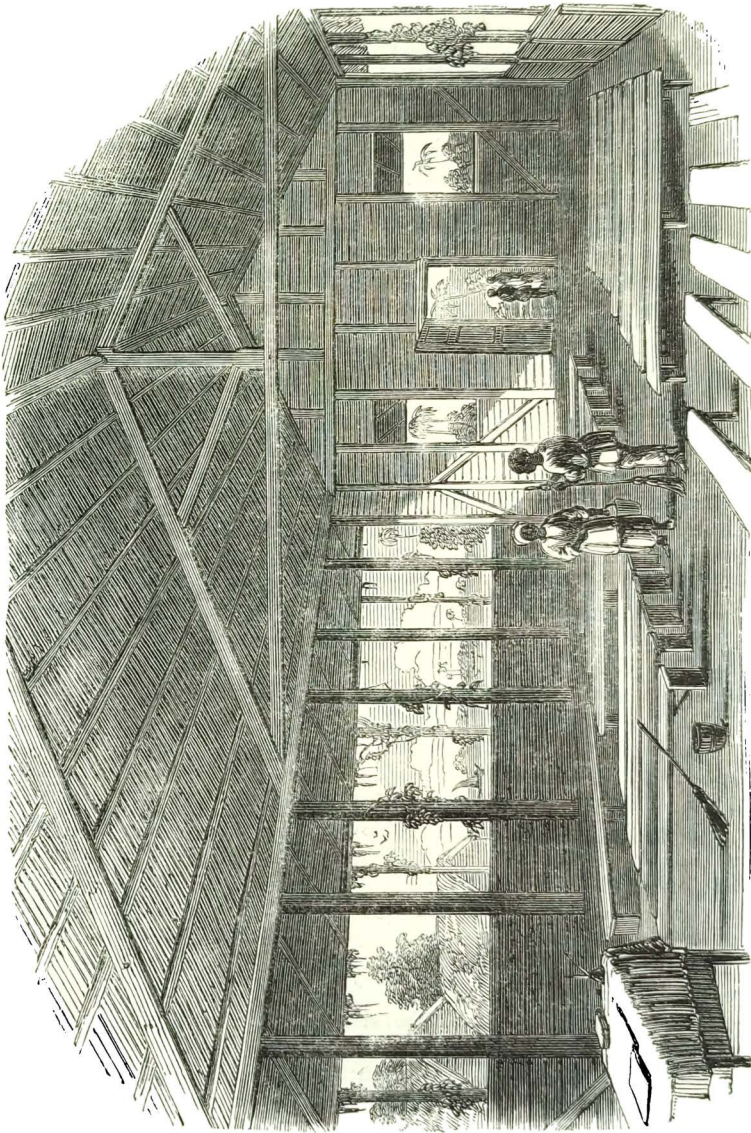


THE MISSIONARY HERALD.

The Missionary Herald (Jan. 1853).



CAMEROONS CHAPEL, INTERIOR.

THE MISSION FIELD.

THE PASTORATE OF MISSION CHURCHES.

SEVERAL important considerations are daily pressing the question of the pastorate of the mission churches on the attention of the friends of missions. Hitherto it has been the almost uniform practice for the missionary to assume the office of pastor over the converts. Thus his time has gradually become more or less appropriated to their oversight, and a diminished attention given to evangelization; or if extensively carried on, it has chiefly been left in the hands of native preachers. By degrees the missionary character is likely to be lost in that of the pastor, and the great object of missionary institutions changed from that of organizations to give the gospel to the heathen, to that of societies for the support of churches. With the increase of converts this change will become more apparent and the obstacle it presents in the way of extension one of greater magnitude. For the men and funds devoted to this work will be gradually absorbed in the maintenance of present labours, and none will be available for further progress.

To many this course seems to be the reverse of that followed by the apostles, whose office as ambassadors for Christ to sinful and perishing man, missionaries to a very considerable extent partake. At least, so far as relates to the promulgation of the truth, apostles and missionaries occupy the same ground, and the object to be attained is in each case alike—the conversion of souls to God by the preaching of Christ crucified. The early messengers of the gospel adhered to the primary duty imposed upon them, and as sinners were brought to God they committed the converts to the care of men from among themselves, who displayed the abilities and gifts suitable for pastoral work. They then pressed forward to other

lands and to other people, over which still brooded the darkness of heathenism and sin.

Modern missions have somewhat reversed this order of proceeding. The missionary takes the oversight of the church, and the native converts assist him in the work of evangelization. Thus we have native churches with European pastors supported by the societies at home, and the self-support so desirable to cherish is indefinitely deferred, for the instances are rare in which a native church can find the maintenance of a European minister.

In a subsequent article we propose to enter more at large on the results of this practice. We refer to it for the purpose of pointing out that, with the limited resources at our command, its continuance must gradually absorb all our funds and leave missionary societies deficient in the means of enlarging the field of their operations. If converts multiply to the extent that faith anticipates, and prayer supplicates, then will it become impossible for the churches of this country to find either men or money in adequate supply, for the mission churches they will have to support.

This important question has received the attention of other missionary bodies besides our own. It will be satisfactory to our readers to have placed before them those views which, while we cordially concur in them, will be found to sustain the suggestions we have made. And first we present some extracts from a Report of the Assam mission of our American baptist brethren. The necessity of raising up an adequate and self-sustaining agency on the spot has been forced upon their notice by circumstances which are common to us and them, and give to

their remarks great force. They say :—

The spirit and working of the missions has been to look too much to the churches of Christian lands for a continuous supply of preachers. But many, who are qualified to speak on the subject, are beginning to intimate that the churches are not likely to increase very much in their supply of ministers, or in the amount of their contributions for missionary objects. Indeed, we must deeply sympathise with our fathers and brethren at home, when we hear such painful facts regarding the inadequate supply of ministers and missionaries as were presented at the last anniversary of the Missionary Union. If we look at the actual state of our missions in this country, nearly all are almost stationary from the inadequate supply of efficient missionaries. Scarcely a station can act aggressively without detracting from its own efficiency. The frequent removal of missionaries by sickness and death, and other causes, compels us to witness the failure of many a well-begun and costly effort.

These, and similar considerations that might be mentioned, show that the time has come when we must strive to modify our expectations of help from home, and prepare to raise up help among ourselves. The views the mission entertain on the subject may be briefly stated as follows :—

Self-support and self-propagation are the two points toward which all missionary labour must tend and really effectuate, or the result will be a signal failure. We must continue to look to the Christian churches at home for pioneer labourers to give the first impulse, and they must direct their efforts so that the field itself shall send forth the continuous supply. Such was the apostolic course. Wherever they went preaching the gospel, and converts were multiplied, there they chose out some from their midst to dispense the gospel in their absence. Before Christianity can flourish in this heathen soil, it must be naturalized, and take deep root. We cannot pronounce any mission successful merely because it counts its hundreds of converts. How many instances are there, where, if missionaries were removed, and all aid from Christian lands withdrawn, in a very short space of time almost every trace of Christianity would disappear, simply because these bands of disciples have not within themselves the elements of self-support and self-propagation, or rather because these elements had not been duly developed. The mission that has raised up a few propagators of Christianity has done more for the kingdom of Christ, and good of the country, than the mission that numbers its thousands of converts, but no propagators.

Again, it is preposterous to suppose that Christian churches at home will ever send out labourers in sufficient numbers to disciple

the nations, or that, if men in sufficient numbers were found willing to come to our help, their support would be given. We are therefore compelled to raise up, in the field itself, the best qualified native agency we can. When we consider, also, the difficulty of obtaining a mastery of the native language, its idioms and pronunciation; when we think of the particular habits, trains of thought, and impulses to action—so different from our own that they occasion a sort of chasm between the missionary and the heathen, and render it exceedingly difficult for us to reach them—it is then that we are made to feel the necessity of employing native preachers wherever we can, to aid us in our present work, and ultimately to become the chief evangelizers of their countrymen.

Our readers are already aware that our society is endeavouring to pursue the course pointed out in these extracts in the Bahama islands, and with cheering prospects of success. The Committee of the Church Missionary Society are doing the same in New Zealand, and it is with pleasure we transcribe the following weighty sentences from the instructions recently given to Archdeacon Williams on his return to New Zealand.

Amongst the many topics on which we have conferred with you, there is one especially, which may be termed the great Missionary problem of the day, and which we select for our present Instructions—namely, the transfer of native congregations from the missionary basis to some settled ecclesiastical position, by which they may be rendered independent of the society.

In the early stages of every mission, the native converts must depend upon the European missionary for pastoral ministrations, and for the education of their children; but this should not be the case in the advanced stages of the work. The success of every mission consists in the organization of a native ministry, capable of undertaking the pastoral charge of the native Christian flocks. This is the ultimate object to be kept in view from the first gathering together of a native congregation. Christianity can scarcely be said to be rooted in any land while it is dependent upon the labours of foreign missionaries. It must have its roots in the soil. The native church must have its native pastors, supported by native resources.

The first and most pressing need is that of a properly organized system for the training and employment of native pastors. The

committee venture to offer a few hints, suggested by the experience of other missions, which may serve as a guide in your consideration of this subject.

The first suggestion which the committee will make is, that the persons selected for special training should be men of mature Christian character—men who have been proved as catechists—men who have shown themselves to be actuated by the love of Christ, and for His sake by the love of souls, and who possess a natural aptness to teach. Whenever the attempt has been made to train up a native pastorate by giving a superior education to promising youths, it has been found that the education imparted to them has proved an obstacle to their becoming native pastors, by taking them out of the habits and sympathies of native society, and making them aspire to European tastes. Wherever, indeed, maturity of natural and spiritual life can be happily found in a man who has received a good education in his youth, and has not been spoiled by that education for native work, so much the better—such an one will be a choice instrument. But we wish to guard you against a very common notion, that you must wait till a well-educated class of teachers can be trained up from boyhood before you can institute the native pastorate.

The next point to which the committee direct your attention is the kind of establishment, and the locality, which are suitable for the preparation of such selected teachers.

The system should be adapted to the native mode of life, rather than to an European collegiate establishment. No large expenditure on buildings should be incurred: the native teachers should be brought together at a missionary station, and should live in their native houses and style, with their families, if married. Being in the midst of missionary operations and schools, they will keep up their own missionary habits, and assist in the schools of the station, while their own education is advancing.

The third point to which the committee will draw your attention is, the employment and support of such trained native teachers. After, upon due examination by a committee of missionaries, they shall appear sufficiently prepared for pastoral work, the committee advise that there should be assigned to each certain defined localities as a pastoral charge, not independent of the missionary, but under his superintendence; though that superintendence is to be gradually relaxed, and ultimately withdrawn.

We shall close these extracts with some portions of a minute upon the position of native ministers in a mission, found in the same document, which fully

sustain the statements made at the commencement of this article.

A tendency exists in every mission, to occupy the time and labours of the missionary in the home duties of schools and pastoral ministrations; and even where two or more missionaries are united in the same field of labour, these home duties are still the chief object of attention, each sharing in them, to the hindrance or neglect of direct missionary work.

It is very true that native converts both invite, and in a measure require, the constant care of a mature Christian ministry—and that, in the supply of their spiritual wants, there will always be room for the application of additional time and attention. But if a limit be not placed to this occupation of the time of a missionary, the whole resources of the society will be exhausted in maintaining the ground already gained, instead of making fresh inroads upon heathenism.

The best remedy for the tendency here described is to be found in the preparation of a native ministry capable of undertaking the pastoral charge of native Christian flocks, under the general superintendence of the missionaries, whose time and strength will be proportionably released for the direct work of a mission—the evangelization of the heathen. In proportion, also, as such a native ministry can be introduced, the mission will become firmly rooted in the soil, and the resources of the society will be set free for the “regions beyond.”

This view of a native ministry should be kept in sight from the first commencement of a native church; otherwise the missionary will insensibly become the pastor, and the native teachers who may be trained up will be employed rather as missionaries than native pastors, and will, as agents of an European society, imbibe European tastes and habits; instead of regarding themselves as ministers, or servants in the Lord, of the native population, with which they are to be in every way identified.

Missionaries should remember that it is upon the training up and location of such native pastors as we have described that their own labours and the resources of the society will be best economised; and that a preparation will be made for the transfer of missionary labours to the surrounding heathen.

With very slight modifications these views are applicable to our own missions, and we shall rejoice to see the day when in the field we occupy there are numerous native churches sustaining their own ministry, and centres of light to the dark heathen population around.

INDIA.

CALCUTTA.

THE SOCIETY FOR THE DELIVERANCE OF HINDOO APOSTATES.

In continuation of the proofs of the influence exercised on the Hindoo mind by missionary labours, given in our last Herald, we add the following extract from the *Calcutta Christian Advocate*. In order to entice back again into the bondage of Hindooism, it seems that an attempt is being made to relax the stringent regulations of the Shastras, with respect to those who have renounced the religion of their ancestors, but yet may be desirous, from any cause, of returning to their former faith. One of these Hindoo innovators on the long established customs of their religion, thus speaks :—

A fortnight since in this city of Calcutta many learned friends established a society called "A Society for the deliverance of Hindoo Apostates," the object of which is to reintroduce into society, on the performance of certain ceremonial rites required by the Shastras, those young men who, by the evil counsels and wills of the missionaries, may become Christians.—*Samachar Chandrika*, 16th August, 1852.

The followers of pure Hindooism abandoning their apostate children remain ever after clothed in mourning for them. Now, however, their sons, who have embraced Christianity and discovered its real worthlessness, on perceiving a way of escape will be anxious to be delivered from it, that is to say, they will thus think, "Having fallen into the net of the missionaries we have taken refuge in a false creed, but now we will return to the eternal religion of the Hindoo." Now if it can be arranged that such individuals, after purification from the crime of having partaken forbidden meats and drinks can, according to

the Shastras, be again received into Hindoo society, then the envenomed tooth of the missionaries will be broken. For this purpose about one hundred wise and excellent gentlemen, during the last three sabbaths, at the house of a learned friend at Surtir Bagan, Calcutta, have established the above-named society, and from the determination manifested by its members, we have no doubt something important will result. The Shastras provide for the atonement of all sin, great or small, certain ceremonial rites; wherefore all impediments, or obstacles which may oppose the reintroduction of the apostate to the full benefit of Hindoo society are removed, by the sacred texts compiled from the Vedas by the all-wise Menu, and other renowned sages in the age of truth, which are the word of God and have been so esteemed for ages. Hence, therefore, the polite Hindoo can have no valid objection to receive back again the apostate who has performed the necessary rites.

The missionaries must now be watchful, or they will be no longer able (successfully) to spread their deceitful nets. The young Bengalies of their own schools are rending asunder those nets; for Babu Isharchandra Nundee, an accomplished scholar of Dr. Duff's institution in a recent small work, has completely exposed the snares of the English (missionaries,) and thereby spoiled the beauty which attracted the eyes of some and broken the charm of the sounds which bewitched the ears of others. Already has the editor of the *Friend of India* raised the sound of alarm in the name of religion, for in last week's issue he strengthens the (sinking) courage of the Padres, by telling them not to be anxious about these (futile) efforts of the Hindoo to escape from the net. But we reply that there is real cause for anxiety on their part since young Bengalies themselves have become (in their turn) the destroyers of the missionaries, and they will not cease until they have demolished these deceitful nets piecemeal."

ORISSA. PURI CAR FESTIVAL OF 1852.

It is now probably a long time since our readers have perused anything relative to the celebrated idol Juggernath. Though somewhat shorn of its former magnificence, the annual festival

continues to be attended by large bodies of people. The ancient obscenities are still practised, and the cruelties, for which Juggernath is famed, continue. It is from the pen of one of the brethren of

the General Baptist Mission in Orissa, Mr. MILLER, we have the following description of this year's festival as well as his account of the labours of Christ's servants.

The Puri Car festival has passed away, leaving, like all its predecessors, effects unspeakably more calamitous than "the pestilence that walketh in darkness or the destruction that wasteth at noon-day." On the afternoon of the 19th June, according to the lowest estimate, sixty thousand persons, two-thirds of whom were strangers and non-residents of Puri, had assembled in front and in the vicinity of the temple. Amidst this immense congregation, the Cars, with their gaudy trappings, and filled with the attendants of the idols, were very conspicuous; while groups of pandas accompanied by musicians, dancing and playing in honour of Jagannath,—Bengali and Hindustani females reciting in joyous strains the deeds of Hari and Ram,—bairagis, with their whitened and naked bodies, extorting alms from the bystanders,—respectably dressed young Bengalis from the Hughly College and missionary institutions in and near Calcutta, joining in all the idolatry and wickedness of the occasion, apparently with as much zest as the most ignorant of their countrymen,—and infatuated creatures covered with dust and almost exhausted, measuring their way to the general centre of attraction, were among the more striking features of the scene.

To a stupid idolater, doubtless, all this appeared truly grand and imposing; while to the Christian it was the most humiliating, shameful, and distressing scene fallen humanity could furnish.

The journey of the idol.

The idols not appearing at the expected time, inquiry as to the reason was instituted, and it was found that the Raja had refused to give the *Dylds*, or parties who convey the images to the cars, their ordinary fee; eventually however, he was obliged to yield to their demand, and Jagannath, his brother, and sister, proceeded in the usual complaisant and graceful manner to their chariots. This, of course, was a time of intense excitement, all eyes were fixed in one direction, all hands were raised in adoration, and every tongue proclaimed victory to Jagannath. On the following day the cars were moved in considerable distance toward the Gundecha temple. In pulling the ropes and dancing and singing before the cars, none distinguished themselves so much as the Bengalis, male and female. They appear to be Jagannath's greatest devotees, and far outstrip the Oriyas in their zeal. One day's labour, however, cooled their ardour, as the

cars subsequently moved very slowly and experienced repeated stoppages. Indeed had it not been for the *Kala Bathens*, men who are annually summoned by the Raja to drag the cars, it is quite uncertain when they would have reached their destination. The indifference of the people after the first day, and the annual diminution in the number who attend the car festival, are among the many indications of Jagannath being on the wane. Though the pilgrim-hunters were never more numerous and persevering, they are not so successful as formerly. Several have recently returned from Bengal and the upper provinces without a single pilgrim.

The dying and the dead.

In the meantime different cries and scenes arrested our attention. Heaven's destroying angel had passed through the ranks, and smitten hundreds of these idolaters: hence, almost in every street were seen the dead and dying; the former lying in the pathway or the gutters, or being carried to the various Golgothas; the latter occasionally attended by a friend or relative; the dying mother by an affectionate son; the husband by his young and weeping wife; and the brother by a beloved sister: each and all trying in vain to arrest the progress of the king of terrors, and impart ease and consolation to the objects of their affection and solicitude. In many instances the unhappy creatures were abandoned by their friends long before the spirit had quitted its earthly abode, and though quite near, were allowed to perish like dogs, unpitied and unaided. The manner in which the hearts of the pandas and the inhabitants of Puri at large are closed against anything like sympathy for the dead and dying, is most lamentable. If you attempt to engage their attention in behalf of their victims, they reply with a fiendish smile: "By dying here they obtain salvation."

A Golgotha.

Visiting one of the Golgothas, we beheld the remains of about eighty human beings: some had just been thrown down, some were being devoured by dogs and vultures, others were being consumed on the funeral pile, and many had been reduced to ashes or completely eaten up by dogs, &c. Having neither time nor disposition, we did not visit the other Golgothas, where doubtless similar scenes were to be witnessed: as at the lowest estimate five hundred persons had, before the close of the third day of the festival, perished in the town of Puri, and probably as many more on the road to Cuttack. Standing near the Atharanna bridge, the morning of the second day, sixteen persons, apparently in the last stage of the disease, were carried by in dulis within a period of half an hour. Notwithstanding our in-

quiries, we could not ascertain by whose authority or to what place these parties were being thus conveyed; and hence were forced to the painful conclusion that their inhuman bearers would, on reaching a retired spot beyond the town, after stripping and robbing them, consign them to a ditch to end their sufferings.

Effects of the system.

In order, however, to form anything like a just idea of the effects of this wicked system, we must remember that the disease long survives the festival, carries off multitudes in Puri, and visits almost every district of Orissa; hurries thousands into eternity and occasionally depopulates large villages; we must also follow its victims into the unseen world, and by the light of revelation contemplate their eternal destiny; we must at the same time visit their habitations and hear the cries and lamentations of their bereaved families and relatives; and we must not overlook the vast multitudes who are thereby robbed, corrupted, and fitted for destruction. Having thus viewed these, a few of its legitimate effects, we are furnished with the most impressive comment on the words of Jehovah: "Their sorrows shall be multiplied that hasten after another god." An unanswerable argument against its being in any way identified with a professedly Christian government; a bitter reproof to those who advocate so iniquitous a connection; and a loud irresistible appeal to all Christian and philanthropic men to unite their influence and cause it to bear upon the overthrow of this the most loathsome, demoralizing, and destructive system of idolatry in the world.

The missionaries' labours.

In noticing the missionary labours connected with the festival, we have to state that Messrs. Bailey and Miller, with two native assistants, removed to Puri before the close of May, and were joined by Messrs. Buckley and Brooks of Cuttack, with three native assistants, before the commencement of the festival; hence the gospel was daily proclaimed in the town over a period of thirty days. Our congregations were generally large, and composed of Bengalis and parties from the upper provinces, as well as Oriyas. From the former we had many hearers who were bitterly opposed to the truth, and seemed quite familiar with the objections of Paine, and other infidel writers, to Christianity. Also an unusually large number of young men with a smattering of English, who, to use their own language, had come to see the beauties of Jagannath, but when remonstrated with appeared ashamed, and had recourse to some less objectionable reason for being present. The pandas maintained their character for

insolence and determined opposition to the proclamation of the gospel.

Incidents.

One fellow had the audacity to approach the speaker, and call upon the hearers to throw dust and stop his mouth; and, when reproved, poured forth such a torrent of unutterably obscene language as never previously had fallen upon our ears. On the whole we found these men much more insolent and determined in their opposition than they were last year; which may be attributed, in a great measure, to the Draft Act for the withdrawal of the donation, notwithstanding its publication, having hitherto remained a dead letter. This has done immense mischief, by giving rise to a very general impression that the Government dare not meddle with Jagannath; and that instead of withdrawing entirely, they intend augmenting the annual donation.

We were not, however, without encouragement in our labours: multitudes listened with great attention to the gospel; proposed various questions; argued with us in a calm profitable manner, and seemed truly desirous of increasing their knowledge of Christianity. We met with several persons who had read and committed to memory a large portion of the contents of some of our tracts and gospels, and individuals occasionally came to our residence to converse on religious subjects and obtain books.

Where is Christ?

We were much interested in a man from Guzerat, who visited us several times. He had been on intimate terms with a missionary, had read with him the New Testament, and was well acquainted with its contents. He had however imbibed some erroneous views in reference to the personal appearance of the Lord Jesus, and believed that he was now in some part of the world; hence he declared his sole object in leaving home was to search for the Saviour. "Tell me," he would exclaim with great emotion, "where I can find the Lord Jesus; and I will go to him wherever it may be." On the morning after the idols made their appearance, we repaired to the vicinity of the pilgrim-tax gate and distributed a large number of tracts and gospels to the departing pilgrims. May these labours be succeeded by the Divine blessing, and eminently contribute to the glory of God and the salvation of man.

It may fervently be hoped that the separation of a Christian government from these scenes of criminality and horror will speedily be effected, and that Parliament will not renew the

charter of the East India Company | demands for the cessation of its connection
without making the most stringent de- | with the monstrous idolatries of Orissa.

CEYLON.

Forty years have elapsed since the baptist mission was commenced in this important island. Many vicissitudes have attended its course, yet has it received many tokens of the Divine blessing. Our readers are aware that our missionary brethren labour solely among the Singhalese in the island, that portion of the population which is attached to the religion of Buddha. Mr. CHATER was the first of the devoted men who consecrated himself to the work of proclaiming the gospel to the obtuse-minded and degraded Buddhist. He also was the first to systematize the study of Singhalese, and his grammar is still considered one of the best that has appeared. It is with pleasure we present to our readers the following lengthened extracts, describing the labours of our brethren and their results, from the interesting work of Sir J. Emerson Tennent, entitled "Christianity in Ceylon." The task we had ourselves contemplated cannot better be fulfilled than in the words of so candid and experienced an observer.

After detailing at some length the abortive efforts made by the Portuguese and Dutch possessors of the country to establish Christianity, Sir J. E. Tennent proceeds:—

The singular fact has already been stated of the almost total disappearance amongst the Buddhist population of every trace of Christianity within a very few years from the retirement of the Dutch from Ceylon; and so strong was the re-action, that on the arrival of the English missionaries, the natives could not be persuaded to listen to their first addresses, and even after three years of exertion and discouragement, not one Singhalese had admitted his distrust in idolatry.

The first Christians in Ceylon.

A Buddhist priest, who had been converted

by the baptists, and took the name of Theophilus was the first to embrace Christianity, and a few years later his example was followed by a second, who had been attached to one of the Kandyan temples. These were men of acuteness and comparative intelligence, and the missionaries have recorded it as the result of their subsequent observation and experience, that in proportion as the Buddhists exhibit an acquaintance with the doctrines of their own religion, they evince also a spirit of inquiry into the tenets of Christianity—a characteristic which affords higher hopes of their ultimate conversion than can possibly be entertained of their more listless and phlegmatic fellow countrymen. Amongst them, too, the influence of the press has been found most attractive, and much good has resulted from the circulation of a valuable work by Mr. Gogerly, of the Wesleyan mission, "On the Evidences of Christianity, adapted to the Use of the Buddhists." This is another encouraging trait in the character of the Singhalese, and its existence is confirmed by the fact of the prodigious circulation of Christian tracts and translations throughout the island, amounting in 1848 to upwards of five million pages, of which 3,657,300 have been printed at the press of the baptist mission in Kandy, and the rest procurable elsewhere.

The progress of the work.

Notwithstanding these indications, however, of an inclination to inquire, the progress of conversion through the instrumentality of the baptists was slow and circumscribed; and after ten years of toil and anxiety, they could boast of but three small village congregations and eight schools with less than three hundred pupils in attendance. Even here, too, the peculiar genius of the Singhalese was a serious obstacle to their progress. Those in the vicinity of the towns do not undervalue education, especially if it include such an amount of English instruction as may qualify them for public employment; but even this they will not receive without some scruples as to the hands by whom it is offered. Caste, though distinctly denounced by their sacred books, and ostensibly disavowed by the Singhalese themselves, still exists in their veneration for rank, whether hereditary or adventitious; and in the purely Singhalese districts, such as Matura, the prestige of caste is so despotic, that no amount of qualification in all other particulars can overcome the repugnance to inter-

course with those who are deficient in the paramount requisite of rank.

Mr. Daniel's labours.

Mr. Chater, after a long career of usefulness, died in 1829, and was succeeded by the excellent man to whom allusion has already been made, Mr. Daniel. Even then the amount of success which had been bequeathed to him by his indefatigable predecessor was so small as almost to occasion despondency; and the number of pupils under instruction barely exceeded *four hundred*. Mr. Daniel's first impulse was to attempt the conversion of the Moormen of Colombo, and for this purpose he prepared a Manual of Christianity for their especial instruction:—"But no perceptible good was the result. The more respectable Mahomedans met the offer of the tract with a dignified refusal; the lower classes rejected it with contempt; and to the present day no decided conversions from Islamism have ever been made in Ceylon."

Female education.

For ten years this good man laboured in preaching the gospel, and establishing schools and congregations in the villages around Colombo. Female education in particular was found to be of no less importance amongst the Buddhists and Singhalese than amongst the Tamils of Jaffna. The social position of women amongst the Singhalese, although they are not altogether excluded from intercourse, is entitled to no higher approval than a faint expression of its superiority to that assigned them amongst the Hindoos. The female peasantry are utterly destitute of education, and those of the wealthier classes receive only a smattering of instruction in the merest elements of knowledge. They cling tenaciously to the attractive precepts of Buddhism; they are the earnest patronesses of the priesthood; and almost universally they are in possession of rude images of their divinity, which are worshipped with fervour as the penates of the household.

Degradation of females.

Their early marriages, the mere bargains by which they are contracted, and the extreme facility with which they are dissolved, their low status in the families of their husbands as well as in their own, all tend to confirm their social degradation even in the highest ranks; whilst in the villages and hamlets the females do all the drudgery of the house and of the field, they are the messengers to the bazar and the drawers of water from the wells, they collect the firewood, cook the food, and wait on the males of the family whilst they eat; and in the intervals of their employment they assist in the labours of the rice-grounds, plunge

through the mud of the irrigated fields, weed the paddy as it rises above the water, and assist to sever and carry home the collected crop during harvest. The indefatigable baptist missionary saw the value of enlightenment amongst a class so unequally circumstanced, and within three years after his landing in the place, Mr. Daniel had succeeded in establishing female schools in several of the villages around Colombo, and one of higher pretensions near the Fort, which being designed to instruct the more affluent natives, was superintended in person by the ladies of his own family.

Further labours.

The remainder of his story is like that of too many of these devoted men, who have done honour to Christianity and their country in the East. In the midst of a career of usefulness, the health of his children declined; a return to England was inevitable; his wife died upon the voyage, and the bereaved old man, as if nerved for still bolder exertion by these disasters, shortly after changed the scene of his labours from the civilization of the capital to the solitudes of the forest. He spent two years in incessant wanderings from village to village, throughout the maritime provinces to the east of Colombo, the toils and discouragement of which he has narrated in a passage already quoted from his correspondence. He returned to Colombo, resumed his educational labours, his attention to preaching and the press, and in 1844 he died full of years and honour; his last moments cheered by the affection of all good men in the island, and his name endeared to the Singhalese by the remembrance of his toils and benevolence.

Results.

At the time of his death, so successful had been his exertions, and those of others who had been associated with him in the ministry, that 1000 pupils were under instruction in 44 schools of his mission; but after upwards of thirty years' preaching little more than 200 converts were in the immediate membership of the church. In the interval that has since elapsed, the same good work has been progressing with an impulse acquired from its own increasing success, the press has been sending forth its perennial streams of instruction, a normal seminary for the training of native ministers has been founded in addition to the numerous schools of the mission, and the preaching of Christianity has been carried into every accessible hamlet. It has penetrated the awful retreats into which the lepers have retired to conceal their mutilations from the shuddering glance of mankind; and it has found an audience and an echo in the repulsive community of the Gahalyas—the hereditary executioners under the Kandyan kings; a whole village of whom

have from time immemorial been established on the farther banks of the Mahavillagauga, a few miles distant from Kandy, their presence being too polluted to be permitted within the gravets of the capital.

Daniel's successors.

The successors of Mr. Daniel were Mr. Dawson and Mr. Davies, the latter from Horton College, near Bradford.* Under their auspices the progress of the mission has been uninterrupted. At present it occupies 130 villages of the Singhalese; employs three European and eleven native missionaries; maintains 35 schools, with an average attendance of 830 pupils, and has enrolled as communicants 451 converts to Christianity. Over these who from time to time have been admitted as members of their communion, they exercise the greatest caution as to baptism and the reception of professions; looking to conduct rather than conformity as the genuine test of conversion, and hence the

proportion of their converts who have relapsed into heathenism has been comparatively small, whilst numbers have lived worthy of their profession and died unshaken in their faith.

The greatest detriment to success has arisen from the example and influence of the merely nominal Christians whose life has been an insult to their profession, and whose acts have deterred others from adopting it. But of these who have received their earliest instruction at their hands, and been taught by them the principles and the precepts of Christianity, there are many Singhalese now filling places of honour and emolument in the public service, and engaged in private professions, who, though they have not openly made any avowal of Christianity, have been instrumental in disseminating amongst their countrymen that respect and veneration for its precepts which they have been taught to imbibe not less by the lives than by the lessons of the baptist missionaries.

WEST INDIES.

H A I T I.

A brief reference was made in the last Herald to the afflicting intelligence that had reached us of the decease of the beloved wife of our esteemed brother W. H. WEBLEY. The following mail brought the more extended account, and we lay it with mournful feelings before our readers. Her happy end, is, however, calculated to cheer those who yet continue to bear the burden and heat of the day. Mr. WEBLEY, under date of November 6th, thus writes;—

I cannot allow this opportunity to pass without sincerely thanking you for your kind expressions of sympathy as given in the last Herald. They came to hand at a time when I most needed them, and were to my wounded spirit as oil poured on troubled waters. Judging from those expressions and from your uniform kindness I feel assured you will be sorry to learn what deep waters I am still passing through. Since I last wrote you my dear wife has passed from earth to heaven

and is now entered upon her rest. She died at twenty minutes past two o'clock on Friday afternoon last, October 29th, and the next morning at ten was laid side by side with Mr. Francies in the grave yard. I believe I informed you of her illness in my last, and of her intention to visit England as soon as she should be sufficiently recovered. I however little thought then that her sufferings were so near a termination. She has been ill since last May with what ultimately became chronic inflammation of the stomach. This disorder we had succeeded in completely mastering, but the rigid diet to which she was compelled to submit in order to allay the inflammation, brought on an amount of exhaustion so great, and a loss of blood so considerable, that it was impossible to re-establish her strength. We entertained hope of her ultimate recovery up to Friday, the 22nd of October, as for several days prior to that date she seemed to be getting better. On the 23rd she was very much worse, and during the night was so ill that we anticipated her death every moment. From that day her descent to the grave was very rapid. There was a marked difference every day, so much so that we thought each day would be her last.

On Thursday, the 28th, a little after midnight she fell into a deep sleep, from which she never awoke, and in which we were thankful to see her remain to the last, as mortification took place some hours before death, and had she been conscious of pain her sufferings would have been greatly aggra-

* Since this passage was written this excellent and amiable man has breathed his last—a victim to the fearful epidemic scourge of Ceylon, dysentery. It was my privilege to know him intimately; a more enlightened Christian I never met, and a more benevolent spirit never winged its way from a scene of earthly usefulness to an eternal reward.

vated. It was a mercy too that Mr. Bird, Wesleyan missionary, was here from Port au Prince. His presence saved me the otherwise unavoidable task of burying her myself, which I much dreaded. He kindly came over on Tuesday morning and remained till the following Saturday afternoon. It was also a great comfort to me to possess such an affectionate brother missionary at such a time. My sorrow too was considerably alleviated by the fact that my dear wife was so happy in death. True her mind was dark at first, and I shall never, I think, forget her anxious dying look when she said to me, "Oh, can there be mercy for such a sinner as I am?" Nor shall I forget the sweet smile that played upon her countenance as she afterwards sang—

"When I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes."

With her eyes fixed to heaven, and her hands clasped in the attitude of prayer, she repeated more than once those beautiful lines:—

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

laying particular stress upon the last two lines—

"Be Thou my strength and righteousness,
My Jesus and my all."

Just before her death too she repeated with great emphasis the first and last verses of the hymn that commences—

"Rock of ages, cleft for me,
Let me hide myself in Thee."

At first her mind was much harassed with

the idea of leaving her dear babe and myself, but towards the last she was, I believe, wholly resigned to the will of God respecting us. She had asked for the child to train it up for God, and her last injunction to me was to this effect. The testimony of Mr. Bird as to her peaceful end is very satisfactory. He said it had seldom been his happiness to attend so happy a death-bed scene, and that the relation of her experience to him just before death was, he thought, the happiest class meeting he had ever enjoyed. But as you may suppose, in spite of all this, my heart is very sad. Mine is a "wounded spirit." I have been motherless only a few months, and now I am a widower and my babe an orphan. I have been, however, very mercifully upheld by an invisible hand, and I hope I can say I am resigned to the will of God concerning me. I know I deserve all that has happened to me, and doubtless my heavenly Father by these oft-repeated sorrows designs to prepare me for my work on earth and for my rest in heaven. After so many storms there will be, I trust, some bright sunshine, and if by them God wills the advancement of His kingdom, I think I shall be willing to encounter them. That such may be the case is my anxious prayer and will doubtless be yours for me when you remember me at the throne of the heavenly grace.

Our afflicted brother will, we are sure, enjoy the prayerful sympathy of our readers, especially of those who have been called in divine Providence to sustain a similar bereavement.

JAMAICA.

PROVIDENCE.

It will be remembered that one object of the Jamaica Special Fund was to assist the brethren labouring in the islands whose circumstances were such as to require aid, from the partial inability of his people to bear the whole burden of their support. At the request of his brethren, Mr. CLAYDON recently assumed the pastorate of the churches in St. Elizabeth's. The people being very poor, some assistance has been rendered from the Fund towards his support. It is, therefore, due to the contributors that some account should be given of its practical results. Under

date of Oct. 5, Mr. CLAYDON writes:—

You will be pleased to hear that, notwithstanding we are surrounded with poverty and disease, we are not left without tokens of God's presence and blessing in the church; we have reason to hope that the judgments of God have been sanctified to the church and the world, and that the "time to favour Zion has come."

On Sunday, Oct. 3rd, we spent the most interesting day I ever remember in Jamaica. The ordinance was administered to seventeen candidates in the sea at Black River, in the presence of upwards of five hundred spectators, amongst whom were many of the most influential people of the town. All behaved with the utmost propriety, and a feeling of deep solemnity pervaded the services.

Among the candidates was a black man,

formerly a leader in the church of England. At my request he stated his reasons for seeking baptism by immersion. This he did in the following words:—

“My dear friends, most of you know me to have been long a communicant at the church of England, I hope I have long been a disciple of Christ. No one persuaded me to become a baptist. I read my bible in the third chapter of Matthew, and I consider to myself this is not infant sprinkling. I do not think this water will wash away my sins,

I do not expect it will do me any good, but I find great joy in keeping Christ's commands; if any person will come now and show me where he commanded infant sprinkling, I will pull off this gown and return to the church from which I came.”

This simple, heartfelt address produced a marked impression on the audience, and many retired saying, “These baptists have the truth.” A spirit of inquiry is evidently abroad in this town on the great subject of religion.

BAHAMAS.

By a letter from Mr. CAPERN, dated Nassau, Nov. 11, we are put in possession of particulars of the state of the colony up to that date, in regard to the progress of the cholera, of which we informed our readers in the last Herald. Its ravages are truly terrible. They appear to surpass those in Jamaica. Relief has been sent, both to Mr. CAPERN and Mr. LITTLEWOOD, from the Cholera Fund, and it will be continued as circumstances may require.

I informed you by the last mail, that the cholera had made its appearance on this island, and was falling very heavily upon our poor people, hurrying many of them to their long home. Since that date this fearful pestilence has continued its ravages, and is still in the midst of us, keeping alive in the general mind the alarm which it has excited, and levelling both young and old with the dust. It has overspread the town, and visited every settlement on the island, in a type more or less severe. It has also extended itself to some of our out-islands, where it has proved sadly fatal.

We have in times past suffered from famine, fevers, hurricanes, the tornado, &c., but we never knew a time of distress like this. Almost all business is suspended; very few of the labouring classes pursue their usual avocations, afraid or unwilling to leave their homes. Markets, shops, streets, schools, and our places of worship, indicate that God, as a God of judgment, is visiting us. There is scarcely any communication going on between this and the out-islands, nearly all our small vessels that used to bring provisions to our market, either remaining at home, or going to our salt islands to offer for sale their commodities there. This is very sensibly felt by us at Nassau, as we are greatly dependent on the out-islanders for supplies.

The mortality here in proportion to the population has been very high, not less, I believe, than one in every thirteen having died. And of the members of the church, our loss at present is about one in twelve. But as the work of death is still going on, we shall, at the end of this visitation of the destroying angel, have to report a yet higher mortality. The losses we have sustained as a church were painfully seen and felt in the diminished numbers that met at the Lord's table on the past sabbath, as also in the sombre aspect which the church presented; for three-fourths of the communicants wore the habiliments of mourning. Our income, as may be well imagined, is, and will be, very materially affected.

The authorities here have used their best efforts to mitigate the calamity, and a few of our more humane and philanthropic men have daily visited the more severely afflicted districts—the very region of death—administering medicines to the sick, and persuading the inhabitants to adopt the measures recommended by the Board of Health, to arrest, under the Divine blessing, the progress of the great destroyer. Our medical men were quite unable to attend to all the cases that required treatment; and this plan of daily visitation which a small number of us pursued, each carrying with him a supply of medicine, was an important supplement to their labours, and the means, under God, I have every reason to believe, of saving the life of many.

But, fearful as this judgment is, God will glorify His name thereby. It has wrought a wonderful change in the sentiments, and language, and conduct of many. There is an air of soberness and seriousness overspreading the community such as I have never before witnessed. Some have come under the sound of the gospel, who for years had not crossed the threshold of the house of God; and those who were wont to attend, hear now with more than usual earnestness, and feel, I trust, more than ever that Christ is precious.

We have at this station twelve candidates for church fellowship, who would have been

baptized into the name of Christ on the past sabbath, but that the church felt, that under existing circumstances, it was desirable to defer the administration of the ordinance to a future occasion.

I am sorry to inform you that my dear wife still continues in a state of extreme weakness. She has not walked a step for the last five weeks; and, though somewhat better, she is yet wholly confined to her bed. The fever is, I trust, effectually checked; and thus, a hope is warranted that her strength will be restored, though it be but slowly. The prevailing epidemic has fallen upon some under the mission roof, but not fatally. And our hope is that God will preserve us still.

The toil and anxiety occasioned by it have told very sensibly upon my own strength; and it is not without difficulty that I write this. We have, however, the most abundant reason for gratitude to Him who has preserved us hitherto from the pestilence (in its malignant form) that walketh in darkness, and the destruction that wasteth at noonday; and our hope is that He will preserve us still.

As we have, and shall have, many widows and orphans appealing to us for sympathy and aid, and as we shall be unable to respond as we would wish to that appeal, and do them the good which their bereaved, destitute state will require, I hope that some kind hands in England will be stretched out to our help.

HOME PROCEEDINGS.

By the time this meets the eye of our friends, the Christmas cards, for the use of the young, will be in the hands of the pastors, or secretaries of auxiliaries. The contributions will be devoted this year, as last, to the support of native preachers; and, we trust, every effort will be made to secure a larger amount than usual. No agency is more important. These good and active men do not confine their attention to grown up persons; they have much to do with *children*; and by supporting them, our young friends will have the delight of knowing they are, in this way, doing good to their little fellows in the far distant plains of India.

We had to record the painful intelligence, in the last Herald, which had reached us from Trinidad, of the decease of the Rev. G. COWEN. The Committee have recorded on their minutes the following resolution respecting this sad event:

Resolved,—That this Committee has heard with sincere and deep sorrow of the decease of their esteemed missionary, the Rev. GEORGE COWEN, which took place October 17th, after a long and painful illness, which he bore with exemplary patience and resignation to the divine will.

He was a resident in Trinidad for fourteen years. During the former part of this time, he had the management of the affairs of the Mico charity, and the direction and superin-

tendence of its schools; and subsequently he laboured as a missionary of this Society. He secured the universal respect and esteem of the people to whom he spoke the words of everlasting life, and towards the close of his career, of the planting interest also, to whom his unbending integrity, and unwearied and energetic efforts in behalf of the slave rendered him at first somewhat obnoxious.

The seven last years of his labours as a missionary were spent in the district Savanna Grande. Four places of worship have been built and opened under his care. Neither the inclemency of the weather, nor the remoteness of the villages, and the great difficulties of access to them, prevented the constant and faithful discharge of his onerous duties; and he bears with him, to his heavenly home, the affections of the people whom he brought to the cross, and who are the first fruits of the harvest for which he toiled.

The Society has lost in him a worthy and laborious missionary; the island, a public benefactor; and the churches over which he presided, a faithful pastor.

To his widow and children the Committee offer their affectionate condolence under this severe trial, and they do this with the delightful assurance that the God of all grace will bestow upon them the consolations which their bereaved condition requires.

The past month has not been so full of meetings, as far as we know, as some previous ones. Mr. TRESTRAIL has visited Downton and Salisbury, and Shacklewell; and Mr. UNDERHILL, Reading, Wantage, and Newberry. Messrs. WHEELER and GAY have attended a meeting at Shouldam Street.

The Rev. J. TRAFFORD and his family embarked on board the Ripon, the same vessel in which Messrs. LEECHMAN and RUSSELL went out to India, on the 21st of December, and we would fain hope are far now on their way through the Mediterranean. We are also happy to add that we have heard of the safe arrival of Mr. JACKSON at Agra, all well. Mr. GEORGE PEARCE landed about a fortnight since; and both he and Mrs. PEARCE are much improved in health by their voyage. Our friends will hear with unmingled pleasure that our esteemed friend, Mr. CAREY, is so

far restored as to be able, in a great degree, to resume his labours on behalf of the Society.

We have the pleasure to announce that towards the £200 intended as a relief to Mr. PHILLIPPO against the outrages committed on his chapel, the following sums have been received. Acknowledged in December Herald, page 827, £70 7s.

Received since—		£	s.	d.
Friends at Liverpool, by Rev. C. M.		12	12	0
Birrell		12	0	0
Friends at Cambridge, by S. G.		12	0	0
Friends at Leicester, by Rev. J. P.				
Mursell		12	3	0
Friends at Norwich, by Rev. G. Gould...		15	0	0
Mrs. Dent, Milton, by S. G.		1	0	0

POSTSCRIPT.

The new year is often made, by devout persons, not only a season of renewed self-examination, but also of renewed devotedness to Christ, and, in reliance on divine grace, of fresh resolves for increased efforts to extend his gospel to perishing men. May all who are in connection with the Society be found among those disciples who thus feel, and who intend thus to act. May we once more recommend the adoption of the plan suggested by a valued friend in his letter which we printed in the Herald about three months since, of every Christian family having a Lord's day mission-box placed on the table at family worship, that any members of families present may have the opportunity, after prayer has been offered for the blessing of God on all missionary societies and the churches connected with them, to contribute *weekly*, "as God hath prospered them." We are very earnest in again calling attention to this subject; for we are sure it must have the happiest effect in keeping alive the missionary spirit, infusing into it the true devotional element, connecting together, what are

too often separated, *prayer and effort*; and thus sustaining the cause in the truly scriptural manner.

Nor can we let this number go forth without reminding our friends that the past year has been one of unexampled commercial prosperity. Every where trade is brisk. Employment is abundant. Wages are rising. The necessaries of life are cheap. Now when this state of things is reversed, we are then sure to be told of it as a reason why contributions cannot be increased, and it is the explanation of their falling off. Perhaps in the main this is correct; but if so, ought not present prosperity to induce increased liberality? If the argument holds good in one way, most assuredly it does in the other. Lay it to heart then, dear reader, that the law of Christian liberality is *according as God has prospered you*. Your increased prosperity brings increased obligations. Meet them with a glad-some mind, a willing heart, that you may know the truth of our Master's words, "It is more blessed to give than to receive."

CONTRIBUTIONS,

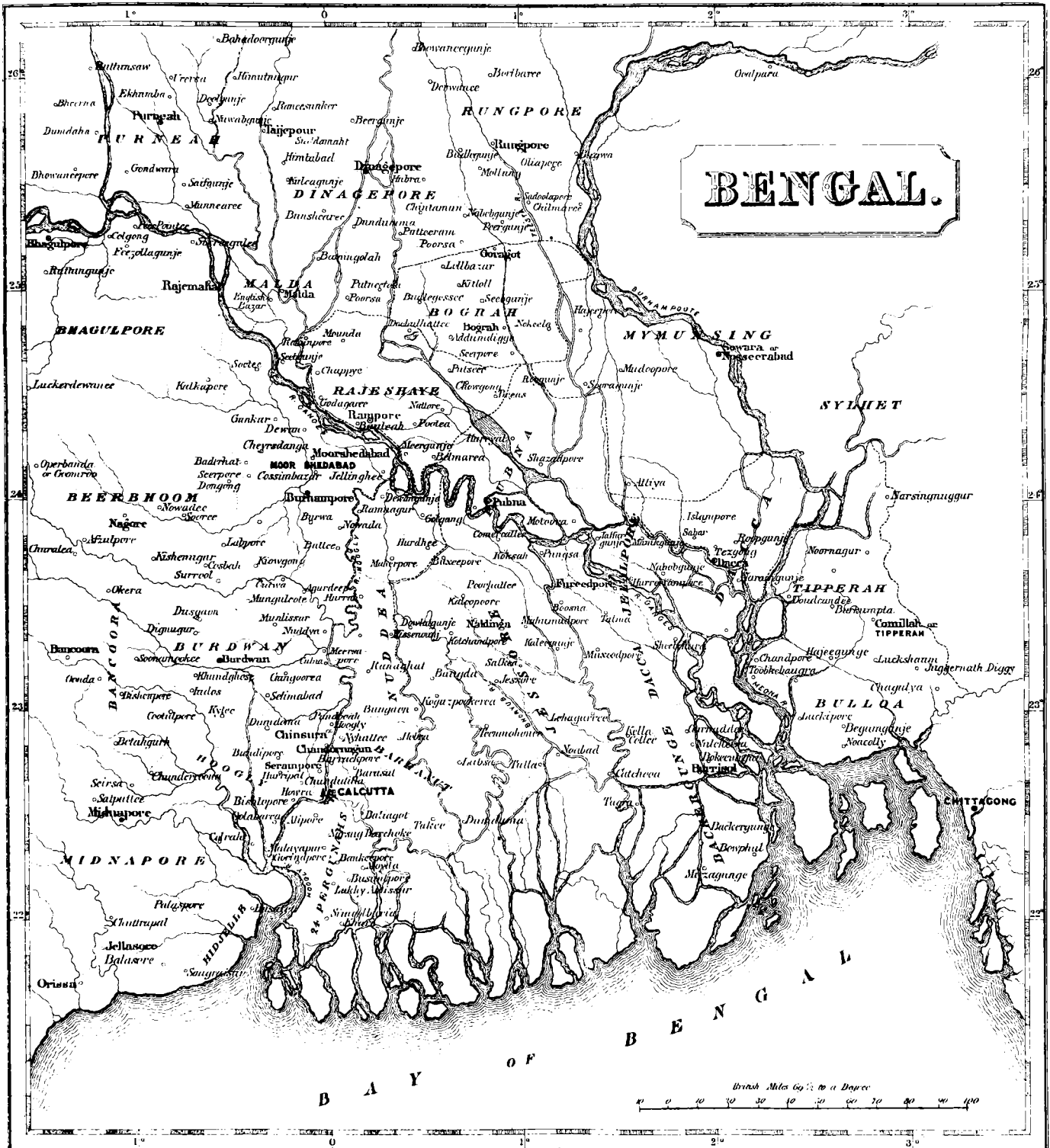
Received on account of the Baptist Missionary Society, during the month
of November, 1852.

£ s. d.	£ s. d.	£ s. d.
Annual Subscriptions.		
Carter, Mr. J., Boxley Heath	2 0 0	
Cozens, Miss.	1 0 0	
Delancey, Miss.	1 1 0	
Douglas, James, Esq., Cavers.	5 0 0	
Ramsden, R., Esq., Carlton Hall, Notts.	1 1 0	
Salter, Miss	1 1 0	
Donations.		
Falkener, Miss, for Female Education.	1 0 0	
Friend, for India	3 0 0	
Harris, Miss, Contributions by, for Haiti School	20 0 0	
Do., do., for building school room, Haiti	34 18 2	
M. E.	1 0 0	
Do., for Schools	1 0 0	
Tasman, Mr. J. F.	10 0 0	
Legacy.		
Brunier, Miss, late of Eagle Street, by Mr. W. Bailey, part of residue	444 7 9	
LONDON AND MIDDLESEX AUXILIARIES.		
Austin Street, Providence Chapel Sunday School, for Native Preachers	1 2 0	
Battersen—		
Juvenile Association	1 15 0	
Buttesland Street—		
Sunday School	0 8 6	
Camberwell—		
Nash, Mrs. W. W. ...	10 0 0	
Eagle Street—		
Contributions, Sunday School, for Schools	1 15 3	
Do., Juvenile Prayer Meeting, for do. ...	0 10 0	
Poplar	6 14 1	
BEDFORDSHIRE.		
Biggleswade—		
Collection	7 10 2	
Contributions	5 7 7	
Do., Sunday School	0 5 10	
	13 3 7	
Less expenses	0 16 6	
	12 7 1	
Luton, Old Meeting—		
Contributions, Quarterly	5 4 4	
BUCKINGHAMSHIRE.		
Chenies	1 11 6	
CAMBRIDGESHIRE.		
NORTH-EAST CAMBRIDGESHIRE AUXILIARY—		
Barton Mills—		
Collection	6 4 6	
Contributions	7 1 2	
Burwell—		
Collection	2 0 0	
Isleham—		
Collection, &c.	5 0 0	
Prickwillow—		
1851-2:		
Collection	1 5 2	
Contributions	2 13 10	
1852-3:		
Collection	1 4 0	
Contributions	1 6 0	
Soham—		
Collection	1 5 6	
Contribution	0 10 0	
West Row—		
Collection	1 16 4	
Contributions	1 7 2	
	31 13 8	
Less expenses	1 18 6	
	29 15 2	
DEVONSHIRE.		
Bideford—		
Contributions, for Clarence Chapel	5 10 0	
Devonport—		
Contributions	7 9 6	
Do., for Scriptures	5 0 0	
GLOUCESTERSHIRE.		
Tewkesbury—		
Contribution, additional	1 0 0	
Do., for Female Education	0 5 0	
HAMPSHIRE.		
Beaulieu—		
Burt, Rev. J. B.	2 0 0	
Broughton—		
Collection	6 18 0	
Contributions	5 13 0	
Do., Sunday School	1 4 0	
Emsworth—		
A Young Gardener ...	1 0 0	
Longparish—		
Collection	2 1 0	
Newport, I. W.—		
Collection	5 12 7	
Contributions	2 12 0	
Do., Sunday School	1 8 7	
	9 13 2	
Less expenses ...	0 12 0	
	9 1 2	
Ryde, I. W.—		
Collection	4 0 0	
Contribution	0 10 0	
Do., Sunday School	1 5 0	
	5 15 0	
Less expenses	0 12 1	
	5 2 11	
LANCASHIRE.		
Bootle—		
Collections	7 7 0	
Liverpool—		
Contributions, for Haiti	31 2 0	
Pembroke Chapel—		
Contributions, Sunday School, for Intally	5 15 11	
Do., Juvenile Society	2 8 9	
Do., Walnut St. School	0 9 10	
Proceeds of Tea Meeting	5 3 0	
Soho Street—		
Contributions	1 10 0	
Do., Sun. School	1 6 0	
Manchester, on account, by Thomas Eichham, Esq.	500 0 0	
NORTHUMBRIA.		
Newcastle on Tyne, on account, by Mr. H. Angus	40 0 0	
NOTTINGHAMSHIRE.		
Collingham—		
Collections, &c.	7 2 8	
Contributions	24 3 4	
Do., Sunday School	0 4 0	
New Basford—		
Collection	5 0 0	
Nottingham—		
Collection, Public Meeting	8 11 0	
Derby Road	15 17 5	
George Street	15 19 2	
Park Street	3 10 0	
Do., Juvenile ...	5 10 0	
Contributions	53 13 6	
	103 1 1	
Less expenses	4 13 7	
	98 7 6	
OXFORDSHIRE.		
Bloxham—		
Collection	1 3 0	
SHROPSHIRE.		
Whitechurch—		
Collections	4 8 8	
Do., Ightfield	2 1 0	

		£ s. d.			£ s. d.			£ s. d.
Contributions		7 16 3	Contributions		5 15 0	SOUTH WALES.		
Do., Sunday School		0 8 1				GLANORGANSHIRE—		
		14 14 0	Less expenses		6 15 3	Neath, Tabernacla		
Less expenses		0 4 6			70 3 4	1 0 0		
		14 9 6	WARWICKSHIRE.			MONMOUTHSHIRE—		
SOMERSETSHIRE.			Alcester—			Nowport—		
Bristol—			Collection		5 13 0	Collections, on ac-		
A Friend to Consoli-			Contributions		1 2 6	count, by Rev. J. J.		
dation		10 0 0			6 15 6	Brown.....		
			Less expenses		1 2 6	5 0 0		
STAFFORDSHIRE.			WORCESTERSHIRE.			Pembrokeshire—		
Tamworth		6 3 3	Bromsgrove—			Letterston—		
			Collection		2 10 11	Collection		
SURREY.			Contributions		4 12 7	Contributions		
Dorking—					7 3 6	0 18 6		
Contributions, by Miss			Less expenses		0 9 0	0 15 0		
L. Vitou, for					6 14 6	Moleston—		
Africa*		4 0 0			Upton on Severn—	Collection		
			YORKSHIRE.			Narberth—		
SUSSEX.			Mils Bridge—			Collections, &c.....		
Battle—			Collection		3 2 9	14 15 5		
Collections.....		7 6 9	NORTH WALES.			SCOTLAND.		
Contributions		2 10 11	ANGLESEA—			Glasgow—		
Do., Sunday School		0 11 10	Garreg-faur—			Contributions, by two		
		10 9 6	Collection		0 3 2	little Girls, for		
Less expenses		0 9 6			0 19 7	Native Preachers...		
		10 0 0	Soar—		0 18 1	1 1 0		
Brighton—			Collection		2 0 10	IRELAND.		
Collection, Public			Less expenses		0 8 0	Dublin, on account, by		
Meeting		8 15 0			5 16 10	Rev. R. Gay		
Bond Street		4 19 5	Yorkshire.			Waterford—		
Contributions		16 14 7	Mills Bridge—			Wilshere, Rev. T.....		
Do., Sunday School		0 16 4	Collection		3 2 9	0 10 6		
Forest Row—			FOREIGN.			AUSTRALIA—		
Collections, &c.....		2 19 7	Melbourne—			A brother.....		
Hastings—			Jamaica—			100 0 0		
Collections.....		11 1 10	Ebenezer—			Sunday School, for		
Contributions		9 17 3	Africa.....			0 12 6		
Do., Sunday Schools		2 3 1	Greenock—			Sunday School, for		
Do., for Native			Africa.....			0 14 0		
Preachers		0 14 6	Hayes Savanna and			Mount Lebanon, for		
Lewes—			Africa.....			1 4 0		
Collections, &c., two-			Savanna la Mar and			Fuller's Field, for		
thirds		12 3 0	Africa.....			4 0 0		
			Friend, for do.....			1 0 0		
			Sturge Town and Salen—			Sunday Schools, for		
			Clarence Chapel,			Africa.....		
			1 0 0					

* This sum should have been acknowledged in the list of Contributions for March last.

