peace, to many an immortal soul. Our feeling is this, let a simple knowledge of Christianity spread, God in his own time will *apply* it to the hearts of thousands.

6. FINALLY. We ask for the sympathy and prayers of all our brethren, We entreat all our friends to take a greater interest in native Christians generally; and to manifest a greater concern for the salvation of the people of this heathen land.

JOHN C. PAGE,
JOHN SALE.

Barisal, July 16th, 1851.

HOME PROCEEDINGS.

Since our last publication there have not been many meetings, as far as we know, on behalf of the Society. Mr. UNDERHILL and Mr. MAKEPEACE have been into Kent, Mr. CAREY to Amptill, Mr. JOHN CLARK has visited Dublin and Belfast, and Mr. HULL has represented the Society in North Devon, and he informs us that all the meetings in that district were interesting, and in two places were held for the first time. Remittances from various quarters have been made, which will bring up the income to about the same amount as last year at this time.

We beg to announce to our young friends that a NEW SERIES of the *Juvenile Herald* will be published in January. The Editors will endeavour to make it far more adapted to its object than it has hitherto been. It will be printed and published by Mr. J. HEATON, of Leeds, and sold also by Messrs. HOULSTON and STONEMAN, Paternoster Row, London.

The attention of our friends is earnestly requested to the following extract from the Rev. JONATHAN MAKEPEACE's letter to the secretaries, dated Birmingham, Nov. 15 :—

Will you excuse my troubling you with a suggestion? Several friends at Birmingham and elsewhere are busily engaged in collecting materials for a box or boxes, the proceeds of which will be appropriated to the purchase or erection of a mission house—a great desideratum, whether we labour at Agra or Saugor. Now, would it not be well to state as much in your forthcoming *Herald*, adding that should any other friends be willing to promote this laudable undertaking, all presents of divers articles of clothing, books, &c., &c., would be thankfully received? Should any parties, willing to contribute, find that the notice is too short, or that the cost of transmission is too expensive, the equivalent remitted per post office order to me, at 49, Great Hampton Street, Birmingham, would be thankfully acknowledged. All articles, &c. should be forwarded on or before Christmas day. N.B. They are intended for sale among the European and Indo-British residents in India.

We stand in great need of a Mission House at Agra, and I must make an effort, before I go, to secure some portion of the necessary funds. I trust you will assist by the insertion of the substance of the above. Of course the building will be the *bonâ fide* property of the society.

On the 30th of October, Mr. D. WEBLEY, of Bristol Baptist College, was ordained to the ministry of the word, and to mission service in the island of Haiti, at King Street Chapel, Bristol.

The Rev. N. HAYCROFT, of Broadmead, gave an interesting detail of the history of the Haytien people. After Mr. WEBLEY's answer to the usual questions, the Rev. T. S. CRISP, the president of the college, commended Mr. WEBLEY to God, and to the work to which divine Providence has called him, which was followed by an earnest and affecting exhortation to the youthful missionary from his father, Rev. H. WEBLEY, of Woodside. The Revs. T. WINTER and G. H. DAVIS conducted the devotional parts of the service, which was attended by a very large congregation. We are happy to learn that our friends have very liberally responded to the appeal made to them for the erection of a suitable chapel in Jacmel. Their donations, amounting to nearly £100, together with the generous gifts of friends in Liverpool, will enable our missionary brethren at once to set to work in its erection. Mr. and Mrs. WEBLEY departed for their destination on the 17th of November.