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. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, 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.



BENGAL.

British Miles 0 10 20 30 40 50 60 70 80 90 100

Scale: 1 inch = 30 miles

THE MISSIONARY HERALD.

THE MISSION FIELD.

TWENTY MORE MISSIONARIES FOR INDIA.

OUR readers are not wholly unaware that for some time past the Committee of the Baptist Missionary Society have had under their consideration the question of extending and consolidating the East India mission. After prolonged and prayerful deliberation it is their conviction, that duty calls upon them, that it calls upon the churches of Christ by whom their efforts are sustained, to make an earnest attempt to spread the knowledge of salvation more widely in that important part of the British empire. They would occupy with greater efficiency those spheres of labour in which already manifest tokens of success have been vouchsafed to the labours of the missionaries engaged.

IT IS PROPOSED TO ADD TWENTY BRETHREN TO THE PRESENT NUMBER OF OUR MISSIONARIES IN INDIA.

A brief reference to the field of labour, and the manner in which it is occupied, will show the absolute necessity of the proposed enlargement.

The Society's mission in India may be viewed in two sections, corresponding with the political divisions of the country:—the Bengal presidency, of which Calcutta is the capital, and the North Western provinces, forming the presidency of Agra. The presidency of Bengal, (not including Orissa and Assam,) according to the returns laid last session before the House of Commons Committee on the East India Charter, has a population of nearly thirty-nine millions of people scattered over thirty-eight zillahs or districts,

VOL. XVI.

containing an area of one hundred and forty thousand square miles. The population may be regarded as wholly heathen: for the three or four thousand converts to be found in its midst, are scarcely appreciable in the presence of the dense mass who continue to cling to their ancestral idolatry. Yet for the instruction in Christianity of this vast multitude there are found but seventy-eight missionaries of all denominations, that is to say, scarcely one missionary to five hundred thousand people.

Let our readers imagine but five Christian ministers among the mighty crowd congregated in London, and they will have some idea of the extreme scarcity of evangelic labourers among the perishing inhabitants of Bengal.

But this is by far too favourable a view of the case. In point of fact these seventy-eight missionaries are confined to a small part of the country. Twenty districts, with a population of more than nineteen millions and a quarter, have no missionary at all. Seven other districts with nearly seven millions of inhabitants have only *eleven* missionaries, that is one man to 650,000 people. And if the remaining eleven districts have sixty-seven servants of Christ engaged in the work of evangelization, no less than forty-one of them confine their labours to the city of Calcutta, and the country immediately around it.

But even these statements will convey to the minds of our readers a most inadequate idea of the spiritual destitution

of Bengal. The accompanying map will assist the conception of it. Calcutta, it will be seen, is situated on the east bank of the river Hooghley. If now we trace this river to the point whence it departs from its parent stream, the Ganges, we shall find that missionaries are settled in the following districts, on the west and east banks respectively:—on the west, Hooghley, Burdwan, Moorshedabad: on the east, Nuddeah. If now the Christian voyager direct his boat up the Ganges itself, to the point where it enters the map, then leaving it inquire for Christian missionaries throughout the whole of the immense region lying to the north of the noble river he has left, down to its junction with the ocean, and include in his search the Delta bounded by the Hooghley on the west, and the Ganges on the north and east, and the Bay of Bengal on the south, he will find only a few scattered baptist missionaries, six in number, from whose lips the thronging crowds of heathen may hear the word of life. Let the Christian traveller extend his journey still further to the east, let him cross the Burhanpooter and traverse the hills and plains of Mymensing, Sylhet, Tipperah, Bulloah, and Chittagong, and he will find to his dismay but two servants of the living God testifying to His power and love.

Let us mark more particularly some of the districts he will traverse, and the number of their inhabitants, where he will find no missionary, no disciple of his Lord.

Districts.	Population.
Poorneah . . .	1,600,000
Maldah . . .	431,000
Bograh . . .	900,000
Rungpore . . .	2,559,000
Pubna . . .	600,000
Dacca Jelalpore . . .	835,000
Mymensing . . .	1,487,000
Tipperah* and Bulloah	1,406,950

* Within the last year an interesting work of grace has been discovered at Comilla. Some fifteen

persons have been baptized by Mr. Johannes of Chittagong.

Thus, while some portion of this great region enjoys the labours of Christ's servants, by far the larger part is at present entirely neglected. Idolatry raises unabashed its dishonouring front before God, and myriads annually go down to the grave ignorant of the great salvation.

Think of the religious and moral condition of these multitudes. The gods they worship are said to have been guilty of every crime. The tales told of them are vile and infamous. If there be any iniquity, conceivable by human imagination, or capable of being wrought by human hands, gods innumerable may be found in the Hindoo Pantheon reported to have been guilty of it. Lying, theft, murder, adultery, are attributed to them every one. The deities of India are mere embodiments of vice in its most appalling and disgusting forms.

Can we wonder that the people resemble their gods? that "their solemn meetings are iniquity?" that morality is unknown and its plainest precepts disregarded? It is only British power that has caused infanticide to cease, and Sutteeism to be punished as murder. The most debasing wickedness is practised in open day; it is taught in the native schools. Knavery is gloried in, and the produce of fraud held to be lawful gain. Vile lusts brutalize the people, and rob them of manliness and strength, while they are the prey of unprincipled villains calling themselves their teachers, and of licentious priests.

There is no fear of God: no hope of a blessed eternity: no Saviour from the wrath to come. Myriads annually rush into perdition. The sacred rites they practise are so horrible, so vile, as only to render their misery the more inevitable.

persons have been baptized by Mr. Johannes of Chittagong.

As compared, then, with the necessities of the Bengali people, how disproportionate are the efforts that have been made by Christians of every name to raise them from their fallen condition, and to communicate to them the gospel of salvation. Still more disproportionate are the labours of the Baptist Missionary Society.

Let us look at them a little more in detail. The society sustains in Bengal twenty-three missionaries. These oc-

cupy thirty-seven stations in twelve districts, having around them a population of rather more than *eleven* millions of persons. In eight of these districts there are missionaries of no other denomination. The following table will give the localities of their labour, together with other particulars, embracing in one view the whole organization of our mission in Bengal, and the results so far as they can be ascertained.

BAPTIST MISSIONS IN BENGAL.

District.	Sq. Miles.	Population.	Stations.	Missionaries.	Native Preachers.	Native Churches.	Members.	Native Christians.	Schools.			
									No.	Boys.	No.	Girls.
Calcutta (City) .....	.....	625,360	3	5 Europeans, 1 Nat. Miss.	6	3	125	260	2	92	1	12
24 Pergunnahs	1189	288,000	6	2	12	6	181	862	6	238		
Burdwan (Cutwa).....	2224	1,854,152	1	1	3	1	24	52	...	1	10	
Jessore	3512	381,744	10	1	8	10	213	470	4	160	1	13
Hooghley	2089	1,520,840	1	3	4	1	94	200	5	656	2	49
Dinajpora	3820	1,200,000	1	1	1	1	21	68	2	120		
Monghyr	2558	800,000	1	2	4	1	27	60	3	90	1	5
Birbhoom	4730	1,040,876	1	1	4	1	37	85	5	123	1	9
Dacca	1960	600,000	1	2	4	1	25	70				
Backergunge	3794	733,800	10	2	11	10	181	1250	4	111	1	22
Patna	1828	1,200,000	1	1	...	1	5	12				
Chittagong	2560	1,000,000	1	1	5	2	59	110	2	32	1	10
	30,261	11,244,772	37	22 Europeans, 1 Nat. Miss.	62	35	992	3499	33	1616	9	130

A glance at the map will show that some of these stations are far removed from each other, at distances which render mutual co-operation impracticable. The brethren are also very unequally divided among them. Thus, Calcutta and its vicinity have seven Europeans, and Serampore (Hooghley) three. But Burdwan, Birbhoom, Patna, Dinajpora, Chittagong, and Jessore have each but one. Three stations only have two brethren, giving each other mutual aid. And while these are so arranged as to afford no assistance whatever to the rest, the whole of the interior of the country is left entirely unoccupied.

It is perfectly obvious that our present strength in Bengal is totally inadequate to carry the gospel, in any reasonable time, to the regions beyond the present stations. The most strenuous labour of our missionary staff

cannot penetrate the vast mass of human beings living and dying around them Occasional, and necessarily infrequent, itineracies cannot do much towards making a marked impression. The visits are few and far between. Though instances frequently arise to show that the visits are not in vain, yet so brief are they as to give little hope of any extensive movement as the result.

To all this must be added the fact that the major part of the missionaries now labouring for the society in Bengal are aged men: Some of them have toiled for thirty and even more years. Not more than six or seven can be regarded as in the prime of life, though nearly all are still vigorous heralds of the cross.

Can it be then a matter of surprise to our readers, with these facts before

them, that the committee should arrive at the conclusion, that the time is come to strengthen the mission, and if possible give effect to the ardent desire of every Christian heart, to spread more widely in India the knowledge of redemption through Christ Jesus? Nay, rather let us chide our indolence. Let us take shame to ourselves that we have dealt so apathetically with the great interests committed to our charge. Let us bow down with grief before the mercy-seat of our Lord, and mourn that we yet witness so many myriads of our fellow men all unconscious of His love. Let us entreat Him to quicken in our hearts a zeal for his glory, a yearning after the salvation of the perishing idolater. Let us give Him no rest till He raise up fit labourers for the work, and let us be ready to send, by whomsoever He will send, the message of eternal life.

What is it the committee ask of the disciples of Christ? It is to enable

them to give to Calcutta, with its 600,000 souls, *three* additional men—to each district where a solitary missionary is found a brother to aid him in his work, and to cheer him in his trials; to establish in the central districts of the country—at Bauleah, at Pubna, and at Furreedpore—new stations; also to revive the mission at Patna; thus to connect the stations with each other, and to place them on a more efficient footing. Large as the request may seem, yet is it incommensurate with the need. But we anticipate a cheerful response to the plan from the churches which have sent forth a Carey, a Chamberlain, a Pearce, whose labours they will not willingly forget, or be backward prayerfully to follow.

Our space is exhausted, and we must defer to the next Herald a sketch of the mission in the north-west provinces, and its need for a similar supply of faithful men.

RESULTS OF MISSIONS IN INDIA.

Some months ago we gave a statement of the results of missionary operations throughout the whole of India and in the island of Ceylon. Since that was prepared, a second and more complete inquiry has been made, and the statistical results brought down to the end of the year 1851. From the *Calcutta Christian Observer* we take the

following summary, which we are sure will give to our readers the most gratifying evidence that the labours of missionaries in India have not been in vain:—

At the commencement of the year 1852, there were labouring throughout India and Ceylon—

The agents of	22 missionary societies.
These include	443 missionaries,
of whom	48 are ordained natives,
Together with	698 native catechists.
These agents reside at	313 missionary stations.
There have been founded	331 native churches,
containing	18,410 communicants,
in a community of	112,191 native Christians.
The missionaries maintain	1,347 vernacular schools,
containing	47,504 boys.
Together with	93 boarding schools.
containing	2,414 Christian boys

They also superintend	126 superior English day schools,
and instruct therein	14,562 boys and young men.
Female education embraces . . .	347 day schools for girls,
containing	11,519 scholars ;
but hopes more from its	102 girls' boarding schools,
containing	2,779 Christian girls.
For the good of Europeans . . .	71 services are maintained.

The entire bible has been translated into *ten* languages, the New Testament into *five* others, and separate gospels in *four* others. Besides numerous works for Christians, thirty, forty, and even seventy tracts, have been prepared in these different languages, suitable for Hindoos and Musselmans. Missionaries maintain in India *twenty-five* printing establishments.

This vast missionary agency costs £190,000 annually, of which *one sixth*,

or £33,500, is contributed by European Christians resident in the country.

By far the greater part of this agency has been brought into operation during the last *twenty years*. It is impossible to contemplate the high position which it occupies, and the results which it has already produced, without indulging the strongest expectations of its future perfect success; and without exclaiming with the most fervent gratitude,—

WHAT HATH GOD WROUGHT !

INDIA.

MONGHIR.

The church at Monghir is formed of both Europeans and Hindoos. The native converts do not, as at many other stations, subsist as a separate community, and are therefore under the direct pastoral care of the missionary. For the present our brethren, Messrs. LAWRENCE and PARSONS, think this arrangement should not be disturbed, although they long anxiously for the time when the native Christians shall become sufficiently numerous and strong to form a church distinct from the Europeans. Meanwhile, says Mr. LAWRENCE, under date Oct. 29th:—

We are endeavouring to impress upon our native converts generally the necessity of providing for themselves in all respects; and as a body, I think I may say, they are not indisposed to exert themselves for this purpose. We aim to keep our native preachers habitually in mind of the great truth, that they are to labour for a Master in heaven, to whom they must be accountable, and whom, therefore, it should be their first and chief endeavour to please in all things; and I am

happy to bear testimony to their sincerity, faithfulness, and earnestness. Our senior native preacher, Nainsukh, needs no prompting to do the work of an evangelist. He never seems so much in his element, or so happy, as when he is itinerating in the villages, preaching the gospel to a crowd of his countrymen, or engaged in answering the queries of those who wish to be informed about Christianity. This is the work for which he is well qualified, and in which he greatly delights. He is not so well fitted for the office of pastor; still he enjoys much of the respect, affection, and confidence of all the native Christians, and strives to promote the spiritual prosperity of the church. We do not think it would be well to leave the entire management of the native portion of the church to his care; he nevertheless performs many of the duties of the pastoral office in an acceptable manner, such as taking a part in the public services, affording instruction to inquirers, visiting the sick, settling differences that sometimes occur, watching over the members, and affording them such advice and encouragement as they may seem to require.

The projected journey of Mr. PARSONS during the rainy season was interrupted by illness. The native preachers there-

fore continued it alone. Some incidents of the journey are thus alluded to by Mr. LAWRENCE:—

Except when travelling from one place to another, they were every day engaged in preaching to and conversing with the people whom they met, and they appear to have been well received in most places. Nainsukh related a somewhat curious incident which occurred in one large village. On first attempting to collect a congregation, he found but a few who were disposed to listen. Having declared to them the leading truths of the gospel, he finished his discourse by describing the awful conflagration of the last day. Immediately after, a fire broke out in another part of the village, and consumed a number of houses before it could be subdued. The greater part of the population of the village had come to the spot, and Nainsukh was among them. Some who had treated his preaching with indifference at first, now exclaimed, "Ah! we know now that what you said is true; they who will not hear the word of God shall be destroyed. The people of this village would not attend to what you said, and already so great a calamity has befallen us!" Perceiving that they were now in a more thoughtful and serious frame, our good brother availed himself of the opportunity to preach them another sermon, to which they all listened throughout with profound silence, and much apparent interest. The good resulting from this occurrence may perhaps not be known till eternity shall disclose it, but these poor people, in all probability, have imbibed a more correct and favourable opinion of Christianity.

At the station itself, after a season of comparative deadness, some proofs of divine blessing have appeared.

The Converted Sikh.

A Sikh and his wife have been brought to the knowledge of the gospel, through the instrumentality of our native preachers, and they appear to be very decided in their

determination to follow the Lord Jesus Christ. They have offered themselves for baptism, and we hope that it will not be needful to keep them waiting long. The husband is servant to a native gentleman, a descendant of Tippoo Sultan, whose begum, or lady, is on a visit at Monghir. His mistress threatens* him with dismissal from her service if he become a Christian, and he declares that he will rather give up her service than give up Christ. The begum sent for the wife, and giving her a severe lecture for her *madness* in thinking of becoming a Christian, she inquired of the poor woman whether she expected the Christians would provide her with better food, clothing, and shelter than she and her husband had enjoyed in their present situation. "Madam," said the poor woman, "you have kindly supplied us with all these things in abundance, but you cannot give us *salvation*; that is what we now *feel* we need most of all, and there is no Saviour but the Lord Jesus Christ; we are therefore determined to become Christians, whatever may be the consequence as to our worldly prospects. If the Christians will not give us so good a place to live in as you have done, this will be of little consequence, we can live in a shed, or under a tree; if we cannot get a bed to sleep on, why, we can lie on a mat; and if no one will give us food, still we can labour with our own hands, and God will provide for us all that we need." As far as we can judge, both the man and his wife are sincere: seldom have we seen so much earnestness; and certainly they can have no hopes of improving their temporal condition, for in all probability they will have to relinquish a good situation, without any certain provision before them, except the promises of God. The daughter of a native Christian, about fifteen years of age, has also solicited baptism; we hope she is one of the lambs of Christ's flock, and will be received into the fold. Besides these there are some other natives who seem anxious to know what they must do to be saved, and appear to be convinced that the gospel way of salvation is the only true way; but they find it hard to give up all for Christ.

CHITOURA, NEAR AGRA.

The condition of the inhabitants of this Christian village continues to improve under the watchful care of the worthy missionary, Mr. SMITH. His labours are many and abundant. In addition to strictly missionary work, he has had to undertake the partial supply

of the English church in Agra, and his health has not a little suffered by the incessant toil. Gladly would the Committee yield to his request for aid,

* Since writing the above he has been dismissed from the begum's service, solely on account of his becoming a Christian.

should a suitable person present himself. Mr. SMITH, under date August 10, writes as follows:—

I can assure you nothing would add more to my happiness, nor do I think you could send a missionary to a station in India for native work where he would be likely to be more comfortable or more useful. The district around me is densely populated. On one side is the Gwalior and Dholpore territories without a single missionary, and the people are at all times kind and willing to hear the gospel. Now I have every hope that in a short time, with faithful, prayerful labour, and the blessing of God, several villages might be formed and the word of God greatly spread. Besides, such places as Chitoura ought to be well cared for on another account: we have a population free from caste; the children attend day and sabbath schools, and I have a most hopeful bible class of about a dozen young men who are earning their living during the day and receiving instructions in the evening school; now from amongst these I hope the Lord will raise up a few, at least, of native evangelists of a superior kind from those we generally have, and thus by attending to them we are preparing materials for a native ministry which all acknowledge is one of the greatest desiderata of all our missionary wants. I would therefore urge the committee as soon as they can possibly, to send another missionary to Chitoura. A man of moderate talents and attainments—deep and humble piety, and one especially of zeal sufficient to prompt him to suffer inconvenience in travelling with indifferent accommodation. A gentleman, according to the ordinary acceptation of the word, would be useless here, as we have no European society and no English preaching. The work is exactly such as your colporteurs in England, with the addition of out-door preaching daily.

Missionary labour.

Since I have been in the field I have spent not less than three-quarters of my time in evangelistic labours; every day we preach in several heathen villages or markets: but were we to leave the poor native Christians, who are for the most part illiterate, the fruit of much labour would doubtless be lost. I have hoped for some time past to get our native brother Walayat Ali to take charge of the church, and as soon as it can be done with the full consent of the members I will not delay the matter a month; still much caution is necessary, or much mischief may ensue.

Prospects.

Our native preachers generally, are not what we wish them to be; there are of course

bright exceptions. I hope however another and better stamp are being raised up from the members of our churches who will independent of missionary aid, and live therefore come forward at the request of the church in a similar manner to the candidates for ministerial labour in England. Our people are beginning to do something for themselves. They have for some time paid the expenses of lighting and cleaning the chapel, as well as subscribed to the mission funds. During the last year Walayat Ali has done much in supplying my pulpit here when I have had to officiate for the English church cantonments, Agra; and I have one young man who has given himself to the Lord's work from amongst the young people forming my bible class, and who is likely to be very useful in village preaching. Thus I hope all is progressing the right way and tending towards the point you would have it. I shall of course do all I can to encourage a spirit of independence, and I hope the time is not far distant when our little church will have reached the state of maturity you and myself are so anxious to see.

The weavers of Chitoura.

I am thankful brothers Makepeace and Jackson have arrived, and I trust a little travelling in my own district on mission tours may serve to restore my broken health. Many are urging me to seek a change in the hills at once before it be too late: I am however not very apprehensive of any necessity to leave my station; nor do I see the possibility of going away for more than a day or two, as I am getting on with the English looms, and my going away would, I fear, not a little retard their progress. I have nearly finished a weaving shop, 190 feet by 35, and capable of containing 60 looms, 20 of which are already up, and 16 at work. Our people are already earning about twice what they did on their own primitive looms, and will soon treble their former earnings; this will hasten the time when our church will be able to support their own pastor and mission, and is of more importance than you can imagine at present. Thousands have visited us from all parts, and no little stir has been made amongst the large class of weavers by which our neighbourhood is crowded.

Interest awakened among the Chumars.

During this year another class of people have shown a strong disposition to join us; the Chumars, which includes most of our labouring population and all that work in leather. Three families have come to reside in our village and have renounced caste; and in a small market town about four miles distant, there are a number of the same caste who are very favourable to Christianity, and have frequently attended service at

Chitourah. I am doing all I can to keep them in their own village. Before I write again I trust a small building will be erected for chapel and school, in doing which they have promised to assist.

The Schools.

Our schools have not been so successful as I could wish; the Pundits and Brahmans have repeatedly emptied them, and just now their fears are much excited, and consequently they are straining every nerve to keep the people from under our influence, both young and old; these things do but prove how deeply the truths of Christianity are affecting the people, and how conscious the Brahmans are that they are in danger of losing their prey. If we had any strength at all adequate the work to be performed, a more visible effect might soon be realized; but with four men

for the north-west provinces, what can we expect? Well did the late Dr. Hamilton remark, that the most discouraging feature of the Indian mission was the disproportion between the labourers and the field they had to cultivate. Surely something will be done to strengthen our hands, that we may not be permitted thus to linger on rather than live.

Mr. SMITH will be rejoiced to learn what plans the Committee have in view to strengthen the hands of our little band in this great district. Let the churches at home be fully roused to the grandeur of the work before them, and the desires and prayers of all would, with God's blessing, be rapidly realized.

AFRICA.

CLARENCE.

A recent vessel has at length brought us the long delayed letters of our missionary, Mr. SAKER. It is cause for grateful thanksgiving to God that the health of the mission family is thoroughly established, though the burden now resting on the hands of our brother is heavily pressing him down. As the health of Mr. WHEELER constrains him to withdraw from the mission, the Committee are now anxiously desirous of sending a brother to the help of Mr. SAKER, should a suitable person present himself.

In a letter dated September 28, Mr. SAKER writes:—

The work of missions, as we see it and feel it, loses none of its interest. We have two scenes ever before us, and painted in unmistakable colours. Here is wickedness in its most degraded and deadly forms; misery, discord, and death float around us. A corrupting mass,—a sea of death—subjects for deepest compassion, work for the purest benevolence.

We have also a pleasant enclosure apart from this fearful scene. An enclosure where the voice of prayer and praise happily continues, where the lovely plants of a better

climate are springing up and bearing fruit to God. All glory to him who plants and waters the precious seed.

In our churches we have enough to make us thankful, in the steadfastness and piety of our members. That many endure so much and so well is a marvel. This is especially the case at Cameroons. That some are wavering, or worse, cannot be surprising.

Since Mr. Wheeler left us, we have buried four honourable members. The continued rainy seasons alone prevent us from baptizing some, and the number of inquirers is increasing.

But there is one thing almost disheartening. We have three churches in as many different places, we have two other places where the word is regularly preached; yet what is the whole of this to the mass of men living in darkness around us? What proportion is a hundred members of churches, to the tens of thousands treading the same soil, dancing before our eyes, alike careless of God and themselves? What do we among so many? Where one regards the voice of mercy, thousands turn a deaf ear; and yet death goes on with his work; war, diseases, and witchcraft are insatiable; and a generation is almost gone since I first saw this dreary land. This fearful woe is unmitigated, except we feel the value of one soul saved from ruin, and it is not of one only we rejoice in, so our joy is great. Thus ours is a mingled lot—highest pleasure with disheartening sorrow. In such a land, what manner of men ought we to be?

Again, under date October 28th, he writes:—

Baptisms and inquiries.

You will be glad to learn that I baptized three converts in our mountain stream last Lord's day. One was a native of the island, who is treading a path highly satisfying to me. The others are females resident in the town, and who have been inquirers at least seven years.

Our inquirers are increasing, especially amongst the young. Two days since we lost one of the teachers of our infant school—lost to Clarence but not to the mission; waiting now a passage to Cameroons, as wife of our teacher, Mr. S. Johnson. She is a native of this island, and has for a long time been an honourable and useful member of our church. In 1849 I employed her in teaching, and she has conducted herself well. She holds fast her profession, and we esteem her very highly. Her present movement is highly satisfactory to us all.

We are quite hopeful, that the Lord has been training one of the daughters of a member to fill up the vacancy in the school. For months past, say May last, a young friend has been in daily attendance at the school, assisting in all the work, and now is able to take her part with Mrs. Johnson in alternate weeks, and it is scarcely known we have lost a teacher. It is thus our master preserves his own cause from hindrance and decay. We shall be more satisfied when we can receive her as a member of the church.

Heathen conflicts at Cameroons.

We have to mourn over constant quarrels, frequent fightings, and deaths at Cameroons. Two brothers still contend for supremacy in one town. In another there is jealousy maddening the chiefs against the chiefs of another town. All this fighting and fear

much hinders our work. Yet we have occasion to rejoice; our own people have been useful in preventing fighting often; and once in going between contending parties and planting a flag of peace, to the imminent danger of their lives. For this both parties were thankful. Our congregations, though often interrupted by these frequent fightings, are generally good; but we do not make that impression on the mass of men we have hoped for. Peace, permanent peace, we must have before the gospel can be listened to by the many. The Lord is still calling a few, and through dangers and trials of all sorts they are found steadfast.

Bimbia.

At Bimbia, I hope something more is doing; but I may have occasion to speak more at large respecting that place when I come to stay there a month or more.

Our printing has progressed very slowly for the want of a boat since July last, but by staying there, and absenting myself from other places, we shall print John's gospel, the Isubu Grammar, and Duala vocabulary, this year.

In closing, I may just say, we are all, all in the mission, in good health, and all diligently at their work.

Thus, amid every difficulty, the work of grace is making progress. To the above information we may add, that "The Dove" has finally been disposed of. She has been purchased by a local trader for commercial purposes, and is now busily engaged in gathering gold dust and palm oil from the native producers.

FRANCE.

MORLAIX.

By our missionary, Mr. JENKINS, we have been favoured with the following narrative of the power of divine grace. He writes, under date Dec. 27th, 1852:—

Between sixteen and seventeen years ago, while distributing the Breton New Testament in the country, I entered the cottage of a poor but industrious widow, who had brought up her family of four children by hard labour as a weaver. She was at the time a

congregationist in the church of Rome, but a person of much thought and religious sentiment. We had some interesting religious conversation, which encouraged me to call again and give her tracts to read. Soon after my first visit, very providentially, a French bible came into her possession. My present object will not allow me to enter into an interesting account of this woman and her bible; I can only remark that she gradually grew in the knowledge and grace of our Lord Jesus Christ by these means. Of late years

she had become quite an evangelical Christian, but still, on account of difficulties, could not muster strength enough to break off her outward connection with the church of Rome. Nevertheless, as she had believed God's word, she could not abstain from speaking, and her accent was that of pious conviction and sincerity. She deplored the religious state of her country, but thought that the moral darkness and priestly influence were so great as to render the evangelization of the people a very hopeless task. Her desire has been for some time that the Lord would grant a way to leave Rome.

Light spreading.

A few years ago she was made the instrument of, I believe, a real conversion to the Saviour of another woman, who, like herself, was independent a position upon others, that to leave the church of Rome would expose her to lose her bread. It would be pleasing to know how these women read with delight the bible together, the one reading, translating, and explaining to the other, who knew no French. They lived seven or eight miles from this town, but came to see us now and then, and I did what I could by going to see them. Some time later, a sister of this last woman was also brought to the little society, and was seriously impressed and gained by the gospel. They were sometimes called to contend for the faith of Christ. While they were going on thus, in their humble and timid position, the priests did not attack them personally, though they must have had knowledge of what was going on. My opinion is, that both parties feared each other, though for very different reasons; and this realized a kind of a tacit truce which could not always continue, though its end could not yet be foreseen.

Another convert.

However, while this apparent calm was reigning, about two years ago a remarkable change was wrought, and soon became evident, in a respectable young woman, the daughter of a rich peasant family, and sister of the deputy mayor of the parish. She was powerfully struck with a deep conviction of sin, and her lost state as a sinner. She had recourse to the erroneous means of consolation in the church of Rome,—confession, absolution, penance, and communion, but all without avail; solid and lasting comfort she could not obtain. She abandoned any vain clothing she possessed; frequented no more the amusing assemblies of the country; vain attractions had lost their charms in her sight; she rebuked sin, and became very liberal to the poor. But her soul could find no peace; her tears often ran down her cheeks, and despair was terrifying her heart; her burthen was great, and Satan seemed to tell her she had better put an end to

her life, though she never entertained such an intention. She became the object of public notice, so great was the change visible in her, though she had always been a person of good moral conduct, and regular in what is considered religious duties in the church of Rome. Her only and great desire now was to be saved.

The sinner led to Christ.

The good woman with the bible heard of her distressing case, more particularly by means of one of the two sisters already mentioned, who lived close by her; and to this woman she remarked she believed she could tell things from the gospel that would console the mind of the young woman. This was told her; and from that hour she made up her mind to speak to the one who had the bible, with a view to know what good things she had to tell her. Soon she found an opportunity to see her. That was in May last. From the bible she was shown salvation by grace and faith, through Jesus Christ the Saviour, free and full salvation, sufficient and efficacious to save the greatest of sinners that believe and come to God by Christ, as shown in the cases of the thief on the cross, Saul of Tarsus, &c. The word of life was blessed; the young woman believed, and found peace and consolation for her soul. She sent for a New Testament for herself, and two for two female acquaintances. She was hungry and thirsty for the bread and waters of life. Her testament became at once her pocket companion; and she read chapters of it daily. Every Sunday after mass these women met, and retired into a field or some other lonely and quiet corner to read the word of God, and converse on the things of the Lord. This gave great light to the young woman.

Progress and opposition.

In August last we saw her for the first time; she came then with the other two women to a Breton meeting held in our chapel. Since that her visits here have been pretty often. Along with this progress she became a true confessor of Christ. The movements of these good women soon excited general notice and stir. Opposition was fast manifesting itself in the family of this young Christian friend. The catholic priest became wide awake to the danger, and when she went to confess to him for the last time (being as it were obliged by circumstances), instead of a confession it was a debate on religion they had, in which she told him excellent truths in a firm and excellent spirit. The priest told her she must give up her New Testament to him. She replied she would not do so. "Then," said he, "I will go and demand it of you before your mother (her father is dead), and if that will not do, before your brothers also; and if necessary, I will have the gendarmes

to take it from you." She continued firm. At last he said he could not give her absolution. She replied, she told him she did not care for it, that in fact she did not ask it, as it was the Lord alone that could pardon her sins. He threatened her also, that in case she would die in that state, the priests would not bury her, and that she would not be buried in holy ground. To which she replied, it signified nothing; that her soul would not be then in the same place as her body. From this time there was a great ado in the matter.

Decision.

The good woman with the bible, in the sixty-third year of her age, was looked upon as the principal author of the mischief, and seemed somewhat to tremble while seeing the storm gathering thick around. She would have leaned still longer to her temporizing principle, but her young vigorous friend, with a mind more calm, would submit to no surrender of duty. Indeed, her great principle now was to serve God in all things according to his will. Foreseeing the impossibility of serving God at home, she made up her mind to come to Morlaix to live with her other friend, proposing to aid her from her own temporal resources, in case that would be necessary. When I heard of this intention, I told them, "Don't make any change in your temporal condition on account of religion unless you will be obliged in order to serve God, but at the same time take care as to any proposals of going to a convent, &c., and sign no papers without knowing well their contents;" for I feared an attempt would be made to force this young woman into a convent.

Trial and conflict.

Wednesday, Nov. 24. This admirable young person called on us, gave an affecting account of a shameful attempt made that day week to make out a case of insanity against her, in order to shut her up in a house under medical treatment. A doctor of the Morlaix Hospital, and the parish priest arrived at her family's house, and proceeded to examine her by questions, &c., with which the religious question was mingled. She answered the priest and others with much good sense and gospel truth, confounding him in what he said. There were even false witnesses made use of among the servants of the house. The doctor wanted to bleed her, and tried at different times to persuade her; so did also the priest; but she

firmly refused, on the ground that she was quite well. The doctor beseeched her to go to the hospital for twelve or twenty days, which she also refused; and well for her that she did, otherwise her liberty, and perhaps her health, were sacrificed to priestcraft and popery. The same day I called upon the doctor, who told me he had found her quite sane in mind and intelligent, but that he had given a certificate of partial insanity on the ground of the testimony of witnesses, one of whom undoubtedly was the priest, who persists, it appears, in saying that she has not been of sane mind for the last two years. He said his certificate would enable the family to institute a legal inquiry into the case if they wished. I told the doctor my conviction as to absence of all insanity; that the distress of her mind, bordering on despair, was the effect of a deep conviction of sin, &c., and that I would consider any further attempt to carry this project into execution as a most serious violation of the religious liberty of this young woman. We have not heard anything more of this project of cruel injustice. We thank God, and rejoice that this interesting disciple of Jesus did not fall a victim to this desperate scheme of the enemy. She returned home the same day, after I had seen the doctor.

Peace.

The great desire expressed by the family was that she would stay with them. She proposed doing so, even since the above event, on condition of her enjoying religious liberty. This was not granted, and it was resolved she should come here to live. Consequently she came about three weeks ago, and is now living quietly and happy in her own rooms with her Christian friend, who has been a comfort to her in her trials. She has entirely left the church of Rome, and will soon fully join our church here. So will also her two other friends, as the one who has the bible will join the party.

General effects.

You can hardly form an idea of the stir and the effect this event has created in this country far and wide, and it may be said with truth that priestly influence, fanaticism, gross calumny, superstition, family connections, &c., have been all put in movement to stop it if possible; but in vain. My opinion is, that a great breach has been accomplished, which, under divine blessing, will widen more and more. Popery had not yet received so painful a blow in Brittany. Praise God with us for this work of his grace, and pray for us.

HOME PROCEEDINGS.

The meetings which have been held during the past month, as far as we know, have not been numerous. Mr GAY has advocated the Society's claims at Chatham, Staines, Colnbrook, and Wraysbury, in company with Mr. GREEN, who, with Mr. TRESTRAIL, has also visited Windsor. Mr. UNDERHILL and Mr. GAY were present at a meeting at Watford. These meetings have been well attended, and an animated spirit seemed to pervade them.

At the last quarterly meeting of the committee most of the members were present, and owing to the importance of the business the brethren sat from ten o'clock in the morning, with a brief interval, until half-past eight at night.

The report of the sub-committee on the Indian Extension scheme was brought up, considered, and adopted. The documents are now in the printer's hands, and will shortly be laid before the churches for their consideration. We beg to call attention to the paper on this most important subject in the first pages of the present Herald, in connection with which the committee lay before the pastors and deacons, with an earnest request for their serious consideration, the following suggestions:

SUGGESTIONS FOR RAISING FUNDS TO SEND OUT AND MAINTAIN TWENTY ADDITIONAL MISSIONARIES IN INDIA.

Isaiah liv. 3, 4.

- I. It is suggested that every meeting for this object be preceded by a season of devotion and earnest supplication at the throne of grace for a blessing on the work.
- II. It is proposed that in London and in the various auxiliary districts of the country, or where these do not exist from connected churches, the ministers, deacons, and other friends be invited to meet to receive information on the plans of the Committee, and to confer together as to the best means of carrying them out in their respective congregations and localities.
- III. That in organizing the Christian activity of the churches, it be regarded as of the

first importance to raise the annual income of the Society by enlarged and additional subscriptions.

1. By laying the object before every present subscriber, and requesting an increase of his annual gift.
 2. By seeking out new subscribers; persons who from various causes may not yet have become annual contributors.
 3. By endeavouring to interest in the object those individuals of the like faith and practice with ourselves, who may however be members of other communions.
- IV. That missionary boxes and collecting books be employed as largely as possible to secure regularity and frequency in the contributions.
- V. That stated times be appointed both to impart missionary intelligence and to receive the contributions gathered by the various collectors employed.
- VI. That special attention be drawn to the missionary intelligence conveyed in the publications of the Society and endeavours be made to increase their circulation.

To the first of these suggestions we would call particular attention. There seem to us to be two great objects demanding special consideration—first, that God, in answer to prayer, would graciously pour out His Spirit to animate the churches, and awaken in them the determination to aid, with greater liberality, the Society in the effort about to be made to enlarge its operations; and, second, to stir up holy and devoted men to give themselves to the work. The number required for this service will be TWENTY. "Pray ye the Lord of the harvest, that he would thrust out more labourers into His harvest."

Several communications having been made by various friends respecting the need of some paper of missionary intelligence to give to weekly subscribers, and the subject of the revival of a "Quarterly Paper," having been brought before the committee by a resolution of the committee of the Northern Auxiliary, the secretaries were directed to make full inquiries, and bring up a report on the matter. This report was

laid before the quarterly meeting of the committee, and fully discussed; and the following resolution was adopted, to which we call the attention of our friends:—

Resolved,—That under existing circumstances it appears to the Committee most desirable to extend the circulation of the *Missionary and Juvenile Herald*, and would call the attention of the Secretaries and Collectors of Auxiliaries to the interest of the intelligence they contain and the low price at which they may be purchased.

The committee have lost no time in bringing the project of enlarging the Indian branch of the mission before the London churches. An invitation has been sent to the pastors and deacons to hold a conference on the subject, in the Library, on the 1st of February, at which Mr. Peto has kindly consented to preside. That conference will be sitting while many of our friends in the country are reading these lines. Let them direct their prayers to the Giver of every good and perfect gift, that a spirit of concord, wisdom, zeal, and liberality may be given to those present. We look forward to this meeting with interest and

hope. On it much will depend. May every anxiety be dispelled, and every hope fulfilled.

We have received a few lines from Mr. TRAFFORD, dated at sea January 2, expecting the next day to be at Alexandria. The passage had been pleasant. He and Mr. SHERRING, of the London Mission, going to Benares, had carried on services on the Lord's days, and daily morning worship in the saloon, at which many attended. Mr. TRAFFORD's youngest child, who was in feeble health when they embarked, had however died on the voyage, and her body was consigned to the deep a few days before. Very painful was this bereavement to him and his wife; but when the last rite was performed, they both felt the peculiar application of the words of sacred writ—"The sea shall give up the dead that are in it." In a few more days we trust they will be safely landed in Calcutta.

We are glad to learn by the last West Indian Mail that Miss HARRIS arrived at Jacmel in safety, and in good health, on the 24th of December.

POSTSCRIPT.

We beg to announce to our subscribers residing in London and its vicinity, that Mr. SAMUEL STANGER will wait upon them for those subscriptions for the current year which have not been already paid.

FOREIGN LETTERS RECEIVED.

AFRICA.....	CAPE PALMAS	Drayton, B. L....	August 30.
	CAMEROONS	Saker, A.....	September 11.
	CLARENCE.....	Saker, A.....	November 6 and 10.
AMERICA	BALTIMORE	Kingdon, J.....	October 8.
	NEW YORK	Colgate, W.....	October 12.
ASIA	AGRA.....	Makepeace, J.	November 9.
		Smith, J.	November 10.
	BARISAL	Sale, J.....	November 2.
	CALCUTTA	Lewis, C. B.....	October 8.
		Supper, F.	October 5.
		Thomas, J..	Sept. 8, Oct. 8, Nov. 8.
		Wenger, J.....	Aug. 12 to Sept. 6.
	CAWNPORE	Williams, R. ...	August 21.

THE MISSIONARY HERALD

COLOMBO	Allen, J.....	Sept. 14, Nov. 15.
DACCA	Bion, R.	August 28.
	Robinson, W.	August 24.
DELHI	Thompson, E.	October 25.
DINAGEPORE	Smylie, H.	Sept. 7, Oct. 27.
FUTTEHPORE	Edmoustone, G.	October 1.
JESSORE	Parry, J.	November 3.
KANDY	Davis, J.	August 28, Nov. 13.
MADRAS	Page, T. C.	No date, recd. Nov. 20.
MONGHIR	Lawrence, J.	October 29.
	Parsons, J.	August 27.
On Ganges	Makepeace, J.	August 20.
SERAMPORE	Denham, W. H.	October 4 and 28.
AUSTRALIA	MELBOURNE	Kerr, R. August 6.
		Robinson, P. October 8.
BAHAMAS	GRAND CAY	Littlewood, W. Sept. 13, Oct. 23.
	NASSAU	Capern, H. October 11, Nov. 11.
BRITTANY ?	MORLAIX	Jenkins, J. November 16, Dec. 27.
HAITI	JACMEL	Webley, W. H. November 6, Dec. 4.
	PUERTO PLATA	Rycroft, W. K. November 1, Dec. 7.
JAMAICA	ANNOTTO BAY	Jones, S. November 25.
	BROWN'S TOWN	Clark, J. Oct. 9, Nov. 22, Dec. 8.
	CALABAR	East, D. J. December 2.
	DRY HARBOUR	Smith, T. October 10.
	FLETCHER'S GROVE	Armstrong, C. November 20.
	GURNEY'S MOUNT	Armstrong, C. Oct. 22 and 23.
	KETTERING	Knibb, M. November 4.
	KINGSTON	Oughton, S. October 25.
	LITTLE LONDON	Hume, W. November 25.
	MONTEGO BAY	Hands, T. October 21, Nov. 4.
		Reid, J. October 21, Nov. 8.
	MOUNT CAREY	Burchell, H. C. November 23.
		Hewett, E. December 6.
	MOUNT HERMON	Hume, J. July 20, Nov. 8 & 25.
	MOUNT NEBO	Gordon, J. November 8.
	PORT MARIA	Day, D. August 3, Nov. 17.
	PROVIDENCE	Claydon, W. October 5, Dec. 8.
	ST. ANN'S BAY	Millard, B. Nov. 20 & 23, Dec. 10.
	SALTER'S HILL	Dendy, W. November 4.
	SAVANNA LA MAR	Clarke, J. Sept. 30, Nov. 19.
		Merrick, E. No date, recd. Dec. 20.
	SPANISH TOWN	Phillippo, J. M. November 8.
	STEWART TOWN	Dexter, B. B. Oct. 11, Nov. 11, Dec. 6.
St. THOMAS'		Gould, T. September 21.
TRINIDAD	PORT OF SPAIN	Law, J. Oct. 23, Nov. 26, Dec. 11.

ACKNOWLEDGMENTS.

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

- Mrs. Hawtin, for a box of books, for *Rev. J. Makepeace, Agra* ;
 Juvenile Working Party, Battersden, for a parcel of clothing, for *Haiti* ;
 J. P. G., for one year's numbers of the *New Baptist Magazine* ;
 Friends, at the New Road Chapel, Oxford, by Mrs. W. P. Bartlett, for a parcel of clothing, for *Africa* ;
 Friends at Kingsbridge, by Miss M. P. Randall, for a case of clothing, for *Rev. A. Saker, Western Africa* ;
 Miss Elizabeth, for a box of useful articles, for *Rev. J. Sale, Barisal* ;

Friends at Vassall Road, by Mr. Percival, for a box of useful articles, for *Rev. A. Saker, Western Africa*;
 Mrs. Moore, Hackney, for a parcel of magazines;
 Mr. W. Bailey, for a parcel of magazines;
 Mrs. W. W. Nash, for a parcel of magazines;
 Major Farran, for a number of idol gods and a native Indian book.

The Committee also beg to acknowledge the receipt of £1 from Mrs. Nichols, of Collingham, for *the Rev. J. Hume's School, Mount Hermon*, and £1 10s. from friends at Glasgow, by the Rev. J. Williams, towards *the Chapel Debt at Vale Lionel, Jamaica*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of December, 1852.

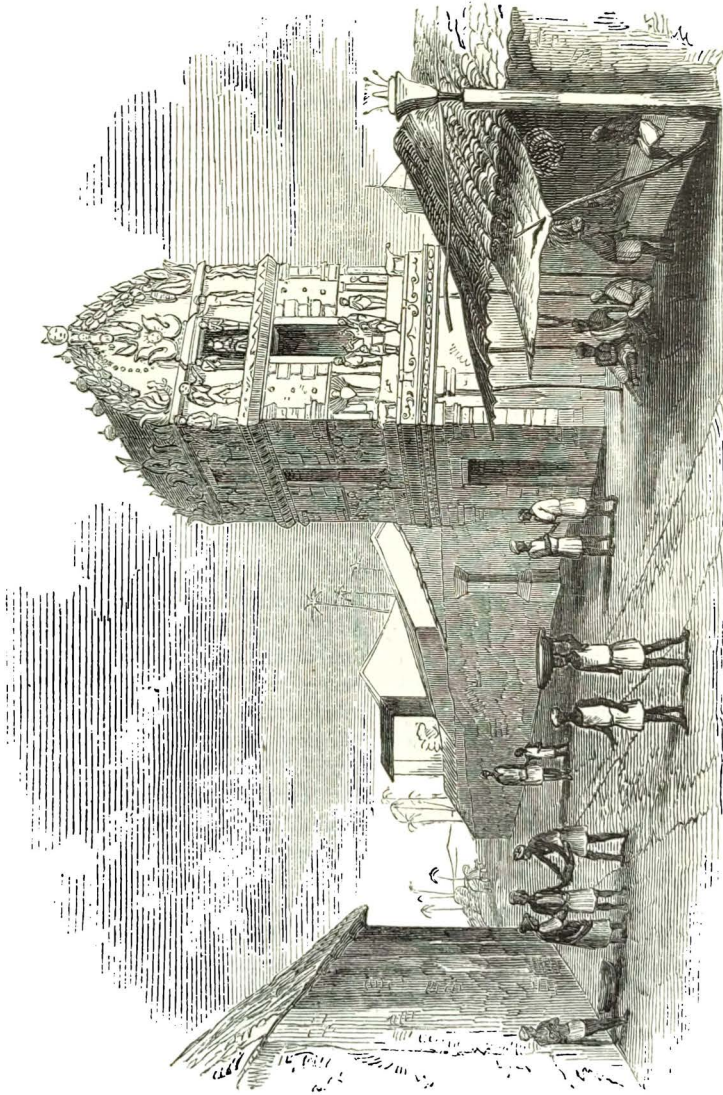
£ s. d.		£ s. d.		£ s. d.	
<i>Annual Subscription.</i>		CHESHIRE.		Portsmouth, Portsea, & Gosport Auxiliary, on account	
Hanks, Mr. W.....	0 10 6	Stockport—			50 0 0
<i>Donations.</i>		Contributions	2 13 8	HEREFORDSHIRE.	
Bible Translation Society, for <i>Translations</i> 250	0 0	Less expenses	0 0 7	Hereford.....	0 18 0
Pardon, J. & W., box by.....	0 3 3		2 13 1	HERTFORDSHIRE.	
S. S., box by	0 4 7	CORNWALL.		Hemel Hempstead—	
LONDON AUXILIARIES.		CORNWALL, on account, by Mr. P. H. Guthridge		Collections.....	6 8 4
Bloomsbury Chapel, on account	31 14 6	DEVONSHIRE.		Contributions	6 6 11
Little Wild Street	6 10 0	Stonehouse, Ebenezer—		Less expenses	12 15 3
BEDFORDSHIRE.		Sunday School	0 7 1		0 15 3
Biggleswade—		DURHAM.		KENT.	
Seymour, Mrs.	0 10 0	Sunderland, on account, by Mr. John Hills ...	30 0 0	Dover—	
Do., for <i>W. I. Cholera Fund</i>	0 10 0	ESSEX.		Kingsford, Mr. A.....	5 0 0
Little Staughton—		Waltham Abbey—		Gravesend—	
Collection	5 9 5	Contributions	6 1 5	Collection	4 6 6
BERKSHIRE.		Do., Juvenile	2 15 1	Contributions, Juvenile	4 5 3
Wallingford—		GLOUCESTERSHIRE.		LANCASHIRE.	
Collections	9 13 5	Chalford—		Haslingden, Pleasant Street—	
Do., Warboro'	0 5 3	Collection	0 18 3	Collection	5 0 0
Do., Dorchester ...	0 5 0	Stroud—		Sabden—	
Contributions	14 16 9	Collections.....	10 0 6	Foster, George, Esq., for <i>Jamaica Theological Institution</i> 50	0 0
Do., for <i>Africa</i>	1 0 0	Contributions	5 11 3	Do., for <i>Serampore College</i>	50 0 0
Do., Juvenile Association, for <i>Benares School</i>	6 12 4	Do., Juvenile.....	1 18 6	LEICESTERSHIRE.*	
		Less expenses of District	3 4 6	Leicester—	
ACKNOWLEDGED BEFORE AND EXPENSES.			15 4 0	Hall, Miss	5 0 0
Acknowledged before and expenses.....	23 5 5	HAMPSHIRE.		NORFOLK.	
	9 7 4	Jersey, St. Heliers—		Friends, by Rev. A. Powell	1 12 0
Wantage—		Contributions	1 15 0	NOTTINGHAMSHIRE.	
Collection	8 7 3	Lymington—		* The deduction of £12 16s. 3d. for expenses from the Leicestershire contributions in the December Herald, should have been stated to include those for Nottinghamshire also.	
Contributions	11 4 10	Collection	4 11 11		
Do., Sunday School	0 11 6	Contributions	4 4 7		
		Do., for <i>Africa</i>	2 12 6		
		Do., Sunday School	3 7 6		
		Nilton, I. W.—			
		Collections.....	1 11 8		
		Sunday School	0 3 9		
			1 15 5		
Less expenses	0 17 6	Less expenses ...	0 5 5		
	19 6 1		1 10 0		

£ s. d.		£ s. d.	£ s. d.
NORTHAMPTONSHIRE.		Chelmondiston	1 11 0
Brayfield on the Green—		Clare—	
Collection	1 6 1	Collection	2 12 6
Contributions	0 3 10	Contributions	3 1 0
Do., Sunday School	0 10 1	Eve—	
NORTHUMBERLAND.		Contributions, for	
Ford Forge, for Africa		Schools	0 16 0
	4 0 0	Glemsford	1 6 0
NOTTINGHAMSHIRE.		Horham—	
Newark—		Collection	1 18 2
Collection	7 10 3	Contributions	3 0 0
Contributions	1 2 6	Ipswich, Stoke Chapel—	
		Collection	12 3 0
	8 12 9	Contributions	11 8 3
Less expenses	0 14 0	Do., Juvenile	6 16 0
		Rattlesden	2 2 6
	7 13 9	Risbangles	1 7 0
SHROPSHIRE.		Somersham	0 9 0
Bridgnorth—		Stradbrook—	
Collections	11 8 2	Collection	2 1 8
Contributions	18 8 10	Contributions	3 14 0
Do., Sunday School		Do., Sunday School	0 13 0
Boys	1 19 6	Sutton	2 3 0
	31 16 6	Wattisham	3 0 0
Less expenses	1 17 0		
	29 19 6		
STAFFORDSHIRE.		SURREY.	
Coseley—		Lympsfield—	
Collections	5 7 0	Contributions, for	
Contribution	5 0 0	Barisal	0 16 6
	10 7 0	Norwood, Upper—	
Less expenses	1 3 4	Contributions, by Miss	
	9 3 8	L. Apted	1 0 0
SUFFOLK.		WILTSHIRE.	
Aldborough—		Shrewton—	
Contributions, including Sunday School	3 10 0	Profit of Bees, by Mr. J. Feltham	
Beccles—		3 5 7	
Sunday School	0 2 0	YORKSHIRE.	
Bildestone	2 14 0	Beverley—	
Bury St. Edmunds—		Collections	
Collections	9 9 6	Contributions	
Contributions	9 19 10	Do., Sunday School	
Do., Juvenile (moie-ty)	4 16 0	10 19 1	
Do., Sunday and Day Schools	6 13 4	Less expenses	
Do., Bible Class ..	2 8 4	10 5 0	
		BISHOP BURTON—	
		Collection	
		Do., Skidby	
		Contribution	
		Toft, Mrs., for Widows and Orphans	
		Leeds	
		18 16 10	
		SOUTH WALES.	
		CARMARTHENSHIRE—	
		Newcastle Emlyn—	
		Collection	
		Contributions	
		Do., Sunday School	
		13 15 6	
		Less expenses	
		13 9 0	
		GLAMORGANSHIRE—	
		Cardiff, Bethany	
		Tabernacle—	
		Collection	
		Waintroudu—	
		Collection	
		10 7 11	
		12 3 9	
		1 0 0	
		MONMOUTHSHIRE—	
		Chepstow—	
		Collections	
		Contributions	
		Do., Sunday School	
		Do., for Native	
		Preachers	
		6 4 2	
		Less expenses	
		5 12 2	
		PENBROKESHIRE—	
		Pembroke—	
		Collection	
		3 3 4	
		SCOTLAND.	
		Crieff—	
		Menzie, Mr. James...	
		0 10 0	
		IRELAND.	
		Coleraine—	
		A Friend	
		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 Trestrel and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

THE MISSIONARY HERALD.

The Missionary Herald (March 1853).



ENTRANCE TO A HINDOO TEMPLE, COLOMBO.

THE MISSION FIELD.
NORTH-WEST PROVINCES OF INDIA.

It was in the year 1803 that the city of Agra fell into the hands of the English, and the empire of the Moguls finally became an appanage of the British crown. With Mahommedan power departed the influence of its religion, the Hindoos ceased to be oppressed by their stern conquerors, and the vast population was permitted to enjoy the equitable rule of its new masters. Over some seventy thousand square miles British authority is paramount, and twenty-three millions of people obey our sway.

Eight years passed after the English took possession of the north-west, before any attempt whatever was made to give to the Hindostanee people a knowledge of the gospel. Early in 1811, the eminent Chamberlain, accompanied by Mr. Peacock and a native Christian, set forth from Serampore, preaching by the way to crowds of hearers the unsearchable riches of Christ. Several months were occupied in the journey; but in the middle of the year the work was begun in Agra, one of the two Mogul capitals. Delhi, the other, received a messenger of Christ at a later period. Chamberlain was soon interrupted in his labour of love. In the year following, he was ordered by the military authorities to return to Calcutta.

He left, however, brethren behind him to water the seed he had sown. In the years 1814 and 1815, the Church Missionary Society entered the field at Chunar and Benares, and in 1817 our own Society took up the work at Benares also. Since that time the additions to the missionary band have been slowly increasing, until at the present time we find forty-nine missionaries, of various denominations, in-

structing some portion of the people in the way of life. Their labours have not been in vain. Forty-seven native preachers have been raised up by the providence of God, and six hundred and forty converts testify to the power of divine grace. About nineteen hundred other persons have renounced idolatry, while four thousand four hundred children are under constant instruction in the mission schools.

Still, what is this among twenty-three millions of people? For at least twelve millions there are no missionaries whatever; and where missionaries are found they are utterly inadequate to the numbers they have to instruct. Thus in Agra, where there are ninety-six thousands of inhabitants, half of them Mahommedans, there are twelve missionaries, only four or five of whom can give undivided attention to native work.

Then look at Benares. The usual population of this great city is said to approach 300,000 souls, and this number is frequently doubled at the season of the idol festivals. There are here only nine missionaries, and a majority of them give their chief time to school instruction.

If now we turn to the labours of our own Society, the feebleness of our efforts when compared with the famine of the bread of life raging through the length and breadth of the land, is perfectly startling. Once we had an interesting mission at Allahabad. Our weakness has constrained its abandonment. At Delhi laboured, amid 150,000 people, for many years, and not unsuccessfully, the late excellent Thompson alone. The urgent cry for a successor has as yet had no response. At Benares were labouring three brethren until one

was constrained to leave on account of health. Of the two left one is very old: for thirty-five years has he toiled in the vineyard of Christ. At Agra, after a long absence, Mr. Makepiece has resumed his labours among the native population, Mr Smith giving his time to the neighbourhood, and to the interesting Christian village at Chitoura, while Mr. Jackson is for the present fully occupied with the English church. At Cawnpore, in a district of nearly a million of people, Mr. Williams stands alone. At Muttra, among seven hundred thousand people, Mr. Phillips is stationed; but owing to ill health, and other necessary changes, little has been done the last few years. This is all the provision that has been made by the Baptist Missionary Society for the twenty-three millions of the north-west provinces. Though first in the field, yet have we done the least to meet the clamant necessities of the people.

It cannot but be admitted that the Committee have done wisely and well in including these provinces in their plans for the augmentation of their missionary strength in India. The least that can be done is to revive the mission at Delhi by sending thither two servants of Christ, to locate two more in Agra and its neighbourhood, and to add one to each of the remaining stations. With this increase there will necessarily be conjoined an increase of native helpers, and a wider extension of missionary journeys throughout the destitute portions of the country. It is a fine and open field for the preaching of the cross. Attentive hearers are found everywhere, while the villages are thickly set over the fertile lands.

But while we are most anxious to increase the number of Christian teachers among these perishing myriads of men, and perhaps feel oppressed with the magnitude of the work to be accomplished when compared with the small-

ness of the proposed enlargement to effect it, let it not be forgotten that it is not in numbers lies the secret of success. Were the number of missionaries indefinitely multiplied, if God be not with them the desired end may be far from attainment. With an increase of instrumentality it is more than ever necessary that we multiply our petitions at the throne of grace, that we secure the presence and aid of that Spirit without whom no enlarged success can come. A few men sent forth by God, upheld with the divine arm, with souls quickened by his love, may suffice to win India for the Lord.

But after all, large as may seem the demand now made on the energies of the church of Christ, it is painfully incommensurate with the exigency of the case; and so would be any expansion of the mission such as the churches could provide for and maintain. Our hope must be in God. Our strength must be in prevailing prayer. Not fitful, matter-of-course prayer; but importunate crying unto God. "Strong in the Lord and in the power of his might," the brethren that go forth, few as they will be, may see the citadel of idol worship fall, and the Dagon of the east broken before the ark of the Lord.

Urgently do we entreat the attention of our readers to the suggestion of the Committee, "that every meeting for this object be preceded by a season of devotion and earnest supplication at the throne of grace for a blessing on the work." The mission in the first instance began at a meeting for prayer. In all its early arrangements a spirit of prayer manifested itself. God heard and blessed the work of the holy men who now look down on their successors in it from their eternal reward. Let the same spirit characterize our movement. Let us not rest till His Spirit be poured out on this endeavour to widen the boundaries of the Redeemer's reign.

CHRISTIANITY IN INDIA, IN ITS RELATIONS WITH THE EAST INDIA COMPANY.

It is, we believe, very generally agreed among all evangelical missionaries in India, that the less the government, as such, has to do with the spread of the gospel in that country, the better. The only exceptions to this are found among the adherents of the Propagation Society and a few of the personal friends of Bishop Wilson of Calcutta. Till of late years, as is well known, the governors of India were entirely adverse to the promulgation of Christianity among the native population. They feared for the stability of the empire. They supposed that the slightest interference with the religious customs or prejudices of the people would give occasion to insurrection, perhaps rebellion; that if ever opposition to English rule should partake of a religious character, no human power could restrain the outbreak of fanaticism and pious zeal in defence of the deities of the land.

Although the result of missionary labour has belied these forebodings, the East India Company has never departed from the policy of non-interference, excepting in the manner to be presently referred to, and has strictly confined its ecclesiastical appointments to the necessities of its own servants. Chaplains and bishops have been increased with the extension of the military and civil services; but there has been a studious avoidance of appearing in the least degree to provide for the instruction in Christianity of the native servants of the Company, as well as of the masses of the people. Colleges have been founded for general and particular instruction, but Christian books, and the bible itself, have rigidly been excluded from all part in the processes of tuition.

At the present time the ecclesiastical

establishment of the honourable Company, consists of one hundred and twenty-one chaplains and three bishops. At the urgent request of the bishop of Calcutta there have from time to time been added a few chaplains to the previous number, and it is understood that he has made the most earnest representations to the authorities at home, that in the new charter about to be granted, an enlarged provision should be made for an increase of the staff. It is, however, worthy of notice that in these representations he has not been sustained by any of the religious bodies in India, not even by those most closely allied with him in general ecclesiastical sentiment. So far as regards the spread of the gospel in the country, the chaplains have done nothing. But rarely has one ever been known to interest himself in the spiritual welfare of the natives, and all missionaries of every denomination deprecate their increase for any purpose but that which concerns the Company itself.

Of late years the practice has gradually grown up of granting allowances to Roman Catholic priests. One bishop, and the only one sanctioned by the Company, receives an allowance of 200 rupees a month, and there are altogether at the various military stations and collectorates, seventy-eight priests partly dependent on the bounty of the Company. Their entire charge on the revenue is £5100 a year. Their presence in India is most injurious. As they are only partially supported by the Company's allowance, in order to perform religious rites for the soldiers of their army or other civil servants who may happen to be Romanists, they are at liberty to turn their attention to the native population, and in this indirect manner the growth of popery

is fostered by the government among the Hindoos.

In looking forward to extended missionary operations in India, it is an interesting matter to ascertain in what way such efforts will be regarded by the honourable Company. In the Committee of the House of Lords of last session, the views of the Directors with respect to the propagation of the gospel were very fully expressed by J. C. Melville, Esq., the present secretary of the Company. He says that the Court of Directors have laid it down as a principle which ought to be maintained, that the *only* ground on which their ecclesiastical establishment can be justified at the expense of the Indian revenue, is the duty of the state to provide its European servants with the means of instruction in the doctrines and precepts of the Christian religion. This it seems is the only duty required of the chaplains. They are not paid for anything else, although there is no law forbidding them to instruct the natives. The principle of their appointment by the directors is that of confining their ministrations to the servants of the Company. The Court, therefore, think that while the revenues of India may be devoted to the *moral* advantage of the people of India, they may not be used in efforts to convert the natives to Christianity. That should be entirely left to others. It would be, they conceive, unjustifiable and impolitic, would excite jealousy and suspicion, and therefore delay the attainment of the object which all Christians must desire of seeing Christianity diffused in India, were the government to depart from its attitude of perfect neutrality. The opinion of Bishop Heber they regard as just, that missionary efforts, to be successful, should be totally unconnected with government. So that even were a body of natives to desire the support of a Christian minis-

try among them by state grants, the Company would not be disposed to interfere or to provide Christian instruction for such persons.

These views of the Court of Directors are altogether satisfactory, and allow us to look forward to the propagation of Christ's gospel unembarrassed with the difficulties which the formation of an establishment would create. Their former opposition has been laid aside, and they are fully disposed to let us alone in every benevolent purpose we may form for the spiritual welfare of the people of India.

But if the government is thus disinclined to do aught directly to extend Christianity, it is not able to observe the strict and impartial neutrality it professes to do. On the assumption of the sovereignty of the country, no change was attempted in the laws governing property and the general order of society. The courts administered justice in accordance with Hindoo or Mahometan law, just as the parties were attached to the one or the other of those religions. If the plaintiff and defendant were of different religions, the law chosen as the rule was that of the defendant's religion. In the presidency of Bombay the native laws for the administration of justice were set aside many years ago by the code framed by Mr. Elphinstone; but in the other presidencies the native laws remain to the present day in force, modified only by the regulations from time to time issued by the Governor-General, on the advice of his legislative council. These regulations every year become more and more adverse to the laws of the Shaster and Koran, and depart continually from the precepts of legislation embodied in those sacred writings. In a word, the modern legislation of India is becoming increasingly imbued with a Christian spirit. It does not directly, except in rare instances, enforce any-

thing that can be construed into a support of Christianity. It does not directly take the bible as the rule of equity; nor displace the Koran from its long supremacy in the courts of the country. But it modifies the temper and character of their decisions. It introduces different ideas of equity and punishment. It slowly trenches on established customs, long enforced by law; and has, in some instances, set aside the laws of inheritance where they were found to interfere with the rights of conscience. By the Hindoo code patrimonial property can only be inherited on the performance of certain idolatrous ceremonies. If a native become a Christian, he is thenceforth unable to perform the required obligation. He must suffer the loss of his ancestral possessions; the law of descent is broken upon confessing Christ. But the tolerant spirit of modern English legislation cannot permit this; equity pleads against it, and Christian feeling cannot enforce it. Hence the government of India has refused to be a party to the inequitable decisions of the Hindoo law of inheritance, and this law has been repealed, notwithstanding the objections raised by two influential bodies of Hindoo gentlemen. A convert will no longer be stripped of his property on his conversion to Christianity. He must go forth from Hindooism or Mahomedanism unharmed in person and in civil right, and in possession of all that he can call his own.

"All the religions," says the government of India, "professed by any of its subjects shall be equally tolerated and protected, because it is just and right so to act.

"It is just and right to tolerate a Hindoo in the exercise of his religion, and to protect him from any loss of property on account of the profession and exercise of his religion.

"The Christian religion, the Maho-

medan religion, and all others which exist in the country, have claim to the same impartial protection; and if a Hindoo becomes a Christian or a Mahomedan, it is just and right that he, too, should be protected against any loss of property on account of the profession or exercise of the religion he has adopted."*

But in the endeavour to act thus impartially, the government of India really repels the spirit of Hindoo and Mahomedan law. These enlightened views are, in fact, the product of Christianity. The spirit of Christianity is made to override and put aside the spirit that animates the ancient customs of Hindostan, whether drawn from the Shaster or the Koran, and inevitably to pave the way for their downfall or their abandonment on the part of their adherents. At the same time the formation of a body of customs and laws is ensured, which will owe their being and form to the gospel of Christ.

It will be needless to point out how this antagonism on the one hand, and the gradual decay of native institutions on the other, facilitate the progress of the gospel among the people, how the way is thereby prepared for its reception and triumph. As ancient usages fall into desuetude, as old customs cease to be enforced by law, as every day idolatrous rites become severed from the social arrangements of life, as from time to time the government repeals one after another an oppressive, or unjust, or un-Christian law, so the power of the Shasters and the Koran is weakened, they are removed from the sympathies of the people, domestic life becomes more free from their influence, and the Hindoo mind more open to the reception of the truth.

Thus the present moment is eminently

* Reply of Secretary of Government to a Memorial of certain Hindoo inhabitants of Fort St. George. 1

favourable to an expansion of missionary effort in India. The ground has long been preparing. The hard soil has gradually become more penetrable. Where indifference or scorn once prevailed, the ear is ready to receive and the heart to ponder the words of eternal life.

INDIA.

COMILLA.

From Mr. JOHANNES the following communication will be read with pleasure. It gives us more insight and knowledge of the work of grace so strangely discovered at this station, than we have yet received. For this reason its length will be welcomed.

Kalikapur, November 18th, 1852.—I reached this village on Monday the 8th inst., having three days previously employed myself in disseminating the word of life in other localities in the district of Comilla, where, as you will have observed from my last letter, the people appeared to feel and evince the highest regard and attention to the preached word. As soon as I arrived here, I was pleased to observe a large number all waiting to hear me preach and to receive books, having heard that I was expected. Here myself and the brethren addressed the people; and the word was listened to with pleasure. A few said that the religion of Jesus was good and worthy of acceptance. After three hours' walk through the paddy-fields and roads covered with water, slippery and uneven, we reached Kalikapur. On the road we met some of our brethren, whose joy was great at seeing us; they conducted us to their homes, and on reaching the place we were cordially welcomed by the brethren and sisters. They said, "We hope to have you a long time among us, and we cannot part with you soon this time. Your sympathy and prayers will alleviate our sufferings."

Happy meetings.

The life of a missionary is bound up in his people; and when they love and regard his instructions, it is impossible to describe his joy. When this is the case, he thinks nothing of his privations, and is willing to spend and be spent more and more for God, and his all-glorious cause. All our members met again in the evening, and we spent a very happy and profitable season. We did not part before very late in the night, and even then the people were not disposed to separate. This is indeed a small church, but I believe God's

hand is visible in the conversion and calling of these people. The more I see of them, the more reason I have to adore the wisdom of God, who has chosen the poor of this world, but rich in faith. They walk humbly before God, and endeavour to please him in all things. I am fully aware that faults exist in them; but what is man before the eye of All-purity? The best of God's saints have reason to weep over their great imperfections, and to mourn and repent till they return to the dust; and what can we expect from these babes in Christ? I love to hear their incoherent groanings before God. They are so earnest and simple. Their words are full of Christ and his sufferings. They come with Christ's dyed garments before God; and on his death and merit rely for salvation.

The field white unto harvest.

Tuesday, Nov. 9th.—I arose, cheered with the sight of a great number of persons. They had come from no small distance to see me. Two of the weavers, not members of the church said to me, "Sir, we were dreaming that you had come among us, and had imparted instruction to the people." Another wished I would remain with them a longer time. Some were present who came to thank me for the medical relief I had afforded to them last year. I also saw a weaver, who spoke so much of Christ that I could not believe that he had learnt it all through human instrumentality, but from God. I love this man, and believe him not far from the kingdom of God.

Wednesday, 10th.—We had a good congregation of natives all this day. I have seen many new faces; also men and women from the Tipperah hills. They resemble the Mugs, and can express themselves in Bengali; they are very ignorant of God, and understand nothing of his attributes and perfections. Their ignorance of these things pained me greatly. "Like brutes they live, like brutes they die." They appear, however, highly sociable, and have invited me to visit them in their mountain recesses.

Thursday, 11th.—Since my arrival I have not been wanting in hearers. Whenever our brethren and sisters meet for worship, I am

pleased to see strangers also present. I have hopes of them; and they tell me they love to hear of God and salvation. I believe in the course of a few years our church here will exhibit a pleasing number of members. We want labourers, faithful men, and then we may calculate upon much good, God helping by his holy Spirit, for every good and perfect gift must proceed from him.

Trials for new converts.

Friday, 12th.—Daori, another weaver, called to see me, and said, "That had it not been for opposition and persecution from their friends and neighbours, many would have joined the church, for they believe in Christ and love his religion, from what they had seen of the walk and conversation of the people." As usual, we had numerous and attentive hearers. We have applicants for books and scriptures, but our stock is exhausted. We want more scriptures for this station.

Saturday, 13th.—Some of our hearers told me, that if they embraced Christianity they should lose the favour and support of their Zemindars, whose influence they had reason to dread greatly. If we had land for our people, and could give them employment, and could save them from this curse of the country, missionaries would have little to do with law-suits and litigations, and many of their trials would cease. To-morrow I am going to send Bishwanath, our new brahman convert, to the magistrate's court for the recovery of his infant daughter, aged three years. His relatives and the Zemindar, while they could not detain his wife, have forcibly detained his child, suborning witnesses to say that she had been given in marriage. This is a false allegation, and totally unfounded. The reputed husband is upwards of fifty years old, while the girl is a babe. Our brethren have been cast down by losing two cases before, and if they are not redressed in this, the heathen will triumph greatly.

Sabbath, 14th.—We had, instead of regular worship, a prayer meeting with our brethren, and I was greatly pleased with the prayers of some of them. They are evidently advancing in the Christian life; and I hope all who have heard the gospel, here, will profit by the preached word, and in God's time turn from darkness unto light, and from the power of Satan unto God.

The missionary at work.

Monday, 15th.—The landlord's people came to see me this morning. This is not without the knowledge of the Zemindar. A brahman made God to be a countenance of evil, since nothing was done under the sun without his knowledge. I said enough to convince him to the contrary, and concluded my discourse with him by saying, "If so, why do you oppose the Christians, and not become one yourself? since, according to your statement, God has a hand in such affairs, and hence there could be no evil in the loss of caste."

The people present paid encouraging attention to the word, and rejoiced not a little in our confuting the brahman.

A number of persons came to see me this evening. A Moulvie present said, that while there was much difference between the Christian and Hindu religions, there was not much difference between ours and theirs, save that we made Christ as great a personage as God. It was not long before the ire of the Moslem was roused. He sprang upon his feet, and called away his followers, about twenty in number, not to listen to such blasphemies. This is a Calcutta Madressa man, and commands considerable influence among the Muhammadans. After some time, I had the pleasure of seeing a few of these Musalmans again. I told them that where God saw a changed heart, dead to the world and sin, and in entire conformity to his holy will and commandments, he might regard such a man's case favourable; but it was an universally acknowledged fact, that there was "not a just man that did good and sinned not," hence Jesus suffered, "the just for the unjust, that he might bring us to God." Also that "He became sin for us, who knew no sin, that we might be made the righteousness of God in him."

I went abroad this evening, and entering the compound of a weaver, I saw a number of children. I asked the parents if they would not like to see their little ones educated? "Yes, sir; but not till the people see more of the Christian religion, and its effects upon the professors."

To-day, I had the pleasure of seeing a respectable Hindu, who holds considerable landed possessions under the Raja, and who was my scholar at Chittagong. I asked him in the presence of the people, if his brother had not joined the Christian religion, and was living under my roof, when in my absence one day, he and others forcibly dragged him from the house, and if, when I had instituted a case, they had not concealed the young man? He could not deny the fact, and added that his brother was now at Assam, holding a respectable government employment. My conversation with this man had very good effect upon some of the tenants who were in the habit of coming to hear.

Pleasing prospects.

Tuesday, 16th.—I sent out all my people to the market—a very large and crowded one—giving every one books and tracts to be distributed there. The report brought me was indeed a very encouraging one. A member of the church said, "Sir, my relatives seem so greatly pleased with the Christian religion, that they have invited me to go back and settle amongst them." This brother since his baptism has applied himself to study, and is very anxious to preach to his countrymen the unsearchable riches of Christ. I am going to take him to Chittagong.

JESSORE.

Our missionary, Mr. PARRY has been called, in the providence of God, to sustain a loss, painful for affection to bear, in the decease of Mrs. Parry. Her death appears to have been full of hope and consolation.

The attention of Mr. PARRY has been called to the importance of placing the numerous converts in this station, or rather collection of stations, under a pastorate, if possible supported by the native Christians themselves. Peculiar difficulties, however, stand in the way of its immediate accomplishment, to which Mr. PARRY thus makes especial reference. He says :—

I deem it highly desirable that Christian converts should contribute towards the support of their pastors, and I have repeatedly called their serious attention to it, and I am happy to say that they are willing to relieve the mission funds from the burden of defraying the salaries of native pastors, by bearing the expense themselves. But I find at present two insurmountable obstacles to the accomplishment of the above object. Our converts are very poor, who earn their livelihood by the plough and the loom. Both these classes of labourers can only earn enough for the subsistence of themselves and their families. Owing to the high rate of land rent, the unlawful exactions of the landholders, and to other causes, the husbandman's labours yield him but small profit. The poor weavers have been ruined by the introduction of English thread. Before it was brought into use, each weaver could earn from ten to twenty-five rupees per month, whereas at present he can only earn from three to five rupees per month. The above facts account in a satisfactory manner for the poverty of our people, and hence their inability to support their pastors. Many of them, however, subscribe from three to six annas per year for missionary purposes. Another obstacle which I have above alluded to is this—each native church consists of a small number of members, viz., from twenty to fifty persons; but all of them are not capable of labouring for their livelihood; such as aged men and old widows, who are dependent on other members who are engaged in active labours. If I could collect all our converts into one locality, and place a native pastor over them, then they

could, even with their trifling contributions, manage to support their pastor.

Of the manner in which the native preachers are engaged he thus speaks :—

It is very desirable that the committee and the friends of missions in India, should distinctly understand the present position of the native agents of the society. All the native pastors are daily engaged in evangelical labours for the extension of the gospel. Moreover, they undertake occasionally long journeys to places situated at a great distance from their places of residence, for the purpose of preaching the gospel. A very small portion of the time and labours of the native pastors are devoted to their respective congregations. The former furnish me a monthly account of their missionary labours by sending up their journals.

Under the above state of things I believe the committee are fully justified in appropriating a small portion of the funds entrusted to them for the mission, for the support of missionary pastors holding an evangelistic position.

Some of the incidents of a recent missionary journey will be found interesting :—

During our late missionary excursion above alluded to, we had several opportunities of preaching to a large number of Hindoos and Mahomedans, in markets and villages. At Kupelmooni we met with two Mahomedans, who are desirous of embracing Christianity, besides some others who have been blessed with a small measure of the light of the gospel. All these, I hope, will ere long take up their cross and follow the Lord Jesus Christ. Under such encouraging circumstances I have deemed it proper to establish a school in the vernacular language, and to build a thatched place of worship, and that both the native preachers of Satberya should alternately visit Kupelmooni, to instruct and encourage the above inquirers. They have since my return, about a month ago, paid two visits to Kupelmooni, and have reported to me very favourably of the few who are disposed to confess the Lord Jesus Christ. As a beginning of good things, they have commenced observing the Lord's day, and to pray in secret, which I had exhorted them to do. The native preacher at Russoolpoor, a new station established about the commencement of this year, lately informed me that five converts have requested baptism. Three of them have been under religious instruction for nearly two years.

DELHI.

Since the decease of the excellent missionary THOMPSON, Delhi, a city of 300,000 inhabitants, has been left destitute of the preaching of the gospel. We have received a very urgent letter from the daughter of the deceased missionary, a few extracts from which we may be permitted to lay before our readers. Will they not enable the Committee speedily to take up the work thus painfully interrupted?

Delhi has now for nigh two and a half years, been left quite desolate; and such as attended my beloved father's ministry scattered as sheep without a shepherd! But how cheering the thought, that,

"The eternal Shepherd still survives,
New comfort to impart;
His eye still guides us, and his voice
Still animates our heart!"

It pleased the great Head of the church to call home to himself his faithful servant, to rest from all his work here below, saying unto him, "Enter thou into the joy of thy Lord." He is gone!—yes, but he is gone to reap, through grace, the rich reward of all his labours while in his Master's service, which he for many years pursued with holy zeal, for the good of immortal souls, and the glory of his Redeemer.

We had all this while looked out in anxious expectation to see the sad vacancy filled up; but in vain, for, alas! no herald of salvation hath yet appeared on this once favoured spot, since it was left desolate; and it is very probable that no labourer will now be sent hither, as I well recollect it was long ago contemplated that Delhi should be omitted as a missionary station; and I cannot describe to you the poignant grief it caused my dear father when the proposition was once made to him some years past.

Allow me, dear and honoured sirs, to claim, for a few moments, your kind attention, whilst I attempt to convey to you, through the present medium, the feeble strains of a voice, which silently yet powerfully would appeal to you, to favour

with due consideration, the present but painful subject; and say, oh say, if you also do not deem it just and right, as a mark of respect to the memory of this dear departed servant of God to send him a successor; that it seem not as though he was not worthy of one.

It would be some comfort to find that a labourer was sent here to occupy the field for even a few years more, so that he might take under his ministerial care the poor famishing souls, who deeply mourn their recent loss, and supply their spiritual wants.

The zealous labours of nigh forty years are sufficient to plead for kind attention and due regard to a spot where my beloved parent had long toiled with patience and heavenly perseverance, and had the joy from time to time of beholding the fruits of his labours in the conversion of souls.

Converts from various parts of the country come to us, asking for my lamented father, anxious to make a profession of their faith in Christ, to whom he had several years before proclaimed the glad news of salvation, and it is very sad indeed to see them go away disappointed, which would certainly not be the case, if a minister of the gospel were here.

Delhi, which contains some millions of immortal souls, is worse off than the other stations belonging to our society, for they can nearly all boast more or less of missionaries of other denominations, besides the baptist; whereas there never has been another labourer here besides my dear father, with the exception of the chaplain.

In the hope that you are honouring my letter with a perusal at your general meeting I appeal to those assembled now, if there be not even one amongst them whose heart the Holy Spirit hath stirred, and who will stand upon the Lord's side and say, "Send me, I will go to labour in that vineyard!"

We have the satisfaction of saying that this great and important city and centre of influence has its place in the plans of the Committee for the extension of the work of God in India.

WEST INDIES.

TRINIDAD.

PORT OF SPAIN.

The lamented decease of Mr. COWEN has cast upon Mr. LAW the entire charge of the stations in this mission. He has, however, been able to visit

them, and gives us a brief account of the state of the field. The Committee would rejoice to send speedily a brother to fill up the chasm that has been made. Under date of December 11, Mr. LAW says:—

I have just returned from visiting our missionary stations at Savannah Grande. The labour has been almost too much for me, from exposure day after day to the sun and rain as well as from the condition of the roads. Travelling from morning till night in mud, and preaching twice a day is almost too much for the poor body. Still, through the Divine blessing, I am again at home in the possession of comparative health and strength, with a humble assurance that my labour has not been in vain in the Lord.

Prosperity vouchsafed.

At all the stations where there is a church the work of God seems to prosper. There is no church at Savannah Grande, although there is an excellent place of worship. At the Third Company, New Grant, and Montserrat, there are interesting little churches, and every appearance of an abundant harvest. The precious seed which our dear brother Cowen has sown and watered with many tears is springing up and bearing fruit to the praise and

glory of God. Since our brother's death I have visited all his stations twice, and done all I can for each and all. On my first visit I baptized six individuals who had been waiting for some time to receive the sacred ordinance. On my last visit I met with a good many inquirers, all of whom seemed to be under deep religious impressions. Seven of the number having given satisfactory evidence of having a Christian character as well as a Christian faith, were baptized in the name of the Father, the Son, and the Holy Spirit. These are the fruits of brother Cowen's labours. "Blessed are the dead who die in the Lord, they rest from their labours, and their works do follow them." *

We have had two baptisms lately in Port of Spain; the subjects of which were both Christian women. The first was one of Africa's sable daughters, the other was a Portuguese, a native of Madeira.

The friends in Port of Spain are busily engaged in the erection of a chapel. The cost of this will be considerable. Some aid will be rendered by the Committee; but we shall rejoice to receive assistance from any quarter towards the building of so indispensable an adjunct to our brother's labours.

HOME PROCEEDINGS.

In the last *Herald* intimation was given of a meeting to be held on the 1st of February, to lay before the pastors and deacons of the London Baptist churches the plans of the Committee respecting India. A large number of brethren assembled on that occasion. After some portion of the time had been employed in prayer to God for his blessing, the secretaries entered on the especial business of the evening, detailing with much fulness the plans of the Committee, and the reasons by which they were sustained in making this appeal to the churches. After various addresses the following resolutions were passed:—

That as the Committee of the Baptist Missionary Society, after much deliberation and earnest prayer, have determined to sustain and extend their East Indian mission, by an addition of twenty missionaries to the number already occupied in that field of important labour, this meeting, consisting of pastors and deacons, with other friends of the Metropolitan Baptist Churches, hail with the greatest satisfaction this proof of zeal in the cause of Christ, and feel it to be incumbent upon them to use their best efforts to induce the churches and congregations with which they are connected to adopt immediate measures for raising funds adequate to the accomplishment of this object and for the general support and consolidation of the mission in India.

That in the opinion of this meeting an undertaking of so much magnitude and importance as that which has been resolved upon by the Committee of the Baptist Missionary Society in reference to India, ought

to engage the most thoughtful consideration of the churches whose pastors and deacons are now present, and be the subject of their most earnest prayers. It is therefore recommended that the usual service on Monday evening, February 21st, be set apart as a season of importunate supplication at a throne of grace for the Divine blessing.

The meetings for prayer on the 21st, were, we believe, almost universally held and largely attended, throughout the congregations of the metropolis. Supplications were fervently addressed to the throne of grace for the blessing of God on this important effort; and from the kind and very cordial acceptance with which the purpose of the Committee has been received, we already perceive the commencement of the answer we desire to enjoy.

The steps necessary to accomplish the end in view have had the anxious attention of the Committee. These are necessarily twofold; the one relating to the acquisition of the necessary funds, and the other to the selection of the men to send forth on this errand of mercy.

To speak of the last point first. It is obviously one of the most anxious portions of the Committee's duty to find the men best qualified for the mission service. Various qualities, not always the same as those requisite for home service, are necessary to the man who shall go forth as the messenger of Christ to heathen lands. It may be supposed that there are many who would desire to consecrate their lives to God in this work, and would offer themselves were they assured of their fitness, but who may be unwilling to encounter the ordeal of presenting themselves at once to the Committee, exposed to the possibility of rejection. They would like fraternal consultation and advice, and more information than they possess, in order to decide upon their course. It has therefore been thought desirable by the Committee to

nominate a few of their number to whom this special department may be committed, and the following resolution was adopted at their meeting of the 22nd ult.

That the Committee, deeming it desirable that inquiries should be instituted with a view to ascertain where Christian brethren may be found who are willing to consecrate themselves to the missionary work in connection with the proposed enlargement of the Indian mission, a sub-committee be formed consisting of the Rev. Drs. ANGUS, COX, STEANE, and the Revs. W. BROCK and J. RUSSELL, with the officers of the Society, to whom these inquiries be entrusted, and who from time to time shall report to the Committee the names of such brethren as may be willing to engage in this work, and appear in their judgment qualified for it.

Most cheerfully will this sub-committee open a correspondence, or give personal interviews to any brethren whose hearts the Lord has moved to this great work.

On the question of raising funds; this also has had the Committee's anxious attention. The monies required are first for the outfit of the brethren appointed, and then for their permanent support. The one outlay may be met by donations; the other will require a regular and yearly progressive increase in the contributions, collections, and subscriptions of the friends of the Society. It is hoped that throughout the country our ministerial brethren will as speedily as possible take up and act upon the suggestions laid before them in the last *Herald*, seeking for such aid as they may require from the Mission House or from local brethren.

With respect to London, the course presented in the following resolution, has been resolved upon.

That a sub-committee, consisting of the Revs. Dr. HOBY, J. RUSSELL, J. LEECHMAN, W. B. BOWES, MESSRS. ALLEN and PEWTRESS, with the officers of the Society, be appointed to confer with the ministers and officers of the Metropolitan Baptist Churches in order to make the arrangements necessary

for collecting the funds for the augmentation of the Society's mission in India.

It is hoped thereby in the course of a few months to open communication with every congregation in and around the metropolis, to have formed auxiliaries where none yet exist, and to revive such as may have fallen into comparative quietude. The great object to be aimed at is to give to *every* present subscriber the opportunity of increasing his annual subscription, and to add as largely as may be to the list. It will involve a thorough canvass of the whole constituency of the society, and if as successful as we venture to think it will be, the complete execution of the plans for the evangelization of India is ensured.

We are are grateful to be permitted to add that both our Treasurers have most generously and liberally sustained the Committee by their promised gifts. W. B. GURNEY, Esq., has intimated his intention to give this year £250 towards the outfit of the new missionaries, and adds £50 per annum to his regular subscription. S. M. PETO, Esq. and Mrs. Peto propose to give £50 towards the outfit, and £100 per annum for seven years towards the support of *each* missionary engaged and sent out on the plan. It will be seen that by these generous gifts *one third of the entire cost* of the

twenty new missionaries is provided for for seven years. We are quite sure the baptist churches of this country will second these noble offerings to the cause of God, and that before the year shall close we may be able to report that so far as funds are concerned the work is accomplished. Only let us go forward in the spirit of humility, with firm faith in the all-provident care of our Master, and an earnest self-denying love for Him and His glory, and we may see the largest anticipations more than realized. Doth not God often, may we not say always, give exceeding abundantly, even above all that we ask or think ?

During the month a large number of missionary meetings have been held throughout Scotland by Messrs. LEECHMAN and TRESTRAIL, aided by Dr. PATERSON, Revs. J. PRICE and J. BLAIR; also at Hammersmith, Spencer Place, London, Lee, Brentford, Hitchin, Thrapstone, Ramsgate, and some others, at which Dr. HOBY, Revs. T. BURDITT, D. KATTERNS, W. WALTERS, G. PEARCE, C. T. KEEN, jun., Mr. UNDERHILL, and others, have been present. It is with gratitude we record that in every instance where the proposed augmentation of our missionary strength in India has been brought forward, it has been most cordially and warmly received.

POSTSCRIPT.

In compliance with the wish of our friends of the Northumberland and Durham Auxiliary, we give the original resolution, on which we gave in our last *Herald* the decision of the Committee.

That in the opinion of this Committee, the suspension of the publication by the Parent Society of the *Quarterly Papers*, on the issuing of the *Herald* in its present form,

has deprived many of the contributors to the mission of the only information they had of its operations, which circumstance has been complained of, and is calculated to diminish their interest in the Society's welfare; and seeing that the London and other missionary societies circulate gratuitously periodical information amongst their supporters of one penny a week and upwards, this Committee would affectionately but earnestly recommend the resumption, by the Parent Society, of the *Quarterly Papers*, or similar information, for free circulation amongst the contributors.

NOTICE.

The following papers on the proposed scheme for twenty additional missionaries for India, have been prepared, and may be had in any required quantity on application to the Secretaries.

1. Appeal for twenty more missionaries for India.
2. Notes of missionary operations in Northern India.
3. Suggestions for raising funds to send out and maintain twenty

additional missionaries in India.

4. Statistics of missionary operations in the Bengal and North West Provinces of India.

The first two of these papers are calculated for general and wide distribution, and should be placed in the hands of every subscriber, or individual it may be desirable to interest in great work.

FOREIGN LETTERS RECEIVED.

AFRICA	CLARENCE.....	Saker, A.....	Sept, 23, Oct. 16 and 23, November 6.
AMERICA	HORTON.....	Cramp, J. M.	January 4.
ASIA	AT SEA.....	Trafford, J.	January 2.
	AGRA.....	Makepeace, J.	December 9.
	CALCUTTA	Lewis, C. B.....	December 8.
		Thomas, J.	December 8.
	COLOMBO.....	Allen, J.	December 14.
	CUTWA	Carey, W.....	November 18.
	DINAGEPORE.....	Smylic, H.	November 22.
	SHANGHAE.....	Medhurst, W. H.	No date, received Jan. 22.
BAHAMAS.....	NASSAU.....	Capern, H.....	Dec. 27, Jan. 5.
FRANCE.....	AUXERRE	Vines, S. & S.	January —.
HAITI	JACMEL	Gould, T.	December 28.
JAMAICA	ANNOTTO BAY	Jones, S.	January 7.
	PASSAGE FORT	Phillippo, J. M....	December 25.
	REFUGE	Fray, E.....	December 10.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of January, 1853.

<i>Annual Subscriptions,</i>		<i>Donations.</i>		<i>Legacy.</i>		<i>John Street, on account,</i>	
<i>£ s. d.</i>		<i>£ s. d.</i>		<i>£ s. d.</i>		<i>£ s. d.</i>	
Allen, J. H., Esq.....	2 2 0	Alexander, J. W., Esq.	5 0 0			by M. Martin, Esq. ...	50 0 0
Anderson, W., Esq.....	2 2 0	M.....	0 10 0			Regent Street, Lambeth—	
Barnes, R., Esq.	1 1 0					Farran, Major	1 0 0
Barnes, Mr. R. Y.....	2 0 0						
Christian, Mr.	1 1 0	Cooke, Mrs. Hannah,				Staines—	
Gibbs, S. N., Esq.....	2 2 0	late of Cambridge, by				Collection	3 12 0
Higham, Mr.	1 1 0	W. L. Brooke, Esq.				Contributions	3 1 0
Jackson, Hugh, Esq....	1 1 0	(less expenses)	99 9 6				6 13 0
Moore, Mrs.	2 2 0	Do., for Africa	99 9 6			Less expenses	0 5 0
Do., for Africa	1 0 0						6 8 0
Newton, Mrs. S.....	0 10 0	LONDON AND MIDDLESEX					
Trotman, Miss	0 10 0	AUXILIARIES.					
		Devonport Street—					
		Sunday School	0 1 0				

	£	s.	d.
BERKSHIRE.			
Bracknell—			
Contributions, by Jas. Brant, for <i>Clarence Chapel</i>	0	6	0
Reading, on account ...	20	0	0
BUCKINGHAMSHIRE.			
Amersham—			
Contributions, by Master Morten, for <i>Native Preachers</i> ...	0	17	
Aston Clinton—			
Contributions, for <i>Native Preachers</i> ...	0	16	2
Waysbury—			
Collection	0	19	1
Contributions	2	6	4
Do., Sunday School	0	4	7
CAMBRIDGESHIRE.			
Swavesey—			
Sunday School	0	13	0
CORNWALL.			
Helstone—			
Sunday School	0	7	7
Redruth—			
Anon	1	7	0
Truro—			
Friends, by Miss Traer, for <i>Miss Harris's New School Rooms, Haiti</i>	1	15	0
DEVONSHIRE.			
Plymouth—			
Friends, by Mrs. Lobb, for <i>Miss Harris's New School Rooms, Haiti</i>	1	2	6
ESSEX.			
Loughton—			
Contributions, half-year	3	19	0
Sible Hedingham—			
Sunday School	0	10	6
Thorpo	0	19	9
GLOUCESTERSHIRE.			
Coleford—			
Collections.....	5	3	0
Contributions	6	11	9
Eastington.....	3	4	3
Sunday School, for <i>Native Preachers</i> ...	1	0	0
Lydney—			
Collection	7	8	9
Contributions	5	15	0
Minchinhampton	0	13	4
Slimbridge—			
Collection, &c.	0	14	4
Uley—			
Collection	2	3	6
Woodchester.....	0	18	0
Wotton under Edge—			
Rogers, Mr. J.	1	0	0
	34	11	11
Less expenses ...	1	2	3
	33	9	8
HAMPSHIRE.			
A Poor Minister	0	10	0

	£	s.	d.
ANDOVER—			
Collections.....	5	8	10
Contributions	29	3	1
Do., for <i>Native Teacher</i>	2	0	0
Do., Infant Class ...	0	1	6
Do., Juvenile Working Association...	6	19	2
Proceeds of Tea Meeting	1	1	9
	44	14	4
Acknowledged before and expenses.....	10	0	8
	34	13	8
Longparish—			
Sunday School	0	8	0
Ludgershall	0	12	1
Romsey—			
Collection	3	5	7
Contributions	6	10	11
	9	16	6
Less expenses	1	9	0
	8	7	6
Yarmouth, I. W. —			
Contributions, by Master D. H. Payn, Lee, for <i>Native Preachers</i>	1	6	0
HERTFORDSHIRE.			
Rickmansworth—			
Contributions, for <i>Native Preachers</i> ...	1	14	3
St. Alban's, on account, by Rev. W. Upton ...	15	0	0
Ware—			
Contributions, by Mr. B. Medcalf.....	2	0	0
Watford, on account ...	10	0	0
KENT.			
Chatham—			
Acworth, Mr. Joseph	1	0	0
Contributions, by Miss Acworth, for <i>Native Preachers</i>	1	9	4
Eynsford—			
Sunday School	1	19	0
LANCASHIRE.			
Ashton under Lyne—			
Contributions, for <i>Native Preachers</i> ...	2	5	0
Bolton—			
Collections	11	19	9
Contributions	14	11	6
Proceeds of Breakfast	3	14	6
	30	5	9
Acknowledged before and expenses.....	27	18	6
	2	7	3
Haslingden, Ebenezer—			
Collections.....	5	7	1
Contributions	0	4	9
	5	11	10
Less expenses	0	19	3
	4	12	7
Rochdale—			
Contributions, for <i>Miss Harris's New School Rooms, Haiti</i>	2	0	3

	£	s.	d.
SABDEN—			
Contributions, for <i>Native Preachers</i> ...	1	15	0
Wigan, Lord Street—			
Sunday School	0	14	0
LEICESTERSHIRE.			
Leicester—			
R	20	0	0
NORFOLK.			
Downham—			
Contributions, for <i>Native Preachers</i> ...	0	10	0
NORFOLK, on account, by Mr. J. D. Smith	100	0	0
NORTHUMBERLAND.			
Newcastle on Tyne—			
Friend, by Rev. T. Pottenger, for <i>Native Preachers</i>	0	10	0
OXFORDSHIRE.			
Burford—			
Contributions, by Miss Wall	2	2	0
Milton—			
Collections.....	2	19	6
Contributions	2	16	6
SOMERSETSHIRE.			
Horsington—			
Contributions	1	0	0
Do., for <i>Native Preachers</i>	0	10	0
STAFFORDSHIRE.			
Bilston	3	8	0
Burton on Trent—			
Sunday School, for <i>Native Preachers</i> ...	1	17	8
Coseley—			
Whitehouse, H. B., Esq.	1	1	0
Leak—			
Contributions, two years, by Miss Gill	6	0	0
Wolverhampton—			
Sunday Schools.....	3	15	10
SUFFOLK.			
Bildesdon—			
Sunday School	0	14	0
Somerleyton—			
Collection	8	17	1
Contributions	3	16	5
WARWICKSHIRE.			
Henley in Arden—			
Contributions	4	9	0
WILTSHIRE.			
Downton—			
Collections.....	8	18	6
Contributions	14	0	10
Do., Juvenile.....	1	7	0
Do., Sunday School			
Infant Class	1	5	0
	25	11	4
Less expenses	0	9	3
	25	2	1

	£ s. d.		£ s. d.		£ s. d.
Salisbury—		GLAMORGANSHIRE—		Salem—	
Collections.....	11 2 10	Croesygarth—		Collection	0 16 6
Do., &c., Boden-		Collection	1 12 6	Tenby—	
ham	1 1 0	Contribution	0 2 6	Contribution	1 0 0
Contributions	12 1 2				
Do., Sun. Scholars'		MONMOUTHSHIRE—		SCOTLAND.	
Juvenile Society	15 0 0	Magor—		Auchencairn—	
	39 5 0	Collection	1 18 10	Contributions, for	
Less expenses	1 0 0	Contributions, Sun-		Native Preachers ...	1 0 0
	38 5 0	day School, for Na-		Hawick—	
		tive Preachers	0 16 6	Turnbull, Mrs.	5 0 0
WORCESTERSHIRE.		Less expenses	2 15 4	Tobermory—	
Blockley—			2 13 3	Contributions, for	
Three pupils of Mrs.		Newport—		Native Preachers ...	5 10 7
Hull, by W. Parley	0 5 8	Collection	4 9 10		
Evesham, Mill Street—		Contributions	12 5 2		
Collection	2 9 0			IRELAND.	
Contributions	3 1 0	Less expenses	16 15 0	Ballina—	
Do., Sunday School	1 2 0		0 8 0	Contributions, for	
	6 12 0		16 7 0	Native Preachers ...	2 17 0
Less expenses	1 9 6			Ballyshannon—	
	5 2 6			Contributions, for	
		PENBROKESHIRE—		Native Preachers ...	0 10 0
YORKSHIRE.		Blaenllyn—		Belfast—	
Bradford, Sion Chapel—		Collection	0 13 2	Contributions	4 0 0
Collection, Juvenile...	4 9 8	Contributions	8 7 4	Dublin—	
Lockwood—		Fynnon—		Collections.....	3 15 2
Collection	4 5 4	Collection	1 3 0	Contributions	38 10 0
Contributions	5 14 8	Contributions	4 6 4	Do., for Schools.....	1 1 0
	14 9 8	Do., Sunday School	1 2 0		43 6 2
Less expenses	0 14 8	Fishguard, Ebenezer—		Acknowledged before	
	13 15 0	Collection	0 19 8	and expenses.....	36 1 6
		Contribution	0 2 6		7 4 8
NORTH WALES.		Gallilee—		Tubbermore—	
ANGLESEA—		Collection	1 0 0	Contributions, for	
Bellan		Contribution	1 0 0	Native Preachers,	
Gaerwen	} 3 10 0	Glanryhyd—		Africa	7 0 0
Llangefni		Collection	0 9 3	Do., Sunday School,	
Pencarneddu		Contribution	0 2 6	for do.....	1 5 0
			Haverfordwest—		Waterford—
SOUTH WALES.		Collections.....	25 0 0	Contributions, for	
BRECKNOCKSHIRE—		Contributions	100 0 6	Native Preachers ...	0 10 6
Brynmawr, Calvary—		Do., Juvenile	6 3 6		
Contributions, for		Proceeds of Tea Meet-		FOREIGN.	
Native Preachers ...	1 2 0	ing	15 0 0	JAMAICA—	
			146 4 0	Brown's Town and	
		Less expenses	0 12 0	Bethany	20 0 0
			145 12 0		

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, 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.

ANNUAL SERVICES

OF THE BAPTIST MISSIONARY SOCIETY FOR 1853.

THURSDAY, APRIL 21st.

SPECIAL PRAYER MEETING.

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

SERMON TO YOUNG MEN.

In the evening of the above day, the Annual Sermon to Young Men will be preached at Poultry Chapel, by the Rev. D. KATTERS of Hackney, London.

Service to commence at eight o'clock.

LORD'S DAY, APRIL 24th.

ANNUAL SERMONS.

The following are the arrangements, so far as they have been completed, for April 24th.

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. P. Dickerson.
Alperton .....	... ..	... ..	Rev. J. Deighton.
Battersea	Rev. W. Jones	Rev. I. M. Soule*	Rev. F. Tucker, B.A.
Blackheath, Dacre Park Chapel	Rev. W. P. Balfern	... ..	Rev. W. B. Bowes.
Blandford Street	Rev. J. E. Giles ...	... ..	Rev. H. Dowson.
Bloomsbury	Rev. J. Aldis	Rev. W. Brock* ...	Rev. W. Landels.
Bow	Rev. J. W. Todd ...	... ..	Rev. E. Hull.
Brentford, New	Rev. J. Cubitt .....	... ..	Rev. J. Cubitt.
Brixton Hill (Salem Chapel)...	Rev. J. Taylor .....	... ..	Rev. J. Taylor.
Camberwell	Rev. W. Robinson...	Rev. J. Martin, B.A.*	Rev. C. M. Birrell.
Camden Town, Hawley Road	Rev. I. New .....	... ..	Rev. N. Haycroft, M.A.
Chelsea, Paradise Chapel	Rev. W. H. Bonner.	... ..	Rev. C. Kirtland.
Church Street, Blackfriars.....	Rev. John Cox .....	... ..	Rev. John Branch.
Deptford, Lower Road	Rev. J. Kingsford ...	... ..	Rev. C. C. Smith
Devonshire Square	Rev. J. H. Hinton, M.A	... ..	Rev. H. S. Brown.
Drayton, West.....	Rev. J. Price.....	... ..	Rev. J. Price.
Eagle Street	Rev. H. Dowson ...	... ..	Rev. G. Gould.
Eldon Street (Welsh).....	Rev. H. W. Jones...	... ..	Rev. H. W. Jones.
Greenwich, Lewisham Road ...	Rev. Dr. Hoby .....	... ..	Rev. J. Russell.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Hackney	Rev. S. Manning ...	Rev. Dr. Cox*	Rev. J. H. Hinton, M.A.
Hammersmith	Rev. H. S. Brown.	Rev. J. Lecchman*	Rev. J. E. Giles.
Hampstead	Rev. J. Castleden...	... ..	Rev. J. Castleden.
Hendon .....	... ..	... ..	Rev. G. Warn.
Henrietta Street	Rev. F. Wills, ...	... ..	Rev. S. Murch.
Highgate	Rev. C. J. Middleditch	... ..	Rev. S. Davies.
Hoxton, Buttesland Street.....	Rev. J. Rothery ...	... ..	Rev. J. Rothery.
Do., Old Town.....	Rev. H. P. Simonds.	... ..	Rev. H. P. Simonds.
Islington, Cross Street	Rev. T. Pottenger...	... ..	Rev. J. Martin, B.A.
John Street, Bedford Row.....	Hon. and Rev. B. W. Noel, M.A. ....	... ..	Hon. and Rev. B. W. Noel, M.A.
Kennington, Charles Street ...	Rev. T. Atwood ....	... ..	Rev. C. Woollacott.
Kensal Green	Rev. W. A. Blake...	... ..	Rev. J. H. Blake.
Keppel Street	Rev. T. Winter .....	... ..	Rev. W. H. Bonner.
Lee.....	Rev. J. Webb.....	... ..	Rev. J. Stent.
Lessness Heath .....	... ..	... ..	Rev. J. Pearce.
Maze Pond	Rev. W. Brock.....	... ..	Rev. J. Aldis.
New Park Street.....	Rev. I. Lord .....	... ..	Rev. R. H. Marten, B.A.
Norwood, Upper	Rev. J. J. Brown.	... ..	Rev. W. Jones.
Poplar	Rev. E. Hull.....	... ..	Rev. J. W. Todd.
Prescot Street, Little	Rev. C. Stovel .....	... ..	Rev. C. Stovel.
Regent Street, Lambeth.....	Rev. W. Landels ...	Rev. J. Davis.*.....	Rev. J. Davis.
Romford	Rev. S. Pearce .....	... ..	Rev. R. James.
Romney Street.....	Rev. T. S. Baker....	... ..	Rev. G. W. Lewis, sen.
Salters' Hall.....	Rev. J. Hobson.....	... ..	Rev. W. Robinson.
Shacklewell	Rev. C. Kirtland ..	Rev. J. Cox*.....	Rev. C. J. Middleditch.
Shouldham Street, Paddington	Rev. J. H. Blake	Rev. Dawson Burns*	Rev. Dr. Acworth.
Spencer Place	Rev. G. H. Davis....	... ..	Rev. J. Foster.
Stepney College Chapel	Rev. J. Angus, D.D.	... ..	... ..
Stratford	Rev. J. Russell.....	... ..	Rev. I. New.
Tottenham	Rev. G. Gould	Rev. R. Wallace* ...	Rev. G. H. Davis.
Twickenham	Rev. T. Smith .....	... ..	Rev. C. W. Skemp.
Vernon Chapel	Rev. N. Haycroft ...	Rev. O. Clarke* ...	Rev. T. Pottenger.
Waltham Abbey.....	Rev. Dr. Murch ...	... ..	Rev. Dr. Murch.
Walworth, Lion Street	Rev. C. M. Birrell...	Rev. R. H. Marten, B.A.*	Rev. I. Lord.
Walworth, Horsley Street	Rev. J. Foster .....	... ..	Rev. F. Wills.
Wandsworth.....	Rev. W. Ball.....	... ..	Rev. W. Ball.
Waterloo Road.....	Rev. J. Stent.....	... ..	Rev. J. F. Sparke.
Wild Street, Little	Rev. C. Woollacott.	... ..	Rev. T. Atwood.
Westbourne Grove.....	Rev. W. G. Lewis, sen.	Rev. S. Manning.	Rev. J. J. Brown.

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

TUESDAY, APRIL 26TH.

ANNUAL MEMBERS' MEETING.

The Annual General Meeting of Members of the Society will be held in the Library at the Mission House. Chair to be taken at ten o'clock.

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

WEDNESDAY, APRIL 27TH.

ANNUAL MORNING SERMON.

The Committee announce with pleasure that the Rev. JAMES HILL of Clapham, formerly a Missionary in Calcutta of the London Missionary Society, will preach the Annual Morning Sermon on behalf of the Society at BLOOMSBURY CHAPEL. Service to commence at eleven o'clock.

ANNUAL EVENING SERMON.

On the evening of the same day, the Annual Evening Sermon on behalf of the Society will be preached at Surrey Chapel. The Committee have pleasure in announcing that the Rev. W. LANDELS of Birmingham will be the preacher on the occasion.

Service to commence at half-past six.

THURSDAY, APRIL 28TH.

PUBLIC MEETING AT EXETER HALL.

The Annual Public Meeting of the Society will be held as usual in Exeter Hall, at which W. B. GURNEY, Esq., the senior Treasurer of the Society, has kindly consented to preside.

The Committee have pleasure in announcing that the following speakers are engaged:—the Rev. GEORGE PEARCE, Missionary of the Society in Calcutta; the Rev. Dr. BEAUMONT, of the Wesleyan Missionary Society; Mr. ALDERMAN WIRE, of the London Missionary Society; Rev. Dr. HOBY of London; the Rev. H. S. BROWN of Liverpool, and the Rev. S. MANNING of Frome.

Chair to be taken at eleven o'clock.

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

THE MISSION FIELD.

If one thing more than another characterized the early years of the mission in India, it was the widely-diffused itineracies of the missionary brethren. Their journeys extended from Calcutta to Bootan, and their operations com- prehended the provinces of the Tenasserim coast with the islands of the Eastern Archipelago. It was to supply the many races inhabiting these regions that the revered Carey commenced, and so largely accomplished, the numerous

translations and versions of God's word which have made Serampore a name of renown in modern missionary enterprise. To the present day the work of preaching has been the chief occupation of the majority of our missionaries, and, as our pages testify, every cold season exhibits its fair proportion of journeys, to spread in unknown districts and among strange people the knowledge of life eternal. Very useful have been the labours of native converts in this respect; so that over wide spaces of country, in numerous towns and villages, at festivals where throngs of heathen meet in countless multitudes to do homage to idols, and to commit indescribable abominations in the name of their gods, the gospel of God's grace has been proclaimed, and copies of the scriptures freely distributed to all that could read.