A service was held on Monday, Nov. 3rd, in the baptist chapel, Waltham Abbey, in connexion with the departure of the Rev. D. J. EAST, to Calabar, Jamaica. The Rev. JOHN HIRONS, of Brixton, opened the service; the Rev. JOSEPH ANGLUS, M.A., president of Stepney College, gave a brief history of the Jamaica mission, and described the sphere of labour which Mr. EAST is about to occupy. The Rev. F. TRESTRAIL received from Mr. EAST a statement of his views of his anticipated work; the Rev. SAMUEL BROWN, of Loughton, offered special prayer; the Rev. Dr. MURCH delivered a valedictory address. Other parts of the service were taken by the Revs. W. SYMONDS, of Islington; T. SMITH, of Brentford; W. CLAYDON, of Jamaica; and T. HILL, of Cheshunt. During the few years our esteemed brother has resided at Waltham Abbey he has greatly endeared himself to his congregation, and rendered important service to the different institutions established in the town for the benefit of the working classes.

Mr. and Mrs. EAST, with four of their children, and their sister, sailed for Jamaica, in the *Statira*, on the 22nd ult.

We deeply regret that we have no room for the extracts we intended to insert from Mr. EAST's statement, especially his views on the training of native agents in the mission field, which struck us as singularly valuable and just.

FOREIGN LETTERS RECEIVED.

AFRICA	CAMEROONS	Saker, A.	September 1.
	CLARENCE	Saker, A.	August 14 and 18.
AMERICA	UTICA	Pickton, T. B.	October 2.
ASIA	BARISAL	Sale, J.	September 2.
	CALCUTTA	Lewis, C. B.	September 5.
		Thomas, J.	September 6.
	CAWNPORE	Williams, R.	August 21.
	COLOMBO	Allen, J.	September 15.
	MADRAS	Page, T. C.	September 13.
	MONGHIR	Lawrence, J.	August 28.
	SERAMPORE	Denham, W. H.	September 6.
BAHAMAS	RUM CAY	Littlewood, W.	Aug. 25, Sept. 18.
BRITTANY	MORLAIX	Jenkins, J.	November 4.
HAITI	JACMEL	Webley, W. H.	September 26.
JAMAICA	KINGSTON	Graham, R.	September 24.
	LUCEA	May, J.	September 24.
	ST. ANN'S BAY	Millard, B.	September 24.
	SALTER'S HILL	Dendy, W.	September 22.
	STEWART TOWN	Dexter, B. B.	September 18.
	SUTCLIFF MOUNT	Hutchins, M.	October 7.
TRINIDAD	SAVANNA GRANDE	Cowen, G.	October 4.

ACKNOWLEDGMENTS.

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

- Mr. A. Foster, Modbury, for a parcel of magazines;
 Miss Elizabeth, for two parcels of school materials, for *Rev. J. Sale, Barisal*, and *Mrs. Saker, Western Africa*;
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		1042 14 11
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		1026 7 5

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Contributions		2 10 0
Do., Sunday School		0 5 6
Biaby—		
Collection		1 18 4
Contributions		2 12 10
Cosby—		
Collection		0 14 6
Leicester—		
Belvoir Street—		
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Contributions		53 12 10
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Charles Street—		
Collection		11 17 3
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ing		11 11 7
Contributions		28 7 9
Do., Sun. School		1 9 0
Loughborough—		
Contributions		1 8 5
Monk's Kirby—		
Collection		2 7 0
Oadby—		
Collection		1 4 0
Sheepshead—		
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		32 2 3
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		35 0 0
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<i>mamica Theological</i>		
<i>Institution</i>		1 0 0
Sutton in Ashfield—		
Collection		2 5 1
Contribution		0 10 0
		2 15 1
Less expenses ...		0 5 9
		2 9 4