It is obvious that in their very nature these labours were not likely to be productive of immediate results. In very many cases the impressions made would be transitory. The seed would literally as well as metaphorically fall on the way side—on the hardened path of human passion and vice. Some few persons would hear gladly, and missionary accounts constantly record examples of a prompt response to the message of life, and an apparent appreciation of the salvation from sin the gospel proffers to all that will receive it. The good and honest hearts would be few, and where found would not necessarily become known to the toiling servant of Christ. The word might take root, yet be long in rising into ear. Far removed from the missionary's influence, it would grow in secret, but its fruit be never gathered by the hand that cast in the seed. Indeed, it might be expected that in numerous cases, the existence of such a blessed result would remain unknown, or at the most be brought to our knowledge only by report. Among the dense

masses that cover the plains of India, from the want of means of communication, and the slowness with which information is spread, numerous converts might be brought to Christ, to whom it was impossible ever to find or hear of the missionary's abode.

Still, if the gospel have faithfully been preached, some indications might be looked for that these years of toil have not been wasted. We should be justified in expecting that *some* manifestations of its power would appear; that this incessant diffusion by preaching, by scriptures, by tracts, in so many directions, at all seasons, and through so many channels, would result in preparing the people to listen more readily to the preacher's voice, as well as occasionally call forth into light, instances that would justify us in the hope that numbers have received the gift of God, have cherished the hope of immortality, and have died, though unintended by the Christian minister, in simple reliance on the Christ of God.

Our recent intelligence abounds in facts that fulfil such anticipations. Where formerly the messengers of Christ were received with scorn, their voices drowned amid the shoutings of the assembled idolaters, there they can now preach with comfort before large crowds of people, both high and low; and this can be distinctly traced to the circulation of the Scriptures and the attendant promulgation of the truths they contain. "The people everywhere," says Mr. BION, speaking of the great and populous districts of the eastern part of Bengal, "appear prompted by a secret impulse to inquire after the true salvation." The time is past when the leaves of the holy volume were torn before the missionary's face and scattered to the winds. They now for the most part carefully fold them in their clothes. "I have seen, and still see," says the same mis-

sionary, "now and then a Gospel or a New Testament in a shop carefully wrapped up in paper; and at night, and also during the day, people are seen reading them diligently." Brahmins and Babus are found alike to treasure the divine record, and by their intelligent inquiries evince the diligence with which its pages have been perused. In one instance our missionary, Mr. SMITH, records the case of a Mahomedan whom he saw diligently comparing two versions of the New Testament which he had discovered were not exactly alike. At another time a man brings him an old copy of the Hindi Testament, which he regularly read, and the contents of which he was familiar with. Several years must have passed away since it left the hands of the missionary. Can we wonder that he should add, "Amongst the Mohomedans especially there appears to be a spirit of inquiry such as I have not before witnessed."

Our late esteemed missionary, Mr. THOMPSON, gives us a yet more striking example of the effects of these labours, which may seem long dormant, and yet nevertheless, are bearing fruit under the superintending care of the Lord Jesus. On his last visit to Hurdwar fair, in 1850, about two months before his death, an aged Sikh, perhaps the oldest man in the fair, with a venerable snow-white beard, came in the crowd to listen. In the midst of the people, and with a loud voice, he said that ten years before he had received a book at Hurdwar, had read it through, and understood that Christ's kingdom would extend everywhere. The conquests of the English he regarded as a fulfilment of the predictions of Holy Writ. This year, he said, that in coming to Hurdwar he had only washed his body. "I now, he proceeded, "want a book to wash my heart. I have read that Jesus can forgive a hundred sins." Here he was

interrupted by the remark of Mr. THOMPSON, "A thousand sins, many thousands of sins, sins unnumbered, we may bring to Him." He resumed, "Jesus can forgive my sins, he will pardon my sins, and wash my heart clean." A subsequent interview with this aged Sikh showed how deeply imbued his mind was with the truths of God's word. All that he knew appeared to centre in Christ. Everything led him to believe in Jesus as his Saviour, and every thing prophetic he had learnt to refer to him. "All the kingdoms and states of this land," said he, "are to be subjected to him, and he is to be the One Lord over all."

A case like this is by no means a solitary instance of the extension of evangelic knowledge among the people. Not unfrequently individuals come forward and cheerfully testify to the truth of the message delivered to them by the missionary or his assistants. Take, for example, the following incident which recently occurred in the neighbourhood of Agra.

"Upon one occasion, a native catechist was preaching in the square before the fort, and about a hundred persons collected round him. A stranger, and that a Brahmin, came up to him, and said, "Please let me also say a few words." He then turning to the people, said, "Oh, brethren! believe me that the nine avatars* are not divine incarnations: if they were, those who believe in them, and call upon their names, would have become free from the power and pollutions of sin. If there were any power in the idols, or in the Gunga,† or in the holy pilgrimages,

* AVATAR.—An avatar is an incarnation of the Deity—that is, the appearance of God in some bodily form. The Hindoos, not having "retained God in their knowledge," believe that there are many incarnations of him. The nine avatars referred to by the brahmin are incarnations of the Hindoo god Vishnu, a false god.

† The river Ganges.

then not one of the Hindoos would have remained a sinner, and our land would never have fallen into the power of the Sahibs.* The real avatar is the Lord Jesus, and in him is that divine power which makes the believer holy and fit for heaven. He it is who has helped the Sahibs in their wars, and given them the victory. If I think of him, then he appears to me like pure light." Here he was interrupted by one of the people giving him a severe slap on the face. The catechist then interfered, telling the people to beat *him* if they wished to do so, but to leave this stranger unmolested. The Brahmin, however, replied, "Let them do so; if they beat me, even with their shoes,† I shall not mind it, I am willing and happy to suffer all this for Jesus' sake. These things they do in their blindness."

It can create no surprise that this bold utterance of the truth should awaken hostility, nor that the power of the gospel over the man, thus singularly displayed, should be attributed to sorcery. No little commotion ensued, in the midst of which the Brahmin walked away, leaving both catechist and people in a state of amazement; nor was the catechist able to learn more of him, whence he had come, or how he had heard of Christ.

Such incidents are not confined to any one part of India. The same unexpected testimony is continually borne to the gospel in places remote from each other, and therefore the more strongly exhibiting the wide-spread influence of missionary toil. Thus a German missionary in the Mahratta country, during a journey for the communication of the gospel, is told of an influential man, who exhorts the people

to believe in Christ, and to cast away all confidence in the idols whose symbols they wear on their breasts. On visiting the village where he dwelt, he finds him absent, but on his request by letter the man visits him at the mission house. He comes attended by many disciples, having with them a great number of books, among which are the New Testament, Genesis, the Psalms and Prophets, all in Canarese. "You have, I see," said Mr. WURTH, the missionary, "many of our sacred books; you have read them; do you believe what is written in them?"

"Why should I keep them," he replied, "if I did not believe their contents?"

Mr. WURTH then spoke to him and his disciples of the necessity of receiving Christ for the remission of sins, and of confessing him before men. "I believe," he replied, "that Jesus Christ is the Son of God: and that the Holy Trinity, God the Father, God the Son, and God the Holy Ghost, is the only true God; and though the people call me a mad man, I shall not give up this conviction."

Yet this was the first time this man had met with a missionary! But the scriptures that missionaries had translated and circulated, had fallen into his hands. The eyes of his mind were enlightened,¹ and Christ was proved to be the power of God to his salvation.

Is it then an unsustained conclusion, — a hope that we may not fully cherish, "that many a Hindu, though unseen by any missionary, cleaves to the Saviour" in his distant home, is upheld in his last moments by the presence of Jesus, and is saved with an everlasting salvation? Is it nothing, that by the voices of brethren departed, and of those servants of Christ who now traverse the great wilderness around them, the way of the Lord is prepared? Because as yet thousands

* That is, India would never have been conquered by the British.

† The greatest insult to a Hindoo, and especially to a brahmin.

and tens of thousands of Hindus have not put on Christ, shall we doubt the efficacy of that word which liveth and abideth for ever, or imagine that a faithful preaching of the gospel, according to our Lord's command, can remain without the abundant blessing of Him who said, "Lo! I am with you, even to the end of the world?" Nay; "a little one shall become a thousand and a small one a strong nation; I the Lord will hasten it in his time."

Past experience then, and present appearances, fully justify the proposed extension of evangelic itineracy over the whole field of our missionary operations in India. The results of former labours, encouraging as they are, are the fruit of a wide dissemination of the scriptures, with the attendant oral instruction of

the ministers of Christ. The two are not to be separated. With the distribution of the scriptures, the greater need is there that preaching should extend in the like proportion. "Sir," said a native preacher, to one of our missionaries, "Sir, we have given away many books in Bikrampore, and many individuals have appeared, at times, to feel much; but their good impressions die away, and the books are laid aside, because we are not there to keep these good impressions alive by preaching." A just and forcible remark is this. The living voice has power to penetrate and to awaken when the book has lost the charm of novelty, or is perused with an unintelligent eye. We want preachers to follow blow with blow, and to repeat unceasingly the words of life.

WEST INDIES.

TRINIDAD.

In a recent Herald mention was made of the desire of Mr. LAW to erect a chapel at Port of Spain, in the place of the very inconvenient room now occupied. On the 7th of July, the foundation stone of this house for God was laid. His Excellency the Governor, Lord Harris, accompanied by the Colonial Secretary, was present on the occasion. After the usual preliminaries, he expressed his pleasure at being present. Religious toleration was now the principle on which all state authority must be exercised. He hoped that the time was at hand in which Christian love should mark all the relations of Christian men, notwithstanding differences of opinion on particular points.

Several ministers took part in the proceedings. At the close bibles were dis-

tributed to the workmen, and much sympathy was shown by all, in this effort to promote the progress of divine truth.

Every effort is being made by the church and congregation to meet the cost of the work. About £400, including a donation from the committee of the society, will be raised on the spot, leaving £300 yet to be provided for. The materials and labour are obtained on the most moderate terms, and our missionary is greatly encouraged by the readiness of the people of Port of Spain to help him.

The building is forty feet wide and sixty feet in length. We shall rejoice to be the channel of forwarding assistance to Mr. LAW from friends disposed to aid him in his work.

ST. DOMINGO.

PORT AU PLAT.

From a letter of Mr. Rycroft, dated December 7, 1852, we glean some few particulars of the work he has undertaken. He and his family have suffered much from sickness. Their present residence seems to be unhealthy, and it is highly desirable that a better abode should be found. These trials, however, are among the least trying portions of a missionary's life. Those connected with his work are the most depressing. The hardheartedness of the people, their ignorant blasphemies of the truth, or the bitter opposition awakened by the preaching of the cross often give him occasion to mourn. Let our excellent missionary have, therefore, the sympathy and prayers of our readers.

We might join with our distant friends in their account of painful affliction at Jacmel. If any respect is given to our health we must obtain a house of our own. This no doubt the society will help me to obtain. Our cheapest plan will be to build, as people here demand very high prices for houses and every thing else. Had I liberty just now, ground in a good situation might be purchased.

Up-hill work.

Just now the time is very sickly here, and consequently we have lost from our small congregation and members. Our work here requires all the faith and patience we can command. But the will and spirit of our God can take away all prejudice to the truth, and can give the attentive ear and believing heart. Some of the catholic population venture now to take a seat in the meeting and to hear in their own tongue of Him who is to the quickened sinner all he needs. God grant them not only to hear but to receive the truth as it is in Jesus. We are now at the plough and the sowing season; with celestial showers and gracious suns "we labour in hope" to reap from a people sunk exceedingly low—lower than can easily be conceived at a distance—the harvest home. Lend us, dear brethren, those aspirations to the Lord of the harvest which we so deeply feel to need. Here it is literally true, the dark places of the earth are full of the habitations of cruelty, of cruelty few are able to imagine. Poor Dominicans, no man has cared for their

souls! Too long they have been left to sink down into foul immorality; and into that lake of fire where there is only weeping, and wailing, and gnashing of teeth; and now that the truth begins to shine, Satan, as of old, seeks to hide the light, and to work on the lowest passions of *et sacerdote*, or priest whose dominion is confirmed by the absence of the holy scriptures.

The war opened.

Through the medium of the press a priest has sought to bring us into dispute. He, among other things, has written that the religion of the Reformation is too weak to enter the field of discussion, that it seeks the ambuscade, that our bibles are false in the translation, though translated by the Rev. P. Felipe Seio de S. Miguel, bishop of Segovia, who evidently translated from the Vulgate and Greek. "At peperit filium suum primogenitum," Luke ii. 3, 7, is represented by him against us as "una blasphemia heritica;" in that case he has been told that the Greek and vulgate text are in the same category. Thus the war has opened. The end can only serve the cause of truth. The reply to this priest, containing the views of the protestant missionaries at Puerto Plata, has given satisfaction to the catholics themselves, and tended to convince them we have something to say in our defence, and things which the priesthood would rather have kept in the shade. But it is rather too bad to represent us as working deeds of darkness with Satanic activity. This I believe went a little too far even for the catholic credit. Many will say "that is false." We cannot doubt but that when truth shines the devil is vexed, because he seeth that he hath in its presence but a short time. The £20 which I have collected has been from several catholics and a few who call themselves I know not what.

Aid for chapel necessary.

It would rejoice my heart to see aid toward a chapel from some of our good and very kind and thoughtful friends. It will be remembered that this is a land where every disadvantage meets protestants, and where such are yet to be made, that it is a land of awful spiritual death. Here every supposable difficulty meets the missionary, and amongst others, not small, the wants of a chapel. We are looked upon as nothing, nothing without a church as they name it. Our success in a measure then depends on the possession of a place decidedly devoted as a chapel. Who, I would ask, as with the salvation of this sorrowful country before me, will come up to the help of the Lord, to the

help of the Lord, against the mighty? Many in England could. Are there not also many that knowing our needs would? No country needs Christian sympathy more than this. What would this people have been if the gospel had been before now present, compared with what they are at this time. Let us give them a good start in the gospel course and

then we shall hope to see them all that the love of Christ can desire.

We earnestly commend the plea and representations of this zealous servant of our Lord, to the consideration and generous aid of our friends.

JAMAICA.

The demands on our space preclude our giving as usual lengthened extracts from the letters of our brethren. We propose therefore to condense into a few paragraphs the information received by the last mails.

The general condition of the island continues depressed, yet not without some symptoms of early improvement. The extent to which the island has suffered, may be gathered from the number of properties the cultivation of which has wholly or partially been abandoned. From a Return laid before the Legislature of the island it appears that 254 coffee and sugar estates have ceased to produce either of these articles of export, and 159 others are only partly worked. These estates embrace nearly 400,000 acres. Most painful, indeed, is the description given by a speaker at a meeting for the furtherance of the anti-slavery cause, held in Kingston;—stores abandoned; the harbour and streets deserted; desolation reigning everywhere; merchants fleeing from the island as from a city of the plague; nature glowing with beauty, but the works of men everywhere in ruins. The truth of these statements may not be denied; but the presumed causes may be questioned. They are to be found not merely in the legislation of England, to which island orators perpetually attribute the desolations they bewail. One of the Jamaica journalists has well stated the chief cause of distress in these words, "The great error we

have committed is this—we have continued to manage its affairs in the manner they were managed half a century ago, notwithstanding the great and important changes which have taken place during that period. We have not changed with the times, and appear unwilling to do so even now."

The sources of improvement are indicated in a letter from the Rev. J. E. HENDERSON. Now that all hope of pecuniary subsidies from this country and of the return to protection must be abandoned, the way is open for improvement. The property of absentee proprietors will change hands, and the sooner the better. With new men, more economical modes of working will be introduced, the extravagant expenditure of the local government will be reduced, and the church establishment will have to bear the loss of treasury support. Estates will be freed from incumbrances, and the path become clear for improvement. Prosperity will again visit the island.

Much sickness still prevails in the country. Around Savanna-la-Mar, Annotta Bay, Stewart's Town, Four Paths, and Montego Bay, the brethren report the fatal presence of measles and small-pox, while the extreme wetness of the season has added fever and influenza to their other afflictions. Mr. HENDERSON and his wife have both suffered much from sickness since their return. Mr. DEXTER has endured much from a fall and from feeble health: he will

shortly pay a visit to his native land. But at Annotta Bay a still more fearful event has spread dismay and distress among the people. On the 26th of January, after incessant rain, the town and its vicinity were deluged with torrents of water, rushing from the mountains with fearful velocity and power. The houses were speedily filled with the flood. The alarm was spread by the church bells. People in a state of nudity were rushing in every direction, and their terror increased by the dense darkness of the night. Many houses were washed away. The bridges broke down before the weight of waters. For days all communications were destroyed. Happily but one life was lost. But the people's provision grounds are denuded of their produce, and starvation may possibly remove many whom the floods have spared.

In the midst of these distresses and anxieties, it is gratifying to find that the spiritual condition of the churches and people is encouraging. The reports lately given in at the recent meeting of the Western Union, were, on the whole, pleasing and full of hope. At Annotta Bay, just previous to the fearful catastrophe alluded to, Mr. JONES had the pleasure of baptizing fifty-six individuals. The unwearied labours of Mr. CLARKE

at Savanna-la-Mar and its three allied stations, have resulted in many additions to the church, and in greatly improved contributions to the service of Christ, while large congregations attend the ministry of the word. Seventy-one persons were baptized on the last sabbath of the year. Under Mr. CLARKE's pastoral care there are 752 members; the inquirers number 238; and in the sabbath-schools are 188 children with twenty-eight adults.

Both Mr. HENDERSON and Mr. GOULD report that the congregations at their respective stations are excellent and encouraging, while the latter brother speaks with great pleasure of the reception given to him by his people on his return.

Thus amid many difficulties the work of God proceeds on its beneficent career, and we look forward with hope to an early period when among a Christian people the future cultivators and prosperous inhabitants of this distressed island will be found. No party has been more silent with regard to their sufferings than the emancipated labourers of Jamaica, and yet no portion of the population has had so much injustice to complain of, so much oppression to endure. Their rulers have been slow to learn that they are no longer slaves.

HOME PROCEEDINGS.

Messrs. LEECHMAN and TRESTRAIL returned in safety from Scotland in the early part of March, having had an unusually successful journey, though some few of their engagements were set aside owing to the interruption of traffic in the north by the heavy fall of snow. The friends in Scotland manifested no small degree of interest in the proposed extension of the Indian mission.

Mr. UNDERHILL has visited Liverpool, Bradford, and Bloomsbury, to lay before the friends connected with those churches the details of the proposed plan of mission extension, and Mr. TRESTRAIL has also visited Birmingham, Harlow, Bishop's Stortford, and Islington for the same purpose, and with gratifying results. Meetings have also been held at Luton, [attended by Dr. Cox and Mr. TRESTRAIL; Canter-

bury, by the Rev. W. G. LEWIS and the Rev. S. HODGES; Wokingham and High Wycombe, by the Rev. G. PEARCE and the Rev. S. GREEN, the latter also with Mr. TRESTRAIL has pleaded the cause at Maidstone. Mr. UNDERHILL has attended meetings at Keppel Street, Lewisham Road, Blandford Street, Eagle Street, and Leamington. The Rev. J. EDWARDS has visited Carlisle, Whitehaven, and Maryport; the Rev. T. BURDITT, Leighton Buzzard and the surrounding Bedfordshire district; and the Rev. THOS. SMITH and C. T. KEEN, Kingston, Surrey.

We have received the following gratifying communication from the secretaries of the Young Men's Missionary Association, which we gladly insert, as it is another proof that the Indian Extension scheme is awakening deep attention among all our friends.

On Tuesday evening, March 1st, a special meeting of the committee and members of the Young Men's Missionary Association was held at the Mission House, to consider the important movement now in progress for furnishing twenty additional missionaries to India.

Mr. John Francis took the chair at half past seven o'clock, and an hour was spent in commending the subject to the great Head of the church and seeking the divine blessing upon every step taken in relation thereto;—at the close of the devotional service it was resolved, upon the motion of Mr. W. Okely:—

“That a special fund should be opened to receive the contributions of the members of the Association towards this object—the said fund to remain open three months, and that Mr. J. J. Heriot be requested to act as treasurer of the fund.”

Each member present then handed in a paper stating what amount he would give, and at the close of the meeting nearly £40 had thus been promised.

The meeting was closed by again commending the cause to God.

A resolution has also reached us from ministers and friends in north Lancashire, expressive of their cordial sympathy with the plan.

We have received a long and interesting communication from our venerable

friend the Rev. J. MILLARD of Lymington, and we would call especial attention to the following extracts:—

An announcement from the committee of our Missionary Society of an intention to employ twenty additional missionaries in the east, induced me to examine our last annual report, and compare it with the Baptist Manual for the present year, to ascertain, as far as possible, the number of our churches who contribute to the mission, and how many did not. This examination has taken a good part of two days, and the result has been very painful indeed. The result is, we have 1326 particular baptist churches; only 649, by last annual report of the mission, contributed to its funds. In Wales there are 368 churches, only 121 of these made any collections, or subscribed to the mission. The total number of baptist churches contributing last year is 954. Now I am persuaded that, however poor we are as a denomination comparatively, we are nothing like so poor as the appearance of our contributions represent. The case stands thus: If 774 churches can contribute some twenty thousand pounds to the mission, what might not 1724 do, and which, if piety, gratitude, and love to Christ's cause properly influenced, would do?

It is very probable a few mistakes may have occurred in this investigation, and perhaps the number may be a few more, and in proportion diminish the number I have represented as non-contributors, still the majority of our churches do not aid the mission. I think now is the time to make a strenuous effort; the churches are roused by the proposal to send twenty missionaries to India, and we must keep alive this awakening by employing fresh agency. It would be better in my opinion to map out the country into districts, and appoint the most efficient agency which can be procured to work each district thoroughly. I should think that two brethren of a missionary spirit personally visiting all our churches in a given district together, and two for each district, would be the means of much good, and would furnish the committee with much useful information, which no deputation briefly visiting a county can ever acquire. Indeed, in most of our villages and small towns, a deputation is an expense without adequate return, either pecuniary or spiritually.

We have received several communications from other brethren, proposing various plans of helping to promote this great object, to which attention will be given, and such suggestions as appear practicable to carry out will not be lost sight of.

THE TWENTY ADDITIONAL MISSIONARIES FOR INDIA.

To the Secretaries of the Baptist Missionary Society.

DEAR FRIENDS,—The proposal to greatly strengthen our missionary staff in India is hailed by the churches with devout gladness. Money will be forthcoming; spheres of labour are already open; the men are wanted.

Some are on the ground waiting to be employed. Others, probably three fourths of the number, must be sought for among the churches in this country. Brethren beloved of some few years' ministerial experience, say about thirty years of age, are the men most to be desired: but of such men, the fittest are the least likely to offer, because, among other reasons, they are usefully occupied already; and because they are unwilling to have their names canvassed in connexion with such a service in the mission committee, comprising so many persons known and unknown. I have heard of cases in which both these reasons operate. Permit me then through the *Missionary Herald* to suggest, as against these difficulties, to brethren and to the churches enjoying their ministrations, 1st, The urgency of the missionary work. Let it be well and seriously pondered in connexion with present openings. 2nd, The example in the church at Antioch, Acts xiii. 2—4, and the principle involved in the direction given to that church by the Holy Ghost. The best among those who ministered in the word and doctrine, were to be sent forth to the heathen. 3rd, A provision recently made by the mission committee to meet the reluctance of dear brethren to be talked of among so many persons,

known and unknown, as candidates for the service required. It has been delegated to three or four ministerial members of the committee to communicate kindly with those who may incline to go.* Such brethren will confer with three or four more readily than with thirty, on so delicate and important a matter; especially when assured as they may be that their names will not be mentioned beyond the three or four till it may be desirable to introduce them to the mission committee. The ministers so selected, I may say without impropriety for I am not one of them, will receive and give information with all frankness, affection, and tenderness. Or brethren inclined to go, might select the minister of the committee best known to themselves, from whom I am sure the fullest information enabling them to form a judgment in the matter might be easily obtained, every one so consulted observing as most sacredly inviolable the confidence reposed in him. We are all anxious, I trust we all earnestly pray to be guided to the right men, the right time of sending them forth, and the right spots for them to occupy, that God in this, as in all things, may be glorified through Jesus Christ.

I am, dear friends,
Yours affectionately
SAMUEL GREEN.

*Stoke Newington,
March 18, 1853.*

* The brethren forming this sub-committee are the Rev. Drs. Cox, Steane, Angus, W. Brock, and J. Russell, with the officers of the Society.

FOREIGN LETTERS RECEIVED.

AFRICA.....	CAMEROONS	Saker, A.....	Jan. 26 and 30.
	CLARENCE	Saker, A.....	Dec. 24 and 28.
ASIA	AGRA.....	Jackson, J.....	January 3.
	BENARES	Heinig, H.....	March 8.
	BISHOPORE	Supper, F.....	January 4.
	CALCUTTA	Lewis, C. B.....	February 5.
		Thomas, J.	Jan. 5, Feb. 5.
		Wenger, J.	December 31.
	CAWNPORE	Williams, R.	January 18.
	COLOMBO	Allen, J.	January 10 and 26.
	DACCA	Bion, R.	December 28.
	HOWRAH	Morgan, T.	February 5.
	KANDY	Davis, J.	Jan. 11 and 25.

MADRAS	Page, T. C.	No date, recd. March 8.
MONGHIR	Lawrence, J.	December 30.
MUTTRA	Phillips, T.	December 22.
SEWRY	Williamson, J.	December 10.
AUSTRALIA	MELBOURNE	Scott, W. P. December 7. Vaughan, C. November 27.
BAHAMAS	NASSAU	Capern, H. February 8.
BRITTANY	MORLAIX	Jenkins, J. Feb. 12 and 24.
HAITI	JACMEL	Harris, M. February 27. Webley, W. H. Jan. 28, Feb. 26.
JAMAICA	ANNOTTO BAY	Jones, S. February 8.
	FOUR PATHS	Gould, T. January 24.
	GURNEY'S MOUNT	Armstrong, C. February 12.
	HOBY TOWN	Henderson, J. E. January 19.
	PORT MARIA	Day, D. December 27.
	PROVIDENCE	Claydon, W. February 10.
	SALTER'S HILL	Dendy, W. January 22.
	SAVANNA LA MAR	Clarke, J. January 8. Hutchins, M. January 6.
	SPANISH TOWN	Phillippo, J. M. February 9.
	STEWART TOWN	Dexter, B. B. February 2.
TRINIDAD	PORT OF SPAIN	Law, J. Jan. 26, Feb. 10.

ACKNOWLEDGMENTS.

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

- Mr. Jell, for two years' Baptist Magazines ;
- Friends at Wokingham, for a case of useful and fancy articles, value £10, for *Rev. J. Sale, Barisal* ;
- A Friend, for a parcel of magazines, for *the Bahamas* ;
- Mr. J. E. Goodchild, for a bound volume of the Baptist Magazine ;
- Missionary Working Party, at Bloomsbury Chapel, for a box of clothing, &c., value £23, for *Rev. J. Allen, Ceylon* ;
- Friends at Buckingham Chapel, Clifton, for a case of clothing, &c., value £15, for *Haiti* ;
- J. B., for a parcel of magazines ;
- Young Ladies' Senior Class, Cotton Street, Poplar, for a box of useful articles, for *Rev. A. Saker, Western Africa*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of February, 1853.

Annual Subscriptions.	£ s. d.	Cartwright, R., Esq.	£ s. d.	Dunt, Mr. J.	£ s. d.
Bartlett, Rev. J.	1 0 0	Collins, W., Esq.	5 0 0	Graham, T., Esq.	1 1 0
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			1 1 0	Gurney, H., Esq.	5 5 0

£ s. d.		£ s. d.		£ s. d.	
Hancock, Rixon, & Co., Messrs.		BUCKINGHAMSHIRE.		Chipping Sodbury—	
Hanson, Jos., Esq.	1 1 0	Amersham—		Collection	1 4 6
Jacobson, Miss	2 2 0	West, E., Esq.		Contributions	2 9 6
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Meredith, Mr. J.	1 1 0	Contributions, for		Preachers	1 2 0
Nash, W. W., Esq.	1 1 0	Native Preachers...		Gloucester—	
Nash, Mrs. W. W.	1 1 0	Colnbrook—		Collection, &c.	15 0 6
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Rawlings, D., Esq.	4 4 0	Mursley—		Collection, &c.	3 0 0
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Stone, Mr. N.	1 1 0	Swanbourne—		Sunday School	0 12 6
Taylor, J., Esq.	2 2 0	Contributions, for		Whitechurch—	
Walkden, J., Esq.	1 1 0	Native Preachers ...		Collections	3 18 10
Watson, S., Esq.	1 1 0	Cambridgeshire.		Contributions	3 2 3
Woolley, Mr. G. B.	4 4 0	Cambridge—		Less District Ex-	7 1 1
Donations.		Lilley, W. E., Esq. ...		penses	0 10 6
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Danford, John, Esq. ...	5 0 0	Granchester			
Friend	5 0 0	10 0 0			
H. M.	2 2 0	CHESHIRE.			
J. W.	55 0 0	Birkenhead—			
LONDON AND MIDDLESEX		Contributions, for			
AUXILIARIES.		Native Preachers ...			
Devonshire Square—		0 11 1			
Contributions, for		CORNWALL.			
Native Preachers ...		Calstock—			
0 17 6		Contributions, for			
Hampstead—		Native Preachers ...			
Contributions, by Miss		1 4 1			
Tomlin		Saltash—			
0 8 6		Contributions, by Miss			
Harefield—		J. Westcott			
Sunday School, for		1 4 0			
Native Preachers ...		DERBYSHIRE.			
0 9 6		Loscoe—			
Highgate—		Sunday School, for			
Contributions, by Miss		Native Preachers ...			
Hatch		0 13 8			
2 0 0		Walton on Trent			
John Street—		2 5 0			
Young Men's Senior		DEVONSHIRE.			
Bible Class, for De-		Kingsbridge—			
metagodie School,		Collection			
Ceylon		Contributions			
4 10 0		3 18 0			
Walworth, Horsley Street—		6 13 10			
Sunday School, by Y.		10 11 10			
M. M. A., for Ka-		0 9 10			
laxalagoda School,		10 2 0			
Ceylon		DURHAM.			
5 0 0		South Shields, Barrington St.—			
Walworth, Lion Street—		Collections			
Female Auxiliary		Contributions			
14 14 7		4 8 9			
BEDFORDSHIRE.		10 4 4			
Biggleswade—		Do., for India			
Contributions, by		3 1 0			
Master Foster, for		Do., Juvenile			
Native Preachers ...		1 3 2			
0 10 0		Do., Sunday School			
Luton, Old Meeting—		0 3 6			
Contributions		29 0 9			
4 12 0		0 9 6			
Roxton—		28 11 3			
Contributions, by Mrs.		ESSEX.			
Barringer		Colchester—			
2 0 0		Benham, Mr. Edward			
Do., by Master B.,		0 10 6			
for Native Preach-		GLOUCESTERSHIRE.			
ers		Blakeney—			
1 2 0		Sunday School			
2 4 0		2 4 0			
BERKSHIRE.		HUNTINGDONSHIRE.			
Windsor—		Bluntisham—			
Collections		Collections (moiety)...			
8 14 10		Contributions			
Contributions		7 5 6			
7 11 0		Houghton—			
Do., Sunday Schools		Collections, &c. (moi-			
2 0 8		ety)			
Do., do., for Native		0 19 10			
Preachers		Huntingdon—			
1 10 8		Collections, &c. (moi-			
19 17 2		ety)			
0 7 2		9 18 0			
Less expenses		Ramsay—			
19 10 0		Collections (moiety)...			
15 18 7		Contributions			
Wokingham, on account		Do., for Native			
15 18 7		Preachers			
		1 10 9			
		Proceeds of Tea Meet-			
		ing			
		2 15 6			
		St. Ives—			
		Collections (moiety)...			
		Contributions			
		8 13 0			
		St. Neots—			
		Collections, &c. (moi-			
		ety)			
		0 6 0			

	£ s. d.
Spaldwick—	
Collections, &c. (moiety)	3 8 10
Contributions, for <i>Native Preachers</i> ...	1 12 6
	77 11 9
Less expenses	1 13 11
	75 17 10
KENT.	
Chatham, Zion Chapel—	
Collections	6 17 6
Contributions	3 17 4
Do., Sunday Schools	1 17 2
	12 12 0
Less expenses	0 10 6
	12 1 6
Lewisham Road—	
Contributions, <i>Juvenile</i>	1 0 0
Sevenoaks—	
Contributions	2 9 9
Sutton at Home—	
Contributions	0 14 2
Woolwich, Queen Street—	
Sunday School, by Y. M. A., for <i>Chitouras School</i>	10 0 0
LANCASHIRE.	
Heywood—	
Sunday School	0 6 7
Inskip—	
Contribution	1 0 0
Do., for <i>Native Preachers</i>	2 9 5
	3 9 5
Less expenses	0 0 6
	3 8 11
Liverpool, Pembroke Chapel—	
Contributions	101 13 5
Do., Sunday School, for <i>Italy</i>	2 18 0
	104 11 5
Less expenses	6 16 6
	97 14 11
Rochdale—	
Contributions, by Miss Bartlemore, for <i>Native Preachers</i>	1 7 0
Ulverstone—	
Contributions, for <i>Native Preachers</i> ...	1 1 6
LEICESTERSHIRE.	
Foxton—	
Hackney, Mr. S., Illston	1 10 0
Leicester—	
Harris, R., Jun., Esq.	20 0 0
LINCOLNSHIRE.	
Burgh—	
Contributions	6 12 0
NORFOLK.	
Bacton—	
Sunday School, for <i>Native Preachers</i> ...	0 11 3

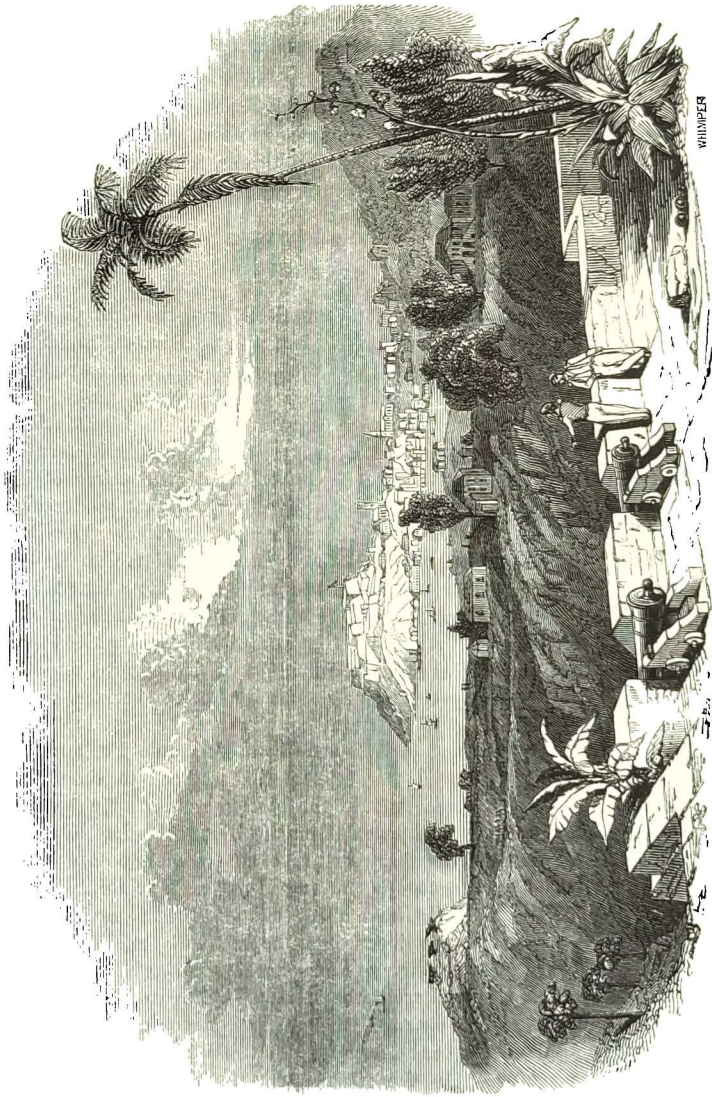
	£ s. d.
Lynn—	
Contributions, for <i>Native Preachers</i> ...	1 0 0
Yarmouth—	
Contributions, for <i>Native Preachers</i> ...	1 5 0
NORTHAMPTONSHIRE.	
West Haddon—	
Underwood, Mrs.	1 0 0
SHROPSHIRE.	
A Friend	5 0 0
STAFFORDSHIRE.	
Barton—	
Saunders, Miss.	0 5 0
Tipton—	
Contributions, for <i>Native Preachers</i> ...	2 14 6
SUFFOLK.	
Eye, Second Church—	
Contributions, for <i>Native Preachers</i> ...	1 13 6
Howes, Rev. Thomas	1 1 0
Framden—	
Collection	0 8 4
Contributions	1 8 6
Grundisburgh—	
Collection	1 18 10
Contribution	1 0 0
Ipswich, Turret Green—	
Collection	11 13 8
Contributions	6 15 0
Mildenhall, West Row—	
Contributions, for <i>Native Preachers</i> Do., by Mrs. Owers, for do.	0 5 7
	0 10 0
Otley—	
Collection	2 0 3
Contribution	0 10 0
Sudbury—	
Sunday School, for <i>Native Preachers</i> ...	0 18 0
	30 2 8
Less expenses	6 5 4
	23 17 4
SUSSEX.	
Hastings—	
Girls' Sunday School and Bible Class, for <i>Native Preachers</i> ...	1 11 0
Uckfield—	
Collection	1 6 0
WARWICKSHIRE.	
Leamington—	
Contributions, by Rev. James Clark	7 7 0
WILTSHIRE.	
Bratton—	
Collection	2 11 5
Contributions	18 7 6
Devizes—	
Anstie, G. W., Esq. ...	5 0 0
Spackman, Mr. John, Bromham	10 0 0

	£ s. d.
Trowbridge—	
Contributions, by Rev. H. Webley, for <i>Haiti Chapel</i>	10 0 0
WORCESTERSHIRE.	
Catehill—	
Collection	1 5 0
Stourbridge—	
Dorricutt, Mr. James	1 1 0
Dorricutt, Mrs., for <i>India</i>	1 1 0
YORKSHIRE.	
Halifax—	
Contributions, for <i>Native Preachers</i> ...	2 11 0
Leeds—	
Juvenile Association, for <i>Native Preachers</i>	2 10 0
Slack Lane—	
Contributions	1 1 0
Wainsgate—	
Contributions, for <i>Native Preachers</i> ...	0 17 0
NORTH WALES.	
DENBIGHSHIRE—	
Moelfre—	
Contributions	2 5 6
Beulah—	
Collection	0 9 0
Contributions	0 5 0
Cwmbran	0 3 4
New Chapel	0 8 11
Rhydfelen—	
Contributions, for <i>Native Preachers</i> ...	0 12 3
SOUTH WALES.	
BRECKNOCKSHIRE—	
Sirhowy—	
Collection	1 15 11
Contributions	13 16 2
CARDIGANSHIRE—	
Aberystwith—	
Contribution	0 10 0
Do., for <i>Native Preachers</i>	1 16 0
	2 6 0
Less expenses	0 0 6
	2 5 6
Penrhyncoch—	
Collection	1 10 11
Contributions	0 12 6
Talybont—	
Collection	0 4 10
Contributions	0 5 0
	2 13 3
Less expenses	0 0 6
	2 12 9
CARMARTHENSHIRE—	
Carmarthen, Priory Street—	
Collection	1 9 6
Contributions	2 15 0
Felinwen	0 2 8
Llanely—	
Contributions, for <i>Native Preachers</i> ...	2 4 3
Rhydarganau—	
Collection	1 0 0

	£ s. d.		£ s. d.		£ s. d.
GLANMORGANSHIRE—					
Cardiff, Bethany—		Manorbier—		Trades' Hall—	
Collections.....	8 9 10	Collections.....	1 12 0	Collections.....	7 11 0
Do., Bethel, Bute		Pembroke Dock—		Contributions.....	1 11 0
Docks.....	2 5 11	Collections.....	3 18 11	Greenock—	
Do., Public Meeting	5 11 0	Contributions.....	6 15 1	Collections—	
Contributions.....	25 12 0	Do., for <i>Native</i>		West Burn Street	7 10 0
Do., Sunday School,		<i>Preachers</i>	1 14 0	St. Michael Street	3 0 0
Betbany.....	0 18 2			West Parish Church	3 10 0
Do., do., Bethel...	0 8 2			Contributions.....	6 10 0
Cardiff Tabernacle—				Irvine—	
Collection.....	3 2 1	SCOTLAND.			
Contributions.....	6 18 0	Aberdeen—		Collection.....	3 5 0
Do., Sunday School	2 3 8	Collections, Johu St...	12 6 0	Contributions.....	12 0 0
		Contributions.....	26 0 0	Kirkaldy—	
Acknowledged before	53 9 4	Do., Juvenile.....	0 13 0	Collection, Cowan St.	4 9 7
and expenses.....	53 11 8	Cupar—		Contributions.....	3 15 0
	1 17 8	Collection.....	1 16 0	Montrose—	
		Contributions.....	31 0 9	Collection, Free Ch...	6 4 0
		Do., for <i>Translations</i>	5 0 0	Congregational Association	
		Do., Sunday School	1 0 0	for Religious Purposes	1 10 0
		Do., do., for <i>Native</i>		Paisley—	
		<i>Preachers</i>	1 3 6	Contributions.....	12 8 0
		Dundee—		Do., Sunday School,	
Merthyr Tyd'vil, Sion—		Collections—		Storey Street.....	2 2 0
Collection.....	3 12 0	Meadow Side.....	4 0 0	Perth—	
Contributions.....	2 10 0	St. Paul's Free		Contributions.....	6 0 0
		Church, Public		Rothsay—	
MONMOUTHSHIRE—		Meeting.....	1 11 6	Contributions.....	2 5 0
Blaenavon—		Seagate Street.....	6 10 0	St. Andrew's—	
Contributions.....	0 10 6	Contributions.....	32 12 8	Collection.....	0 18 10
Hermion—		Do., for <i>F. E.</i>	1 0 0	Contributions.....	2 12 6
Collection.....	1 12 8	Dunfermline—		Do., for <i>Native</i>	
Contributions.....	3 2 6	Collection.....	3 2 10	<i>Preachers</i>	1 5 0
Pontheer, Sion—		Contributions.....	13 15 0	Stirling—	
Contributions, for		Edinburgh—		Collection.....	3 10 1
<i>Native Preachers</i> ...	3 0 0	Collection, Public		Contributions.....	5 10 0
Tredegar, Welsh Church—		Meeting.....	5 16 5		
Collection.....	3 2 10	Do., Juvenile.....	1 8 7	Less expenses	4 7 8
Contributions.....	2 0 0	Contributions.....	4 2 6	To be acknow-	
		Elder Street—		ledged in the	
Less remitted short	13 8 6	Collection.....	58 13 0	May Herald	124 13 2
	0 4 7	Contributions.....	1 10 0		
	13 3 11	Do., for <i>India</i> ...	25 0 0		
		Do., Juvenile.....	20 13 9		
PENROKESHIRE—		Charlotte Street—			
Blaenfos—		Collection.....	21 10 0		
Collection.....	1 5 2	Do., Sun. School	4 10 0		
Contributions.....	2 13 0	Queen Street—			
Do., Sunday School	2 15 6	Contributions, for			
Bwlchelswdd.....	1 5 0	<i>Translations</i>	13 7 4		
Caeralem—		Glasgow—			
Collection.....	0 17 6	Contributions.....	27 19 0		
Contributions.....	1 7 6	Hope Street—			
Cilfowy—		Collections.....	27 1 5		
Collection.....	1 5 6	Contributions, Dr.			
Contributions.....	1 18 8	Paterson's Bible			
Jabez—		Class.....	10 13 10		
Collection.....	0 17 0	John Street—			
Contributions.....	3 3 10	Collections, &c.....	11 7 9		

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, 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.



WHIMPER

PORT GRENADA.

The Missionary Herald (May 1853).

REPORT.

THE revolutions of years, while they bring with them the anniversaries of our missionary institutions, at the same time hasten us onward to the period when He, whose years endure "throughout all generations," shall declare the mysteries of His working, and fully accomplish the purposes of His dealings with the church and in the world.

The course of the Baptist Missionary Society during the more than sixty years of its existence, bears upon it many proofs of the divine care of the Head of the Church. Even its vicissitudes and perils have had their lesson and their use. They at least teach us to trust in Him with unhesitating faith; for practically it has been found that all things, whether prosperous or adverse, work together for good; for the Master whom we serve is head over all things to the church.

THE MISSIONARIES.

In presenting their Annual Report, the Committee give the first place to those changes in the mission band which it has pleased Divine Providence to make. The chiefest of those changes is that which death has wrought. Two of the missionaries have fallen asleep in the year past—one, aged and full of years, forty-two of which were spent in his Master's service in India, and the bearer of a name revered and held in honour by all the friends of missions in the East;—the other, in the prime of his missionary life, amid many tokens of the upspringing of that seed which for seven years he had diligently sown in the isle of Trinidad. The Rev. W. Carey of Cutwa, the second son of Dr. Carey, and the Rev. Geo. Cowen of Savanna Grande, can no more be numbered as helpers together with us in the work of the Lord. In some instances the families of missionaries have been sorely tried with affliction and the loss of children, while three, the Rev. J. Parry of Jessore, the Rev. J. Johannes of Chittagong, and the Rev. W. H. Webley of Jacmel, weep over the graves of beloved wives.

The personal strength of the mission has further been reduced by the reluctant return of the Rev. J. Wheeler from Fernando Po, and the Rev. D. Webley from Haiti. A too brief period sufficed to show that neither health nor strength could sustain the scorching heat of a tropical clime. The increased efficiency to those missions the Committee had hoped to give, has therefore for the time been frustrated, an event the more painful, since no one has as yet been found to occupy the vacant posts. The Rev. George Pearce and Mrs. Pearce of Calcutta, have also been compelled to revisit their native land, where a temporary sojourn, it is hoped, will enable them to return with renewed strength to their anxious flock. Towards the end of the year the Committee received from the Rev. T. C. Page of Madras the expression of his desire to be regarded solely as the pastor of the English church, and not as a missionary of the Society. To this wish they reluctantly deemed it right to accede. On the other hand, the Committee have to rejoice in the safe arrival of the Rev. J. Makepeace in Agra. The Rev. J.

Trafford has also entered on his important duties at Serampore, while the Committee at a recent meeting had the pleasure of accepting with hopefulness and reliance on God's blessing, the services of Mr. C. Carter, the senior student of Horton College, for the work of the Lord in the East.

THE BAHAMAS.

But while afflictions have thus overtaken the messengers of Christ, no less heavily have they fallen upon some of the churches committed to their care. From Jamaica, where the effects of the visitation have not yet ceased, the cholera, accompanied by that scourge of equinoctial lands, the yellow fever, took its way to the Bahamas, devastating homes, giving trophies to death of entire families, wasting villages and towns, and removing to a better land the people of the Lord. Not less than one-eighth of the flock of Mr. Capern fell a prey to the ravages of the pestilence. The funds at the disposal of the Committee were immediately applied to the relief of the suffering congregations. Now, however, the plague is stayed, and the missionaries speak hopefully of the prospect before them.

But while these shadows and clouds have crossed the scenes of the Society's labours, the same divine hand that spread them has given spiritual blessings. At nearly all the stations there has been an accession of numbers. In the Bahamas, if the pestilence removed a hundred persons from the communion of the saints on earth, the wholesome terror it inspired brought back repentant and weeping to the fold nearly a hundred and fifty who had wandered into the waste places of the world. If the worldliness of some, the apathy and languor of more, led to a sifting of the chaff from the wheat, so that eighty were found unfaithful to the Lord that bought them, one hundred and ninety inquirers give speedy promise of their places in the sanctuary being re-filled. Not less than ninety-five persons have been baptized in the churches from which reports have been received; the number of their members is little less than 2500. The working of the native pastorate in this mission has been fully as encouraging as could have been anticipated. Thirty-one churches have recognized their duty, and have chosen seven brethren to watch over them in the Lord. About 1150 members are thus placed under native pastors. They exercise all due vigilance and discrimination in the admission of members and in the exercise of discipline, while much advantage has accrued to the newly baptized from their being under greater pastoral oversight.

The education of the people is however lamentably deficient. Large numbers are unable to read, and depend for their knowledge of the gospel on the lips of the native pastor. In these thirty-one churches are found not more than nineteen Sunday schools, owing to the difficulty of securing teachers, and but seven day schools exist to impart the ordinary rudiments of education. In this direction much has to be done. The poverty of the people obstructs their advancement. The infertility and commercial unimportance of the productions of the soil forbid the hope of amendment for years to come. The same causes limit the provision that the churches can make for the maintenance of their teachers, and in a few cases have occasioned an unwillingness to elect a pastor; some little addition to the contributions of the people has therefore been made by the Committee. It is however clearly impracti-

cable to expect these churches to maintain a European pastorate ; to use the words of Mr. Capern, "It becomes more and more apparent that native preachers are the most fitting agencies for this field of labour."

TRINIDAD.

In Trinidad the closing days of Mr. Cowen's life were cheered by several additions to the church. The repellent influence of popery has been more than usually overcome. Large numbers have perused the numerous tracts issued from the mission press, not without a beneficial influence on their opinions and views of the gospel of Christ. Twenty-one individuals have put on the Lord Jesus. The churches have enjoyed peace, and the comforts of the Holy Spirit. Mr. Law has been particularly engaged in the erection of a house of prayer. This was rendered requisite by the inconveniences of the room, in which until now divine worship has been carried on, and the increased numbers attending the ministry of the gospel. The foundation stone was laid by Lord Harris, the governor of the colony, on the 7th of July, amid general congratulation, and a considerable sum has already been contributed towards the cost. The diligent and zealous action of the church itself bids fair speedily to place the building entirely free from debt.

HAITI.

The past year has been a year of mourning in the mission band in Haiti. The return of Mr. D. Webley was soon followed by the necessity for the relief a change of climate could afford to Miss Harris. Shortly after her departure Mrs. W. H. Webley was removed from the scene of trial, and her bereft husband's sorrows multiplied by the early decease of their only child. Thus wave upon wave rolled over the mission. On hearing of these accumulated afflictions, Miss Harris at once volunteered to revisit the island, and to aid by her presence and counsel the fast diminishing band. Meanwhile the work of the Lord was slowly advancing. The school continued to gather from sixty to seventy Haitien youths for instruction under the care of Miss Howard and Miss Clark. Mr. Webley's burdens were however greatly increased by the heavy pecuniary cost of the chapel and dwelling-house he has for some time been engaged in erecting. But by this time the building is completed, and he will have had the joy of occupying the first sanctuary specially erected by the Society in Haiti, for the preaching of the truth as it is in Jesus. The Committee trust that all his anticipations may be realized, and that if darkness and clouds have hitherto covered this interesting field, the time is come for the refreshing rain from the presence of the Lord.

ST. DOMINGO.

On the north side of the island, usually called St. Domingo, Mr. Rycroft commenced his missionary work in the month of March, at Puerto Plat. A small church of sixteen persons was soon collected, consisting for the most part of individuals who had formerly been members of churches in other islands ; and a somewhat commodious room, furnished by public contributions, was opened for divine worship. Two villages in the country have also received the visits of the missionary, where a small number of people are

found to worship God, and hold forth the light of truth to the extent of their ability. The priests of Rome have however taken alarm. The missionary and the gospel he proclaims are publicly denounced, and the government incited to expel him from the country. But he is not without defenders among the Roman Catholic population, while others inquire secretly after the truth which fear deters them from hearing openly. The missionary is welcomed at their homes. He is listened to by the wayside. Scriptures and tracts find their way where he cannot come, giving the hope that the grotesque and debasing mixture of heathenism with popery, which constitutes the religion of the Dominicans, will give way to the increasing light of knowledge and truth.

AFRICA.

Notwithstanding the reduction of missionary strength that has taken place in the African mission, the blessing of God evidently rests on the enfeebled labours of the remnant. His strength is made perfect in weakness. At all three of the stations there have been conversions, and the labours of the negro teachers rendered effectual to the salvation of many.

The care of the churches has of necessity been committed to some of the converts themselves, whose labours evince no small amount of capacity and fitness for the office to which they have been called. The work of translation has been continued by Mr. Saker, and from the press at Bimbia have issued several thousands of pages of God's word in the Isubu and Dualla tongues, together with a hymn book, a vocabulary, and some elementary books for the instruction of the people. Besides his evangelic ministrations Mr. Saker has done somewhat for the civilization of the people whom God has gathered around him. A sugar and a cotton plantation, a lime kiln, a brick field, the gathering of palm oil for the purposes of trade, himself taking the lead, and by personal toil instructing the people in the processes of manufacture and cultivation, while they evidence the diligence, the zeal, the far-sightedness of the missionary, at the same time are a prelude to the elevation of the degraded races of Africa and the extirpation of the slave-trade from her shores.

The chapel at Clarence, which last year it was announced had been levelled to the ground by a destructive tornado, has been nearly rebuilt under Mr. Saker's direction; but this time of brick, the produce of native industry; while at Cameroons a substantial and more enduring dwelling for the missionary family has been erected of the same material. The introduction of the gospel among the tribes on the Cameroons river has had, however, some opposition to encounter. More than once the lives of the people attendant on the preaching of the word have been threatened with violence. Yet the congregations have been re-gathered. The people listen with intense interest to the word of life. From their labours in the brick field and plantation the workers eagerly hasten to the school. Men and boys, women and girls, meet in the same classes to acquire the art of reading. "The mission station," says Mr. Saker, "is a scene of busy activity from early morn to night. Labour, lessons, singing and prayer, is the life at Cameroons."

FRANCE.

Although in some parts of France the civil authorities, at the instigation of the Romish priesthood, have interfered with the public worship of God, and in some instances the servants of Christ have been called to endure imprisonment for the truth's sake, our missionary in Brittany has been permitted to pursue his way without interruption. The meetings both in Morlaix and in the villages have been maintained, and the public means of grace continued. The labours of the colporteurs have however been stayed. As liberty was refused him to distribute the scriptures, M. Humbert has gone to Brest to a more open field. The authorization of M. Omnes, the Breton colporteur, became useless in June last, in consequence of the publication of a decree requiring all books to be stamped at the prefecture previous to their being offered for sale. For two months his bibles and testaments remained in the hands of the authorities, and it was only in the beginning of the present year that they released them and permitted the sale to recommence. Among the first purchasers were two of the officers themselves. Some interesting cases of conversion have cheered the missionary. Many efforts were made, some of them of a most objectionable kind, to deter the converts from making confession of Christ. But by divine grace they have remained steadfast. Their faith and patience have awakened much inquiry. "We are more and more convinced," says Mr. Jenkins, "that this is the beginning of a good work that will extend itself." One of the new converts is about to undertake the interesting work of prosecuting the itinerant school; in which about fifty individuals, of all ages, have hitherto been under instruction.

JAMAICA.

Before passing on to the eastern missions of the Society, it is necessary briefly to notice the institution at Calabar. With great satisfaction the Committee refer to the valuable and effective labours of the esteemed president, the Rev. D. J. East. During the year seven students have been under instruction. Two have entered on the work of the ministry. The examination at the close of the session appears to have given unqualified pleasure to the several brethren who were present. They speak in the highest terms of the progress made by the students, and of the general management of the institution, at the same time pledging themselves to its hearty support. Of the seventeen students who have left its walls, the Committee rejoice to learn that two only have returned to their secular callings; two others have died. The rest are directly engaged, either as pastors or teachers, or both combined, in the ministry of the word, and with very encouraging success, bearing testimony of the grace of our Lord Jesus Christ to their fellow countrymen.

The solicitude of the Committee has often been directed during the year to various matters connected with the welfare of the cause of Christ in Jamaica. The contributions to the Special Fund, now nearly exhausted, have enabled them to aid several brethren to pay a temporary and invigorating visit to their native land, while the Cholera Fund has continued to relieve the necessities of others, both among the pastors and people, who still suffer from the effects of

the ravages of pestilence and disease, the last of which, indeed, is not entirely subdued. Death too has been busy among the ranks of the pastors, and some have been constrained from severe affliction to take a final leave of the scene of so much suffering and toil. The affairs of the Widows and Orphans' Fund of Jamaica have had the fullest deliberation; and the Committee are happy to say that the parties interested, with no exception known to them, have concurred in the arrangements proposed for its settlement. Those who have left the mission will receive the amount of their contributions to the fund; while the widows and families of those who were formerly missionaries of the Society will be entitled to an annuity of £20 per annum, payable from the general Widows and Orphans' Fund of the Society. The settlement of this long-pending and difficult matter will be a cause of rejoicing to all the friends of the Society.

EAST INDIES.

The past year has been an encouraging one in the eastern missions of the Society. Whether regard be had to the additions made to the churches, or to the silent but sure progress of decay in the institutions of heathenism, there is great cause for rejoicing and gratitude to Him who vouchsafes to accept and bless the work of our hands. In August it pleased God to bring to this country the Rev. P. H. Cassidy. He had previously laboured in connection with another society in the district around Bombay; but being convinced of the truth of believers' baptism, he sought to obey the Saviour's command, and for that purpose returned to his native land. After his baptism and union to the church in John Street, and several conferences with the Committee, he has been encouraged to revisit, under the auspices of this Society, the former scene of his labours, relying on the providence of God, and the goodwill of the natives to whom he will preach the word, for the needful provision for his support. The Committee rejoice at the prospect of conveying, by means of Mr. Cassidy's self-denying ministry, the gospel to the Mahratta race, and are now anxiously awaiting the tidings of his arrival at his destination.

CEYLON,

In Ceylon the apathy of some former years has given way, and a revival of attention, of piety, and of zeal for the Redeemer's glory has been manifest. Early in the year Mr. Davis proceeded to the station at Kandy, Mr. Allen continuing to labour in Colombo at the Pettah Chapel, and to watch over the jungle churches in its vicinity. To the Burghers, Portuguese, Singhalese, and Tamils the brethren have addressed their evangelic message, and a most cordial welcome has been given to the missionary when visiting the plantations and estates. The churches are for the most part dependent on the instructions received from the native pastors, whose abilities, discrimination, and devotedness, have fully been brought out in the exercise of their pastoral duties. Much care has been exercised in the admission of the candidates to baptism, nearly the whole of whom have, as inquirers, for some time previously been under instruction. Sixty-three persons have been united to the church of God. The school conducted by Mrs. Allen continues to maintain its usefulness and interest. One of her pupils has been

baptized, and two or three others give the most pleasing tokens that a work of grace has begun. Twenty-four children are boarded, and educated in English and Singhalese, at the Institution. Mrs. Davis is also contemplating the formation of a similar school at Kandy.

INDIA.

The returns from the churches in Bengal indicate a larger spiritual blessing than has been the case for some few years, and the general aspect of affairs is full of interest and encouragement. The school operations of the missionaries have been as extensive and useful as those of former years, and it is beyond question that the constant presentation of the truth in the mission schools has paved the way in many localities for the increasing indifference of the people to the religion of their forefathers. It may be that conversions have not followed to the amount which the long continued employment of these means might lead us to expect: yet it is certain that the most intelligent and useful of the converts are those who in early life have been trained in mission schools. The most effective native preachers are of the number, and no small proportion of the people who have left the region of shadows and darkness for the light of the gospel kingdom, is indebted to native instrumentality for the blessing they have received. Of more than usual interest have been the itineracies of the missionary brethren. In company with their native assistants, large tracts of country have been traversed, in which they have dispersed on every side the word of the living God. The streets of Calcutta, its suburban villages, its bazars, its roadsides, have almost daily seen the messengers of peace witnessing of the love of God. Over the great districts of Birbhoom, Mymensing, Dacca, Jellalpoore, Goalpara, Tipperah, and even to Assam, with the country for forty miles around Monghair, and some portions of the northern Zillahs of Bengal, the heralds of the cross have borne the banner of salvation. Even the jails were not overlooked. In Jessore the native preachers were located for a week together at some chosen and convenient spot, to receive and converse with Hindoos or Mahommedans desirous of learning more fully the way of life. A large number availed themselves of the opportunity. Particular Christian doctrines, the mode of worship, the contents of the tracts and scriptures, were the frequent topics of inquiry and discussion. In Chittagong and at Kalikapur the work of grace has continued to make progress, and eleven persons have been united to the body of Christ. In language like the following do the missionaries, with singular unanimity, speak of the aspect of the field they have covered with their anxious and unwearied steps. "The heathen," says Mr. Johannes, "do not so generally disregard the word now. They listen with readiness and pleasure to the news of salvation, and applications are unceasingly made for scriptures and tracts, which they peruse and are profited withal." The Rev. J. Parry observes that on several occasions, "the natives spontaneously seek for religious instruction." To the Rev. Mr. Bion, a Hindoo, to whom a copy of the scriptures had been given on a former tour, said, "We still have your books, and read them almost daily. Many of the villagers do not worship idols any more, but mind your books." Elsewhere he heard of others who in a distant

and to him inaccessible village read the scriptures diligently, had given up idolatry, and endeavoured to walk according to the gospel. Thus throughout Bengal there is displayed great eagerness to hear and to receive the word of God, everywhere is a change apparent in the tone and temper of the people with respect to the gospel of Christ.

In the north west, the Agra native mission has been revived with much hopefulness by the Rev. J. Makepeace. Chitoura continues to present the same interesting features of Christian civilization ; while at Muttra, Mr. Phillips is making great exertions to preach the word to every creature living within its bounds. The buildings at Benares, lately occupied as a college by the government, have become the property of the Society, in a manner that marks the gracious hand of God. The property is situated near the native city, surrounded on every side by the crowded habitations and the idol temples of the Hindoos. It is desirable that the mission in this spot so devoted to idolatry and superstition should have immediate attention, and the Committee anxiously await the appearance of the men whom, in answer to the church's prayers, the Head of the church may prepare and bid proceed to this important sphere.

TRANSLATIONS.

The itinerant labours of the missionaries are rendered greatly more efficient by the plentiful distribution of the word of God, not however carelessly given to every applicant, but responsive to the most eager expressions of desire, and with some evidence that the individuals seeking are able to peruse them. Not fewer than 34,000 copies of various parts of scripture, or entire volumes, have been issued from the Depository, while 39,000 copies in Bengali and Sanskrit have been finished at the press for further distribution. The revision of the Bengali New Testament announced last year as in progress has been completed. An octavo edition has already been published, and the reprint of it in a smaller form, as a pocket bible for the use of the native Christians, has reached the Acts of the Apostles. The Bengali version continues at present and is likely for years to be the only one in circulation in Bengal. In its revision, Mr. Wenger has kept in view in the numerous alterations he has made, the desirableness of following the original as closely as a due regard to the idiom of the Bengali language will allow, at the same time retaining the elegance stamped upon it by the late Dr. Yates. Mr. Lewis has rendered Mr. Wenger valuable assistance in this important work.

In Sanskrit the second volume of the Old Testament, containing the historical books from Judges to Esther inclusive, has been completed. A revised edition of Genesis with the first twenty chapters of Exodus has also been published. The Hindee gospels in the Kaithi character have been undertaken and carried through the press to John viii. by the joint labours of Mr. Leslie and Mr. Parsons of Monghir, and some little progress has also been made in printing the Hindustani version in the Roman characters.

EXTENSION OF THE MISSION IN INDIA.

It now remains only to speak of the measure for augmenting and consolidating the Society's mission in India which during the year has

occupied so large a place in the deliberations of your Committee. An intimation was given in the last report that the condition of the mission in that earliest and most important sphere of the Society's labours would have very early consideration. Accordingly, at a full meeting of the Committee in June, the secretaries gave in much detail their views of the wants of the stations, and the requirements of that part of India in particular where from the first the missionaries of the Society have been located in largest number and with the largest success. At the request of the Committee, these statements were afterwards printed, and at their next meeting in October fully and carefully discussed. After prayer for divine guidance, the Committee unanimously expressed their views in the following resolutions:—

1. That in the opinion of this Committee it is in the highest degree desirable that the operations of the Society in India should be consolidated and extended.
2. That a Sub-committee be appointed to consider and report on the best means of effecting this most important object.
3. And that the papers prepared by the Secretaries be referred, together with the Reports of the Deputation to India, for consideration to the Sub-committee.
4. That the Sub-committee do consist of Revs. Dr. Angus, J. Leechman, J. Russell, H. Dowson, W. Brock, C. M. Birrell, G. H. Davis, C. Stovel, J. P. Mursell, Messrs. Allen and Pewtress, with the Treasurers and Secretaries.

By the sub-committee every part of the mission was passed in review, its necessities pondered, and every consideration weighed as to what it became the duty of the Committee to do. In January an extended report was laid before the Quarterly Meeting. The plan embraced the whole of the field occupied by the Society, and affirmed the necessity of sending forth at least twenty additional missionaries, at a probable annual cost of £5,000, in order to place on an efficient footing the stations now occupied, and in some degree to seize the present openings for the extension of Christ's kingdom. With perfect unanimity and devout feeling, the Committee resolved on laying this large measure before the members of the Society. Trusting in the all-provident care of the Lord Jesus to supply the requisite means as well as the right men, they determined to go forward and, God helping them, take possession of the land in his name.

Two chief objects are contemplated in the scheme, in addition to the general one of spreading yet more widely the gospel of salvation. The stations of the Society are individually weak, and for the most part removed by great distances from mutual co-operation. To strengthen and to consolidate the stations were therefore of the first importance:—To strengthen them by additional men, that stations might no more be lost and the work of years scattered by disease or death, and the solitary and, therefore in some degree, feeble labours of the missionary be increased in efficiency:—To consolidate, by bringing the stations into nearer relation to each other, which can only be done by the formation of three or four new ones, unless it were resolved rather to contract our operations, and to bring into still narrower limits their already diminished sphere. But absolute necessity alone could justify such a contraction—a necessity which certainly could not be said to exist either in the state of India, or in the ability of the churches at home. No alternative was open to your Committee. It dared not recede. It had faith in the promises of God, and in the power of Christian love to souls

to re-animate the faint-hearted, to quicken the cold, and to draw forth the generous zeal of the people of God.

Many other considerations came in to give increased urgency to the appeal. Much as has been done for India, the destitution of the means of grace is still overwhelming. Full one half of the sixty-two millions of Bengal and the North West Provinces have no missionaries among them, while the labours of the comparatively few are almost concealed by the magnitude of the work before them. For sixteen years the Society has not increased the number of its missionaries in the East, while boundless fields have been opening on every side. Yet the labours of the past are full of encouragement. Many churches have been formed; some fifteen hundred persons have been gathered from amongst the heathen into the fold of Christ besides those who have passed into the presence of the Lord. The scriptures can be abundantly supplied in versions at once accurate and intelligible to the people. Tracts and schools can be multiplied to any extent. The political and social condition of the people is eminently favourable to missionary exertion. Even the once haughty Brahmin condescends to investigate the claims of Christianity, and is constrained to confess, that "Hindooism is sick unto death." It were then to dishonour the names of the revered founders of the Mission, to distrust the providence of the Master that we profess to serve, to be indifferent to the glory of the risen Redeemer, the Lord of all, to be deaf to the cry of the perishing, to be more mindful of our own things than those of Jesus Christ, if at this juncture, with so bright a prospect of speedy triumph in view, your Committee had failed to confront the necessity, and to summon the churches of Christ to the help of the Lord.

FINANCES.

In their last year's report the Committee had to state a balance due to the treasurers of £4723 5s. 8d. The receipts for this year for general purposes amount to £15,114 3s. 9d. On £600 of this sum there is a small charge of £15 per annum for the life of a very aged friend. The amount received for general purposes is, therefore, £395 5s. 11d. in advance of the previous year. The total receipts are somewhat less. This, however, arises from the fact that £400 more were received last year for translations, and there were besides some large special donations. The expenditure has been £500 less than the income, by which amount the debt has been still farther reduced. A very considerable reduction has been effected in all the items of home expenditure, except agency; but an arrangement has been made which takes effect at the beginning of the present financial year, whereby a farther saving will accrue.

It may be perhaps necessary to say a word or two in explanation of another financial arrangement which will appear in the balance sheet about to be presented by the treasurers. Two sums of £1000 each were offered to the Society some years ago on condition that certain annuities, usual in such cases, be paid to the parties during their life time. They have hitherto been treated as *loans*. But as the treasurers are only responsible for the annuities and not for the principal, over which the donors have no control, these sums have been carried to account. The actual debt, therefore, now due to the

treasurers is £1813 Os. 5d, a sum of no great magnitude, and which a very slight effort can sweep away altogether.

The Committee are of opinion that there is nothing in the financial condition of the Society to hinder the prosecution of their proposed effort to enlarge and consolidate the mission in India. They look back to former periods of its history, and they find that, when in the greatest pecuniary straits, or when any extension of their operations has been called for, and they have laid the case before the churches, the response has always been equal to the demand. With this fact before them they cannot but cherish a confident hope that the present appeal will be successful too. Many churches are taking up the subject with great earnestness. It has awakened deep and general attention. Already has it excited a spirit of earnest prayer. On every side, without a dissentient voice, it has been warmly welcomed; and the generous offers of the honoured treasurers of the Society, the intimations of other esteemed friends, and the thorough organization of many churches, on a scale of far greater efficiency than heretofore, give no faltering indication that so far as pecuniary means are required they will be amply found. The proceedings of this annual meeting will, no doubt, inspire the Committee with increased confidence in the wisdom and success of the course proposed.

By and by some estimate may be formed of the measure of support which will be afforded. It is clear the Committee can go only so far as the pecuniary contributions are increased. Donations will flow in and greatly help to meet those necessary expenses which the execution of such a project will inevitably occasion. But on regular yearly contributions can the Committee alone rely. If they increase to the extent of £5000 a year, then the whole plan may be accomplished. If they do not, then only a part of it can be. On the churches, therefore, and not on the Committee, now lies the grave responsibility whether or not that shall be done, which all admit to be necessary, to strengthen the mission in India.

Meanwhile they earnestly entreat all who take any interest in the work of saving souls, and enlarging Christ's kingdom, to remember their dependence on the Spirit of God for success. Without His gracious influence the preaching of the cross will be in vain. Sinners may hear it, but their hearts will be unmoved. Without His presence in the churches at home, their piety and zeal will languish and decay. The Great Master has himself assured his disciples that, if they ask the Father for the gift of the Spirit, He will give it. Here then our dependence lies. Here is the source of our strength and success. Most earnestly then do the Committee press this all-important subject on the members of the Society. They beseech them to repair to the closet and the sanctuary, and there, with importunity and faith, to cry night and day to the Giver of all good, that he would graciously give them the Spirit of truth to convert the sinner, and guide and bless the church in her efforts to convert the world.

The proposal to extend the Society's operations beyond any previous instance, has not been the result of mere impulse. It was conceived in deep seriousness, has grown up as the result of continued prayer, consideration, and thought. The memorable saying of Carey, now the motto of all evangelic missions, can never be forgotten. As time rolls on, it acquires increased influ-

ence and power. It is now a watchword in Zion. The spirit of the maxim in which the Society began, is once more alive; and the Committee are only following in the footsteps of their predecessors in seeking to accomplish this great plan. With increased confidence in the necessity of it, and in the zeal and piety of the churches, they again adopt as their motto, "EXPECT GREAT THINGS FROM GOD; ATTEMPT GREAT THINGS FOR GOD."

INDIA.

Recent letters from India inform us of the safe arrival of the Rev. JOHN TRAFFORD at Serampore. He has already commenced his labours much cheered by the prospect of usefulness opening before him.

The society has, however, to mourn the decease of the Rev. W. CAREY of Cutwa, after a severely painful illness of about twenty days. He had witnessed the progress of missions in Bengal since

his father's arrival in 1793, and had himself laboured for upwards of forty years. He died on the 3rd of February. Amid all his sufferings he was enabled to endure with patience, yet often expressing his desire to depart and to be with Christ. Thus is another urgent reason added to the many reasons that press upon us to work for India while it is day. Who will take the post left vacant by this servant of Christ?

CHITOURA, NEAR AGRA.

The incidents related in the following communication from Mr. SMITH will be found of great interest, especially the conversion of the Sanyasi. Thus the gospel meets with men whose hearts the Lord has opened. Our readers will sympathize with our missionary under the trials related at the close.

Dec. 13th, 1852.—I have been privileged again to preach the gospel to the crowds assembled together at the great bathing melá of Bhuteshwár. My health was so indifferent that I was afraid to venture from home; but, thank God, ten days' hard work has left me none the worse, but considerably improved in health. The melá was as thickly attended as ever; it was estimated that not less than 800,000 individuals were present, and I have no doubt that even this estimate is below the mark. On the great bathing day, the enthusiasm exhibited was astonishing. To get through the temple at its most crowded time, required all the strength of an able-bodied man; and yet not a few women ventured in. For hours together they flowed through, like an irresistible torrent, at the rate of more than a hundred per minute, and such was the zeal

manifested, that life might have been supposed to rest on the issue. Yet I am confident there was little sincerity in all this; if asked, Why such anxiety to bathe? the reply would invariably be: "it is our custom: our fathers did thus; and you see the world does so still; and how can we act differently?" A native soldier who had listened to our preaching was on guard at the temple during the great day; and on seeing me pass, he pointed to the terrible rush of worshippers, and said: "You see what Mahâdev can do! You say he is stone! but who can produce such results as these?" Thus not a few rest the truth of their superstitious worship on its universality. The number of Bairâgis and Sannyâsis was fewer than I have ever seen, and generally speaking the religious mendicants appear to get less encouragement than they used to do.

Preaching by the wayside.

We commenced our preaching operations on Monday, the 22nd inst. Our party consisted of brother Harris, myself, and three native preachers. The former was taken ill, and obliged to leave the melá for home at its commencement. A native preacher was also with us from the Presbyterian church at Agra, and at a later period, Babu Gopinâth, with several native preachers, occupied a

position on the opposite side of the melâ. We commenced daily between 7 and 8 o'clock, and kept up incessant preaching until 4 p.m. Nor had we any reason to complain of want of attention. At the commencement we experienced some severe opposition, and at intervals after; but for the most part, the people exhibited a disposition to hear, and many kept exclaiming, "It is all true!" I cannot but hope that the Gospel is doing its work silently in the minds of hundreds.

Inquirers.

We saw men leave their shops and business, and come day after day to listen to the Gospel, exhibiting anxious faces, and putting questions of a nature to exhibit their earnestness. Some showed much of subtlety in their queries. One man of a superior mind and ability came and gave a correct and scriptural account of the creation, and finding nothing in it of the origin of the tempter, he wished to infer that he existed before and independently of God himself; and then adverting to the present state of the world, in which he stated sin was predominant, he concluded that Satan was more powerful than God; inasmuch as the Satanic element (evil) far exceeds godliness. It was difficult to answer such remarks to the satisfaction of a Hindu mind. I therefore endeavoured to lead him to the far more important subject of the plan of salvation as exhibited in the bible, with which he was well acquainted, and he soon took his departure. The preaching of the cross is still to some "foolishness."

The attentive hearer.

A most interesting character of the Vedantist school attended our preaching from the first day of our arrival. Long had he been seeking after the truth, with apparent zeal and sincerity! He has visited almost every shrine in India; having left his wife and family near Bareilly five years ago, and, in accordance with the practice of Sannyais, never inquired since whether they are dead or alive. He is a tolerable Sanscrit scholar, and was attended by several disciples, who supplied all his wants and acted as servants. The gospel appeared to arrest his attention at once; it was a scheme so strange and new, and yet so suited to his wants; that he would have employed some of us all through the melâ, in instructing him and answering his queries, could we have spared time. Two days before we left, he brought his books, bedding, &c., and declared himself to be on the Lord's side; his disciples were soon scattered, and one and another called out to him from a distance to know what he was doing among the Christians; evidently afraid of trusting themselves too near the centre of that

influence by which their Gôtra had been led to cast away his idols and idolatry, with all their advantages, which to him were not a few. He returned home with us to Chitoura, and has been closely engaged daily, reading the New Testament with some other works, such as the "Sat Mat Nirupan." The truth has, I trust, been manifested to his heart and conscience, and, I doubt not, he will be a useful member of the mission. His manners are kind and conciliatory, and he is just adapted to our village work. May the Lord make him an honoured instrument in extending his cause here. We distributed with the greatest care—

4	copies	1st vol. Sanscrit Old Test.
4	"	Sanscrit New Testaments.
4	"	ditto 4 Gospels and Acts.
6	"	Urdu New Testaments.
6	"	ditto 4 Gospels and Acts.
4	"	Persian ditto.
10	"	ditto Luke and Acts.
8	"	Urdu ditto.
100	single gospels.	
200	tracts.	

346

The Christian village.

Some of the residents in our Christian village have been causing me considerable pain and anxiety: one of them quietly betrothed his daughter to a heathen, and that too by the advice of others. The matter at once presented itself to me in a serious light, and I saw the necessity of immediately putting a stop to the proceedings at any cost; which I did by making the man send for the parties, and annul the agreement in my presence, or leave the village; he did all I asked, and expressed himself sorry for allowing himself to be so far misled. It has however been the cause of four other families leaving the village; still I pray the Lord may overrule even this to his own glory. I find that although several families have thus been separated from us, and are thrown into the society of enemies to the gospel, yet they keep the sabbath, and are maintaining their Christian character.

Several other families have joined us, and there are many among the Chumârs who are arranging to come. We must not be discouraged by disappointments; but rather be prepared for them, and remember that sometimes circumstances that appear to us in the light of unmitigated evils, are made to tend to the furtherance of the gospel.

I am thankful to say that I am feeling much better, and I hope a good deal of moving about this cold season in my own immediate field may enable me to continue at my post without any intermission.

CAWNPORE.

Mr. WILLIAMS adds his stores of facts, to those already detailed, in his letter of November 30th. They show in a striking manner the miserable condition of the idol-worshippers of India.

On the 24th, 25th, and 26th instant, I was at the Bittur fair, with the two native brethren. The fair was not so numerously attended as last year, but still very many thousands were present. We preached to large crowds in various parts of the wide sandy plain and on the river side, and distributed nearly the whole of the last supply of scriptures you sent, besides some hundreds of tracts and single gospels. Most of the people heard attentively the word preached, and those to whom we gave the books seemed to be much pleased with them. Let us pray that the good seed thus extensively scattered may not be lost, but be as bread cast upon the waters, which shall be seen after many days.

An extraordinary character.

We visited the celebrated Kannia Lal on two occasions, and had some interesting conversation with him. He is certainly one of the most odd and extraordinary men of his class I ever knew, and is greatly revered by the Hindus. He readily admitted the truth and reasonableness of what we advanced, and took a copy of the scriptures from us, engaging to read it. This he may do, or get others to read it to him; but I very much fear that he will not soon, if ever, give up his present system, and forego the worship and adoration paid him by hundreds of the people, to become a humble disciple and follower of Christ. Though such a thing is not, indeed, impossible; nothing is too hard for the Lord to accomplish. His glorious gospel has often triumphed in the conversion of the vilest and most obdurate sinners, and its efficacy is still the same. In every age, it is the power of God unto salvation to every one that believeth.

Brahma's shrine and its legend.

We also visited again this year, a shrine called "Brahma ka Konti." It is said that the god Brahma once visited this place, and left behind him that portion of his sandal, which fits in between the toes, to prevent its slipping off the foot; or rather by which it is lifted up and carried along in walking. This one is nothing more or less than a piece of iron, the size of a large nail, fixed into a stone in the wall, yet the poor deluded people are taught by the wary brahmans to regard it as

the very identical konti that Brahma left there, and hence they reverently bow down to it, and worship it. The place is enclosed, and contains a small pool of filthy water in which hundreds of men and women bathe, and in which, as they suppose, they wash away their sins. Beside the pool I observed a heifer calf, and a poor man had hold of its tail; a brahman was saying something in Sanscrit, and the man was repeating it after him, at the same time pouring water on the tail of the animal; and last of all, he whispered something in its ear. On my asking the meaning of all this, I was told that near to heaven there is a deep and wide river called, "Bytarni," that the spirits of the calves, or cows, are located on its banks, and that none can swim across it in safety without the aid of their tails. This poor man, therefore, by this ceremony, and by offering a little money, procured for himself a safe passage over the said river, and he had whispered to the calf to be sure to meet him at the proper place. ¶ Really this is monstrously absurd, even beyond all I ever heard before; and one would think it impossible that any rational being could ever helieve such foolish stuff, but, alas! they *do* believe it, and act upon it; and will no doubt continue in the same deplorable condition until Christianity shall prevail among them, and teach them better.

The labourers; how few!

But when will this be! It is truly painful to observe how very little, comparatively, is being done, at least in these parts, for bringing about the conversion of the poor perishing heathen. At this fair, where such vast multitudes were congregated together, there were none to make known to them the way of salvation except ourselves; and what could we do among so many? May the Lord send forth many more faithful labourers into his harvest. Yesterday, both morning and evening, I preached to a goodly number of noisy hearers on the road leading down to the Sarsia Ghat; still there were some in the crowd who heard well. One man followed me out, with whom I had conversation on the subjects which had been discussed, and he seemed to be convinced of the truth of the gospel. This morning I crossed over the river, and had a good congregation of attentive hearers. There are several villages on the Lucknow side, contiguous to the river, some of which I have visited, and the people appeared very friendly and glad to hear the gospel. Two men from one of these villages called upon me, with whom I had much serious conversation; and I gave them a copy of the scriptures.

CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, during the month
of March, 1853.*

Annual Subscriptions.		£ s. d.	£ s. d.	£ s. d.			
Angus, Rev. Joseph, D. D.	2	2	0	Smith, Miss M. E.	1	1	0
Bailey, Mr. W.	1	1	0	Smith, Mr. Eusebius	1	1	0
Beddome, R. B., Esq.	1	1	0	Smith, Miss R.	1	1	0
Beddome, W., Esq.	1	1	0	Spalding, Thomas, Esq.	1	1	0
Benetfink, Mr. S.	1	1	0	Steinkopf, Rev. Dr.	1	1	0
Bigwood, Rev. John	1	1	0	Trestrail, Rev. F.	2	2	0
Blacket, Mrs.	1	1	0	Underhill, E. B., Esq.	3	3	0
Biight, Mr. G.	1	1	0	Vines, C., Esq.	5	5	0
Bousfield, J. R., Esq.	1	1	0	Walters, Stephen, Esq.	1	1	0
Burks, C., Esq.	1	1	0	Warmington, Jos., Esq.	3	3	0
Burks, Miss	0	10	6	Weymouth, Mr. H.	2	0	0
Burks, Miss J.	0	10	6	Wheeler, Mr. D. D.	1	1	0
Carey, Rev. E.	1	1	0	Whiteborne, James, Esq.	2	2	0
Cozens, Mrs.	1	1	0	Williams, Mrs., Brighton	3	0	0
Crispin, Mr.	0	10	6	Do., Servant	0	5	0
Dallas, Mrs.	2	2	0				
Debam, Mrs.	1	1	0				
Edwards, Mrs.	1	1	0				
Francis, Mr. J.	1	1	0				
Gingell, James, Esq.	1	1	0				
Goodings, W., Esq.	2	2	0				
Gover, Mr. W.	1	1	0				
Gray, Rev. Dr.	0	10	6				
Gurney, Joseph, Esq.	15	15	0				
Gurney, Thomas, Esq.	5	5	0				
Gurney, Mrs. Thomas	1	1	0				
Haddon & Son, Messrs.	3	3	0				
Hamilton, Thomas, Esq.	1	1	0				
Harwood, J. U., Esq.	2	2	0				
Heriot, Mr. J. J.	2	2	0				
Hodge, John, Esq.	1	1	0				
Holland, Mr., Greenwich	1	1	0				
Huntley, Miss	1	1	0				
Irish, Mr.	0	10	6				
Johnson, Mr. G.	0	10	6				
Johnson, Mr. W.	1	1	0				
Jones, Charles, Esq.	2	2	0				
Jones, Capt., Hatcham	1	6	0				
Jones, Mr.	1	1	0				
Low, James, Esq.	1	1	0				
Lushington, Right Hon.	3	3	0				
Stephen, D. C.	1	1	0				
Maliphant, Mr. G.	1	1	0				
Marton, Mrs. R. H.	1	0	0				
Do., for <i>Intally</i>	0	10	0				
Do., for <i>Jamaica Theological Institution</i>	0	10	0				
Martin, Mr. T.	1	1	0				
Meacher, Mrs.	1	1	0				
Merrett, Mr. Thomas	1	1	0				
Moore, Mrs., additional for <i>India</i>	2	2	0				
Morrell, C., Esq.	2	2	0				
Murch, Rev. Dr.	2	0	0				
Napier, Mr.	1	1	0				
Olney, Mr. T.	1	1	0				
Overbury, Mr. B.	1	1	0				
Payne, Mrs., Letherhead	1	1	0				
Peek, Brothers, Messrs.	1	1	0				
Pewtress, Thomas, Esq.	2	2	0				
Pontifex, Mr.	1	1	0				
Poole, M., Esq.	1	1	0				
Potter, Mrs.	1	1	0				
Powell, Mr. John	3	3	0				
Ridgway, Thomas, Esq.	5	5	0				
Ridley, S., Esq.	1	1	0				
Roe, Freeman, Esq.	1	1	0				
Russell, Miss	2	2	0				
Rust, Miss	1	1	0				
Shaw, Mrs.	1	1	0				
Sherwin & Co., Messrs.	1	1	0				
Smith, Mr. C.	1	1	0				
Smith, W. L., Esq.	2	2	0				
Smith, Mrs. W. L.	1	1	0				

The acknowledgment of the remainder of the March Contributions is unavoidably postponed until next month.

The sum of £6 16s. 6d. deducted, as expenses, from the Liverpool Contributions in the April Herald, should have been specified as incurred in connexion with the public meeting at Myrtle Street, and not at Pembroke Chapel.

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. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, 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.

ANNUAL SERVICES.

The Annual Services of the Society, according to announcement, were commenced by the usual meeting for prayer in the Mission House on the 21st of April. The Rev. J. RUSSELL presided on the occasion. The devotions were led by the Revs. R. MORRIS of Clifton, I. LORD of Ipswich, J. STENT of Hastings, and G. PEARCE of Calcutta. In the evening of the day, the annual sermon to young men was preached at Poultry Chapel by the Rev. D. KATTERNS of Hackney, from the words of holy writ, "And the idols He shall utterly abolish." The attendance at these meetings was very gratifying, and the commencing services of the season were pervaded by devout and holy feeling.

The usual annual members' meeting was held on Tuesday morning, April 26th. The number of subscribers and ministers present was large, and the whole business of the day transacted under the influence of Christian love.

The reports of the Committee were laid before the meeting, and cordially received. The cash accounts showed a further diminution in the debt of the Society, and also the removal of two sums of £1000 each, received on annuity, from the balance sheet. Thus a debt was left of £1847 due to the Treasurers. Through the kind providence of God this has also been removed by the generous anonymous gift of an old friend of the Society, and the operations of the year commence without incumbrance. It is now many years since the Society has been free from the hindrance to its missionary labours which debt has always been found to present. It will be sufficient to allude to the important bearing this gratifying fact will have on the plans for augmenting our mission in India.

The following is the list of the Committee chosen at the general meeting for the ensuing year:—

Rev. JAMES ACWORTH, LL.D.	Bradford.
JOSEPH H. ALLEN, Esq.	Brixton.
Rev. JOSEPH ANGUS, D.D.	London.
J. L. BENHAM, Esq.	London.
Rev. CHARLES M. BIRRELL.	Liverpool.
Rev. WILLIAM B. BOWES.	London.
Rev. WILLIAM BROCK.	London.
Rev. J. J. BROWN.	Reading.
Rev. GEORGE HENRY DAVIS.	Bristol.
Rev. HENRY DOWSON.	Bradford.
RICHARD FOSTER, Esq.	Cambridge.
SIR GEORGE GOODMAN, M.P.	Leeds.
Rev. SAMUEL GREEN.	London.
Rev. WILLIAM GROSER.	London.
RICHARD HARRIS, Esq. Jun.	Leicester.
Rev. N. HAYCROFT.	Bristol.
Rev. JAMES HOBV, D.D.	London.
Rev. DANIEL KATTERNS.	Hackney.
VOL. XVI.	

Rev. W. LANDELS.	Birmingham.
Rev. JOHN LEECHMAN, M.A.	Hammersmith.
SOLOMON LEONARD, Esq.	Bristol.
Rev. C. J. MIDDLEDITCH.	Frome.
Rev. WILLIAM H. MURCH, D.D.	London.
Rev. JAMES P. MURSELL.	Leicester.
Rev. ISAAC NEW.	Birmingham.
Rev. THOMAS F. NEWMAN.	Shortwood.
THOMAS PEWTRESS, Esq.	London.
Rev. WILLIAM ROBINSON.	Cambridge.
Rev. JOSHUA RUSSELL.	Greenwich.
Rev. ISRAEL M. SOULE.	Battersea.
Rev. EDWARD STANE, D.D.	Camberwell.
GEORGE STYVENSON, Esq.	Blackheath.
Rev. CHARLES STOVEL.	London.
Rev. F. TUCKER, B.A.	Manchester.
J. WARMINGTON, Esq.	Lea.
W. H. WATSON, Esq.	London.
Y Y	

The Annual Sermons of the Society were preached on the following day : the morning sermon by the Rev. JAS. HILL of Clapham, from the words of the evangelist Matthew, chapter ix. 36—38 ; and that in the evening by

by the Rev. W. LANDELS of Birmingham, from the prophecies of Jeremiah, chapter xiv. 8. The collections were considerably in advance of the previous year.

ANNUAL MEETING.—THURSDAY, APRIL 28.

THIS meeting was held in Exeter Hall, on Thursday, the 28th instant, the attendance being unusually large, so as fully to occupy the seats.

The Chair was occupied by WILLIAM BRODIE GURNEY, Esq., the senior Treasurer.

The proceedings were commenced by singing the sixty-third hymn, first book (Dr. Watts's). After which the Rev. EDWARD WHITE offered prayer.

The CHAIRMAN then addressed the meeting as follows :—

MY DEAR CHRISTIAN FRIENDS,—By the kind providence of God we are permitted to hold another anniversary of this society. No longer, as some of us recollect it, a new society, but one which has attained an age greater than that of the majority of those present ; a society commenced in faith, on very slender resources, and which has, on many occasions, called forth the exercise of faith. But the smallest of seeds has become a mighty tree. Without ever possessing any funded property, except for special objects, it has gradually extended its missions ; those to whom its management was confided, trusting that, while they were doing the Lord's work, he to whom belong the silver and the gold, would so influence the hearts of those who were his stewards, that the means would be supplied them. That if it were made to appear that the Holy Spirit was blessing the labours of our missionaries, and souls were converted, those who feel the love of the Saviour shed abroad in their hearts, would rejoice in aiding the cause by their contributions, by their prayers ; and, if they were not themselves qualified for the work, by consecrating their sons and their daughters to the service of the Lord among the heathen.

We all feel it refreshing and profitable to listen year after year to the recitals of the progress of missionary work, a work commenced by the Saviour himself, and who, as he ascended to heaven, commissioned his disciples to go into all the world and to preach

the gospel to every creature, assuring those who engaged in the blessed work, that he was with them always, even unto the end of the world. In this confidence, our missionaries have gone forth, supported and animated by the sure word of prophecy, that all the kingdoms of the world will become the kingdom of our God and of his Christ. And, oh, what a glorious meeting will that be, when the heralds of the Cross shall, as it were, lay down their commission with the report that the whole world is converted unto God ! But ah ! when shall that day be ? Certainly not until the prayers of the people of God are more fervent, and their exertions partake more of the character of self-denial. You will learn from the report, that the Society is taking measures to strengthen its stations in the East Indies, at some of which our missionaries, through advanced age and the effects of climate, are becoming incapacitated for active exertion, and, also, to form new stations, where the distance between station and station is great, where there are no missionaries of any Society, and where millions are perishing in heathen darkness. The late John Foster once remarked, that the Christian cause is like the banyan tree,—where it is planted, it naturally spreads. Each station we plant extends its growth and its influence, perhaps for a time, imperfectly ; and we wish that our trees should, at all events, be within some few hundred miles, so that, each spreading, they might soon meet, and the whole land become like a field which the Lord hath planted. Some one may ask,—But have you funds enabling you to carry out this extension ? You will learn from the report, that we have not ; but that we look with confidence to the friends of missions for them ; and I am sure you will not consider us presumptuous, when you shall have heard what God has enabled this Society to do in times past. You are aware that the motto of our Society is—“Expect great things from God : attempt great things for God ;” and we have generally found that, when we attempted most for God, the interpositions of his providence were the most strikingly manifested. At times, the faith of the Committee has been severely tried ; and when they have almost despaired, deliverance has been vouchsafed in a mode and

to an extent very little anticipated, even by those who were most sanguine. I have been a member of the Committee of the Society four-and-thirty years, and treasurer eighteen years; the last seven in connexion with my highly-esteemed colleague; and while I have been called to rejoice in its extension, I have not been a stranger to its anxieties: and if you will permit me, I will take this opportunity, in a sort of taking-leave speech of an old servant, of telling you, by way of encouragement, what I have witnessed. Not to refer, with particularity, to the subscription made to repair the losses by the printing-office at Serampore being accidentally burnt down, now above forty years ago, permit me to allude to the year 1829. The income of the Society at that time was only about £10,000 per annum; and we had a debt of between three and four thousands; bills were drawn and were accepted, and there appeared no means of meeting them except by borrowing; but without the prospect of being able to repay. The annual meeting came round. The necessity of the case was presented, contributions from £500 downwards poured in, and, in two hours, the debt was extinguished; and I see in the next year's cash account, "Extra subscriptions, £4,798 6s. 4d." Within three years from this time, the insurrection, as it was called, took place in Jamaica, and our chapels were destroyed by the lawless violence—not of the coloured people, not of an ordinary mob, but—of the planters, some of whom were magistrates. The Government was appealed to, and, feeling that they were responsible for the peace not having been preserved, they consented to give us £5,600 at once, and to propose to Parliament a further grant of £6000, if we would meet it by an equal sum. This offer was accepted on the day before the annual meeting of the Society. We announced it: £2000 was immediately contributed on the platform, and cards were issued, to be returned in two months; and I shall never forget the meeting at which they were returned. Fears, ah, great fears, had been entertained, that we might lose the grant, by falling short of the £6,000; but the cards came in so thickly, and so heavily laden, that the ante-room looked like a banking-shop, with six desks and six clerks entering their accounts, and others receiving the money; and, instead of £6,000, the sum raised was £14,000! It is due to the members of other denominations to state, that we were very liberally assisted by many not belonging to our denomination. In three or four years afterwards, our late dear friend, William Pearce, took the opportunity of his visit to this country, in impaired health, to plead for the sending out ten additional missionaries, at an expense of £4,000. Many of our friends feared, that, by calling for this extra subscription, the general funds of the Society would be diminished; but the

whole amount was raised, and the following year the general income of the Society was increased by £3,000. In the year 1841, the year of Jubilee commenced. I will not enter into a detail upon that. It is sufficient to say, that it was a year of great excitement and great exertion. Its operations were conducted by our friend the Rev. Joshua Russell, as Jubilee Secretary, and the amount raised was £33,000.—the only instance, I believe, in which a society has raised, by jubilee contributions, an amount equal to a year and a half's income. I merely mention these facts as tending to encourage us to believe that, if we can show that the measure proposed is calculated to promote the Redeemer's cause, which I leave to be shown by the excellent friends around me, the necessary funds will be provided. You will hear that we require a certain sum for outfit, and that we shall require also a considerable increase in the amount of annual subscriptions, in order that we may not have continually to present a debt. We feel assured that each who is put in trust of the gospel, will feel it his duty to fulfil that trust. If the Saviour's love has a constraining influence on his heart, he will feel giving to be a privilege; and I had rather enforce the matter on the ground of privilege. One who was eminent for works of piety and benevolence, the late excellent John Wesley, once remarked, that when he was requested to perform anything as matter of duty, he felt cold and unmoved; but that, when he was urged to it by motives of love to Christ and to his people, he went to his work with cheerfulness, and performed it with alacrity.

The Report, a copy of which appeared in our last, was then read by the Rev. FREDERICK TRESTRAIL, and the cash account by SAMUEL MORTON PETO, ESQ., M.P.

The Rev. GEORGE PEARCE: Dear Sir, and Christian friends,—I feel thankful for the opportunity which has been so kindly afforded me of saying a few words in behalf of our mission in India, on the present interesting occasion. As a returned and disabled missionary, I may compare myself to a soldier who has been wounded on the field of battle, and who has crept or been carried out of the conflict; but at the same time, it is some satisfaction to me that I am able to give some account of how the battle is going on, and to encourage the forwarding of new levies to carry on the warfare. In thinking of India, dear friends, a crowd of topics come into my mind, each of which would furnish an interesting subject of address. I might tell you with affecting evidence of the need which India has of the Gospel; I might tell you how Providence in a wonderful way is opening that great country to the messengers of salvation; I might tell you how great changes, political, social, and moral, are now taking place—how our own countrymen in that land, who were once hostile to missionary

efforts, are now turning in their favour; I might speak of the debasing and cruel rites of Hindooism which are now gradually being abolished; I might also tell you how missionaries are rushing into that country—for within the last twenty years the number of labourers there has trebled; but I will not undertake so wide a range—I will not direct your attention to so general a subject, but rather confine myself especially to the present crisis of the affairs of our own mission. My dear friends, I do not wish to make you sad, or if I do it is only that I may make you glad hereafter; but I feel I should not be doing justice to the cause in which I have been engaged, if I did not confess, that when I left India I left it with great sadness of heart, not on my own account, but on account of the state of the mission there. I left my brethren there few in number, weak in bodily strength, overburdened with labour, and greatly depressed in spirit. We felt there, that we had not been sustained as we ought to have been, and as the work demanded. During the time of my sojourn in India, no less than six stations had been abandoned, or become vacated; and those important stations, and, at the present time, some of our most important stations in India are suspended, as it were, by the thread of single lives. Most of our missionary brethren there are far advanced in age; we have heard of the removal of one of them since I left that sphere of labour, and the Report also tells us of the removal of three of their wives, aged women, the husbands of whom are far advanced in life. It is these things that make us sad. Our hopes, it is true, received some revival when the dear brethren of the deputation, Russell and Leechman, visited us. When they left us, we followed them with our desires and with our hopes; but, then again, there came a blank; we did not hear, up to the time that I left, anything very substantial to encourage us. On my arrival in England, in December last, I was greeted with the intelligence of the project which has been put forth by the Secretaries and the Committee, to send twenty missionaries to India. I have been very narrowly watching the progress of that measure, and I am sorry to say that my sadness is not quite gone. When I was at the Committee meeting last week, I saw chalked up on the board, the report of the income of the Society for the last year, and I found that it was something less than that for the year before. Now, this did not look very favourable to the sending of twenty missionaries to India. Four months have passed away, since the measure has been proposed to the church; and we have heard in the Report this morning, of one name only that has been accepted, and I do not know that others have offered themselves for this work. Now, my dear friends, it occurs to me to ask this question,

Have you lost your confidence in the mission in India? Is the missionary spirit on the decline among you? We have, for years past, been calling earnestly and loudly for assistance, but hitherto it has not been rendered. Well, permit me to say, by way of stirring you up additionally on this occasion, that one of the principles of my missionary life has been this—that labour is success. If I did not feel this, I would not think of going back again to India. My faith rests on the declaration of Him who commands us to go and preach the gospel to every creature. By his servant he says:—“Be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know, that your labour is not in vain in the Lord.” My dear friends, can it be possible, that the labours of such men as Carey and his beloved colleagues, such men as Yates and William Pearce, and others now living that I might mention, should be in vain, or that no glorious result should come from them? Can it be possible, viewing it in the light of Scripture, that the prayers of Fuller, and of Sutcliffe, and of Ryland, and of the founders of the mission, and of thousands of God’s dear people in this land, will not be heard? Can it be possible, that the free-will offerings of such men as Wilson and Gutteridge, of our dear friends on the platform, and of many throughout our land who have offered even their widows’ mites, should not be accepted of the Lord? When I was in this country, some years ago, an incident happened which greatly encouraged me. I was led to visit a poor widow who was a cripple. I was introduced to her as a missionary. Her face brightened up at my presence, and we talked a little while together. When I was about to take my leave, she said, “Stop, sir,” and, going upon her crutches, she ascended, with some difficulty, a ladder into an upper chamber, and after a little while she came down again, and came up to me as well as she could, and put into my hand a piece of paper, in which was a piece of coin—a shilling—and she said, “Sir, I have been laying this up for a long time past, a farthing and a halfpenny at a time, that I might give it to the mission.” That little incident has strengthened me in my labours in far distant India. I am sure that God will not refuse the offerings of his people. But, my dear friends, we have had success, and I may say great success. We have had success as it respects converts. Some people think that our converts in India are few. Few and many are comparative terms. To my apprehension this is a large assembly; here are many people. Now, I think, if we could collect together all our people from India, and present them in Exeter Hall, they would fill it to overflowing. I think converts sufficient to fill Exeter Hall cannot be said to be few in number. And these converts are fast increasing in number.

Some time ago, I was appointed by the Missionary Conference in Calcutta to endeavour to ascertain the extent of conversions through the country. This cost me some labour, but I accomplished it. I will not tell you what the number was, but I will tell you something about the rate of progress; perhaps you have heard it before, but I think it will do you good to hear it again. I divided the period of fifty years into five portions. I ascertained that in the first ten years there were 27 converts; in the second ten years, 161; in the third ten years, 403; in the fourth ten years, 675; in the fifth ten years, 1,045; and in the three years after, 819; giving a ratio, for the whole period of ten years, of 2,500. This is the rate at which our disciples in India are increasing now. One or two things occur to my mind in regard to this subject. Some twenty years ago, I visited a place called Lakhyantipore. I found there only one or two families that had embraced the gospel; but, about two months ago, I received a letter giving an account of an association of Christians held there; there were 500 persons present,—those 500 persons were the increase, I may say, of the one or two families to which I have alluded. Some six or seven years ago, there was an old man, a Mohunta Gooroo, as we call them in that country, who obtained a tract from some one, and, after reading it his mind was deeply impressed, and he determined to find out, if possible, the person who had given it. He went and found out the missionary, and brought him into that district; and last year there was an association of Christian churches there, and a chapel holding about 600 persons was really crowded with the people who had embraced the gospel in consequence of the tract which that old man had received. While I am speaking about tracts, I would just go back again to the association of Lakhyantipore. Some years ago, it fell to my lot to receive the papers of the family who first embraced Christianity in that village. Among those papers I found a tract; it was not one of the Calcutta tracts—it was a tract that had been printed at least forty years, and bore the name of the Serampore press upon it. It had probably been received by the individual years before, for it was well thumbed, and had been read well. I believe that tract was the instrument, in the hands of God, of the formation of the churches which now exist in that part of the country. But I would say a word with respect to the character of these conversions,—for, after all, that is of great importance. Now as far as I know, the members of the church there,—and I have a pretty extensive acquaintance with them, for my life has been spent chiefly among native Christians,—I can say of them, in all sincerity, that they are our “hope and joy and crown of rejoicing.” I can say of

them, as far as it is possible to judge, that they have been washed, and sanctified, and justified, even as by the Spirit of the Lord. My dear friends, I do not wish to throw in among you the apple of discord, but I say, that in India we are Particular Baptists. I do not speak in regard to doctrine, but in regard to discipline. We are, I say, very particular in receiving members into our churches. And we are not only Particular Baptists, but we are Strict Baptists—not in respect to communion, but we are so strict, that, whenever any of our people break the law of the Ten Commandments, we put them out of the church. Now, what is our present position in India, and what are our prospects and encouragements to future labour? I say in one word, that we have attained a vantage ground in India such as we never had before; that weak as our strength is, we have greater encouragements from the result of the missionaries' labours to endeavour to propagate the gospel than we have ever previously been permitted to witness. I must allude to our translations for one moment. God has given to this denomination the honour of having imparted an impetus in respect to the translation of the Scriptures. I will refer to only two languages. The Bengali Bible, for instance, has been so far completed, in the various revisions it has undergone, that it has not only acceptable to us, but generally acceptable to the various denominations in Bengal; and as the commonly received version, that of King James, as it is called, is now used by all denominations, so it is my humble opinion, that the Bengali version which my brethren have been enabled to execute will, for many years to come, be the version used throughout Bengal by missionaries of all denominations. There have not been so many revisions that I am aware of, but there has been quite as much time spent in the preparation of this version,—and I am sure immense care and labour have been bestowed upon it,—as in the preparation of the English Bible which we now circulate. Thirty years of Dr. Carey, and thirty years more of Yates and Wenger, have been expended on this one volume. I am persuaded also, and I have no hesitation in hazarding the opinion, that if any other version sets aside our version in the Bengali language, it will not come from European missionaries, but from native Christians. Then look at our mission press—a press which employs some hundred hands in the preparation of the Scriptures, and of Christian tracts. That press has sent forth no less than 600,000 volumes of the Scriptures, or parts of the Scriptures, since it was established, and there is no diminution in its issues. One of the excellent results of the visit of our dear brethren of the deputation to India, was, that the Serampore College has at last been brought into intimate con-

nexion with this Society. I learn from the *Missionary Herald*, that a very great deal of interest is felt in this country with respect to the employment of native agency. Native agency has been employed all along, to as great an extent, I may say, as it was possible for us to avail ourselves of it. Perhaps there may be some little mistake on this subject in the minds of persons in this country; but I would say, that if a searching inquiry were made among the members of our churches in India, I think many individuals might be found who, for native talent, for Christian character and standing in the churches, might be brought from their obscurity. I am not aware, that any arrangements are made at Serampore for the training of native ministers, but I trust there will be; for I am confident that they might now be found. We have learned experience from the past. Now, to me, experience is of great value in regard to missionary enterprise. Just before I left Calcutta, this subject was discussed in a missionary conference, which is a meeting of missionaries of all denominations in that city. "What are the maxims which the history of fifty years teaches missionaries in regard to their work?" Now, one of the things which we learn from it is, that we should not have individual missionaries at single stations. We have forgotten, in the course of our work, the example of our Lord, in sending out his disciples two and two. If there had been at our stations two or three missionaries, why, we should not have had to lament so many abandoned, so many vacated. I know churches in India which I may compare to cups. You are aware that, when a cup is filled with water, if you pour any more into it, it will run over—it will not hold any more. So with these churches. Such are the circumstances of India, that a missionary may be so placed as to receive a certain number of converts, and if he receive more than that number he cannot contain them; the water flows over, and they go to other denominations where they can be cared for. It is important that you should know as much as possible about our native ministry. Of late a good deal has been said and written about native pastors. I am not going to enter into that subject, but I wish to say this, that before we can make use of native pastors very efficiently, our people must be able to contribute to support them, and there must be the disposition to support them as well as the ability. Such has been the state of things in India, that really the people have not, till a very recent period, done much; and I fear that they were not able to do much for the support of the gospel. Now we have come to a position in which there seems to be a turn for the better, and our people are beginning to contribute. Their contributions, indeed, are small, but still I think they are in proportion

to their ability. At Barisal, when I was in association there, they came forward at the close of the meeting, and voluntarily laid upon the table twenty-two rupees, which was a very nice beginning, particularly as these people are so poor, that they think six shillings a month, if they can get it regularly, quite a fortune; but these same people, only two or three months ago, had subscribed as much as 240 rupees for the purchase of rice, to lay up against the time of scarcity. In a letter which I have just received, I learn that the people also subscribed 100 rupees to entertain their brethren. Never mind what the money is given for, if they only learn to give, they will give it, in time, for more immediate objects. That same people, only a few years ago, gave 100 rupees towards the erection of their chapel. The people at Khari gave sixty rupees towards the erection of a superior chapel. And thus we have begun to obtain from them contributions in favour of the gospel. But only one word, and that is on the field. In Bengal there is a field which invites and claims your labour. It is a vast field: it contains, at least, eighteen or twenty millions of people. It is a field which has been occupied only in its principal positions by our own brethren; and it seems to be left, in the providence of God, to the Baptist Missionary Society to occupy it. The people are in a great measure prepared for the gospel; it is the field, in the centre of which we have Jessore, with its numerous Christian population; Barisal, and other places. I trust my dear brethren of the Committee will give their special attention to the occupation of that field, in which I hope for great success.