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<hr/>			Sion Chapel—		Morthah—				
SUSSEX.			Collections	12 11 8	Collection			0 8 1	
Hastings—			Do., Public Meet-		Contributions			0 15 6	
Collections	13 9 1		ing	12 2 9	Penrhyncoch—				
Contributions	6 4 3		Westgate—		Collection			1 1 6	
Do., Sunday School	0 14 5		Collections	21 17 6	Contributions			0 15 0	
			Proceeds of Public		Pont-rhydfendigald—				
			Breakfast	1 11 3	Collection			1 7 6	
			Sunday Schools	12 18 6	Contributions			0 5 0	
			Brearley—		Swyddfynon—				
Less expenses ...	20 7 9		Collection	2 18 0	Collection			0 15 7	
	1 10 9		Contributions	2 2 0	<hr/>				
	18 17 0		Cullingworth—		Less expenses			24 11 6	
<hr/>			Collection	1 0 0	2 15 0				
WARWICKSHIRE.			Dewsbury—		<hr/>			21 16 6	
Birmingham, on account,			Collection	1 4 0	GLAMORGANSHIRE—				
by Mr. J. H. Hopkins	5 0 4		Farsley—		Lantwitt Major—				
Christie, J., Esq.	2 0 0		Collection	7 2 4	Collection			0 12 0	
			Contributions	10 2 8	<hr/>				
<hr/>			Halifax—		PEMBROKESHIRE—				
WORCESTERSHIRE.			Collections	17 4 2	Blaencynon—				
Blockley—			Contributions	38 8 8	Collections			0 19 0	
Collections	8 7 0		Do., for India	1 0 0	Contributions			2 12 6	
Contributions	1 11 10		Do., for Translations	1 0 0	Do., for Jamaica ...			1 5 0	
Do., Sunday Schools,			Haworth, West Lane—		Do., Sunday School			2 1 6	
Teachers and			Collections	8 1 8	<hr/>				
Children	8 1 4		Contributions	8 9 2	Honeyborough—				
			Do., Sunday School	1 5 4	Collections			1 2 0	
			Hebden Bridge—		Narberth—				
Less expenses	18 0 2		Collection	13 5 9	Collections			7 2 5	
	0 6 6		Contributions	6 17 6	Contributions			2 6 1	
	17 14 8		Idle—		Less expenses			10 8 6	
<hr/>			Collection	1 12 0	0 7 6				
KIDDERMINSTER—			Pudsey—		<hr/>			10 1 0	
Collection	3 10 8		Collection	1 0 0	Tenby—				
Contributions	10 10 9		Salendine Nook—		Collections			3 3 0	
Do., for Africa	2 1 0		Collection	6 0 0	Contributions			2 7 0	
Do., Sunday School	2 10 6		Slack Lane—		Less expenses			5 10 0	
			Collection	2 1 0	0 7 0				
			Stanningley—		<hr/>			10 1 0	
Less expenses	18 12 11		Collection	1 2 7	Nairn—				
	0 12 11		Steep Lane—		Haynes, H., Esq., M.D.			0 10 0	
	18 0 0		Collection	3 15 6	<hr/>				
<hr/>			Sutton—		FOREIGN.				
PERAHOE—			Collection	6 15 11	JAMAICA—				
Collections	11 6 3		Contributions	2 1 3	Mount Hermon—				
Contributions	41 11 7		Do., Bible Classes	2 9 10	Contributions, for				
			Waingate—		Africa			6 5 0	
Less expenses	52 17 10		Collection	2 1 0	<hr/>				
	0 9 6		Wakefield—		SCOTLAND.				
	52 8 4		Collection	7 14 0	Nairn—				
<hr/>			Less expenses	254 17 6	Haynes, H., Esq., M.D.			0 10 0	
YORKSHIRE.				12 8 6	<hr/>				
Baldersby, Boro'bridge				242 9 0	JAMAICA—				
and Dishforth—			<hr/>			Mount Hermon—			
Collections	9 14 9		SOUTH WALES.			Contributions, for			
Contributions	9 5 3		CARDIGANSHIRE—			Africa			6 5 0
Blackley—			Aberystwith—			<hr/>			
Collection	1 1 0		Collections			Less expenses			
			Contributions			0 7 0			
			Do., Bible Classes			5 10 0			
			Waingate—			12 1 0			
			Collection			0 8 0			
			Wakefield—			<hr/>			
			Collection			Do., Sunday School			0 8 0
			Less expenses			<hr/>			

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.

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