The Rev. Dr. HOBBS: It must needs be regarded as an honour to be permitted to take part in anything relating to a movement like that with which you have already been familiarised. I feel it especially to be so, having in recollection our former effort to supply ten missionaries to British India, at the time when our beloved brother—name-sake to our beloved friend, who has just spoken—Mr. William Pearce, of Calcutta—was in this country. The success of that experiment, I think, should inspire more than hope; confidence should arise from it, in reference to our present project. I look upon these extraordinary efforts, not as spasmodic attempts of very questionable propriety, but as when we stand upon the shores of our country and watch the rising tide, it is not every wave which overlaps and passes beyond the preceding one, as there is always an apparently receding wave with a rising tide; and yet we sometimes watch and attempt to ascertain whether it is periodical or not every third, or fourth, or seventh wave that rolls in far beyond those that have preceded it,—so these extra efforts, as we call them, appear to me to denote most un-

quovocally the rising tide, which by and by shall flow over all those regions which now are so partially occupied by our missionaries. You have gathered already that it is not intended to move and second the adoption of the Report or other resolutions, but there is prescribed to us something definite to guide our address in occupying a short portion of your time. It is, however, somewhat out of harmony with a missionary meeting to feel one's self restricted and abridged within narrow limits. Believing, as our treasurer in the chair has stated, that the field is the world, and that Christ's was a prophetic prayer when he taught us to supplicate, "Let thy kingdom come, thy will be done on earth as it is done in heaven," and that it was a prophetic injunction when he commanded his disciples to pray the Lord of the harvest to send forth more labourers into his harvest, we feel assured that he who gave the command, and who taught the prayer, intended its accomplishment, and is hastening on in the course of his providence, to the completion of those his eternal designs; and so we would fain expatiate upon the wide world, as the missionary field; but it is not permitted to us now to go to our western fields, and notice Hayti, Trinidad, or the Bahamas, nor to cross the Atlantic, and there advert to our stations upon the continent of Africa, or upon the island near to it; we must pass by our European mission in Brittany, and also overlook, for the moment, our God-honoured labourers and labours in Ceylon. It is for me to conduct your thoughts and to fix your attention, for a moment, on India; but yet it is not to take a widely extended view, from Cape Cormorin to the Himalaya mountains, from the Indus in the west, to the Brahma-putra in the east, and to speak of the fifty millions of our fellow subjects, all sunk in Mohammedan and idolatrous superstition; our attention is to be much more restricted. You have heard repeatedly of Bengal; and yet Bengal, as a province, is very large. Using round numbers, for the sake of brevity, you may think of 400 miles square, and forty millions of inhabitants. And we are not to expatiate over the wide extent even of Bengal, but we are now to direct our thoughts to that part of Bengal which has been designated Proper, and also to those stations which have been occupied in what are called the North-western provinces. Here, as has been announced to you, it is the design of the Committee to attempt an extension and a concentration of your missionary stations. Without attempting to speak geographically correct, as to the boundaries of Bengal Proper, perhaps, I might be allowed to call your attention to your own missionary stations, observing some other geographical boundary. You are aware that the river Ganges is the grand and magnificent drain of that vast plain of which we have already spoken, and you

know it rolls its tide of waters into the Gulf of Bengal, through many mouths; and the principal of these mouths is that on the east, which bears the name Ganges, and that on the west, which bears the name Hooghly. Now, here is something distinct to our apprehension; and we may think of this Delta, or triangle, formed by the ocean, the shores of the Bay of Bengal, and those two branches of the river, the Hooghly and the Ganges, and then you must allow me some extended margin to bring in Chittagong and Barisal, and we must include Dacca, which lies midway between the Burhampooter and the Ganges, not far from either stream; and we might go further north, to Dinagepore, also between the two streams, which are there further apart, and which is, therefore, more distant from either of the rivers; and then upon the west we must bring in Suri; and we have in that geographical limit one of our beautiful constellations, if I might so call them—the numerous stations and churches which have been so much honoured of God in planting every one a lamp or candlestick—every pastor or minister a star in the hand of the Saviour, and all shining to fling their radiance, so bright and beautiful, along the dark, dead ashes that are around them, where all is gloom, and superstition, and idolatry, and where the myriads are perishing without the knowledge of salvation. And then, if we go a little north, we have another, (may I call it another constellation?) a numerous collection of churches and of stations, which, perhaps, it is not needful to enumerate; and this may constitute our north-western constellation of churches, stations, and missionaries. We have now been in existence as a missionary body—a Society devoted to this great work, for more than sixty years. That is the term allotted by God to two generations of mankind, who pass off the stage of this world every thirty years. We may think, then, of the number of immortal beings who have passed away to appear before the throne of God during that period. Whilst these two generations have been melting away unto death, it is to be supposed that, from missionary operations like ours, there must have been some specific results. And so it may be said that we are supplied with statistics beyond anything perhaps which has ever been attempted in the history of missions; and our Secretaries, as if mindful of the statistical and geographical origin of our operations, have furnished us, as surely no secretary before has ever attempted to do, with information which, if it does not make you wiser, geographically and statistically, if that is possible, it will be your fault and not theirs. When I speak of the foundation and commencement of missionary operations, I am carried back to the town of Molton, in Northamptonshire, and reminded of the period when our Carey, having forsaken

the gentle craft of shoemaking, betook himself to the teaching of a few farmers' boys, to supplement his miserable salary; and there it was that he pasted his brown sheets of paper together, and scored upon them, as well as he was able, the boundaries of eastern nations, and inscribed upon each country the multitude of its inhabitants, the superstitions and idolatries that there ruled over the minds of men, and so warmed his own heart and expanded his own large soul to embrace those regions, and take possession of them in the name of the Lord, by determining on the formation of something like our organization. Why, it seems as if the Secretaries had caught the spirit of Carey in that respect, and, as he instructed those that stood around him, so we learn of our brethren where our missionaries are, what they are doing, among what masses of persons they are labouring, and what is the religious and moral condition of those myriads who are passing into the eternal world. Now, we have it stated to us, as the result of missions in India, that there are 22 missionary Societies, who employ 443 missionaries, of whom 48 are ordained natives, with 698 native catechists and agents, residing at 313 missionary stations, who have formed 331 native churches, with 18,410 communicants, and 112,191 supposed native Christians. I shall not trouble you with further enumeration of these details; but if you would try yourselves, Christian friends, to assign to British India that proportion which belongs to it, and then look at the printed statements of our own missionary stations, our missionaries, the churches, and the communicants, I think that you would feel that, personifying our Society, and speaking in its name, I might quote the words, which the ancient Latin poet put into the lips of the Trojan hero, when about to relate the sorrows and the toils of his countrymen, and I might say, in the name of our Society, "*Quorum pars magna fui.*" A large proportion of it belongs to our Society. It has formed a very large proportion of the missionary operations which have been carried on in Bengal. I fancy I hear the whisper: "Let another man praise thee, and not thine own lips." Ah! Mr. Chairman and Christian friends, I am not complimenting you; we are not assembled to compliment one another; and I know that brethren of other Christian denominations will readily admit how great an honour our divine Lord and Master has put upon us. For all the illuminations, we pay our homage to the Father of lights, and for all the conversions, and all the sanctification of the saints of which we have heard, we adore and magnify the Holy Ghost, the Spirit of all grace. We are not now assembled to give you any promises, that, if you supply the money and the men, we will convert the heathen. No such thing is in the minds of your Secretaries, no such thing is in

the minds of the Committee, and surely not in the minds of our missionary brethren; and we ought to have it deeply impressed upon our hearts, that, as at that period when Europe first called out to Asia for help, as recorded in the sixteenth chapter of the Acts of the Apostles, it was after there had been a signal display of the sovereignty of our divine Lord, and his servants had essayed to go in one direction and another, and the Spirit prevented them, and then the vision was sent of the man of Macedonia, saying, "Come over and help us," that, as Europe was to be assisted in the first instance by agencies that had been previously employed in Asia, so now that Asia calls out to Europe, and we look over yonder, and know that we have the commission to convey the Gospel there, we desire to be equally dependent, yea, more dependent, I was ready to exclaim, upon the vitalizing power of the Spirit of God, for all our success, than they were, even in the commencement of the work. But I am mindful of the flight of time, and would be also mindful that I have entrusted to me a specific business, to which we must now adjust ourselves for a moment or two; and then those esteemed brethren whose names have been announced, will take up what I might almost call the thread of the discourse, and still further impress upon your minds the work which we are now contemplating. You have heard from our brother Pearce of the state of things, exactly what it was when William Pearce reached home. The men abroad were few; they were faint, they were feeble; growing age, bodily afflictions, and wearing toil, had exhausted their energies, and rendered it imperative, if our stations were not to be abandoned, that their little bands should be recruited. Our Secretaries, and mainly at their suggestion, our Committee, are now desirous of, and determined to send twenty missionaries, in dependence upon that God whose is the silver and the gold, and who always has had, and always will have agents to carry on his cause. Calcutta requires three more missionaries, in order to recruit the feebleness of the brethren that are there. Where only one missionary brother is labouring, it is proposed to add a second, that our brethren may labour in the work two and two. That will require one for Chittagong, which I have mentioned, far in the east, and across the Bay of Bengal; it will require one in Dacca, one in Dinagepore, and one in Suri, all outside of this circle or triangle, and one at Jessore, in the very centre of the Delta. And then it is proposed that there shall be three new stations formed, each on the banks of the Ganges. That is supposed to complete what is immediately required in that southern constellation of which I have spoken. Then, in the north-western provinces, it is proposed to restore Patna, by two missionaries, to send two mis-

sionaries to Agra, two to Delhi, one to Cawnpore, and one to Muttra ; so that will absorb more than the twenty, for, as I enumerated them, they amount to twenty-one or twenty-two missionaries. You have heard the computation of the cost, and the question simply is, how far we are prepared, in our measure and proportion, as God shall enable us, to supply the requisite funds. Why, he is worthy for whom we propose to labour. If he gathered about his godhead the elements of our humanity, and in suffering humanity died upon the cross for our redemption; if he hath bought us and all that we are and have, with his precious blood, is it too much to offer to him a sacrifice of this description? You have heard how the people are prepared to receive the message, and how governments are undergoing a change. When we think of the altered state of things as it respects the government abroad—all the powers which were opponent in the outset of our mission appearing to combine in its support,—and here at home, in the very House of Peers, we hear sentiments advanced in reference to the alterations which are imperative at Leadenhall Street, which at one time were scarcely dared to be whispered in any influential society ; so that we must needs suppose the hand of God is in it ; and as he is opening our way, and facilitating the approach of his servants to all these dark regions of the earth, we, brethren, would prepare ourselves, not only to offer the supplication commended to us with such beautiful and simple eloquence yesterday morning, but to act in harmony with the prayer, looking out for our brethren who will undertake the labour, and supporting them in their work. Who can tell but that these men who shall now go forth into what was the cradle of idolatry, will witness a well-fought battle, and the overthrow of the entire system, which, if it be overthrown in Bengal, we are ready to say will not hold its place in any portion of the habitable globe ; but every where the heathen will come and say : “ Have not our fathers inherited lies and vanity, and that wherein there was no profit ? ”

“ Unto him who hath redeemed us every knee shall bow, and every tongue confess.”

Mr. ALDERMAN WIRE. When your excellent missionary who addressed you first sat down, I began to consider what were the signs of discouragement which had made him sad, for after I had heard his speech, I thought, that instead of making you sad, he was accomplishing the other part of his declaration, that he would make you glad. Everything that he said was a word of encouragement, and every statement that he made was an argument in favour of the proposition which is before this meeting—of sending an increased number of missionaries to India, and especially to the province of Bengal. But if we look at the whole question

as it appears before us, we shall say that the resolution of the Committee, though a wise resolution, taken after much prayer and much consideration, falls very far below the necessities of the case. Twenty more missionaries for India! What is India? A vast continent containing many nations, containing a population, as some say, of one hundred and thirty millions, and as some other say of nearly two hundred millions of human beings, a large proportion of whom are our fellow-subjects, and the majority of whom are sunk in ignorance and in spiritual destitution. Looking at the whole question, we find that during the last fifty years the number of missionaries that have been employed, and that are now employed by the twenty-two societies who have missions in that country, that for a hundred and thirty millions of people we have only 413 missionaries, members these of every denomination, a fact which will at once obviate all the necessity of argument, to show you the propriety of the resolution which the Committee have adopted; because if there are but 413 missionaries throughout the vast continent of India, and if the population be, at the smallest computation, a hundred and thirty millions, you will easily be able, when you go home, to try the figures, and you will come to the conclusion, that instead of twenty, if it were possible, you ought to send out a thousand missionaries to India. And even when you had done that, you would not have accomplished half the work, because a thousand missionaries to a hundred and thirty millions is but a poor supply of the messengers of the gospel to the heathen world. The history of the Baptist Mission is a history full of wonders,—I might almost say, that the age of miracles has not passed. When I look over what has been done within about fifty-three years, this Society has done more than all other societies put together; looking at its number, and the amount of good it has accomplished, in the way of translations, and conversions, and spreading the gospel amidst obstacles and difficulties, innumerable and apparently insurmountable. God has evidently blessed the labours of the Committee at home, and of the missionaries abroad, and has paved the way for the occupation of the entire continent of India by the missionaries of Christianity. My reverend friend who has just sat down, adverted to the origin of the Society, and spoke of the venerated name of Carey; but look at the circumstances under which he went forth. Even when they had determined to send him forth, when he used the expression familiar to every one of you who know his history: “ I will go down into the pit; who will hold the ropes?” He had faith, and there were men strong enough, and with faith enough, who held the ropes; and he went, and he sustained himself, and laid the foundation for all the Chris-

tian missions in British India. And when I look at the small demand which the Committee make, I feel that the resolution will be supported. Your excellent chairman has referred to three occasions in which difficulties have been overcome by the zeal and liberality of the denomination to which you belong; and surely now that you have heard of the necessities of the present case, you will not be backward in doing that which is required of you. But will you permit me to say a word or two upon some of the expressions which have fallen from those who have preceded me? When your Committee talk of raising a fund to send men forth, I would point to another mission, and to another field, and to another district, and ask, cannot the missionaries in India, amidst their converts and the members of their churches, find men who should be equipped and ordained, and sent forth among the natives, to preach "the unsearchable riches of Christ?" For I have long entertained the opinion, that if the world is to be converted to God, and if the abundance of the East is to be given to him, it is not to be by European agency alone, but by the raising up of properly qualified teachers from the different churches which are the fruits of missionary labours. England as the parent should go forth with her sons, equipped ready for the field; they should be, as it were, the bishops and the superintendents of the different stations; but it should be their object to seek out the men who have been born and bred among the natives, inured to the climate, who know the language, and the customs, and superstitions of the inhabitants. If there were now twenty men ready for the work, I would still press upon the Committee the necessity of multiplying these twenty men a hundred fold by native agency. It was well-observed by Dr. Hoby, that the time seems favourable for the extension of missionary operations throughout the world. Was there ever such a period in the history of the world as is now presented, when nearly all the nations of the world are at peace; when science has, as it were, annihilated the distance between the east and the west, the north and the south; when India is brought within so many days of communication, that you may sustain your brethren, and visit them, and encourage them, and cheer them? And now there is such a vast change in India itself, as seems to invite, nay, to compel, the attention of Christian Britain to its claims. Instead of our government being half infidel; instead of the men in Leadenhall Street and at the seat of government hesitating, and turning out the missionaries; instead of their saying, as they formerly did, that the moment Christianity entered India the government of this country would cease, and be crumbled to dust, they have learned the lesson, by the finger of God writing it on the annals of the country, that

Christianity is the very means by which the government of England in India will be consolidated and preserved. So far, therefore, as the government of this country and the government of the East India Company are concerned, there are men to be found at home, and men in high stations abroad, that look upon the missionary labours, not only with a permissive, but with an encouraging aspect, and who are ready, upon almost all occasions, to do what they can to promote the success of Christian missions. But I will say a word as to the future government of India. If it is to be Christian, all the customs which restrain native freedom and industry must be abolished; we must give to it the laws and privileges of this great country, and Christian missionaries must go forth under other auspices, and have far more protection than they have yet obtained from the government of this country. I want to see an entire severance of the government of India from all idolatrous rites and ceremonies; and I hope this question will be decided the moment the Indian measure comes before the House of Commons. But need I again speak of the necessity of this movement? Does any one doubt it? Twenty missionaries for the province of Bengal! What is the state of the province? There are, according to the statement you have just heard, forty millions of inhabitants in that province. There are large cities, some with ten, some with twenty, some with thirty thousand inhabitants, who have never seen the face of a missionary—never heard the sweet tidings of a Saviour's love; and yet they are within fifty miles of the metropolitan city of India! Shall such a state of things exist, while the vast population of this country remains uninterested and uninformed of the necessity? Let us retire from the meeting with this feeling, that what we can do by money, by personal influence, by prayer, and by the exercise of faith, for the accomplishment of this mighty business, shall be done,—depending not merely upon the silver and the gold, and the men, but upon Him who has said that he will give success proportioned to the faith and love embarked in the work. Oh, then, sir, if we Christianize India,—and I trust even some of the present generation may live to see, that through the length and breadth of that vast country every idol has been abolished, and every place dedicated to idolatrous rites shall be purged and turned into a Christian temple,—how much shall we then have done to Christianize the world! From India the word of God will sound forth, and that country will send out its missionaries to the parts adjacent, till the entire world shall be filled with the servants of Him, whose duty, and privilege, and honour it is to preach the gospel of Jesus Christ to every creature, in every land, and of every tongue,

until the temple of this universe shall become vocal in his praise; and then shall come to pass the prophetic prayer, and his will shall be done on earth even as it is done in heaven.

The CHAIRMAN begged to assure the meeting that the subject of native agency to which reference had been made, had engaged the anxious attention of the Committee, and that means were taken to render it effective, while at the same time the twenty missionaries proposed to be sent out would find full employment.

The Rev. T. MANNING of Frome, who had engaged to address the meeting, requested to be excused in order that Dr. Duff's address might not be circumscripted.

THE REV. DR. DUFF. — I cannot refrain from expressing my admiration of the zeal manifested by the last speaker. For a layman, and an alderman of the city of London, to plead the cause of missions in such a manner is surely almost a new thing under the sun. I would at the same time beg leave to remark that something of what he has indicated as intensely desirable has already, to a large extent, been achieved; and I am sure that his benevolent heart will rejoice to learn that what he has said about the government—though formerly true—does not altogether apply to their present conduct. It was most true indeed, unhappily, when Carey first went out on his benevolent and holy mission; but one must in all truth and honesty say, that many of the evils which then existed have been wholly, or in part, removed. Within the last forty years the predominant spirit of the government of India has been progressively improving. I felt compelled to say this much, because I could not sit here this day and be a party to any statement in connection with this subject which would have the effect of saying to the whole world that we are now in the condition in India that we were forty years ago. We must confess that in former years the government not only had no Christianity, but apparently no religion at all. If time permitted I could show that sixty years ago the government of India was Hindooized and Mahomedanized out and out in their whole spirit, principles, and conduct. I, therefore, assent to all that is said with regard to the past. The mistaken policy of those men was to teach the Koran which vilifies the name of the Saviour, and pantheism which cuts up conscience by the roots. Colleges were set up and munificently supported for teaching both these systems. But it would not be true to say without qualification that this is the fact now; yet it cannot be denied, though a vast improvement has taken place, that something of this kind is still done.

While I am upon this matter, let me refer for a moment, by way of illustration, to the connection of the government of India with

idolatry. It was impiously monstrous; but that to a large extent must be put with the past too. Gya is the original seat of Buddhism, and has several sacred places to which there annually resort large multitudes of pilgrims. The government thought that they might turn this fact to excellent account for the purposes of revenue; a tax was therefore laid upon all these people; so many rupees for visiting one sacred place, and so many rupees for visiting another; and so on by a progressively ascending scale. From this source the government actually did derive a considerable revenue, for many years. The same system was pursued in many other places. So identified indeed, did the government become with heathenism, that the temples came in many quarters to be spoken of as the established church of the land, and it is a veritable fact that even the language which is used in this country with regard to the Christian churches, and ecclesiastical affairs generally, became very extensively employed in relation to the heathen temples, and the practices of idolatry. In one case I desired to visit a certain temple, for a particular purpose, and on applying to those head natives who I understood had the power of complying with my request, I was told that I must defer my visit till an arrangement had been made for the purpose with the church-wardens; of course these church-wardens were brahmans, the high priests of idolatry. It is a fact that the ecclesiastical nomenclature of England, through the use and application of it by British functionaries, had thus come to be adopted in that connection by the natives of India; and it serves to show to what an extent the government had become associated with the idolatry of the country. I might refer you to a great many things of this sort did time permit of my doing so. But I will leave all these things as belonging pre-eminently to the past. I am bound to say that a vast deal of this abomination is entirely removed and gone, and the practice of taxing the pilgrims to which I just now referred is also at an end. There is in most cases an absolute and complete severance of the government from heathen idolatry. In other cases the severance is almost complete, though not absolutely so. We still have a slight connection with Juggernaut. There is yet a little thread between that system of idolatry and the government, but the great cable is gone, and we are tugging away at that little thread now. Therefore instead of pouring out any indiscriminate invectives against the government as it now exists, let us acknowledge the improvements, the vast improvements which have taken place, and let us go to the government and say, "You have reformed yourselves to such an immense extent, pray do go on and complete it." This is the true Christian way of going about the matter, and it is the only spirit in which

we can expect to prosecute our endeavours with success. I was glad that our chairman solaced the heart of our zealous friend by reminding him that something had been done, and that something was being done, in the way of employing native teachers. It is stated in the paper which I hold in my hand that there are twenty-two societies at work in India, connected with different churches belonging to various denominations, including the church of England, Wesleyans, independents; also Germans and Americans, as well as Scotch and Irish; and I am happy to say that we have also one Welsh mission which has been the means of accomplishing much good. Well then, all these churches together have four hundred missionaries. Of these four hundred there are forty-eight ordained native ministers. There are also seven hundred native catechists; some of these are also well-educated men and fit to be preachers of the gospel, in the highest sense, any day. Of Indian converts there are about eighteen thousand that are communicants. Of these, about two thousand belong to the baptist churches. And there are many other particulars of a highly gratifying character. Still there is a prodigious deal to be done. In fact I always feel that we have scarcely begun yet, compared with what India requires. But we are in favourable circumstances. I should in connection with this subject also, to solace the heart of our zealous friend, state that the British government does fully extend its protection to missionaries. For myself I can say that I have always had all the protection which I needed, and all I wished to have, and I have travelled through large districts of the country where there are no Europeans at all, and where the direct power of the British government does not exist; yet even in those regions I found the prestige of the British name a power manifesting itself under some over-awing influence, and thus, though in the midst of men who some years ago would not have allowed a British army to pass without cutting them into pieces, I found myself, a single solitary man without any weapon of defence, but looking up to the great Father above, with my life as safe in the midst of those people as it is in the heart of the city of London. Speaking then, from experience, I can testify that in every part of India there is the most ample protection and security for the life and property of all the missionaries. I say this, to the praise of Jehovah's grace: it was not so formerly. I remember that that venerable man, Dr. Marshman, and his associates in 1799, were from some cause, mistaken by the Indian authorities for Jesuit missionaries sent as spies by the French. This was at a time when it was feared that the great Napoleon would carry out his designs upon India. These peaceable missionaries were

therefore obliged to take to their heels as fast as they could, and take up their residence in the foreign dependency of Serampore. But these are things that belong to an antediluvian age; the flood has come since and swept them all away. I look with a rejoicing heart upon the present state of things, and thank God for the change. Reform has not only begun, and is progressing in India, but on comparison it will be found that the progress of reform there has actually been as rapid as in these British islands. But I must not forget that I have been requested this day to speak upon the subject of money: I do not much like it, but I suppose it is quite necessary—there is no good work that can be carried on without it. But before I allude to it, I must just say a word upon what has fallen from our friend Mr. Pearce. He has spoken of a portion of Bengal as a salt land, a region of jungles, barrenness, and death. I know what those jungles are; I once got the jungle fever there, from which I never expected to recover, and therefore I have reason to remember it. But the whole of India is not like this. You must not imagine it to be all jungle and tigers. Let me take you for a moment up that mighty valley of the Ganges. You must exert your imagination and look with the eye of your mind upon the scene which I wish you to behold, or you will not realize it. Imagine yourselves, then, standing upon the great plain of the Ganges some miles distant from those northern mountains, some of them thirty thousand feet above the level of the sea, whence the mighty river takes its rise, and look up to them towards the setting sun, and what do you see? You have various ranges rising up one above the other. The lower range corresponds in height to your own most boasted mountains of Wales, Cumberland, or Scotland. The sun is getting towards its setting. When this first, lower range gets shrouded in night you have the higher range, towering up yonder some nine or ten thousand feet, blazing away still in the light of the sun, which by and by in its turn becomes darkened in night; then beyond, and far off you behold another range of mountains thickly covered with everlasting snows. When the sun gets further down, you yourselves are shrouded in night. You look up yonder, as the sun begins to disappear from those heights you see a slight purple tinge which deepens into a scarlet crimson. Watch it still; the moment the sun does remove its rays from those inaccessible eminences this roseate blush is gone, and it is in a moment succeeded by a greenish hue, like the ghastliness of the human countenance in the grasp of death. One moment blooming like the rose of summer, and the next a stricken corpse. So if you stand upon the second range in the morning, and look towards the rising sun. The moment

his first rays strike on those towering peaks, they, like so many glittering diamonds or gems sparkling in the dark deep blue azure above. Watch it as the sun rises, and the brilliancy descends like molten fire pouring itself down the sides of the mountains. It would appear to the wondering imagination like the city or fortress of some of heaven's glorious inhabitants, or the palace of the great King. It is indeed a glorious sight. But there is one thought which detracts from the enjoyment of the Christian, it is this, the degraded, social, and religious condition of the people; seventy millions of human beings look upon these mountains as being in reality the palaces of their chief gods, and therefore they look up with idolatrous and superstitious awe to these lights. And let me say, moreover, that unless we go to their rescue, and that speedily, time will come when those myriads of people, instead of looking up to these everlasting hills for their help as they do now, will be mournfully constrained to cry to these rocks and mountains to fall upon them and hide them from the face of the Lamb. Surely then it becomes the imperative duty of all Christian people to come up at once to the help of the Lord against the mighty in this land. But what is put down for me is chiefly something about money. Of all the cities on the face of the earth London is the chief for money-making; and if so, ought we not to expect the streams to flow most copious out of it? Let the great merchant princes of London look up yonder to those Himalayan mountains and therefrom learn a lesson. During half the year those Himalayan ranges gather all to themselves and part with none; they accumulate around and upon their broad sides and illimitable summits huge masses of ice and snow, and seem to look down upon the plain below with an air and aspect of stern selfish grandeur; but when the glorious summer sun breaks forth and throws its powerful beams upon these mountains, the frozen masses begin to melt, and down the waters come in many streams, the confluence of which swells the waters of the Ganges, and spreads fertility and verdure through a vastly extended region of country some fifteen hundred miles, supporting the bodies and gladdening the hearts of seventy millions of human beings. Merchant princes of London, take a lesson from the Himalayan mountains! You see these men frequently gathering up masses of money, mountains of treasure and keeping it all to themselves like misers. Not like the miser we read of in the newspapers the other day, who had lived in the most abject state of filth and wretchedness, and when dying requested his friends to bury him in the clothes and hat that he had worn through life. But when his life was gone they bethought he might have had

some reason for his request, and therefore resolved to make diligent search, and upon doing so they found his wretched garments and old hat lined with bank notes, in all amounting to nearly a thousand pounds. He loved money so well that he wanted to take it into the grave with him. This is not the spirit of our merchant princes; but they gather up money—there are some glorious exceptions, and I thank God for it—but it is merely to expend it selfishly upon themselves or their families, and do not give that which they ought to the cause of the gospel. But why do I say the merchant princes of London? Perhaps you do not like that I should speak of these. Well, let me, for illustration, go to Scotland. I find merchant princes there, and nobody will find fault with me for speaking of Scotland at least. A man begins the world in a thriving comfortable way. He has a decent house and makes three or four hundred pounds a year. His business increases and his income is three or four fold what it was, but do you see the man usually saying thus to God, "Thou hast blessed me and increased my worldly advantages, and now I will increase my contributions three or four fold to thy cause." I believe this is the exception. Instead of this we hear them saying, "My gains have increased, and now I must set up a higher and better style." "Style," a grand word that in the English language. I don't know whether it may not be Scotch, for I find it very common there as well as here. You find a man living in a comfortable house, but he gets more money, and then he must go and live in the country in a larger building, have more servants and a carriage and all other things necessary for the altered "style;" so that after all he is no richer, even if he has an income of thousands instead of hundreds of pounds; and cannot afford to do any more good in the world than he did before, and perhaps not so much. This is not a palatable subject, I am perfectly aware of that. But truth is never palatable when it requires self-sacrifice. Never. I am not, however, speaking for my own cause but for yours; and therefore you must exercise some charitableness towards me. Now, what we would like to see is this, not that a man should say, I must give up business, I am so holy—that is just cant and assumption, and I have no patience with it. But for a man to say, I have got enough to make me comfortable, and I shall work now for Christ. A man who does that is greater than all the noblemen in the land, and ought to be held in honour by all. We have no objection, therefore, to a man's making money; what we object to is, his hoarding it up or spending it all upon himself. We would take that lesson from the Himalayan mountains and urge upon them to look out for the coming of the Sun of Righteousness with his

reviving beams to melt their frozen hearts that they might pour out their treasures, and shower fertility and joy over the arid wildernesses of the earth. We have heard to day of eighteen or nineteen thousand pounds contributed this year to this society. Now, how many baptist men, women, and children are there in England? Let me go, as it has been recommended, to arithmetic. Take that £20,000, and then take all the baptists of England, and say how much comes to the share of each. I am afraid it would be very small indeed; not so much as one would pay for a cab on a wet day in the streets of London. I am not speaking at random. Perhaps looking at the figures £20,000, some honest baptist may say, "What a great income is ours. Twenty thousand pounds! Are we not doing well?" Now you ought not to say, this is a great sum, but you ought to ask, what have I contributed to that sum? Do not take credit to yourself for what the whole body is doing. How absurd it would be thought if every little rivulet from those mighty Himalayan mountains should individually take credit to itself to the mighty river of the Ganges flowing down yonder below. There is a false idea going about upon this subject. I have sometimes preached sermons upon it, and I know it has been thought that they were very secular sort of things—that I preached a very secular sort of gospel. Indeed I have been told so, when I have turned round and said, it is you that are secular, and carnal, and selfish, in your thoughts and habits, and that is the reason that you object to hearing these subjects preached upon. If there is one duty more than another insisted on in the New Testament, it is that those who profess to be Christ's disciples shall take up their cross and deny themselves for his sake, that in fact the man himself and all he has shall, in one way or other, be consecrated to Christ for the promotion of his cause in the earth. I believe this to be one of the chief doctrines of the gospel, and I do not believe that the man who is wanting to his duty in this respect has a title to call himself a Christian at all. There is a saying of your own Andrew Fuller—a name honoured throughout all the Christian world—that the love of money has proved the ruin and the eternal overthrow of more professing Christians than any other sin, because it is almost the only crime that can be perpetrated, and yet any thing like a decent profession of religion be maintained. It is a sin, therefore, against which we should especially aim our shafts. We would say then, we do not want money for its own sake, but for God's work sake, and for your own soul's sake. Does God need your money? No, the silver and the gold is his, and the cattle on a thousand hills. But he knows that you stand in need of that unselfish spirit which would prompt you will-

ingly to part with it. Therefore it tests the conscience on the one hand, and engenders a sanctifying, self-denying spirit on the other. On this subject, as example is better than precept, listen then to the resolution which was formed by Mr. R. N. Cobb, a member of a baptist church at Boston, United States. Let the merchants of Britain learn a lesson. "1. By the grace of God I will never be worth more than fifty thousand dollars! 2. By the grace of God I will give one-fourth of the net."—not one tenth; that's an old Jewish thing. Now, the Jew gave three tenths of his substance to the Lord, and therefore if you will plead the Jews as an example to Christians, then carry it out, be Jew-like and give three tenths at least.—"By the grace of God I will give one fourth of the net profits of my business to charitable and religious uses. 2ndly. If I am ever worth 20,000 dollars I will give one half of my net profits. 3rdly."—here was a sliding scale for you, or rather an ascending scale.—"3rdly. If I am ever worth thirty thousand dollars, I will give three-fourths, and the whole after fifty thousand dollars, so help me God; or give to a more faithful steward, and set me aside. November, 1821, R. N. Cobb." This young man died a young man, but he lived to see the day when he could make this confession: "By the grace of God, and nothing else, I have been enabled, under the influence of this resolution to give away more than forty thousand dollars. How good the Lord has been to me." Go ye and do likewise; and then the income of this Missionary Society would be £200,000 per annum, and your other societies would increase their power of usefulness in a similar degree. The money exists; the difficulty is to get it out. Money is never wanted, no matter what the sum, when secular purposes are in hand. If all contributed as they ought, you would not then, as recorded in your Report this day, have in Muttra one solitary man, Mr. Phillips, with thirty or forty thousand inhabitants, and tens of thousands of pilgrims—Muttra the birth-place, as it is alleged, of one of the chief idol gods of India—Krishna, whose worship has polluted millions of spirits. If all your missionaries in India at the present moment were concentrated into that one spot they would constitute but a very feeble battery against the monster front of superstition there. Nobody can imagine the credulity of superstition which is manifested by those masses of people. They live on endless lying legends. In one place you see a great big tree with a quantity of rags hanging upon it, having the appearance of dirty cloths. If you ask the people how they came there, they will tell you with the utmost gravity, as they came and told me, These are the fragments of the garments of the gopis, or milkmaids, which he stole from them in his

gambols thousands of years ago. But there has been a school established there, and some of the native youth are beginning to look with contempt upon these things. They are wonderfully clever; for instance, monkeys are deemed so sacred at Muttra that it is at your peril that you touch them, let them do whatever they may in your house or to yourself,—and they are terribly mischievous as pilferers and plunderers. Well, when I was there, a youth in the school was interrogated concerning the priests, and he replied, that they were the monkeys of the temple. It was, you may be sure, a very significant reply for a youth at Muttra. But why refer particularly to Muttra? There is not a station that you have in India which does not require to be strengthened. Dr. Hoby talked about planting a few new stations between those already occupied that there might be a sort of continuous and intervening Christian agency employed, characterizing these mission stations as lights to the surrounding darkness. Considering the vastness of the space, and the density of the population, he might have said little twinkling tapers, scarcely making themselves visible in the dismal gloom; this would have been far nearer the mark. My own idea of the matter is that the system adopted by almost all our missionary societies is too diffusive; the agents are too scattered to produce an impression which can be powerfully felt; and if we are to do anything really effective we must so stud the great central stations with missionaries that there shall be some hope of our overtaking the wants of the people within a reasonable time. Who would think of setting up a number of small lights all along the cliffs which could not be seen at any distance, to warn the mariners off the rocks? It is felt that this would not do; and therefore a great number of lights are concentrated in one great lighthouse which can shoot its rays far and wide into the surrounding darkness. So if we were to gather up all the little tapers at our small and widely scattered infirm stations, and centre them in one powerful light, the result would be in the same manner vastly more beneficial. At present there has been nothing done for India calculated to produce the effect which we desire to witness, and there never will be till Christians are more wise in their measures, as well as more earnest and self-denying in their conduct. Let them take example by the heathen themselves. I could relate facts that would astonish you. When, for example, you set up a little chapel and school at Muttra, you say there is a light to illumine this whole city; but what are the Hindoos about alongside of you? One old woman built a temple. You talk of large sums: this Hindoo, an idolatrous old woman, sent to Muttra the sum of £80,000, to build an idolatrous

temple alongside of your school. There is another temple there, greater and more magnificent still, built at the sole expense of one man, at a cost of £150,000. Now you wealthy men, take a lesson from these people, build chapels and churches of your own, do not be sending in mere dribblets, but let your efforts be felt. O that I could impress you with the thought that millions are perishing, and that while you are hugging yourselves up in the comfortable belief that you are doing mighty things, God in heaven is rebuking you, as if you were doing nothing at all. It has been a matter of rejoicing to learn, that even with the means at its disposal, this Society has been progressing; may the number of its converts be increasingly progressive. Undoubtedly, when we think of the vastness of the field, with its hundred and fifty millions of inhabitants, we should be apt to give up in despair; and there is such a feeling at times in the heart of every missionary. But when we get into a desponding feeling of this kind, it becomes necessary that we should be stirred up to do our duty. It is a common thing for persons at home to say, when we complain of their apathy, to tell us that they want some one to come and stir them up. If you at home need this, with your ten thousand churches and regular sabbath services, thousands of sabbath schools and teachers, so that you may be said to be reared in the hot-houses of Christianity, and ought not to need any stimulative to activity for Christ at all, how must those men feel who are placed as missionaries, often solitary and alone, among the idolatrous people of the east, and everlastingly surrounded with idolatrous sights and sounds till their spirit is apt to forsake them, and leave them in blank despair? It is you then that ought to go out, and warm their hearts and cheer their spirits, and not require them to do these things for you. In this matter I think our churches are sadly at fault. Much cry but no result. Mighty thunders and lightnings in the upper sky, but scarcely a drop of moisture upon the chafed soil beneath. But let the difficulties be what they may, I believe that in the name of the great Jehovah we are bound to go forth and repulse them, remarking that he who has all power both in heaven and in earth has promised us his presence and aid, and being fully assured that his word shall come to pass, that the day shall come when this whole earth shall be filled with the glory of the Lord. Do we realize it? We talk of it. We say that the Lord is with his people wherever they go in his name, but do nothing to realize it, that we are as immediately under his eye, who has all power in heaven and in earth, as if he were present at our very side, bodily visible to our eyes of sense? If we did, what an assurance

should we feel! He hath all power at his command; with or without means he can work, or with either heavenly or earthly agencies. A single angel at his command laid low an army of strong men. But he has power on earth as well as in heaven, and when he summons them forth, he can render the most contemptible of his creatures more powerful than the mightiest armies of the most potent states and empires. He can endow with resistless energy even the meanest atom of sluggish matter. He has all power both in heaven and in earth, and therefore he has not only summoned us to the battle, but guaranteed the victory. Let, then, fresh difficulties arise,—let the Man of Sin growl more and more,—let his thunders come bellowing over the deep,—let there be more fearful papal aggressions,—let German pantheism and French socialism continue to spread,—let kings and priests unite themselves against the Lord,—let the heathen rage if they will, and ten thousand things more,—what will all this avail when He who is sitting behind the visible elements of time interposes to assert his glorious and absolute supremacy over them all? Then will the shout of triumph be raised in heaven above, and re-echoed from the earth beneath, "Arise, O Lord, let thine enemies be scattered,"—then will a nation be born in a day,—then will kingdom after kingdom be added to the swelling empire of the Messiah,—then will this weary, sighing, groaning earth rise up gladdened and renovated, and enter upon its jubilee of a thousand years.

"Hallelujah! Hark the sound
From the centre to the skies—
Wakes above, beneath, around
All Creation's harmonies.
See Jehovah's banners furled—
Sheathed his sword—he speaks; 'tis done—
And the kingdoms of the world
Are the kingdoms of his Son!"

At this stage of the proceedings the collection was made, and the Rev. F. TRESTRAIL read a long list of subscriptions, the CHAIRMAN remarking, as an excellent example of the way in which the friends of the Society should augment the amount of their annual subscriptions, that that very morning a young friend who had been in the habit of giving an annual subscription of two guineas, had kindly offered to increase it to ten.

Mr. UNDERHILL said, that he had very great pleasure in being permitted to be the medium of conveying to the audience a very pleasing fact. An old friend of the Society, whom he was not at liberty to name, had allowed him to say that he would wipe off the entire debt of the Society—eighteen hundred pounds.

The Rev. E. HULL supplicated the Divine blessing.

The Rev. Dr. BEAUMONT congratulated the

audience on enduring the galvanic battery so well that had been discharged upon them; and secondly, congratulated the gentleman who had made that powerful appeal, that he was free to do so. How a straight jacket could ever have suited so free a spirit, was surely somewhat curious. But the meeting at that moment was to listen to another topic; not the money theme—not the mighty golden theme, but the theme he had been asked to speak upon was the importance of the influence of the Holy Spirit in connexion with all evangelical efforts. Such a topic it might have been well to have introduced at an earlier stage of this meeting, when the affections of the mind had not been previously excited, and the perceptions had not been weakened. But still he thought there was a fitness in connecting this topic with the last, lest it should seem to go forth, that, although they declaimed against selfishness, they were money-mongers themselves. The liberality which had been manifested that morning, could only be successful as it was accompanied by the power of the Holy Spirit. The blessed agency of the Holy Spirit was to make evangelical truth saving. And this was the great thing that was needed; for it would be of very little use that men merely knew something of the truth intellectually. Let the Holy Spirit come down, then there would be moral renovation, and conversions, but not till then. And, to this end, there must be faith and prayer. In fact, what the church most needed in the present day was faith,—faith, not only that the Sun of Righteousness will melt down the snow upon the Himalayan mountains, but that it will melt down the mountains themselves—in the language of Scripture, that "the mountains shall flow down at thy presence." This was the faith which the church needed; and, perhaps, it wanted not only more faith, but more love,—indeed they go together—*par nobile fratrum*.

If there was more faith there must be more love, for faith works by love, and purifies the world as well as the heart; and the whole world is for Christ. He had no doubt that the mountains would flow down,—that the whole world would be converted, and that too by the preaching of the gospel. Really, after the appeals which had been that day made, they must banish cowardice, give pusillanimity the go-by. Small ideas must be put out of society, and the day of little things must be put among the antediluvians. Hence he was very glad that the Baptist Missionary Society was acting with such energy. He entirely agreed with all that had been said about it. He was glad that the Baptist Missionary Society was employing native agency, and thought that all missionary societies would do well to adopt this plan to a much larger extent than had been hitherto done. There was far too strong a disposition in corporations, and large

bodies of people, where men were ticketed off to do a particular kind of work, to imagine that the objects aimed at could only be done by adhering most rigidly to the plan which each party might have adopted for itself. This notion, then, must be got rid of by the missionary societies, and more elasticity be introduced into their plans and operations. He had great pleasure in being the representative, on that platform, of the great Wesleyan community. They were all brethren; although, as was the case with every family, they were not all the same height, had not precisely the same features, or the same accent, so as to pronounce the shibboleth with the same cadence. Let them all, then, work together in love for the realization of the period when the whole world shall be converted unto God. Haste, happy day! haste, happy day! and (said the Doctor) I believe, Mr. Chairman, it will be hastened by the proceedings of this day.

The Rev. H. S. BROWN, of Liverpool, briefly addressed the meeting upon the topic, "The importance of imploring the Almighty grace of the Holy Spirit, in order that the piety of the churches at home may be quickened into more vigorous life, and their zeal excited to more active exertions." When he pictured to himself the churches of all denominations of this country, not as they are, but as they ought to be, and as, by God's help, he trusted ere long they would be, he recognized in them a power to bless the world. It was difficult to assign a limitation to the good which the churches of Britain might accomplish, now that they were perfectly free to spread the gospel whithersoever they listed. Those noble men, the English Puritans and the Scotch Covenanters, did a great work in their day, for which all generations would remember and honour them; but they were too much engaged for the preservation of the faith in their own land, to be able to extend their exertions to the heathen world. There were, moreover, some great advantages attached to the churches of this country, from the character of the English people. Our French neighbours were incomparably more vivacious; the Germans transcended us in all philosophical speculations; the Italians, with no good reason perhaps, assumed to themselves supremacy in the fine arts; and Brother Jonathan boasted that he went far a-head of every body else; and yet, in plain practical common sense, in habits of industry, and indomitable perseverance, the English were yet a match for all the world. These were just the sort of men then to engage in missionary operations,—full of courage, zeal, and perseverance, who would not be unduly elated by success, nor discouraged by the greatest difficulties. The mission cause wanted not men of impulse, who would labour well for a time, and then flag and give up, but men prepared for all manner of

reverses, and who had "learned to labour and to wait." They must be men full of love to Christ, and love for souls. Now, to produce these men, the national character was well fitted, and the theory of the church was all that could be desired; the only thing wanted, therefore, was, that the churches should live fully up to their theory of Christian life; and then there would be neither a lack of means nor of men. The Jews presented the first fruits of their abundance to God, in token of their gratitude to Him; but the offering in the Christian system was to be greater than this; it was to be the Christian man himself,—not something of what he is, but all of what he is and what he possesses; his time, his talents, his treasure, and himself, were to be presented as a living sacrifice unto the Lord. The feeling of the Christian man for what Christ had done for him, should be fully in harmony with the sentiment of the poet:—

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

Let the churches in this land live up to this theory, and what a glorious scene would speedily be presented to the eyes of men. Wealth, wisdom, courage, influence, and eloquence, would be thrown into the great cause of missions, in a manner, and to a degree, which hitherto has never been witnessed on the earth, and the gospel of Christ could not fail to make rapid and delightful progress; the call of missionaries to the heathen world would be speedily complied with, and men would be drawn out into the harvest. Meanwhile each missionary station would of itself become the centre, whence should radiate the beams of Divine truth, and become anxious and able to relieve the societies at home, and enable them to select other spheres of labour. It would then be not at all chimerical to believe that, at no distant day, the knowledge of the Lord shall cover the earth, as the waters cover the sea. He was speaking of what could be done if the churches were in the state in which they ought to be. At present, he feared they were very far from having reached this high standard, and that they were in consequence, comparatively weak and inefficient. How then was this state of things to be remedied? He apprehended that the churches would rise to their proper elevation only by the outpouring of the Holy Spirit; and then the dry bones would not only become clothed with sinew and flesh, but be filled with life, and stand up an exceeding great army, prepared to go forth and fight the battles of the Lord. The pouring out of the Spirit, moreover, in rich abundance upon the churches, would produce a spirit of deep devotion; and this was pre-eminently necessary, for great favours are the answers to great prayers. If they

would have an abundance of rain, they must go to the top of Carmel many times ; and if they would secure Jacob's blessing, they must experience Jacob's wrestling too. Let all present, therefore, return from the meeting, each to his or her respective sphere of labour, influence, and effort ; let them go, determined to study the plan which had been laid before them, and resolve, in the strength of God, to give practical and substantial proof of interest in this great work, and supplicate the outpouring of the Spirit upon all missionaries, and those among whom they labour ; and go also to the throne of grace, both in

the social circle and in the retirement of the closet, with the earnest prayer that the Spirit of God may come down with all necessary gifts and graces upon the churches at home, filling the hearts of all with knowledge, zeal, and love, and then they would all be enabled to cherish good, great, glorious hopes, not only for India but for the world.

The SECRETARY read a second list of subscriptions, and announced that the collection had amounted to £103. 3s. 4d.

The Doxology having been sung, The Rev. JOSEPH PRICE, of Montacute, closed the meeting with prayer.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of March, 1853.

Continued from the Herald for May, page 328.

£ s. d.		£ s. d.		£ s. d.	
LONDON AND MIDDLESEX AUXILIARIES.		Do., for Native Preachers	1 5 2	James Harvey, Esq., for do.	35 0 0
Alie Street, Little—		Do., for Female Education in India	5 10 0	Poplar, Cotton Street	3 16 0
Sunday School	2 13 0	Drayton, West—		Prescot Street, Little	17 14 4
Collection	0 10 0	Contributions, for Native Preachers	1 18 0	Regent Street, Lambeth—	
Battersea—		Eagle Street	7 10 0	Collection, Public	
Collection	5 11 10	Hackney—		Meeting	4 19 8
Contributions	50 15 2	Collections	21 14 1	Contributions	29 5 8
Do., Juvenile (moly)	3 13 0	Contributions	26 9 8	Do., Sunday School	3 5 0
ety)		Do., Sunday Schools	4 1 2	Proceeds of Tea Meeting	5 1 9
		Hammersmith—		Do., Lecture	5 9 6
Acknowledged before	60 0 0	Contributions	39 11 11		
and expenscs	2 7 6	Harlington—		Less expenses	48 1 7
		Contributions	7 0 0		0 13 6
	57 12 6	Do., Sunday School, for Native Preachers	0 15 0	Salterns' Hall—	
Blandford Street—		Highgate—		Contributions	7 3 11
Contributions	20 0 0	Sunday School, for Native Preachers	0 10 2	Shacklewell—	
Do., for Barisal School	5 0 0	Islington—		Collections	8 17 4
Bloomsbury—		Contributions, by Miss L. Barker	0 14 1	Contributions	8 11 6
Contributions, balance	6 13 2	Cross Street—		Do., for Africa	3 12 0
Peto, S. M., Esq., M.P.	A.S.100 0 0	Contributions, by Mrs. Burrell	7 12 6	Do., Juvenile	5 6 7
Bow—		John Street—		Proceeds of Lecture	1 5 6
Contributions	4 11 7	Contributions	96 2 1		
Do., Sunday School	2 2 0	Do., Sunday School, for India	9 0 0	Less expenses	27 12 11
Brentford, New—		Kennington, Charles Street—			0 12 0
Collections	18 15 8	Sunday School	1 5 5	Shouldham Street	27 0 11
Contributions	9 14 4	Kensal Green—		Tottenham—	6 0 0
Do., for Native Preachers	5 9 3	Contributions	2 16 3	Collection, Public	
Do., Sunday School	0 9 6	Do., Sunday School	0 15 6	Meeting	5 5 0
		Keppel Street—		Contributions	20 19 2
	34 8 9	Contributions	4 5 8	Do., Sunday School	0 5 0
Less expenses	1 11 6	Do., for India	1 11 6		
	32 17 3	Do., Juvenile, for Grand Pass School, Colombo	4 1 2	Less expenses	26 9 2
Brixton Hill, Salem Chapel—		Maze Pond—			2 3 6
Contributions	58 2 6	Contributions	27 12 4	Walworth, Lion Street—	
Camberwell—		New Park Street—		Female Auxiliary, balance	1 0 0
Contributions	89 1 4	Contributions	9 0 0	Sunday School, for Gaya-laya School, Ceylon	9 0 0
Do., Juvenile	2 8 0	Do., Juvenile, for Mrs. Allen's Girls' Boarding School, Colombo	35 0 0	Westbourne Grove	12 10 0
Church Street—					
Sunday School	6 0 0				
Dorsetshire Square—					
Contributions	31 16 6				

	£	s.	d.
BEDFORDSHIRE.			
Amphill and Maulden (society)	5	0	0
Contributions, for India	2	10	0
Bedford—			
Mr. Rose	0	10	6
Do., for India	0	10	6
Second Church—			
Contributions, for Native Preachers	1	0	6
Blunham—			
Collection	1	0	10
Contributions	0	13	10
Do., Sunday School	0	8	7
Cranfield—			
Collection	2	0	0
Heath—			
Collection	1	17	0
Contribution	1	0	0
Houghton Regis—			
Collections	8	2	4
Contributions	14	5	2
Do., for India	1	10	0
Leighton Buzzard, Lake Street—			
Collection	6	4	0
Contributions	12	8	3
Do., Ledburn	0	15	4
Do., Sunday School	3	11	7
Do., for Africa	0	6	0
Do., for India	10	5	0
Do., for Schools	7	15	0
	41	5	2
Less expenses	2	17	2
	38	8	0
Leighton Buzzard, Ebenezer	3	1	6
Luton, First Church—			
Collections	20	3	1
Contributions	34	11	3
Do., Sunday School	2	18	6
	57	12	9
Acknowledged before and expenses	15	8	7
	42	4	2
Toddington—			
Collection	3	10	0
Wilden	1	6	0
BERKSHIRE.			
Abingdon—			
Collections	15	9	0
Do., Drayton	1	0	0
Do., Fyfield	0	10	11
Contributions	28	4	5
Do., Sunday Schools	1	13	8
Proceeds of Breakfast	2	1	2
	48	19	2
Less expenses	3	6	6
	45	12	8
Ashampstead—			
Collection	2	7	10
Do., Compton	0	13	6
Contributions	1	8	0
Do., Sunday School	0	5	8
Kingston Lisle—			
Collection, &c.	3	13	8
Newbury—			
Collections	10	1	6
Contributions	15	0	6
Do., Sunday Schools	1	10	10
	26	12	10
Less expenses	1	2	6
	25	10	4

	£	s.	d.
Reading—			
Contributions, by Mr. Philip Davies	3	17	0
King's Road—			
Collections	17	18	11
Contributions	19	10	7
Do., Juvenile	15	9	8
Do., Sun. Schools	11	15	4
Do., for Africa	1	19	0
Henley Auxiliary—			
Collection	1	4	6
Contributions	7	12	0
	75	10	0
Acknowledged before and expenses	53	13	3
	21	16	9
Sunningdale—			
Collection	2	8	7
Contributions	1	18	4
Wallingford—			
Contributions, for Native Preachers	1	13	6
Wokingham—			
Collections	6	11	0
Contributions	19	2	3
Do., for Mrs. Sale's School, Barisal, less cost of goods sent to her	1	1	4
	28	14	7
Acknowledged before and expenses	16	5	2
	10	9	5
BUCKINGHAMSHIRE.			
Amersham—			
Contribution (additional)	1	0	0
Chesham—			
Contributions	12	7	0
Haddenham—			
Collection	3	16	3
Contributions	6	15	3
Ivinghoe	1	0	0
Missenden—			
Olive, Mr.	2	10	0
Olney—			
Contributions, for Native Preachers	0	11	0
Stony Stratford—			
Contributions	5	14	0
Do., Sunday School	0	6	0
Towersay—			
Collection	6	0	0
Contributions, for books	1	0	0
Waddesdon—			
Contributions	0	15	0
Wycombe, High—			
Collections	8	3	10
Contributions	7	1	0
Do., Sunday School	0	10	8
	15	15	6
Less expenses	1	6	6
	14	9	0
CAMBRIDGESHIRE.			
Cambridge—			
Contributions, balance	13	12	7
Gamlingay—			
Collection	4	0	0
Haddenham—			
Contributions	1	7	6

	£	s.	d.
Upwell—			
Contributions, for Native Preachers	0	14	6
CORNWALL.			
Camborne—			
A Friend	1	0	0
Falmouth—			
Collections	10	7	2
Contributions	22	18	1
Do., Sunday School, for Nat. Preachers	3	1	0
Grampound—			
Collections	2	19	0
Contributions	0	14	0
Helstone—			
Collections	6	14	6
Contribution	0	10	0
Launceston—			
Collections	3	1	0
Do., Lifton	1	0	0
Do., South Petherwin	1	0	0
Contributions	2	12	0
Do., for Native Preachers	2	2	6
Padstow—			
Contribution	0	5	0
Penzance—			
Collections	8	1	5
Contributions	9	0	6
Do., Sunday School, for Native Preachers	0	9	8
Port Isaac—			
Contribution	0	5	0
Redruth—			
Collections	5	12	11
Contributions	7	17	1
Do., Anon	1	11	6
St. Austell	5	0	6
Truro—			
Collections	8	6	4
Contributions	20	16	4
Do., for Translations	1	0	0
Do., for Schools	1	1	0
Do., Sunday School, for Native Preachers	0	7	2
	127	13	8
Acknowledged before and expenses	41	2	0
	86	11	8
CUMBERLAND.			
Carlisle—			
Contributions	2	10	0
Maryport—			
Collections	4	18	0
Contributions	5	10	6
Whitehaven—			
Collections	9	10	6
Contributions	10	12	8
	33	1	8
Less expenses	4	1	8
	29	0	0
DUMFRIESHIRE.			
Brassington—			
Contributions, by Miss Graftley, for Native Preachers	1	0	0

	£ s. d.		£ s. d.		£ s. d.
DEVONSHIRE.		Contributions	3 10 8	Woodside—	
Bampton	0 15 0	Do., Ladies' Assn.	12 2 6	Sunday School, for	
Barnstaple—		Do., Sunday School	1 13 6	Native Preachers ...	2 7 4
Godwin, C., Esq.	1 1 0	Loughton—		HAMPSHIRE.	
Bradninch—		Collection	11 6 7	Beaulieu—	
Contributions	4 12 7	Contributions	2 8 0	Burt, Rev. J. B.	10 10 0
Dartmouth—		Do., for Native		Minister, Teachers,	
Collection	4 9 11	Preachers	2 9 9	& Sunday Scholars,	
Contributions	1 9 6	Potter Street—		for Native Preacher,	
Do., for African		Collection	3 0 0	Calcutta	6 0 0
Schools.....	0 8 10	Contribution	1 1 0	Crookham—	
		Rayleigh—		Collection (moiety) ...	1 0 0
		Contributions	6 2 5	Lymington—	
		Do., for Native		Contributions	6 0 0
Less expenses	6 8 3	Preachers	0 11 7	Do., for India	1 0 0
	0 8 3	Proceeds of Lecture... 1 6 0		Portsmouth, Portsea, & Gosport	
Devonport—		Saffron Walden—		Auxiliary—	
Contributions, by		Contributions	8 3 8	Contributions	18 17 6
Miss E. P. Horton,		Contributions	15 7 1	Ebenezer—	
for Native Preach-		Do., Sunday School	1 4 8	Collection	3 0 0
ers	1 0 0	GLOUCESTERSHIRE.			Contributions, Ju-
Morice Square	11 5 3	Cheltenham—		venile	1 0 0
Modbury—		King Street—		Forton—	
Contributions, for		Collection, &c.	13 7 11	Collection	3 0 0
Native Preachers		Contributions, by		Kent Street—	
NORTH DEVON Auxil-		boxes	2 3 7	Collection	18 7 1
iary, by Rev. D.		Less expenses	15 11 6	Do., Annual Meet-	
Thompson	50 0 0		0 6 6	ing	7 3 4
Torrington, Great—				Contributions ...	9 3 2
Contributions, for				Do., Sun. Schools	2 11 11
Native Preachers				Landport—	
Do., Sun. School,				Collection	6 0 0
for do.	0 10 0			Contributions	0 11 0
				Do., Sun. School	1 9 8
Plymouth, George Street—		Salem Chapel—		St. Paul's Square—	
Contributions	76 5 9	Collection	13 1 7	Collection	5 11 9
Acknowledged before		Contributions	8 6 0		76 15 5
and expenses.....	43 16 3	Do., Sun. School		Acknowledged before	
		Association ...	15 2 8	and expenses.....	52 4 6
		Less expenses	36 10 3		24 10 11
			1 5 0	Southampton, East Street—	
			35 5 3	Contributions.....	7 1 10
				Contributions	3 6 9
				Less expenses	10 8 7
					1 15 0
					8 13 7
				Yarmouth, I. W.—	
				Contributions, by Mr.	
				Baggs	1 4 2
				HEREFORDSHIRE.	
				Gorsley—	
				Collection	2 5 0
				Peterchurch	5 13 6
				HERTFORDSHIRE.	
				Berkhamstead—	
				Baldwin, Mr. J.	1 0 0
				Do., for India	2 0 0
				Bishops' Stortford—	
				Collection	3 7 4
				Contributions	1 12 3
				Do., Sunday School	0 6 5
				Boxmoor—	
				Contributions.....	2 10 0
				Contributions	2 15 10
				Do., Sunday School,	
				for Benares Schools	2 24 2
				Hitchin—	
				Contributions.....	15 6 9
				Contributions	28 9 10
				Do., for Schools.....	1 1 4

	£	s.	d.
Do., Sunday School	3	7	9
Acknowledged before and expenses.....	48	5	8
	47	4	8
	0	1	0
Royston— Contributions	6	15	0
St. Alban's— Collections.....	10	0	0
Contributions	13	5	1
Do., Juvenile	4	18	2
	28	3	3
Acknowledged before and expenses.....	15	17	6
	12	5	9
Tring— Contributions	4	15	6
Watford— Collection	10	0	0
Contributions	20	14	5
Do., Sunday School	0	3	7
	30	18	0
Acknowledged before and expenses.....	10	10	0
	20	8	0
HUNTINGDONSHIRE.			
Bluntisham— Contributions (addi- tional).....	7	5	6
KENT.			
Ashford— Contributions	3	2	0
Do., for Schools	1	1	0
Do., for Baptist Irish Society	0	4	6
Birchington— Collection	0	8	6
Contributions	0	14	0
Boro' Green— Contributions, for Africa	1	4	6
Do., Sunday School	1	15	0
Broadstairs— Collections.....	3	9	6
Contributions	8	8	5
Do., Bible Classes	0	10	1
Canterbury— Collections.....	12	2	6
Contributions	15	8	4
Do., Juvenile	33	5	8
Do., Sunday School	0	13	7
Do., for India	14	16	0
Cranbrook— A. F., for India	1	0	0
Folkestone, Salem Chapel— Sunday School, for Madras Schools	9	13	0
Footscray— Sunday School, for Native Preachers	1	7	0
Lee, Temporary Chapel— Collection	4	0	8
Lewisham Road— Contributions	4	13	0
Maldstone, King Street— Collections.....	10	17	0
Contributions	22	0	10
Do., for Transla- tions.....	10	0	0
Do., for India	3	10	0

	£	s.	d.
Do., for Jamaica Theological Insti- tution	0	10	0
Do., Juvenile.....	3	6	6
	50	4	4
Remitted short and expenses	1	8	0
	48	16	4
Margate— Collections.....	5	17	0
Contributions	19	10	2
	25	7	2
Less expenses	0	17	0
	24	10	2
Ramsgate, Cavendish Chapel— Collections	11	15	6
Contributions	33	2	4
Do., for India	2	1	0
Do., Sunday Schools, for Native Preach- ers	5	2	9
Proceeds of Tea Meet- ing	4	0	0
St. Peter's— Contributions	6	4	0
Proceeds of Tea Meet- ing	1	10	0
Staplehurst— Contributions	5	4	0
Tenterden, First Church— Contributions	3	5	6
Tunbridge Wells— Contributions, for Native Preachers	0	15	0
Woolwich— Collections.....	9	11	5
Contributions	9	2	1
LANCASHIRE.			
Ashton under Lyne— Contributions	23	9	1
Liverpool, Pembroke Chapel— Contributions, for Native Christian Institution, intal- ly	3	7	6
Do., Sun. Schools, for do.....	3	5	6
Manchester— Collection, Public Meeting	13	18	1
Contributions	21	10	0
Great George Street, Salford— Collection	2	11	6
Juvenile Society	4	4	6
Grosvenor Street— Collection	8	10	4
Contributions	1	17	8
Union Chapel— Collection	125	1	0
Contributions	323	7	0
Do., for Native Preachers	8	14	0
Do., Congrega- tional and Ju- venile Society	30	0	0
York street— Collection	8	8	3
	547	2	4
Acknowledged before and expenses	503	13	0
	43	9	4
Oldham— Collections.....	13	18	2
Contributions	7	0	0

	£	s.	d.
Rochdale— Contributions, for Native Preachers...	2	6	3
Tottlebank— Contributions	6	5	6
Do., for Preachers	1	5	0
LEICESTERSHIRE.			
Leicester— Contributions, for Native Preachers	2	5	6
LINCOLNSHIRE.			
Brocklesby— Contributions	0	11	0
NORFOLK.			
Bacton— Collection	2	1	2
Buxton— Collection	3	10	7
Sunday School	1	14	6
Costessy— Collection	1	8	8
Contributions	3	0	0
Dereham, East— Collection	3	6	8
Contributions	9	6	3
Diss— Collections.....	7	6	3
Contributions	6	17	3
Do., Juvenile.....	2	0	3
Do., for Native Preachers	0	18	2
Do., Sunday School	0	7	10
Downham— Collection	2	4	9
Contributions	4	6	10
Ellingham— Collection	3	7	6
Do., Juvenile.....	1	2	6
Contribution	1	0	0
Fakenham— Collection	2	15	7
Contributions	12	1	7
Do., Sunday School	0	5	9
Foulsham— Collection	1	17	2
Contributions	4	0	0
Do., for Native Preachers	2	5	0
Ingham— Collections.....	7	12	5
Contributions	19	12	7
Do., Sunday School	0	13	0
Kenninghall— Collection	8	3	9
Contributions	3	16	7
Proceeds of Tea	0	11	5
Ludham— Contribution	0	10	0
Lynn— Collection	7	11	0
Sunday School	2	2	0
Martham— Collection	3	6	9
Neatishead— Collection	1	17	5
Newton— Collection	1	3	8
Contributions	2	4	1
Do., for Native Preachers	0	11	0
Norwich— Orford Hill— Collections.....	3	1	3
Contribution	0	10	0
St. Clement's— Collections.....	15	15	0
Do., Juvenile.....	1	2	5

	£	s.	d.
Contributions	6	18	4
Do., Sun. School	0	13	2
St. Mary's—			
Collections	40	4	4
Do., Public Meeting	15	11	6
Contributions	57	14	9
Salbouse—			
Collection	2	1	6
Sproleston—			
Collection	1	0	1
Swaffham—			
Collection	2	17	2
Contributions	3	18	6
Tittleshall—			
Collection	0	18	9
Upwell—			
Collection	1	2	6
Worstead—			
Collection	7	0	0
Contributions	3	0	0
Wymondham—			
Collection	1	0	0
Yarmouth—			
Collection	7	17	10
Contributions	2	15	3
	312	2	8
Acknowledged before and expenses	277	7	7
	34	15	1

NORTHAMPTONSHIRE.

Aldwinkle—			
Sunday School	0	12	9
Bythorne—			
Collection	1	5	6
Clipstone—			
Contributions, additional	5	16	6
Grendon Hall—			
Collection	5	0	0
Kettering—			
Collection	10	13	4
Contributions	12	1	6
Do., Sunday Schools	2	3	3
Do., for Native Preachers	2	15	7
Do., Independent Congregation	1	0	0
Do., do., for Jamaica Special Fund	0	10	0
Do., Broughton	1	0	5
Middleton Cheney—			
Contributions	1	1	0
Do., Sunday School	0	15	8
Northampton—			
Friend, for India	1	0	0
Ringstead—			
Collection	2	4	0
Contributions	5	0	8
Do., Sunday School	0	19	6
Stanwell—			
Collection (part)	1	1	0
Contributions	2	15	0
Do., for Native Preachers	0	18	0
Thrapstone—			
Collections (less Baptist Irish Society £3)	3	6	0
Contributions	15	11	2
Do., Sunday Schools	1	11	0
Woodford—			
Collection	1	1	2
	80	3	6
Less expenses	3	15	9
Credited in error	0	11	0
	3	4	9
	76	18	9

NORTHUMBERLAND.		£	s.	d.
Broomley—				
Collections	7	3	8	
Contributions	1	4	6	
Houghton le Spring—				
Contributions	0	11	1	
Middleton Teesdale—				
Collections	5	1	0	
Contributions	2	16	2	
Newcastle on Tyne—				
Newcourt—				
Collections	10	9	0	
Do., Juvenile	1	6	1	
Contributions	10	17	4	
Do., for Translations	1	0	0	
Do., for Female Education	1	17	4	
Tutthill Stairs—				
Collections	15	10	2	
Contributions	32	11	11	
Shields, North—				
Collections	6	17	0	
Contributions	9	10	0	
Do., for Schools	1	10	0	
Do., Sun. School	0	15	0	
	109	0	3	
Acknowledged before and expenses	51	11	6	
	57	8	9	

NOTTINGHAMSHIRE.

Sutton on Trent—			
Collections	3	1	6
Contributions	3	13	6
Do., Sunday School	1	12	0
OXFORDSHIRE.			
Banbury—			
Collections	2	16	3
Contributions	4	4	6
Coate—			
Collection	2	2	0
Do., Standlake	0	12	6
Do., Buckland	0	14	0
Contributions	2	5	9
Do., for Native Preachers	0	7	9
Hook Norton—			
Collections	5	17	6
Contributions	10	4	0
	16	1	0
Less expenses	0	6	0
	15	15	6
Oxford—			
Collections	20	4	0
Contributions	18	14	4
Do., for E. J. Schools	1	0	0
Do., for W. J. Schools	5	0	0
Do., for Native Preachers	1	13	6
Do., Sunday School, Headington	0	6	0
	46	17	10
Less expenses	4	9	0
	42	8	10
Rollright, Great—			
Contributions	0	16	0
Do., Sunday School	0	9	0
SHROPSHIRE.			
Oswestry—			
Contributions	2	1	0

PONTESBURY—		£	s.	d.
Contributions	1	4	6	
Do., for Native Preachers	1	10	3	
Shiffnal—				
Sunday School	0	13	0	
SOMERSETSHIRE.				
Bath—				
Collections	10	18	7	
Contributions	25	11	0	
Do., Juvenile, York Street	6	7	4	
	42	16	11	
Less expenses	1	19	6	
	40	17	5	
Clifton—				
Contributions, for School Rooms, Hattis	6	10	0	
Creech St. Michael—				
Collection	1	2	9	
Highbridge—				
Sunday School, for Native Preachers	0	4	6	
Street	1	0	0	
STAFFORDSHIRE.				
Hanley—				
Collections, &c.	14	10	0	
Walsall, Goodall Street—				
Sunday Schools, for Native Preachers	3	0	0	

SUFFOLK.

Lowestoft—			
Collection	12	0	0
Sudbury—			
Contributions	2	14	1
SURREY.			
Kingston—			
Collections	11	2	1
Contributions	7	4	5
Do., Sunday School	2	0	0
	20	6	6
Less expenses	0	12	3
	19	14	3
Mitcham—			
Contributions	4	3	0
Norwood, Upper—			
Contributions	10	15	0

SUSSEX.

Battle	2	0	6
Rye—			
Contributions, for Native Preachers	0	4	2

WARWICKSHIRE.

Birmingham—			
Contributions, Abbey Place School, for Mahabudgama School, Ceylon	5	0	0
Leamington—			
Collections	18	9	10
Contributions	20	5	10
Do., Sunday School	2	5	9
Rugby—			
Collection	2	10	6
Contributions	6	1	6
Do., Sunday School	0	4	0
	8	16	0
Less expenses	0	12	0
	8	4	0

WILTSHIRE.	£	s.	d.
Damerham and Rockbourne—			
Contributions	5	0	0
Do., for <i>Native</i>			
<i>Preachers</i>	2	0	0
Deves, High Street—			
Contributions, balance	1	17	8
Salisbury—			
Contribution	1	1	0
Shrewton	6	10	0

WORCESTERSHIRE.	£	s.	d.
Bromsgrove—			
Contributions, for			
<i>Native Preachers</i> ..	0	9	3
Evesham, Cowl Street—			
Collections	5	2	4
Contributions	1	11	6
	6	13	10
Less expenses	0	17	10
	5	16	0

Shipston on Stour—			
Contributions	0	14	0
Do., Sunday School	0	13	5
Stourbridge—			
Contributions	1	1	3
Do., Sunday School	2	12	6
Westmancote	1	8	6

YORKSHIRE.	£	s.	d.
Beverley—			
Contributions, for			
<i>Native Preachers</i> ..	0	17	0
Boroughbridge—			
Contributions, for			
<i>Native Preachers</i> ..	0	10	6
Bradford—			
Contributions	47	4	8
Do., for Schools	0	10	0
Do., Sunday School,			
Zion Chapel	3	7	8
Brierley—			
Sunday School Girl ..	0	3	7
Burlington—			
Collections, &c.	8	7	5
Chapel Fold—			
Collection	2	0	0
Driffield—			
Collections	4	13	4
Halifax—			
Contribution	1	0	0
Hull—			
Collections—			
Public Meeting	10	12	9
George Street	15	0	0
Salhouse Lane	10	0	0
Contributions	8	2	0
Do., Juvenile	9	12	5
Hunnamby—			
Collections	2	3	6
Contributions	6	9	0
Kilham—			
Collections, &c.	1	1	7
Malton—			
Collections	2	8	2
Contributions	5	12	6
Pudsey—			
Sunday School, for			
<i>Native Preachers</i> ..	0	10	6
Ripon—			
Earle, Mrs.	2	2	0
Rotherham—			
Contributions, for			
<i>Native Preachers</i> ..	0	8	0
Scarborough—			
Collections	24	2	10
Contributions	27	16	8
Do., Sunday School	0	16	2

Sheffield—	£	s.	d.
Port Mabon—			
Collection	23	15	0
Do., United Com-			
munion	8	11	0
Contributions	20	3	0
Townhead Street—			
Collections	31	8	8
Do., Juvenile	1	2	3
Contributions	21	17	9
Do., Sun. School	3	11	2
Steeple Lane—			
Contributions, for			
<i>Native Preachers</i> ...	1	1	6
	307	2	7

Acknowledged before			
and expenses	137	8	8
	169	13	11

NORTH WALES.	£	s.	d.
ANGLESEA—			
Bonttrypont—			
Collection	0	19	9
Holyhead—			
Collection	9	1	7
Do., Seilob	0	11	3
Contribution	0	10	0
	10	2	10
Less expenses	1	15	6
	8	7	4
Llanfachreth, &c.	5	10	10

CARNARVONSHIRE—	£	s.	d.
Capel y Beirdd—			
Collection	1	13	6
Garn—			
Collection	2	15	6
Llanberis—			
Collection	0	7	6
Llanilyni—			
Collection	1	10	0
Pontillyni—			
Collection	1	6	0
Pwllbelt—			
Contributions	37	18	6
Tyddynsion—			
Contributions	2	5	4

DENBIGHSHIRE—	£	s.	d.
Cefn Bychan—			
Contributions	1	10	11
Do., Sunday School	1	19	1
Donbigh—			
Contributions	5	0	0
Gefail y Rhyd—			
Collection	0	5	4
Contribution	0	6	0
Glyndyfrdwy—			
Collection	0	6	9
Contributions	3	3	4
Do., Sunday School	0	9	3
Llandudno—			
Collection	3	9	2
Contributions	7	4	4
Llangollen—			
Collection	1	3	8
Contributions	5	2	2
Do., Sunday School	0	10	0
Do., for <i>Native</i>			
<i>Preachers</i>	0	8	6
Do., for <i>Britany</i> ...	0	2	6
Do., Sunday School,			
for <i>do.</i>	0	5	0
Llanrwst—			
Contributions	5	10	0
Llansilin—			
Collection	0	7	0
Contribution	1	5	0

Llanwydden—	£	s.	d.
Collection	0	10	0
Contributions	0	5	0
Penycæ—			
Contributions	0	11	2
Do., for <i>Native</i>			
<i>Preachers</i>	0	6	6
	39	19	8
Less expenses	1	5	4
Over paid ...	1	0	0
	39	14	4

MERIONETHSHIRE—	£	s.	d.
Pandy Capel—			
Collection	0	12	3
Contributions	3	18	9
Do., for <i>Native</i>			
<i>Preachers</i>	0	6	0
	4	17	0
Less expenses	0	1	0
	4	16	0

MONTGOMERYSHIRE—	£	s.	d.
Newtown—			
Collections	10	9	5
Contributions	35	14	7
	46	4	0
Less expenses	0	8	6
	45	15	6

Talywern—			
Contributions	0	19	8
Do., for <i>Native</i>			
<i>Preachers</i>	0	10	0

SOUTH WALES.	£	s.	d.
BRECKNOCKSHIRE—			
Brecon, Watergate—			
Collection	3	6	6
Maesyberlan—			
Collection	1	15	1
Contributions	0	15	0
	2	10	1
Less expenses	0	3	1
	2	7	0
Pantycelyn—			
Collection	2	10	0
Contributions	1	10	0
	4	0	0
Less expenses	0	7	6
	3	12	6

Soar—			
Collection	0	15	0
Contributions	0	15	0
	1	10	0
Less expenses	0	2	6
	1	7	6

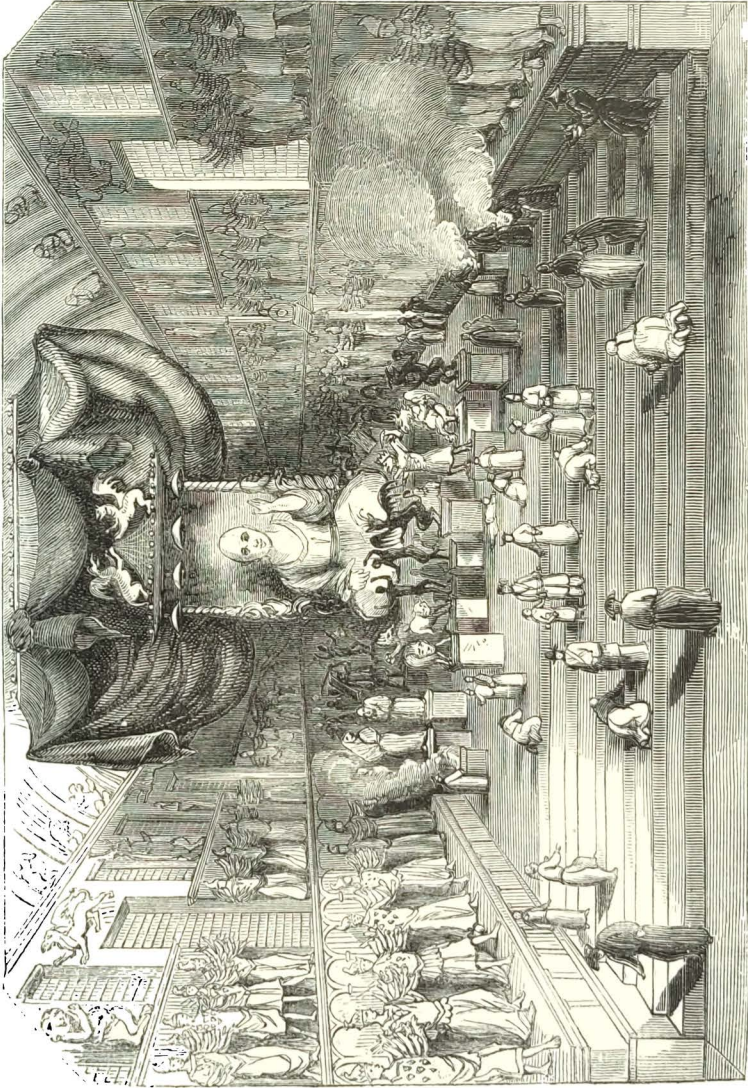
CARDIGANSHIRE—	£	s.	d.
Cardigan—			
Collection	2	8	7
Contributions	3	15	0
Do., for <i>Native</i>			
<i>Preachers</i>	0	4	6

		£	s.	d.			£	s.	d.			£	s.	d.					
CARMARTHENSHIRE—						Contributions						Contributions							
Carmarthen—						Do., Sunday School						Do., Sabbath							
Contributions, for						Blaencolin—						Scholar, for Na-							
Native Preachers ...				1	18	6	Collection						tive Preachers						
Less expenses ...				0	0	3	Contributions						0				6	6	
							Do., Sunday School						Glasgow—						
				1	18	3	Less expenses						Collection, Public						
							Blaenywau & Bethsaida—						Meeting, Hope St.						
							Collections				4	10	1				1	0	
							Contributions				9	6	Kennay—						
							Do., Sunday School				1	1	Collection						
							Less expenses				5	5	1				1	0	
							Ebenezer—						Kirkcaldy—						
							Collection				0	13	Collection, Rose St. ...						
							Contributions				0	12	3				0	6	
							Do., Sunday School				1	1	Contributions						
							Gerizim—				5	4	2				0	0	
							Collection				1	6	Kirkwall—						
							Contributions				2	19	Contributions, for						
							Less expenses				20	11	Native Preachers ...						
							RADNORSHIRE—				7		0				10	0	
							Franksbridge				2	4	Leslie—						
							Presteign—				18	7	An Old Baptist						
							Contributions				6	1	1				0	0	
							SCOTLAND.						Paisley—						
							Contributions, by Rev.						Collection						
							F. Trestrail, parti-						Contributions, for						
							culars given in the						Native Preachers ...						
							April Herald				124	13	0				13	0	
							Abercirdy—						Do., Sabbath School						
							Collection				7	17	(additional)						
							Contributions, for						Less expenses						
							Native Preachers ...				0	13	9				2	10	
							Aberdeen, George Street—						0				1	0	
							Contributions				3	0	9				1	0	
							Anstruther—						Partick, near Glasgow—						
							Contributions, for						A Friend of the Gos-						
							India				11	17	pel, for India						
							Do., for Native						50				0	0	
							Preachers				0	14	Perth—						
							Do., Sunday School,						Collection						
							Cellardyke				0	9	18				2	6	
							Cullen—						Pitsligo, New—						
							Black, Miss H.				1	0	Leslie, Mr. James ...						
							Edinburgh—						0				10	0	
							Stuart, Mr. & Mrs.						Stirling—						
							Gordon				1	2	Wilson, W., Esq.,						
							Waterloo Rooms—						Bannockburn						
							Collection				2	11	0				10	6	
							Elgin—						IRELAND.						
							Proceeds of Trink-				1	4	Conlig—						
							ets				6	4	Contributions by box						
							First Church (Mr. A.						0				9	0	
							Urqubart)—						FOREIGN.						
							Contributions, for						AUSTRALIA—						
							India				5	0	Melbourne, Victoria—						
							Second Church (Rev.						Collections						
							W. Tulloch)—				4	15	39				1	3	
							Collection				4	15	Do., Juvenile						
							PEMBROKESHIRE—						8				8	10	
							Bethabara—						Contributions						
							Collection				1	0	46				16	11	
							BETHABARA—						Premium on bill re-						
							Collection						mitted						
							VAN DIEMAN'S LAND—						7				10	0	
							Lanncston, by Rev. H.						Less expenses						
							Dowling				4	4	101				17	0	
							LANCERON—						0				1	7	0
							Collection						100				0	0	
							BAHAMAS—						BANANAS—						
							Grand Cay, Turk's Island—						Grand Cay, Turk's Island—						
							Collections, monthly				6	13	Collections, monthly						
							Contributions				12	0	6				13	0	
							Do., Sunday School				1	2	Contributions						
							VAN DIEMAN'S LAND—						12				0	7	
							Lanncston, by Rev. H.						Do., Sunday School						
							Dowling				4	4	1				2	8	
							LANCERON—						Less expenses						
							Collection						4				4	6	

The acknowledgment of Contributions received in April is unavoidably postponed until next month.

THE MISSIONARY HERALD.

The Missionary Herald (July 1853).



TEMPLE OF THOUSAND IDOLS, JAPAN.

THE MISSION FIELD.

WHO WILL GO ?

"FROM Mr. THOMAS's account we saw," said Mr. FULLER, "there was a gold mine in India, but it seemed almost as deep as the centre of the earth. Who will venture to explore it? 'I will go down,' said Mr. CAREY to his brethren, 'but remember that you must hold the ropes.' We solemnly engaged to do so; nor while we live shall we desert him."

The pastor of Moulton and of Harvey Lane, Leicester, cheerfully committed himself to the workings of Christian affection, and to the recognition of Christian duty. Much gold have the miners who have followed him found; but the treasure is yet vast which lies the gloomy caverns of India's superstition. They were not unknown men who set forth on the errand of mercy. They were men of standing and of ministerial experience, bearing with them the sympathy of the churches to whom they had first delivered the word of life, and the love of many brethren whose ministerial intimacy they had formed. The work was regarded as a most honourable one. No gifts were too splendid to be withheld; no association was too tender which this high call was not permitted to dissolve. Great were the rendings of heart endured by the first missionaries, increased in fearfulness by the dark uncertainties before them.

The present aspect of heathen lands is certainly not less painful, while the work of evangelization has become more easy and inviting. Encouragements of which our fathers knew nothing abound for us. The toils they encountered have smoothed our path. We reap the fruit of their victories over unwritten languages, an unshaken superstition, and savage life. Partial light has been let into the gloomy

recesses of idolatry; we see, where our fathers groped their way.

Yet has it become more difficult to obtain the services of that class of men from which our first missionaries were drawn. The pastors of churches are few who are ready to lay aside the attachments and associations of home for what we cannot but think the high places, and, therefore, the most honourable, of the field. But with the expansion of the missions, with their very success, has grown the greater need for men of standing and ministerial ability to consecrate themselves to the Lord's work.

It may be permitted us to offer a few reasons why experienced pastors should look seriously on the question of their duty with respect to heathen lands.

1. Obviously the difficulties of a missionary life are such as to call for the exertion of every moral and mental quality, and in a form which only experience can secure. Immaturity of judgment, unacquaintance with trial, the limitation of knowledge necessarily incident to young men, are not the elements of success. "The presence of an earnest minded man of God," says a missionary, "who could guide us by his deeper insight into the principles of language; who would condescend to bend his stores of learning and his trained powers of mind to the composition of books suited to the native mind," would be of invaluable service. The attainments of years might well be consecrated to the service of Christ in spreading more widely among an ignorant race the knowledge that a Christian pastor has gained.

2. No uncommon reproach would be removed which is not unfrequently heard. Pastors, it is said, willingly undertake the labours of the platform,

or the missionary prayer-meeting; their addresses are pointed, close, effective, on the duty of Christians to deny themselves for the mission cause, the cause of God; but who of them exercises the self-denial they preach, or practises the self-sacrifice they urge? Let the churches see some of their most eminent pastors give themselves to the Lord's work in heathen lands, and deep would be the impression made of the importance of the work. Such noble instances of self-sacrifice for Christ's sake would more redound to his praise throughout the land than the departure of five times the number of unknown men, or of inferior ability. No worldly motive could be supposed. The most thoughtless would see in such an act an example of faith that would stimulate their languor, and awaken them to feelings of interest in the work of the Lord.

3. Parents would more freely give up their sons to the ministry at home and to missions abroad, when examples of high devotedness stamp on the service the honourable character which such acts of consecration would confer. If the posts of peril be given to the young, to the novice, to the inexperienced, not only is the cause endangered, but feebleness and weakness are impressed upon it, from which the noble minded will turn away. Surely it is the leaders of

the Lord's hosts that should stand in the forefront of the battle. Let men of standing and known ability but once give the weight of their example, and the churches would rise to a full consciousness of their duty, and of the honour conferred on them by their Lord in being called to take part in the triumphs of his kingdom.

If it be said that such men are greatly needed at home, let it be considered, that in the first place the number is but small that is required. Eight or ten are not many among the many hundreds which form the ministry in highly favoured England. Besides which the spirit that would be awakened, and the blessing of God that would surely follow, would quickly fill up the vacancies, and call forward men of ability and power. If the churches are prepared for the sacrifice, its acceptance would appear in increased prosperity. God gives exceeding abundantly above all that we ask or think.

The wants of the society's missions at the present time are large. Devoted brethren are required for Haiti, for Trinidad, and for Africa, in addition to the twenty for India. We appeal to the Christian devotedness of our brethren and the churches. Who will go down into the mine? Who will follow Carey, Marshman, and Ward, and reap where they have sown?

INDIA.

CALCUTTA:

THE FORMATION OF AN INDEPENDENT NATIVE CHURCH.

An interesting movement has commenced in this important centre of missionary operations in India. The two native churches at Intally and Colingah have hitherto continued under the pastoral care of the missionaries,

the Revs. G. PEARCE and J. WENGER, assisted by native preachers. Previous to the departure of Mr. PEARCE for England, he brought the subject of a native pastor before the Intally church, and instructed the converts in their

duty to sustain their religious privileges, and the ministry of the word among themselves. After much discussion two brethren were chosen as pastors. Some difficulties, however, arising, one declined the honourable office to which the church had called him. Subsequent to this the question was further canvassed among the native converts, and after much deliberation it was proposed, and has since been sanctioned by the missionaries, that the above named two churches should unite, and choose their own pastors, who should not be dependent on the society for their support.

As we write, therefore, *the first independent native Christian church will have been formed in India.*

This step in advance we hail with no ordinary emotions of gratitude to God. It is the first attempt to give existence to a Christian church in Bengal, independent of those missionary agencies by which the gospel has been there proclaimed. Numerous as are the churches which it has pleased God to raise up as testimonies to his faithfulness and to the power of his truth, hitherto they have remained wholly under the care of the messengers of Christ from foreign lands, and their teachers have been supported by foreign funds. Such a state of things could not be regarded as permanent. It was always hoped that at some period these churches would become self-sustaining. While the converts were few and feeble, there was some reason for keeping them under missionary superintendence; but now that their number is largely increased, that there are men amongst them fitted to fill the pastor's office with piety and credit, all must concur in the desirableness so recently expressed in various forms by the Committee and the friends of the society, of placing these native communities on the basis which the word of God sanctions and commands. We do not,² however, anticipate that

this native church will cast aside the counsel of those who are their fathers in Christ. The course the movement has taken has shown the converts to be eminently desirous of the advice of our brethren, and of acting in full accordance with those principles of church polity in which the missionaries have instructed them.

We need scarcely entreat for this infant church the sympathies and prayers of our readers. Many trials await its members from within and without. They will need wisdom from above, and the constant guidance of the Spirit of God. Let grace be besought for them, that they may grow into a holy habitation for God, and be as a city of refuge to the perishing idolators around them. We shall append extracts from the letters of our missionary Mr. LEWIS, in which the gratifying fact is announced. Under date of April 6th, he writes:—

You will be interested to know that our native brethren in Calcutta are at length bestirring themselves about the native pastorate. The members of the churches at Itally and Colingah have met and consulted together, and are apparently most lovingly united in the purpose to coalesce into one church, under the pastoral care of three or four brethren of their own number who possess preaching talents and established characters, and the means of supporting themselves by secular situations. They have decided not to appoint any of the native preachers as pastors, because they are supported by the society's funds, and therefore are not independent men. The proposal has been communicated to brother Wenger and myself in the most modest and appropriate manner, and the brethren are only waiting for us to express our formal approbation, which we hardly can do until we have talked over all the particulars with brethren Leslie and Thomas. I do hope this is a beginning of good. The movement has to a great extent arisen out of your "Resolutions on native pastorates," which I took with me to a church meeting of the Itally church, and translated in the hearing of all the members, adding a few words of illustration. Little was said at the time, but they have told me since that it made a considerable impression upon their minds. I think you will be pleased to hear these particulars.

At a later date, April 20th, Mr LEWIS adds:—

The movement among our native brethren of which I wrote on the 6th inst. goes on favourably. At our monthly meeting held on the 15th at brother Thomas's, the subject was discussed, and it was agreed that brother Wenger and myself should meet the native brethren and arrange with them the carrying

out of the new plan. We do not wish to interfere with their liberty, but as their present pastors we are anxious to take the opportunity to counsel them, and as the society's missionaries and representatives we must arrange certain things in reference to the chapels and to the converts who may hereafter be given in answer to our prayers and as the fruit of our labours. I trust the thing will work well, and that a new era in missions in Bengal is opening before us.

MONGHIR.

Mr. LAWRENCE has kindly favoured us with the following particulars of the work of God at this station. Under date of March 26th he writes:—

I am happy in being able to announce to you that since the commencement of this year we have had some additions to our little band of believers; and the ordinance of baptism has been twice administered. On the 3rd February the man and his wife, who had been the disciples of Nanuk, and called Nanukshabi or Sikh, about whom I have written in former letters, made a public profession of their faith in Christianity by baptism; and with them was baptized a young native woman, who is a scholar in our native Christian bible class, and who had been for some months an inquirer. It was a solemn and interesting occasion. Many natives not belonging to our Christian community were present, and all behaved with great seriousness and propriety. Good impressions were left, I trust, on the minds of some. On the 4th March the ordinance of baptism was again administered: on this occasion the candidates were two believers belonging to our English congregation, one of whom is an old lady, who has for many years sat under the sound of the gospel in Monghir; and the other has recently come to sojourn here, while her husband is gone to the war in Burmah. For these additions to the church I trust we feel thankful, and would give all the praise to our blessed Redeemer.

Steadfastness of converts.

I am happy to say that those who have joined us continue to afford us satisfaction by their consistent spirit and conduct. Jawahir (a jewel), for that is the name of our new brother, though a man past sixty, has been very diligently learning to read; and both he and his wife (who is much younger than himself) are now able to read a chapter in the New Testament sufficiently well to comprehend its meaning, and in another month they will be able to read with fluency. This is pretty well for an old man who six months ago did not know a single letter. I had

promised each a copy of the New Testament on being able to read a chapter distinctly; and they were highly delighted when they obtained the prize.

The Baijnath Mela.

About a week ago the native brethren, Nainsukh, Sudin, Bandhu, and another young man, returned from their journey to Baijnath mela. The account they give of their labours is encouraging. They met with a kind reception in nearly all the villages which they visited on their way, both going and returning. And as they travelled along they had daily opportunities of conversing with pilgrims proceeding to Baijnath. "In one village," they observe, "all the men, and women too, came out and listened to us with great good feeling. We heard some of them saying among themselves, 'All the Hindoo gods and goddesses are false; there is but one true God; let us well understand who the Lord Jesus Christ is, that we may not forget him.'" Respecting another place they say, "Here an old man heard us very attentively, took from us a gospel, read some verses in it, and at last said to us, 'Now do you pray for me, that the Lord may take me under his special protection.'"

The missionaries at the fair.

Having arrived at Baijnath, they set up their little tent in the midst of the mela. This they were allowed to do by paying a small fee to the owner of the land. And spreading a piece of sackcloth before the tent door they spread out their books and sat down. They had no need to go and look for a congregation. They were soon surrounded with a crowd of people, and fully engaged in their work. So incessantly were they occupied that they had scarcely time to eat their food. Some would patiently listen to a long address, while others were anxious to obtain books, and others wanted answers to a variety of questions. But all behaved respectfully, and many listened and conversed in a very friendly way. They met with no quarrelsome people, and with very few opposers; even the Pundahs treated them with respect,

although they affected to sigh, that now the gospel was come their trade was gone, and that they would soon be without bread. Whether they really believed thus much is very doubtful, though many of them have sufficient discernment to foresee that Hindooism cannot stand before Christianity. The brethren not only exhausted their stock of books, but almost their voices and their strength also.

Disasters.

During their journey they met with one

or two disasters. In one place thieves entered their tent at night, and stole away all their brass cooking utensils, eating vessels, &c.; rather a serious loss, and might have been a great inconvenience had they not been near home at the time. The articles were not recovered, and it cost £1 14s. to supply the loss. On another night their tent caught fire; but providentially they were aroused to a sense of their danger before any great damage was done. After a month and nine days' absence, I am thankful to say, they reached Monghir safely, and only suffering from great fatigue.

CEYLON.

COLOMBO AND KANDY.

From the communications of the missionaries labouring in this deeply interesting field we rejoice to learn that the kingdom of God is making way among the followers of Buddha. Although the accounts are not in detail, our readers may readily conceive the divine power that must have attended the preaching of the word in each individual case to bring so many converts into the fold. Under date of November 15th, Mr. ALLEN says:—

I shall not be able to do as I wished—to give you any lengthened account of missionary operations and their results. It will cheer and encourage you, however, to hear that our labours have not been in vain. In several of the stations additions have been made to the churches, and others will be added before the year expires. I think about forty have been baptized so far. Last Wednesday we had a day of great things. At Kottigahawatte we baptized twenty-seven, thirteen of them belonging to that station, and fourteen to the Gonawell. Most of these have been probationers for two years, some more; and much care has been taken to get at their true character by myself as well as the native preachers and others. We hope they are really the subjects of divine grace, and that they will be enabled to maintain a holy walk and conversation. Others have been added at the Grand Pass, Hendella and Byamville stations; and I wish the same thing could be said concerning the Pettah, but at present there is no move amongst them. During the past month our labours were broken in upon by floods; but now that the monsoon has set in we hope to go steadily on.

To Mr. DAVIS we are indebted for

some interesting particulars respecting the mission at his station, the ancient capital of the kings of Ceylon. He says with respect to the Society's press, now under the charge of Mr. MURDOCK, who works it at the cost of the Tract Society, and by means of local contributions:—

During the last five years it has been used in printing 368,850 tracts, 202,560 periodicals, and 30,750 books, making a total of 8,941,920 pages. Now, taking into consideration, that the press was rather old when the use of it was granted to the Singhalese Tract Society, I should suppose it is not in very good condition now. However, Mr. Murdock says, "though old, it is in much the same condition as it was when first handed over to him." The mission receives for the use of the press about 20,000 tracts and books, of various kinds, during the year.

The following general remarks on Kandy as a mission field will be found interesting.

The labours connected with the Kandian district may be divided into five distinct parts. In the first place there are many Europeans in Kandy (that is, including the soldiers who are stationed here), and a considerable number of very respectable Burgher young men, who well understand English, and who fill most of the offices connected with law courts and counting-houses; whose spiritual good must be sought in every possible way. For the sake of these, I preach in English every sabbath evening, and visit their homes during the week, as opportunities occur. It is my desire to gain more access to the homes and minds of this class, to lead them from their cold, formal, sapless profession of Christianity, to a decision for God

and his cause. The influence of such, if they were truly brought to Christ, would be a most valuable acquisition. For the mass of the Kandians look upon them as having been instructed by teachers of Christianity, and consider them as manifesting the real spirit of our professedly holy religion. I need scarcely say, that with respect to very many who have been well instructed, the language of the apostle Paul is fully applicable; and missionaries know it well: "The name of God is blasphemed among the Gentiles through you." There are some, however, who are evidently moving in the right direction, and whose influence is telling upon the population around, and whose co-operation in mission work I am anxious to obtain. Perhaps it should be added here, many of the above class appear to be attached to our place and form of worship, and to value the preaching of the word.

A library wanted.

Dear brother, there is one thing I should like to do in addition to what is already done for the above-mentioned, which is this,—to establish a small library of select theological and other works. The necessity for this I will soon explain. Young men (such as I have been speaking of) do read, and will read, English. Books are comparatively few, and expensive; and you would be surprised, and perhaps, horrified, at the mass of trashy stuff which is waded through. Now, if some richly benevolent friend or friends could make us a present of a series of the works published by the Hanserd Knollys Society, and a set of the works of Messrs. Wardlaw, Payne, Hinton, and others, together with the "Congregational Lectures," &c., &c., I am sure the benefit would be immense and eternal.

The Portuguese and Singhalesé.

Another part of our work has respect to those inhabitants of Kandy and Matelle,

both Portuguese and Singhalesé, who know little or nothing about the English language. From those who compose this class, the churches of Matelle and Kandy are principally formed, and for their especial benefit, our native pastors are exerting themselves. Our brother, T. Garnier, preaches to these several times during the week, and three times on the sabbath; and Mr. J. Silva preaches twice, and sometimes three times on the sabbath, and four or five times during the week to congregations almost entirely formed from this class.

Our Portuguese preacher, Mr. S. Ambrose (who preaches once on the sabbath in Kandy), having lately resigned his connection with us as an agent, I have felt myself called upon to exercise my little stock of that language in continuing the sabbath morning service. If, with a little more attention, I can enter into conversation with that much neglected part of the community (those who can understand Portuguese only, and who have very few religious privileges), I shall think I have taken at least one step in the right direction.

I will only add respecting the class of which I am now writing this one piece of information. We have some tract distributors to carry tracts to their homes, and about ten (English, Portuguese, and Singhalesé) sabbath school teachers to attend on sabbath afternoons to the spiritual wants of their children.

Should any friend desire to help our sabbath schools, this might be done most efficiently by sending us a map of the Holy Land, and a few books, such as are in common use in the sabbath schools in England.

If any help can be rendered Mr. DAVIS by our friends in the objects he so earnestly presses on our attention, we shall be happy to be the medium of conveying it.

WEST INDIES.

BAHAMAS.

By the time these pages are in the hands of our readers, it is probable that the Rev. H. CAPERN will have landed on the shores of his native country. For some time past his health has given way to his many anxieties and labours, rendering a brief relaxation and the invigorating air of England necessary to its re-establishment. It is for this purpose

he is on his way, and we look forward with pleasure to personal conference with him on the affairs of his important station. Meanwhile he has communicated the following account of a recent visit to the out-islands. He says, under date of April 5:—

The churches on the islands I have recently visited are on the whole in a pleasing

state, and furnish evidence of the adaptedness and efficiency of the native pastorate system, whosoever the right men can be found—men whom the Lord of the harvest has thrust forth into the harvest field. To obtain such men here, as every where, else is of great importance.

When I reached Long Island, where C. W. Fowler, a devoted man, is labouring, I found him just recovered from a state of dangerous illness, brought on by hardships at sea, which he suffered when attempting to reach Ragged Island, the church on which is at present under his supervision. Heavy weather met him on his way, and he was driven near the coast of Cuba, and had eventually to return to his home without accomplishing the object for which he set sail. He was for sometime on a bed of sickness, and so ill as to awaken the fears of his friends that he would not recover. But the Great Physician had raised him up, and was evidently blessing his work. Our worthy brother had a short time before my arrival baptized nine believers on a profession of their faith in Christ, and there were several

more inquirers in the church. He has on the island on which he resides six churches under his care. These are distant, some of them fifteen and others twenty miles apart from each other, so that he is almost continually on the move to visit them. The time will doubtless come, when his labours will partake less of a missionary, or more properly, of an itinerating character than they do now. And so, with all the native brethren, who have been set apart to the work of God on our several islands. Their field of labour is too wide, and should be narrowed if practicable. I find that for the sake of the native teacher himself—for the sake of the schools, and likewise for the sake of the churches individually—this is desirable. The church at the settlement, at which the teacher resides, does, according to its numbers, three, nay in most cases five times more for his support than those churches that can be visited only once in two or three months. But a pastor for each church must be a work of time, if it shall be ever found to be practicable.

JAMAICA.

Since we last communicated with our readers, death has been busy among the brethren and their families still labouring in this afflicted island. On Lord's day, February 27, the Rev. B. B. DEXTER was removed to his heavenly rest. He was engaged in making preparations for a visit to this country, when on the Saturday he was seized by apoplexy, and after a few hours of unconscious suffering breathed his last. Once or twice he was sufficiently aroused to express his confidence in Christ, the preciousness of Jesus to his soul,—his affection for his mourning wife, and his still deeper love to his Saviour. We quote from the communication of the Rev. J. CLARK of Brown's Town:—

Immediately after his seizure I was sent for and remained with him until his death.

On the evening of the same day his remains were laid in the silent grave. The attendance was very large, comprising not only his own bereaved and mourning flock, but many of the members of surrounding congregations. The neighbouring ministers of various denominations, as many of our own brethren as could be informed of the melancholy event

in time, were present to testify their respect and affection for our departed brother.

Our brethren Dendy, East, and Fray, and Messrs. Nullsom, Brown, and Milne, of the Wesleyan, Free Church, and London Missionary preachers, took part in the solemn services. On Monday last I preached a funeral sermon to a large and deeply affected congregation from Revelation vii. 13, &c.

For nearly nineteen years our brother toiled, often beyond his strength, to promote the cause of the Redeemer. His labours were greatly blessed. He had the privilege of gathering nearly two thousand souls into the church of Christ. He suffered much. For the last seven years his health was far from good. His spirit was also bowed down with troubles. He has had to maintain a long and painful struggle against poverty and debt. Now all his labours, sorrows, and trials are over. He has taken his place amongst that countless multitude who surround the throne, clothed with white robes and palms in their hands. He will now hunger no more, neither thirst any more; neither shall the sun light on him nor any heat, for the Lamb which is in the midst of the throne shall feed him, and shall lead him unto living fountains of water, and God shall wipe away all tears from his eyes.

His sorrowing widow, with her fatherless children, arrived a week since in England. We commend them to the

sympathies and kind offices of the followers of that Saviour whom our brother so long and so faithfully served.

We turn to another scene of grief. On the 22nd April our excellent brother, the Rev. D. J. EAST, was called to bear the heaviest loss that a husband and father can sustain. On that day Mrs. EAST entered the home of the blessed. It will be gratifying to the many friends of our mission to whom Mrs. EAST was known, to peruse the following account of her last days, which we are permitted to quote from a letter of the bereaved husband. He says, writing on the 10th May:—

The sufferings of the dear departed, from the usual symptoms of pulmonary disease, such as cough, expectoration, oppression of the breath, and daily increasing debility, were great; but they were mitigated by many mercies. She seldom had any acute pains; while she experienced in an eminent degree the truth of the prophet's words, "Thou wilt keep him in perfect peace whose mind is stayed upon thee; because he trusteth in thee." Her peace was perfect. Never did her mind appear disquieted by a single doubting, fearful, or distrustful thought. She knew whom she had believed, and her soul rested on him. The expression of her countenance constantly told her attendants of the sweet serenity which reigned within. Never shall I forget the placid smile with which she greeted me, on entering her room, on the morning of her departure, when I little thought her exit was so near. I can scarcely conceive of her having attained to a more perfect peace even now in heaven, than she had during her last days on earth. This was not only her happiness, but to me, O how inexpressibly consoling!

In some respects her ripeness for the better world was the most complete I ever remember to have witnessed; so that, oftentimes, the consideration of this alone assured me that she could not be far from an entrance upon it. Her nurse made frequent mention of her exemplary patience; but there were two points of Christian character pre-eminently conspicuous. One was the entire subjection of every feeling of selfishness. Of late she seldom spoke of her own debility; as to herself, indeed, she never gave expression to any anxiety in relation either to the present or the future. All her concern was for others,—her now sorrowing sister and husband, and motherless children, and the interests of the institution to which she was truly devoted. The other point was the

most lively gratitude. Of the extent to which this distinguished her I can give you no adequate idea. She could herself find no language in which to express it.

The last moments were in perfect keeping with the sweet composure of the preceding week. Early in the morning I went into her room as usual, and did not observe any marked change, except that I thought she looked more pale. She said she had had a very quiet night but very little sleep. I left her to prepare my packet letters for the post, and returned to her room again before seven o'clock, when she replied to an inquiry I made of her. After this I met the family and conducted morning worship. At its close I again entered her room: she had been removed by her own desire to another bed that stood in it; and I saw at once that the last change was come. Still she was fully conscious. I spoke to her; she answered me, but "Yes" was all she could articulate. She kissed her husband and her children. For a short time the oppression on the breath sorely distressed her; but the distressing moments were few. The difficulty of breathing soon passed away, and the departing saint closed her eyes, and folded one hand over the other as in the attitude of prayer; and so, after a few more short and gentle respirations, her happy spirit was released from its earthly abode, to enter on the enjoyment of its heavenly home.

How afflictively short in this country the period between the hour of death and that of interment! By noon the next day the earthly remains of the dear departed were committed to their last resting-place alongside the grave of brother Tinson, in the pasture at the back of our house and garden. The mournful service, under the kind superintendence of brother Clark, realized most completely my views as to the manner in which such services should be conducted. There was no parade—no ceremony,—not even plate or pall upon the coffin, or hatbands upon the bearers. In considerable numbers friends assembled in the library, myself and my dear motherless children, some of them now twice bereaved, occupying one of the rooms adjoining. The devotional exercises were led by three of the native ministers, after which an address, solemn, affectionate, and impressive, was delivered by brother Clark. The precious relics were then borne to the spot prepared for them by the students, who were not among the least sorrowful mourners. Prayer was offered at the grave by brother Millard, who, brief as was the notice, was here, with his dear wife, to pay the last tribute of respect to her whom they had so few months ago welcomed to these shores, as well as to mingle their sympathies with those who, sorrowing, still survive her. I must not either omit to say how much I owe to the kind attentions of

our dear friend Mrs. Knibb, as also to Captain Milbourn and the other members of her family who were all with us. Other brethren and friends would have been here had it been possible to give them timely notice of the sad event.

On Sunday, May 2nd, the subject was improved in the chapel at Rio Bueno, to a large congregation, by brother Millard, in a solemn and appropriate sermon, delivered with his accustomed energy and earnestness, from the words, "And I heard a voice from heaven, saying unto me, Write, blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Rev. xiv. 13.

The family of our late valued missionary, the late Rev. W. KNIBB, has also had to bear much affliction. A very promising and pious youth, his nephew, EDWARD KNIBB, has been laid in the grave, while the state of health of Miss FANNY KNIBB constrains an immediate voyage to England. Mrs. KNIBB and her two daughters are now on their way to their native land, hoping to find health in its bracing clime.

HOME PROCEEDINGS.

Owing to the insertion of the Report in the May number, and the proceedings of the public meeting in that for June, we have not been able to notice the various public meetings which have been held since the beginning of the present financial year. That omission can now be supplied.

In April Mr. TRESTRAIL attended meetings at Maze Pond, Town Malling, and met the ladies' working party at Stepney (Mr. KENNEDY'S), who had completed a most valuable box of school materials for Haiti; Mr. UNDERHILL was at John Street; Mr. CAREY, Tiverton, Exeter, and various churches in South Devon; and the brethren NEW of Birmingham and HODGES of Jamaica represented the Society in Frome, Trowbridge, Bratton, and the churches forming the Somerset and Wilts Auxiliary.

In May Rev. GEO. PEARCE visited the north of Devon; Mr. UNDERHILL was at Braintree with Rev. J. H. HINTON, Mr. HULL of Blockley pleaded the cause at Luton Union Chapel, and Mr. TRESTRAIL at Dunstable, and with the Hon. and Rev. B. W. NOEL, Rev. J. ALDIS, and C. STANFORD, Bristol, and the churches forming the Bristol Auxiliary. He also in the latter part of May

and the beginning of June attended meetings at Northampton, Long Buckby, Guilsboro', Towcester, and places adjacent, at which the brethren in the district afforded prompt and effectual aid; and when these engagements were finished, joined the Rev. J. P. MURSELL in Cambridgeshire, going with him through the arrangements connected with that auxiliary.

We have reason to believe that these meetings have, on the whole, been satisfactory. Very many of them were unusually earnest and animated. A fine spirit seemed to prevail, and the plans which the Committee have adopted for India have evidently taken a deep hold of the churches. "Well worth a great effort to carry them out," was a remark oft repeated, and there seemed to exist the strongest confidence that the effort would be made. The sentiments expressed of devout dependence on God for direction and success—the earnest appeals to the churches to give themselves to more importunate prayer that the means and the men might, in answer to prayer, be given—and the deep-toned piety pervading the devotional exercises, and the speeches delivered, indicate the growth and diffusion of a truly mis-

sionary spirit. From these we would take encouragement.

We are glad to observe that several *churches* have taken this matter in hand as their proper business. This is right; and we trust the example will be followed most extensively. The secretary of the Bristol Association has kindly sent us the circular letter for the present year. In the breviates we notice with great satisfaction the following resolution:—

That this association hails with pleasure the proposed extension of baptist missionary operations in India, and cordially commends it to the churches as loudly calling for their liberal assistance and earnest prayer.

That when the resources of the denomination, and the commercial prosperity of the country are taken into consideration, there appear to this association just grounds for hoping that the proposed increase of £5000 to the annual income of the Baptist Missionary Society may be realised, if all the churches contribute according to their ability: and that believing that many in our churches and congregations would readily become annual subscribers to the society, if the subject were introduced to their attention, this association earnestly recommends to the pastors and deacons, the institution of a systematic canvass in each church and congregation, with a view to obtaining new or augmented contributions, both annual and weekly.

If the suggestion contained in this resolution be carried out generally, as we know it has been in many cases, and with surprising success, the means will not be wanting. And as the inquiry is often put, and the tone in which it is sometimes put indicates, in some quarters, a doubt of success, "but where will you get the men?" we can only say that the Saviour reigns. He holds the stars in his right hand. We need only obey in faith the direction

he gave to his disciples when speaking to them on the greatness of the harvest and the fewness of the labourers, and expressed in those memorable words, "Pray ye the Lord of the harvest that he would send forth more labourers into his harvest." Already there are several among the rising ministry who are deeply pondering the matter. But we would beg especial attention to the remarks in the first pages of this number on another aspect of it, and we think all devout persons will agree with us when we say, that if the church be in earnest, and approach the mercy-seat in faith, and make known to God by importunate prayer their desire, he will hear and answer. And that answer will be the response of men like to those who first went forth to India and the western isles, "here are we, send us."

The receipts for the past two months have been unusually large. Donations have come in from all quarters. But we once more urge on our friends that *donations*, though useful to meet special emergencies, will not secure the accomplishment of the proposed extension of the Indian mission. Steady, increased support is *the* thing. The committee must regard primarily the subscription list. If that be proportionably augmented they will see their way clear, and can carry on their plans without the fear of again incurring a debt: and a debt they will not incur if it be possible to avoid it. But on the yearly help afforded by the churches, and afforded with as little fluctuation as possible, mainly depends their ability to prevent this evil.

ORDINATION OF MR. C. CARTER.

On the 15th of June, Mr. CARTER was set apart for missionary service in Ceylon. This deeply interesting service took place at Arnsby, Leicestershire.

The large and crowded assembly met at half-past five o'clock. The Rev. T. LOMAS of Leicester opened the meeting with reading and prayer. Mr. UNDER-

HILL then presented in some detail the peculiarities of the people and country in which Mr. CARTER has devoted his life to communicate the knowledge of Christ. At the request of his pastor, the minister of the chapel, the Rev. J. DAVIS, Mr. CARTER gave with much simplicity and clearness a sketch of his early religious life, and of the motives which led him to seek the service of Christ in the ministry of the word and in the missionary field. After an affecting prayer presented by the Rev. J. DAVIS at the throne of grace, commending him and his partner to the blessing of God, the young missionary was addressed in a powerful discourse by the Rev. C. STOVEL from Rev. i. 17. He was urged from various considerations to realize in his work the personal pre-

sence of his Lord. The Rev. T. MAVS of Wheatstone also took part in the service.

It was a season of great spiritual enjoyment. Friends from long distances were present and a large number of ministers gathered to bid God speed to the missionary. The enjoyment of the evening was further enhanced by the brilliancy of the weather, the associations of the locality, recalling the revered names of HALL, father and son, FULLER, SUTCLIFFE, RYLAND, CAREY, and the hospitality which welcomed the unexpected throng. Mr. and Mrs. CARTER are expected to sail for their destination on the 13th inst. in the Screw Steam Navigation Company's steamer.

FOREIGN LETTERS RECEIVED.

AFRICA.....	BIMBIA	Fuller, J.....	March 3.
	CAMEROONS	Saker, A.....	Feb. 24 & 26, April 2.
	CLARENCE.....	Wilson, J.....	April 6.
AMERICA	HORTON	Cramp, J. M.	April 13.
	NEW YORK	Capern, H.	May 27.
		Colgate, W.....	May 13.
ASIA	AGRA.....	Makepeace, J....	May 6, April 6.
	BARISAL	Page, J. C. ..	Feb. 12.
	BENARES	Heinig, H.....	Feb. 9, March 30.
	CALCUTTA	Edmond, E.	Feb. 19.
		Falkland, T. H....	April 20.
		Lewis, C. B.....	Feb. 18, March 5, April 20.
		Lewis, C. B., & ors.	April 6.
		Thomas, J..	March 3, April 7.
	CANTON.....	Roberts, J. J.....	December 31.
	CHITTAGONG	Johannes, J.....	April 1.
	COLOMBO	Allen, J.	Feb. 12, April 25.
		Cassidy, H. P.	March 20.
	DACCA	Robinson, W.	March 8.
	HOWRAH	Morgan, T.	January 29.
	JESSORE.....	Parry, J.	Feb. 16, April 4.
	KANDY	Davis, J.	March 10.
	MONGHIR	Lawrence, J.....	March 26.
		Parsons, J.....	Jan. 20, March 24.
	SERAMPORE.....	Denham, W. H....	March 5.
		Trafford, J.....	March 3.
	SEWRY	Williamson, J....	February 24.
AUSTRALIA	MELBOURNE	Denbigh, J. L.	December 31.
BAHAMAS.....	GRAND TURK	Littlewood, W....	Dec. 30, Feb. 10, April 26.
	NASSAU	Capern, H.....	March 7, April 5.

FRANCE.....	MORLAIX	Jenkins, J.	April 2, May 27.
	PARIS	Jenkins, J.	April 20.
HAITI	JACMEL	Webley, W. H. ...	April 26, May 28.
JAMAICA	BROWN'S TOWN.....	Clark, J.	Feb. 23, March 9, April 20 and 21, May 4 and 23.
	CALABAR	East, D. J.	Feb. 14, 18 —, March 8 & 23, April 8, May 10.
	FALMOUTH	Gay, R.	April 21.
	HOBV TOWN	Henderson, J. E. ...	May 3.
	KETTERING	Knibb, M.	March 22.
	KINGSTON	Hume, J.	February 26.
		Oughton, S.	Feb. 24 and 26.
	LUCEA	Teall, W.	May 23.
	MORTEGO BAY	Hands, T.	March 10.
	PORT MARIA.....	Day, D.	March 22.
	PROVIDENCE.....	Claydon, W.	April 23, May 23.
	REFUGE	Fray, E.	May 23.
	ST. ANN'S BAY... ..	Millard, B.	Feb. 24 & 25, March 10 & 11, April 8, May 25.
	SPANISH TOWN	Phillippo, J. M. .	February 26.
ST. DOMINGO ...	PUERTO PLATA	Rycroft, W. K. .	One letter, no date, received April 4, Feb. 14, April 27.
TRINIDAD	PORT OF SPAIN.....	Law, J.	March 25, April 9 & 25.

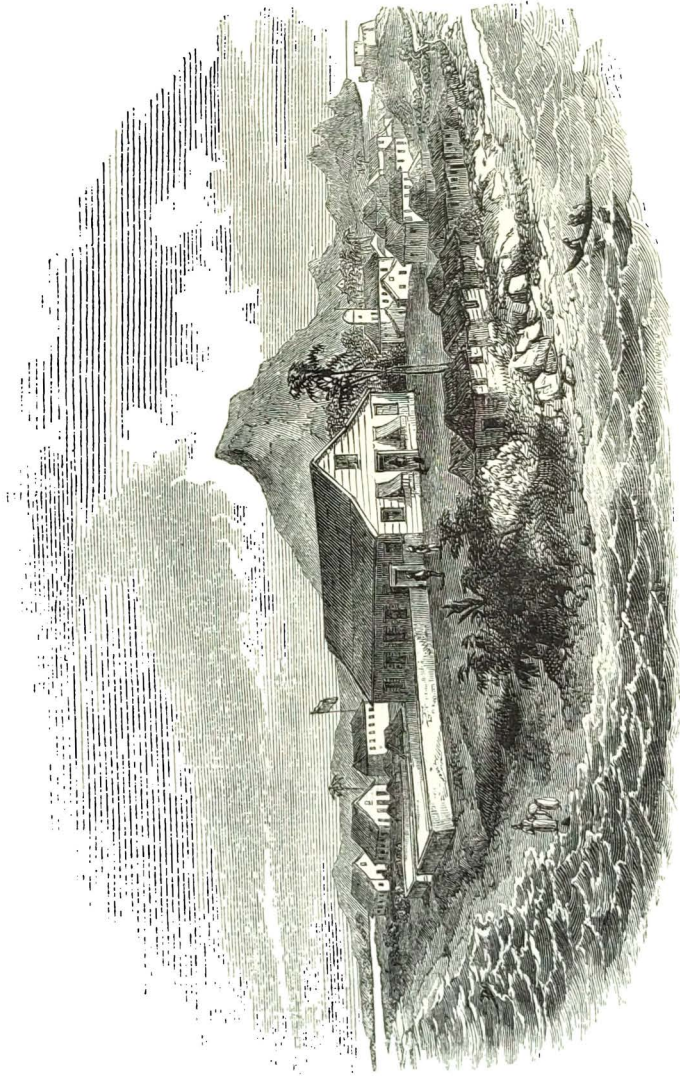
CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from April 1 to June 20, 1853.

£ s. d.		£ s. d.		£ s. d.	
ANNUAL COLLECTIONS.					
Annual Meeting at Exeter Hall	109 12 2	A Thank Offering, for India	5 0 0	Roe, Freeman, Esq., for India	5 0 0
Annual Sermon at Bloomsbury Chapel	40 4 7	Allan, T. R., Esq., for do.	10 10 0	Stevens, Miss, Kensington	0 10 0
Do., at Surrey Chapel	57 4 3	Angus, Rev. Jos., D.D., for do.	10 0 0	Taylor, Mr. Samuel, for India	0 5 0
Do., to Young Men, at Poultry Chapel	6 3 3	Anon., Bank Note, UB 77886	5 0 0	Welton, Miss & Master, Contributions by	1 6 4
Annual Subscriptions.					
Barker, Mr., Islington	2 2 0	Button, Mr. Ebenezer... ..	1 1 0	Wilson, Mrs. J. Broadley, for India	50 0 0
Button, Mr. Ebenezer... ..	1 1 0	C. H., for India	1 0 0	Wood, F. J., Esq., LL.D.	1 0 0
C. H.	6 10 0	Drowley, Mrs., Uppingham	0 2 6	Young Men's Missionary Association, Committee and Members, for India	58 17 5
Carthew, Peter, Esq., Kensington (Life subscription)	21 0 0	Friend from the Country	5 0 0		
Clarke, Rev. O.	1 10 0	Fullager, Mr. John, Lenham, for India	1 0 0	LONDON AND MIDDLESEX AUXILIARIES.	
Daniels, Mr. W.	1 1 0	Gouldsmith, Mrs., for Circulation of Scriptures in India	10 0 0	Alfred Place, Old Kent Road— Collections	2 2 6
Eames, Miss (2 years)	2 0 0	Gurney, W. B., Esq., for India	250 0 0	Alie Street, Little— Collections	5 10 0
Francies, Rev. George	0 10 6	Gurney, Jos., Esq., for do.	50 0 0	Blandford Street— Contributions, by Mr. J. R. Phillips	1 11 0
Giles, K., Esq.	1 1 0	Hanson, Jos., Esq., for do.	50 0 0	Bloomsbury— Collections	71 2 6
Gouldsmith, Mrs.	10 0 0	Harris, R., Esq., for do. ..	50 0 0	Contributions	53 5 2
Gurney, W. B., Esq., additional, for India	50 0 0	Heptinstall, W., Esq., for do.	5 0 0	Do., boxes by Masters and Miss Peto	1 1 10
Gurney, Jos., Esq., do., for do.	10 10 0	Johns, Mrs., Goldday House, for do.	0 10 0	Bow— Collections	5 1 7
Johns, Mrs., Goldday House	1 0 0	Kemp, G. T., Esq., for do.	100 0 0	Camberwell— Collections	48 5 4
Meredith, John, Esq., additional, for India	1 1 0	Meredith, John, Esq., for do.	5 5 0	Chelsea, Paradise Chapel— Collections	3 4 0
Page, Miss, Malvern ...	5 0 0	Morgan, Mrs., by W. B. Gurney, Esq., for do. .	2 2 0	Church Street— Collections	6 10 0
Stevenson, Mrs. L.	1 1 0	Murch, Rev. Dr., for do. .	5 0 0	Claremont Chapel— Collection	8 15 0
Taylor, Mrs., Whetstone ..	1 1 0	N. W., for do.	10 0 0		
Welton, Mr. Henry.	1 1 0	Nash, W. W., Esq., for do.	10 0 0		
Donations.					
A. Del. w.	3 0 0	Nash, Mrs. W. W., for do.	20 0 0		
A. E.	2 0 0	Pownall, Mrs., by Rev. Dr. Murch	5 0 0		
A Friend, by Mr. John Johnston, Ashton under Lyne, and another, for Delhi	95 0 0				

THE MISSIONARY HERALD.

The Missionary Herald (Aug. 1853).



CHAPEL, PUERTO PLATA, ST. DOMINGO.

THE MISSION FIELD.

At a very early stage of the missionary enterprise, it became apparent that God was with those individuals and churches which sympathized in the movement, returning abundantly upon them the benefits they sought to extend to others. It was in 1784, at Nottingham, at a meeting of the Northamptonshire association, that the revered Sutcliffe suggested the setting apart one hour on the first Monday evening of the month for extraordinary prayer for the revival of religion and for the extension in the world of Christ's kingdom. If the duty of spreading the gospel among the heathen was not then felt as an obligation, it was at all events regarded as a fitting subject for prayer. Eight years after, the anxious CAREY could say in his well known Enquiry, "The churches that have engaged in the practice have in general since that time been evidently on the increase; some controversies which have long perplexed and divided the church are more clearly stated than ever; there are calls to preach the gospel in many places where it has not been usually published; yea, a glorious door is opened, and is likely to be opened wider and wider, by the spread of civil and religious liberty, accompanied also by a diminution of the spirit of popery; a noble effort has been made to abolish the inhuman slave trade, and though at present it has not been so successful as might be wished, yet it is to be hoped it will be persevered in till it is accomplished."

It has been accomplished. Slavery and the slave-trade under British authority are at an end, and the knell of their final overthrow is heard in every civilized land. The spirit of popery, too, if tempted to a desperate effort to regain supremacy, has signally failed, in

this land at least, to work its will. All heathen lands, with extremely rare exceptions, are opened to the missionaries of the cross. The cry of the perishing reaches the British churches from innumerable tribes of men. With increasing prayer and increasing effort, God has graciously widened the sphere of Christian beneficence, and we reap manifold the blessings for which our forefathers only first ventured to pray.

But the beneficial effects of the missionary enterprise are strikingly seen in their influence on the churches at home. If in 1792 it was true that controversies were already ceasing to perplex and divide the churches of Christ, and the dawn was appearing of days of peace and rest from internal agitation and conflict, it is still more evidently true of the present. Over the enlarged expanse of our congregations, the strife of angry combatants is hushed. With a vastly increased fellowship, our churches are for the most part untroubled with the bitter theological controversies which agitated them, even less than half a century ago. There may not be the devoutness, nor the fervid attachment to evangelical sentiment, that we should desire to see prevalent, but there is not that prompt resort to the weapons of controversy which signalized a bygone age. Nor, indeed, are we willing to believe there has been a deterioration in the piety. Many we are sure will say that their connection with the missionary enterprise has tended to the increase of their love to God, to their joy and peace, and to their zeal for the glory of Christ. They concur with Mr. FULLER: "My heart has been greatly interested in this work. Surely, I never felt more genuine love to God and to his cause in my life. I bless God that this work

has been a means of reviving my soul. If nothing else comes of it, I and many more have obtained a spiritual advantage."

None can doubt that the missionary enterprise has largely contributed to the increase of the churches. Simultaneously with the rise of the missionary spirit, we find an enlargement in the membership of the churches which felt it. In like proportion the numbers of churches also increased. After the most diligent inquiries, Dr. Rippon ascertained that there were in 1790 in England and Wales but 361 particular baptist churches. Of these not more than fourteen gave collections for the mission in 1798. Its funds were chiefly provided by personal gifts and contributions. In 1804 there were only

thirty-five contributing churches in England and Wales. Since 1790, baptist churches have multiplied fivefold. They now number 1755, and the number contributing to the mission fund is 720. Thus largely has God been pleased to return our efforts abroad, by an increase of blessing at home.

And this will continue. Only let the churches be imbued with the necessary zeal that shall prompt them to labour for the welfare of the heathen, and they will not neglect the home field, but cultivate it with greater diligence and sustain it with more earnest prayer. If Christian beneficence is expansive, it overlooks none within its sphere while pressing to the farthest range its endeavours for the everlasting welfare of men.

INDIA.

MUTTRA.

Towards the close of last year Mr. PHILLIPS formed a plan for preaching the gospel in every part of this central seat of idolatry. The chief feature of the scheme was to take his stand once or twice every day in a certain street, each time proceeding some five houses lower down, until the whole area of the street had been covered by his evangelic efforts. Then to pass on to other streets, until the entire city was visited. A more effective plan could scarcely be devised for attracting attention to the gospel; but the results have been of far greater importance than was expected. We give at length the account which has reached us from Mr. PHILLIPS of the progress of his movement, by which it will be seen that the whole city has been moved, and no little inquiry awakened about this "way of life." We heartily wish our brother still greater success, and that many imita-

tors may be found of so thorough a method of evangelizing the cities of India. His diligence and zeal are worthy of all praise, and will, we doubt not, be blest of Him who "went about all the cities and villages of Judea." preaching the gospel of the kingdom.

We commenced working on the plan described in December last, but on account of many interruptions were not able to go on with it steadily till the 4th of January. Before detailing preaching operations, I may say that Mr. Lewis, our mission school-master, arrived on Christmas-day, and soon after commenced two English schools, one for natives, the other, to assist in his own support, for European children. Both these schools are taught in a small bungalow in the cantonment for the present; as the more respectable natives of Muttra, who alone can afford to pay for the education of their children, live in that direction. The number of scholars of both descriptions is slowly but steadily increasing. Mr. Lewis is prosecuting his labours with much zeal, and we have no doubt he will be able to please the parents and profit the boys committed to his charge. In the city vernacular school we have had to row against the

strong tide of the old pandit's influence, as he has commenced an opposition school in the same street with us. By permitting the boys to learn without payment, we have at last worked in the thin end of the wedge, and hope gradually to drive it home with resistless power. Our teacher is a native Christian of moderate abilities, who must himself study hard to become influential here. Mr. Lewis has undertaken to drill him into his duties. He will teach both Hindi and Urdu. I am also happy to inform you, that our mission is now out of debt, and that in a few days we hope to receive a large sum from a dear brother, not of our denomination, which will give an increased impetus to our operations. We desire to thank God for this, and take courage. We view this donation as a special answer to prayer, and it confirms us in a recently formed resolution, never again to ask man for pecuniary help to our mission. We shall lay our wants occasionally before the public, but make our prayers for help to the Lord of missions.

EXTRACTS FROM JOURNAL.

January 1st to 16th.—We specially need the out-pouring of God's Spirit on us and on our labours. As we advance to the heart of the city (by five shops at a time), every day the opposition grows warmer. The people are becoming alarmed at our bold and regular attacks, and doubtless Satan will soon stir up his hosts. One day last week we were attacked by two effeminate dandies, who in refined language showed how they hated the truth. Yesterday a man assented to much we said, and for some days a *Chaprasi* has been a good bearer. On the same day a Gosain said he was perfect; but soon after uttered abuse, on which his inconsistency was pointed out. On another occasion a man said that God was just like us, which excited the wrath of the Moslems. Boys eagerly apply for tracts. On account of a Government order that all ranks of the public service shall learn to read, and that no new policemen are to be engaged but such as can read the Hindi, the desire for books is at present very great throughout the community. To satisfy this craving with the word of life and good tracts, we have suspended for two months our resolution not to give away any books. After this, scriptures will be sold at a low sum, as in other missions. Tracts I shall continue to give away freely.

17th to 31st.—With few interruptions we have continued our plan of preaching morning and afternoon every day. The discussion, opposition, and noise, increase as we advance. Once an old shoe was thrown at us by some *Amlā* seated on a terrace above us. On another occasion a man spoke in our defence. When beneath the mosque in the centre of the city, a mad man, or one who feigned to be such, came with the wildest antics near us and completely diverted the

attention of our hearers for a time. The truth is beginning to tell. We often see discomfited opponents of one day, quiet hearers in the crowd another.

Increasing opposition.

February 1th.—We have now passed the mosque, and find opposition increasing fast. As many pandits have been worsted in argument, they have lately stood on the outside of the crowd, and instructed some ignorant and bold men and boys what to say. These have then advanced to overthrow us. The pandits thus avoid the disgrace of defeat in person. The shop-keepers always respectfully give me a seat, but listen with indifference themselves, thinking and saying that our discussions are but quarrels between rival sects, to which they are accustomed. To-day our hearts have been rejoiced by two events, *the throwing of the first brick*, and the appearance of the first inquirer at my house.

This morning I was not well enough to visit the bazar, but Bernard gave an interesting account of proceedings. A Brahman opposed the brethren when stating that salvation was not to be obtained by reading the Bhagavat. After this a long discussion on caste occurred, in which the Brahman was silenced by arguments derived from the Bajra-Suchi. Bernard had just confuted his opponent by saying: "If Brahm is in all, as you affirm, then all are Brahmans," when a brick, aimed at Bernard's head, struck the Brahman on the temple and brought blood. The congregation then broke up in confusion.

Inquirers.

The inquirer is a goldsmith, who for some two years has been thinking of our religion. He has learnt much from a native Christian living some eleven miles from Muttra in his frequent visits to his abode. He is willing to support himself by his trade, and to come here for instruction, when his business will permit him so to do. He appears to be sincere.

On the 2nd of this month also, a Panjabi appeared deeply impressed with the truth, asked many questions before the crowd and promised to bring his son to our brethren for instruction. He has not, however, yet appeared.

Discussions.

Feb. 11th.—We have now reached the river side at Swami Ghat, and to-morrow turn towards the very strong hold of idolatry, which we shall soon reach; opposition grows fierce and more persevering. Tonight one of our old opponents who had often been worsted held a long acrimonious discussion with us. His sentiments are probably much the same as those of a large class in this town. He sneered at us as sinners, attempting to purify other sinners—he exult-

ed that though for eight or ten years we had been preaching here, still Hinduism and Muhammadanism continued unchanged—he vented vile abuse on Silas, in answer to some words he misunderstood as insulting—he made out we were all blind like the men in the fable of the elephant—but that the opinions of every sect were right to a certain extent, &c. &c. Every time we preach, we have now several opponents. In fact Satan and his hosts seem fairly alarmed. I hear people have said, “The Sahib has taken up the betel (vowed) to conquer this city to Christ, and he will not leave off till he has effected his object. Behold, they sleep not all night; for the first thing in the morning and the last at night, we see them always preaching.” This latter part is exaggeration—but the first is our earnest prayer and hope. The other day the new chaplain and Captain B. kindly stood by us and listened to the discussions for a time.

Arguments employed.

The following are some of the arguments which have been lately employed against us. “Christ either was guilty of suicide, if he killed himself; for you say his death was voluntary; or else he died as a malefactor, because he had done something worthy of death.” The man who urged this objection, fled as soon as he had made it.

Again, “You pretend that those who believe in Christ shall never die,” (referring to the words of our Lord). This was urged by a native doctor who had known Bernard in Gwalior, and urged him not to stay here preaching, but to return to Gwalior, where he would obtain 60 rupees a month as doctor.

The common Vedantist argument is often employed to prove that God is the author of all the sin and holiness in the world. We are often asked what miracles Jesus Christ did in comparison with those of Krishna; and are told to work miracles ourselves to prove the truth of our doctrine. One man wished me to walk in the air a foot above the ground. A common objection is that Jesus Christ is unknown, whilst Ram and Krishna are well known. Some stoutly affirm that they will be saved by good works, others say by shouting Radha and Krishna—a prostitute and libertine, as I tell them. Some deny that Krishna ever died; when Mohan my native preacher is appealed to, who testifies that he has seen the very place where the Bhil shot him in Guzerat, it being a place of pilgrimage. Others have denied that Ram died; when the Ramayan is appealed to, to prove that he drowned himself in the Surju river; and Mohan, to prove that the very spot on the river is shown at Oude where he died. They have been considerably taken aback when told that Ram and Krishna are not mentioned in the Veds. In general the people display a very considerable ignorance of their own religious books, which gives us an

advantage over them. It also shows the necessity of such a mission as ours being supplied with a copy of Wilson’s translation of the Vishnu Purana, and other translations, such as those of portions of the Veds, with the original text. It is astonishing to see how defenceless we are left by the Society and Christian friends in this respect. We would not trust in such weapons; but who does not see the necessity of having them at hand for occasional use? Several have lately said, “You revile our gods;” to which we reply, “No, we only repeat the assertions of your sacred books concerning them.”

Priests dispute.

Monday 14th.—We have advanced to the centre of the new street, and find the opposition become still more keen and determined as we advance. The *Chaubis* (descendants of those who knew the four Veds by heart, and the spiritual rulers of Muttra) begin to show themselves and dispute. On Saturday evening, one affirmed that the Lord Jesus Christ was absolutely unknown in the world, but that Ram and Krishna were known every where. We appealed to facts; but how could an ignorant, drunken Brahman comprehend or believe that which school-boys in Calcutta are well aware of. India is the world to them. All books are false, but their own. European travellers are deceitful witnesses. *Chaubis* never argue, as a rule, except when under the influence of *Bhang* (hemp), and then they vociferate so as to drown my feeble voice. Sabbath morning last a fine old Chauhan Rajput was our first hearer. This morning a man attacked us respecting the resurrection of Christ, and said he knew of a saint, Lal Das, in Mewat near Alwar, who rose again after six months. Mohan then related several instances of similar false miracles, the deception in which had been detected. We silenced our opponent by showing him that if we granted his miracles to be true, still it was nothing to the point, for these saints displayed them to obtain money, but Christ to prove that he was the Saviour of the world. The people are often told that the news of salvation by Jesus Christ our Lord may appear as strange and incredible to them as the account of frozen rivers to the king of Siam, and as accounts of railroads, electric telegraphs, balloons, &c., appear to them at present. On this occasion a young Musalman who had been educated in the Benares College, began to urge many of the objections of European infidels to our scriptures, in a mixed language, half English, half Urdu. How painful to see infidelity as the direct result in many cases of government teaching from Calcutta to Delhi. Agra is full of such pitiable creatures.

Reproaches and reviling.

Evening.—Ridicule, ridicule on the religion of the Lord of all, the gracious Saviour.

Never shall I forget the mode in which a man asked the way to be saved in a scoffing tone. One of our old and most bitter opponents, who had often been defeated, urged him on, and as I looked solemnly at the insulter, this prompter swung his head from side to side with exultation at the hope of witnessing a serious scene of reproof. The cunning, sinister, malicious, and triumphant expression of that man's face is imprinted on my mind. Ah! how they mock at the truth, by which alone they can be saved! how with maniac laugh they triumph and dance on the precipice of damnation! I am more and more convinced of the necessity for great seriousness in the work of the Lord. It is a solemn thing to be the bearer of such a message of mercy to infatuated beings, wilfully blind and deaf.

15th.—With difficulty obtained a congregation in the morning. A poor insane man, who for years, whenever he has seen us, has shouted to us, Firing is to fly back over the sea, for our kingdom was at an end, *reasoned* with us as well as he could. Alas! they have all a moral madness, and we told them so. Evening, opposition very violent. Bernard not present, but Mohan was at last enabled to conquer. We make it a principle never to be beaten in argument; and often do we look up to the God of all wisdom, in the bazar, to give us a mouth of wisdom, that none of our adversaries can gainsay or resist. One of our hearers told the Brahmins, that it was a shame that they could not defend their own religion, when three men were opposed to the whole city, and yet invariably overcame. To God be the praise. May they be convinced and converted as well as *silenced*. By great seriousness, the attempt was made to put down the excessive levity which was purposely displayed. In the evening audience, when the city is thronged, my weak voice is of little avail. How I envy brother Smith his stenorian lungs.

Motives.

16th.—A Vaishnav having reproached our brother Bernard for leaving his caste, was asked whether his father was a Vaishnav. "No; a Brahman." "Then you have forsaken your father's religion;" which was corroborated by the by-standers. We heard this evening what we have before heard, that they believe that this new energy infused into our preaching is in consequence of very *stringent orders* from government head-quarters. It is so difficult to convince these people, that we are not in the pay of the government. The natives however who have access to our highest civilian here, plainly perceive that he does not interfere with the religion of the natives; and the sepoy defend their officers, as on this very occasion. The *Chaubis* who spoke of the subject said, "First convert your own sepoys, and then it will be easy work with us." A sepoy standing near, be-

came very enraged at this, and said, "Our officers never tamper with our religion." So far so good. "My kingdom is not of this world," says our beloved Master.

Brahmins collect a congregation.

17th, Morning. Satan strove hard to prevent us from obtaining a congregation. As we were standing under his chief temple here, a palace-like building, the *Chaubis* stirred up the *Mehtars* to raise additional clouds of dust, in their regular morning's work of sweeping the streets. Shop-keepers shook with energy and gusto their floor-cloths in our face, or so that the wind might bear the cloud of dust over us. The Brahmins meanwhile seated themselves on the other side of the street under Lachmi Chand's house to deride and prevent the people from hearing. They at last defeated themselves. One of them had long been singing aloud the praises of Krishna, in opposition to Mohan, who was reading the gospel to an empty street, unless we reckon these Brahmins as hearers. I beckoned him to me at last. He came, and with him in a body the whole of the *Chaubis* to support him. We allowed the defender of Hinduism to exhaust himself in a furious declamation. That finished, we attempted to answer him, but he was dragged away by his brethren, and the crowd which they had collected remained to hear us.—*Evening*, an astonishingly quiet and large audience, though at the steps of the temple built by Parakh-ji, foster-father of Lachmi Chand, the well known banker of Muttra, and the richest man in the N. W. of India. This is an answer to prayer, and also the result of this morning's success. God is better to us than our fears.

The missionaries stoned.

18th.—In the evening, a man attempted several times to interrupt Mohan, but was prevented. At last, annoyed at not obtaining a hearing, he burst out into the most violent abuse of us for preaching mercy and yet killing animals. He scouted all the reasons we gave and, however often defeated, came back again to the charge in almost the same words. During this controversy the brethren became too warm; but at last God gave Bernard the victory. Several times stones were thrown, which hit us, especially Mr. Lewis, rather smartly. This was the first time I had ever been so honoured. On leaving, they hooted us, and a stone struck my hat.

Obstacles to attention.

For some days after this the people heard pretty well, and the demand for books increased. We were cheered by hearing that the shop-keepers in the space we had just passed over wished us to stop and preach again before their shops. On the 22nd, brother Smith, arrived from Chitaura, to

arrange for a quarterly meeting of the mission of our denomination in and about Agra. His visit has been a great source of comfort to us all, natives and Europeans. He also greatly assisted us in our work. The very evening of his arrival our preaching place was opposite the *sanctum sanctorum* of Muttra, Bisram Ghat, the very throne of Satan. As might have been expected, the noise and confusion were considerable, from the interruption of the *Chaubis*. Bernard having finished his address, we moved to the other side of the road, so as not to interrupt the customers of the shop behind us. Brother Smith, then preached for some time, when from his being a stranger, with tall figure and loud voice, he received a very good hearing. At last they endeavoured to excite laughter against him, or to introduce discussion. This latter was alternately carried on by three of us, whilst Mohan began preaching at the edge of our crowd, and soon found himself in a nest of hornets. The moon was riding high before we retired, brother Smith having wound up by another address. On the 24th, brother Smith still being with us, Bernard had a metaphysician to deal with. While reading afterwards the account of the resurrection of Lazarus to satisfy a querist, that our Lord could raise the dead, I noticed that the attention of almost all was diverted to the extraordinary feats of a large monkey! such children have we to deal with. Monkeys, bull-fights, tumblers, wedding processions (very frequent just now and very splendid at night, in all the bravery of lights, silver lace,

&c.), the antics of madmen, and above all the advent of any European, who may pull up to listen to us,—any or all of these draw off their attention from the all-important theme of salvation from hell.

The offence of the cross.

25th, Morning.—A hearer said that Christ our Lord was base born, a *Varn Sankar*; because not born in wedlock. I explained the matter according to the scriptures; but this did not satisfy him, till Bernard asked him respecting the birth of Ved Vyas, the offspring of fornication. Crest-fallen, the poor fellow fled, amidst the jeers of our congregation. Another sneered at the Saviour as *crucified*—the offence of the cross, you perceive. We proved that the doctrine, without shedding of blood there is no remission, was familiar to Hindus, especially to worshippers of Kali, and that God acts on this principle in the death of Christ; a Guzerati Brahman listened attentively whilst we explained at his own request the plan of salvation. On the evening of the 26th a Jodhpur Gosain, repeated much Sanscrit, and specially spoke of the Kalki avatar coming on a white horse. After Mohan had explained our Saviour's first advent, I read, without comment, Rev. xix. 11—16, to him. And thus the work is going on; an attempt to accomplish an apparent impossibility; to overthrow the religion of thirty centuries in this stronghold of Satan, and make his slaves the redeemed of the Lord. Brethren, pray for us.

JESSORE.

Under the ministry of Mr. PARRY it pleases God to continue the manifestation of his blessing. Under date of April 4, Mr. PARRY gives us the following interesting facts:—

Young disciples.

I had the pleasure of baptizing four young disciples yesterday. They belong to our girls' boarding school, and were admitted into the institution at different periods. Two entered the institution about two years ago, and the other two about three or four years ago. They have been reading the scriptures in Bengalee, and attending worship daily in the school-room, and in the chapel every sabbath. These means of grace, through the blessing of God, were made instrumental in awakening these dear children to feel a sincere concern about the salvation of their souls. In stating their experience before the church, one of them said, that she used to pray formally before she felt her need of the blood of Christ to cleanse her from her sins;

but when it pleased God some months ago to awaken her to think how sinful she was, and deserved to be cast into hell, she began to pray earnestly, and hoped that God had heard her prayers, and granted her a new heart, and faith in the Lord Jesus Christ. One of the young disciples is an orphan. Another has a Christian father who is blind. The third has a Christian father; and the fourth a widowed mother. Two were formerly Mahomedans, and one was a Hindoo. They were born while their parents were in Satan's kingdom. I and the congregation under my care at this place were delighted to find the intelligence they possessed about the way of salvation, and the apparent sincerity of their motives in wishing to be baptized.

If some kind friend would aid me with funds, I would endeavour to establish a day school for heathen girls. About five rupees per month would be sufficient for the aforesaid purpose, and about twenty-five rupees for building a school-room.

At a later date Mr. PARRY gives some

further information of the interesting work proceeding at this station. Under date of May 13, he says:—

Baptisms.

I am happy and thankful to say, that the work of the Lord is prospering here. Last month ten disciples were baptized, who we hope will endure unto the end by the grace of our Lord Jesus Christ. Five of the said disciples were formerly Mahomedans, and, from conviction that the Koran and Mahomed were not sent by God, apostatized, and sought for Christian instruction about two years ago. During the period of their probation, they diligently attended on the public means of grace, and began to observe the sabbath and to pray in secret. Gradually they increased in knowledge, and gave evidence of the work of grace on their hearts by a pleasing change of conversation. I visited Satheria last month, when I spent fifteen days there, and had the pleasure of examining the said five candidates for baptism, when I found from the answers given to the questions I put to them, that they had attained such a correct knowledge of the gospel as would authorize us in complying with their wish to make a public profession of faith, by administering to them the ordinance of baptism.

Bindu.

One of the six that had been baptized was a young female, the wife of one of the members of the church, who being born of Christian parents and having from her childhood enjoyed the privilege of Christian instruction, without any profit, caused us to mourn for her. But about four months ago, she became very seriously concerned about her salvation, and began to attend to religious duties in earnest, and all her friends began to observe that poor Bindu had received the grace of our Lord Jesus Christ, whereby she appeared, from her outward walk and conversation, to have become a new creature. I rejoiced to hear this, especially as I had always felt interested in her spiritual welfare. When she was about ten years old she lived near us, and was taught to read the scriptures in Bengalee by my late dear partner. After her marriage she would not live in peace with her poor husband, who was much grieved on her account. After living with him some time, she left him and lived with her backsliding mother for about eight months. About seven months ago, she returned to her husband who gladly received her back, and now they are both living in peace and love, to the glory of the Lord Jesus Christ. Bindu, since her conversion, has been making efforts for the conversion of her poor heathen countrywomen. This also affords evidence that she is a sincere Christian.

Young disciples.

Four of our school girls put on the Lord

Jesus Christ by baptism. They joined the school upwards of two years ago, and have since learned to read the holy scriptures. We hope the religious instructions that have been imparted to them have been blessed by God, and the many prayers which have been offered for their conversion have been answered. Their ages vary from ten to eleven years.

One of our school girls who lately visited Satheria while I was there, for the purpose of meeting her Mahomedan father, afforded me much pleasure by her publicly instructing many Hindoo and Mahomedan women. On a late occasion of the Churuk festival, hundreds of women and men had assembled in the market-place to see the Tamasha, and buy trinkets. I thought this a grand opportunity of making known to the poor blind women the way of salvation through the blood of Jesus Christ, especially as we can hardly have access to the Hindoo and Mahomedan women, for the purpose of preaching the gospel. I proposed to the said dear young Christian to take an elderly widow, a member of the Satheria church, and to go amongst the women who had assembled at the Churuk market. As soon as the two Christian females arrived at the said spot, they were surrounded by about one hundred and fifty women. Fooli commenced reading a portion of the new testament, and the heathen women seemed surprised to find a female reading fluently a shastra. The two Christian females, after the scriptures had been read, exhorted their auditors to believe in the Lord Jesus Christ for salvation.

The cholera.

The terrible scourge, cholera, has prevailed awfully in this district. In some of the villages one half of the inhabitants of it has died of cholera within a week or so.

It has pleased divine providence to permit the ravages of cholera amongst some of our people. During the month of April last, five old members and two new members entered into their rest. They all expressed a hope of entering into eternal life, through the Lord Jesus Christ. Besides, seven children of Christian parents have died of cholera. Four of our school girls have been bereaved of their parents.

This year the hot season has been unusually severe. My thermometer has been so high as 100 in the shade. We had no rain for a considerable time, but lately the Lord has mercifully sent us some refreshing showers.

During the fifteen days I spent at Satheria, I visited daily the Christian villages, and instructed the members of the church. I also preached in two markets situated at a good distance from Satheria. In one of them I had upwards of one hundred auditors at the commencement. In the other market we had about four or five hundred auditors. The people listened apparently with some attention and approbation.

WEST INDIES.

ST. DOMINGO.

In the face of many difficulties Mr. RYECROFT continues to extend the knowledge of divine truth in this large and populous sphere of missionary labour. The first home inhabited by the missionary proved to be very unhealthy. His present dwelling is not only in a more salubrious situation, but enables him to open for public worship a much larger room. Never did a country stand in greater need of the light of the gospel than St. Domingo. Superstitions of the grossest kind lead captive the minds of the people, attended by the darkest immorality. It is Satan's seat. Acts of sensuality and so called religious worship are mingled together, and followed with insatiable desire. As in all Catholic countries, household labours and business are followed on the Lord's day. The whole population is given to vain show and worldliness.

It is not, however, with worldliness alone the missionary has to contend. Romanism, while it degrades the people, is the active antagonist of any attempt to elevate them. But we must leave Mr. RYECROFT himself to describe its power.

Here that system is in all its pomp and power, watching with sleepless jealousy the movement of the hand, to counteract it, which is put forth to touch its idolism or to move its stability. *La malediction*, or curse, is over the man or woman daring to embrace our gospel. But it is seen and felt that that gospel is widely different in its moral results. The padre, or priest, is now calling for respect to the day of God. The governor had ordered the stores to be closed. When I say that all which distinguishes the most catholic country distinguishes this, you will form an adequate judgment of its state. Popery is terrible enough here indeed. Here images as large as life are solemnly paraded through the streets. The scenes of Calvary

are theatrically exhibited in the church, the grave of the Saviour dug, the guard literally appointed, and then after this and much more, the mascora or masquerade exhibits the unholy tendency of practices which fill the eye, but leave the soul unblest. At such masquerades it is no uncommon thing for the lights to be blown out, the sword to be drawn, and then the scene is one of murder and blood. Poor Dominicans! would that ye knew the gospel of peace.

It would seem, however, that the opening of the chapel of which we present a drawing, has awakened some attention and induced many to hear the words of life and peace proclaimed therein. Says Mr. RYECROFT:—

We have preached to more strange faces since our new residence has been occupied than previously. The Spanish people creep round our windows, and at times timidly allow themselves to enter the chapel. From all I see and learn this people appear to be less accessible to the gospel than the French are. 'Has it not been so for ages? Well, He who is making the night of death pass away from India is as deeply interested for St. Domingo.

If I am removed to another town, you must place a missionary here. We came here friendless, but now have the friendship of the principal gentlemen of the town. We came here under the taunt, "Where will he find a congregation?" and now have a regular one, though the day of small things has fallen to our lot. To get a congregation in a country similar to this, and under every cold look, is no light thing I assure you. But there is, you know, my dear brother, the peculiar satisfaction of knowing that we shall reap if we faint not. And how much we have to make us faint can only be told by silent thoughts between God and self. We foresaw our difficulties with this people, worse than heathenish, and, could in sight of them, encourage ourselves in the name of our God. And you will encourage us too in every possible way.

We have two or three inquirers of whom I hope well. Towards them I wish to tread safely. Our church must, you know, be of living stones. Here there is on all sides too much rubbish—the form, but not the power.

BAHAMAS.

NASSAU.

Not a little annoyance has been occasioned our valued missionary, Mr. CAPERN, and the kind friends who have sought to benefit the people of his charge, by the recent proceedings of the officials of this small colony. If the governor and his subordinate, the receiver of customs' duties, are to be listened to, the missionary has been guilty of fraud, falsehood, and smuggling, and aided and abetted therein by a deacon of his church. That Mr. CAPERN should desire to vindicate his character is only natural, and both himself and his friends cannot but be gratified with the document which has recently proceeded from the General Assembly of the island. The circumstances were these.

In the autumn of last year eight cases of books and other articles were forwarded in the brig "Lelia" to Mr. CAPERN. Invoices had been sent to him of the contents of three only. His only information of the other five was derived from a memorandum of the shipper to the effect that four had been sent from the British and Foreign School Society, and one from the Baptist Missionary Society. Mr. CAPERN naturally supposed these boxes contained printed books, like the three of which invoices had been sent him, and on which no duty is leviable in the island. To facilitate his possession of the boxes he applied to his friend, and a deacon of his church, J. S. George, Esq., to make the necessary entries at the custom house, which Mr. George kindly undertook to do, Mr. CAPERN leaving with Mr. George all the information he possessed respecting the contents of the boxes. Mr. George made such entries as is customary, expecting from the manner and language of the officers that if

dutiable articles were found in the boxes, he might be permitted to amend his entry, and pay the duty. It was resolved, however, by the receiver of customs to open and examine them, when two were found to contain school materials from the British and Foreign School Society, for Mr. CAPERN's schools, and one, articles of apparel for the same purpose, prepared by some ladies at Cambridge. These articles were liable to duty. The promise received by Mr. George was denied, the goods were seized and subsequently sold. Part of the proceeds became by law the property of the governor, who, in the ostentation of charity, and unheeding the stigma he might throw on the fair fame of Mr. CAPERN, directed the sum to be paid as a donation to the Board of Education.*

The representations made by Mr. George, also by Mr. and Mrs. CAPERN, to the governor in council, obtained no redress. Mr. CAPERN, therefore, by petition brought the case before the House of Assembly. A select committee was appointed, papers were called for, and on the 5th of May, a report was unanimously laid before the house, exonerating both Mr. George and Mr. CAPERN from all intention or desire to defraud the revenue of the colony. It is but a part of the policy of this act of oppression, that the governor does not venture to lay before the assembly the whole of the document received by his council from the receiver general, and

* We append this curious and characteristic subscription as ordered to be entered by the governor himself:—

"Dec. 16. By cash from Governor Gregory, being his share of the nett proceeds of certain goods consigned to the Rev. H. Capern, baptist minister at Nassau, seized by the revenual officers, condemned by the General Court of the Bahama Islands, and under its decree sold by public auction on the 9th of December, 1852.—£1 16s. 3d.

(Signed)

JOHN GREGORY, Governor."

on whose distorted statements and groundless imputations, the council refused the justice they were bound to give. It may suffice to give the following extracts from this report, so commendatory of the character of our missionary, but at the same time condemnatory of the conduct of Governor Gregory and his custom house subordinate. With respect to the omissions adverted to, the select committee say :—

The committee feel reluctant to animadvert on this omission. They would give his Excellency the Governor the credit of having been influenced only by proper motives, and of having exercised a sound discretion in withholding from the public eye any portion of it, the more so, that even in the extract furnished, there are deeply injurious imputations on the character and conduct of the Rev. Mr. Capern, unfounded in fact, as that gentleman has satisfactorily shown by the documents attached to his petition to the house, and unsupported by any of the alleged circumstances on which these imputations were inferentially based.

They sum up their investigation in the following words :—

On a careful and dispassionate review of the circumstances herein briefly adverted to, —considering the absence of any sufficient inducement for the commission of a fraud on the revenue, could either of the gentlemen indicated be supposed (which they are not) capable of intentionally doing wrong in such a matter—and looking to the objects and benevolent intentions of the parties in England by whom the articles had been sent, and the beneficial purposes to which they were to have been devoted, the committee cannot but arrive at the conclusion, that had a fuller explanation of all the circumstances of the transaction been brought under the consideration of his Excellency the Governor in council, an order for the restitution of the articles on the payment of the duties, would in all probability have been made.

It is scarcely necessary for the committee

to add that, notwithstanding the condemnation of the goods in the absence of a claim for them, no imputation whatever, in their opinion, rests on the character of the Rev. Mr. Capern, by reason of any of the circumstances connected with the importation by the "Lelia," while in the "Hope's" case, he has himself most conclusively and satisfactorily established the perfect integrity of his conduct, and the consequent groundlessness of the accusation made against him; and that, notwithstanding the acknowledged error committed by Mr. George in entering the shipment by the first-named vessel, they exonerate that gentleman also of any intention to defraud the revenue.

It is satisfactory to find that the public opinion of the colony is in close accord with the decisions of the House of Assembly. An immediate sympathy was exhibited for Mr. CAPERN under this act of petty official tyranny. The entire amount the goods fetched at the public sale was quickly subscribed and handed to Mr. CAPERN as a testimony both of the esteem in which he is held in the colony and of the universal belief in his integrity. We have reason to think that this attempt to damage his character, and through him his important mission, was the direct fruit of the accession of the Derby ministry to office. By any and every means the interests of the church were to be advanced in the colonies, and Sir John Pakington found in Governor Gregory one too ready to follow the line resolved on. The elevation of such men to places of power is obstructive alike of our civil and religious liberties. We have only to add that measures have been taken to bring this gross act of oppression before the authorities in this country.

HOME PROCEEDINGS.

At this season the meetings for missionary purposes are generally few. The brethren are rather preparing for the widely extended labours of the

autumn. Still, in some places the work has been advanced by the kind and zealous assistance of friends, and we believe with a very general expression

of pleasure at the proposed extension of the society's field. Mr. UNDERHILL has visited Reading, Wallingford, and Woolwich. To the last place he was accompanied by the Rev. D. KATTERNS, and by the Rev. H. CAPERN, who we are happy to say has safely arrived from the Bahamas. The Revs. GEO. PEARCE and E. CAREY have together visited Stroud and its vicinity.

Since our last issue, we have been called to welcome to their native land Mrs. DEXTER and her family. Mrs. KNIBB has also revisited this country with her two daughters, the youngest of whom is seeking restoration of impaired health.

The Rev. CHAS. CARTER and Mrs. CARTER, as announced, sailed for Colombo on

the 13th ult., finally leaving Plymouth on the 15th. We commend them to the kind prayers of our friends.

We ask the especial attention of our friends to the extracts given below from the Bristol report. If they would succeed in the great object before us, it can only be by a persevering and well arranged canvass of every congregation and locality. It is now many years since a general application was made directly to the constituency of the society, and we earnestly urge upon our laborious collectors, secretaries of auxiliaries, and others, the importance at this juncture of an effective attention to this matter. Every facility will be found in the papers published for this purpose noticed below.

AN EXAMPLE.

By the kindness of the Secretary of the Bristol Auxiliary we have been favoured with a copy of their local report, from which we extract the following paragraphs. It is only by such assiduous and well arranged measures as those adopted in Bristol that the plans of the Committee will effectually be sustained. There can be no question that a thorough canvass of our churches and congregations would lead to a very large increase in their contributions. The present juncture is most favourable for such an effort, and will, we trust, be heartily embraced by all our friends.

The proposed enlargement of the Society's Mission in India has been hailed by your Committee with joy. They have for some time felt that some new enterprise was required to elicit the sympathies of the youth of the churches. It is natural to take deeper interest in a project originated in our own times than in those bequeathed to us by a past generation; greater responsibility is felt for its sustenance, and a more direct connexion with the work. The proposed addition of twenty labourers in India, will require an increase of £5000 to the Society's

annual income. Though the Treasurers have set a noble example, the work cannot be accomplished without the general assistance of the churches. It remains for the Bristol churches to show whether they will bear their share of the responsibility, or whether, as far as they are concerned, these twenty missionaries shall not be sent.

Your Committee report with satisfaction that at a public meeting held in Broadmead Chapel, in November last, the Bristol churches passed resolutions expressing their cordial approval and hearty co-operation. An effectual canvass has been since instituted by some of them, which has led to gratifying results. In many cases, subscriptions have been doubled; in others, augmented; while many persons have become annual subscribers whose names never previously appeared. Only a small portion of these additional contributions will appear in the present Report, most of them being prospective. The pastors and deacons of these churches propose, at an early day, to extend the canvass, by means of the Ladies' Associations, to all who attend their places of worship, in the hope of obtaining a proportionate increase of small subscriptions. Your Committee trust that they will not slacken in the work they have commenced, and that the other churches, who have not yet organized such an effort, will speedily follow so goodly an example. Should this be effectually done, the Society's income from Bristol will be considerably augmented, and a healthy sti-

mus imparts to the churches. The reaction of the effort will produce the happiest results; "he that watereth others will be watered himself."

The contributions in Bristol and the neighbourhood to the Baptist Missionary Society, last year, amounted to £773 6s. 11½d. Nearly one half of this sum was given by a few individuals whose names are associated with every benevolent object, or contributed by churches not in the city of Bristol. A considerable portion of the remainder was the gift of persons placed by Divine Providence in circumstances of comfort. The Committee are grateful to God for the interest cherished by this class of society in the missionary work. The contributions from Bristol exceed the average amount generally received from the churches in the denomination. Your Committee would not, however, seek in the neglect of others any justification of their own inactivity; and they have arrived at the inevitable conviction—a conviction they dare not suppress—that the large majority of the members of the churches in Bristol are as yet not in the habit of regularly contributing to the Society. The missionary enterprise is so closely connected with

the truest interest of the churches, that it should be, as far as possible, systematically supported by every member according to his ability. There is in the churches in Bristol a great readiness to sustain it; and probably the deficiency in the regular contributions of the majority of their members has arisen only from the absence of that wide and systematic organization in each church, which is requisite to direct into the right channel, and guide to the fitting expression, the already existing sympathies. A better opportunity for re-quickening and anew directing the missionary spirit than exists now, when a wider scale of operations is proposed by the Baptist Mission, can never occur; and your Committee trust that the pastors and deacons will not suffer it to pass away unimproved. Conscious, however, that the success of missions depends not so much on the enlarged agencies and increased liberality of God's people, as upon the presence and power of the Spirit, your Committee earnestly commend to their supporters the duty of earnest and persevering prayer that the God of Zion would "pour out" his "Spirit upon all flesh," and make his word everywhere successful in the salvation of men.

NOTICE.

The Annual Report of the Society is now ready, and will be supplied to subscribers on application at the Mission House or to the offices of local and district auxiliaries. Any suggestions for its transmission, free of cost, or in the most economical way, will be gratefully received by the Secretaries at the Mission House.

The following papers on the proposed scheme for twenty additional missionaries for India, have been prepared, and may be had in any required quantity on application to the Secretaries.

1. Appeal for twenty more missionaries for India.
2. Notes of missionary operations in Northern India.
3. Suggestions for raising funds to send out and maintain twenty

additional missionaries in India.

4. Statistics of missionary operations in the Bengal and North West Provinces of India.

The first two of these papers are calculated for general and wide distribution, and should be placed in the hands of every subscriber, or individual it may be desirable to interest in our great work.

FOREIGN LETTERS RECEIVED.

AFRICA	CLARENCE.....	Matthews, F. ...	May 3.
		Saker, A.....	May 4.
		Saker, H.....	May 30.
AMERICA	HORTON	Cramp, J. M....	June 22, July 5.
ASIA	AGRA.....	Jackson, J.	May 10 and 13.
	BOMBAY.....	Cassidy, H. P. .	May 23.
	CALCUTTA.....	Lewis, C. B.....	June 2.
		Thomas, J. . . .	May 5 & 6, June 3.
	CHITOURA	Smith, J.....	May 13.

HOWRAH	Morgan, T.....	May 14.
INTALLY	Fink, J. C.....	May 5.
JESSORE.....	Parry, J.....	May 13, June 1.
KANDY	Davis, J.	June 10.
MUTTRA	Lewis, S. H. A.	April 28.
	Phillips, T.....	April 25.;
FRANCE.....	MORLAIX	Jenkins, J.....
		July 8.
HAITI	JACMEL	Webley, W. H....
		May 30, June 25.
JAMAICA	BROWN'S TOWN.....	Clark, J.....
		June 7 and 24.
	CALABAR	East, D. J.....
		June 5 and 23.
	FOUR PATHS	Gould, T.
		June 11.
	GURNEY'S MOUNT.....	Armstrong, C....
		June 23.
	MONTEGO BAY	Hands, T.....
		June 23.
	MOUNT CAREY	Burchell, H. C.
		June 8.
	PORT MARIA	Day, D.
		May 10.
	SUTCLIFFE MOUNT.....	Clarke, J.
		May 24.
TRINIDAD	PORT OF SPAIN	Law, J.
		June 8.

ACKNOWLEDGMENTS.

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

- Mr. Jell, Staplehurst, for two years' magazines ;
 Friends at Wokingham, for a box of useful articles, for *Rev. J. Sale, Barisal* ;
 A friend, for a parcel of magazines, for the *Bahamas* ;
 Mr. G. E. Goodchild, for a parcel of magazines ;
 Friends at Bloomsbury Chapel, for a box of clothing, for *Rev. J. Allen, Colombo* ;
 Friends at Buckingham Chapel, Clifton, for a box of clothing, &c., for *Haiti* ;
 J. B., Islington, for a parcel of magazines ;
 Young Ladies' Senior Class, Cotton Street, Poplar, for a box of useful articles, for *Rev. A. Saker, Africa* ;
 Mrs. Sarl, Tulse Hill, for a box of magazines ;
 Miss Hopper, for a parcel of magazines ;
 Stepney Ladies' and Juvenile Working Association, for a box of useful articles, for *Haiti* ;
 Spencer Place, Juvenile Missionary Society, for a box of clothing, for *Colombo* ;
 Friends at Plymouth, by Miss Square, for a box of clothing, for *Rev. A. Saker* ;
 Mr. O. B. Silcock, Norwich, for a box of magazines ;
 Mrs. W. W. Nash, for a parcel of magazines ;
 Miss Eley, Wotton under Edge, for a box of magazines ;
 Ladies of St. Andrew's Street Chapel Congregation, Cambridge, for a box of clothing, in aid of education in the *Bahamas* ;
 Mrs. Meredith, for a parcel of magazines, for *Mrs. Littlewood* ;
 Mr. John Hobson, Haddenham, for a parcel of magazines ;
 Mrs. Sandifer, Cambridge, for a parcel of magazines ;
 A Friend, Bristol, for eight volumes of the Baptist Magazine for *Rev. T. Phillips, Muttra* ;
 Sunday School, Cromer Street, for a case of clothing, for *Ceylon* ;
 A Friend, for Dr. Reed's "Advancement of Religion," &c., for *Rev. John Davis, Kandy* ;
 S. Watson, Esq., for a parcel of magazines ;
 Miss Elizabeth, for a package of useful articles, for *Mrs. Sale's Schools, Barisal* ;
 Religious Tract Society, for a grant of books, value £7, for *Rev. W. K. Ryeroff* ;
 Rev. Mr. Griffiths, Wotton under Edge, for a parcel of magazines ;
 Juvenile Missionary Society, Hanley, for a box of clothing, value £5, for *Africa*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from June 21
to July 20, 1853.

£ s. d.		£ s. d.		£ s. d.
	Annual Subscription.		Donations.	
Courtнал, Mrs.....	1 1 0	A. Thankoffering, for		Courtнал, Mrs., and
		India	3 0 0	Friends, for Mrs. Da-
				vis's School, Kandy ...
				3 0 0
				Coverly, Samuel
				0 10 0

	£	s.	d.
H.....	3	0	0
Hayward, Mr. Thomas, Deal, for India.....	0	10	0
Hepburn, John, Esq., for India.....	10	10	0
Nicholson, Captain, for Native Preacher, Chi- tagong.....	5	0	0
Osborne, Rev. G., Secro- tary of Wesleyan Mis- sionary Society.....	1	1	0
Roby, Mrs., by Rev. S. Green, for India.....	1	1	0
W. F. C., Children.....	0	5	0

LONDON AUXILIARIES.

John Street, on account, by M. Martin, Esq. ...	30	0	0
Soho— Juvenile Association, by Y. M. M. A., for Schools, Kottaville, Ceylon.....	10	10	0
Spencer Place.....	5	3	8

BEDFORDSHIRE.

Luton, Union Chapel— A Friend, for India...	1	0	0
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BUCKINGHAMSHIRE.

Crendon, Long— Collection.....	1	12	6
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CAMBRIDGESHIRE.

Cambridgeshire, on ac- count, by G. E. Foster, Esq.....	150	0	0
Melbourn— Fordham, J. E., Esq., for India.....	10	10	0

CORNWALL.

Camborne— Anon.....	0	10	0
Redruth— Anon.....	1	5	0

DORSETSHIRE.

Bourton— Collection.....	2	10	1
Contributions.....	1	1	1
Do., Sunday School	0	11	10
Bridport— Collection, &c.....	2	5	0
Dorchester— Collections.....	3	7	6
Contributions.....	1	5	0
Do., Sunday School, for Native Preachers	1	4	6
	5	17	0
Less expenses.....	0	7	0
	5	10	0
Gillingham— Collection, &c.....	5	17	4

HEREFORDSHIRE.

Leominster— Amicus, for India ...	3	0	0
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HERTFORDSHIRE.

Watford, on account, by Rev. J. P. Hewlett ...	2	10	0
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KENT.

Ramsgate— Kiltsen, George, Esq., for India.....	10	0	0
Woolwich— Contributions, on ac- count, for India ...	30	0	0

LANCASHIRE.

Bootle— Contributions, by T. R. Hope, Esq.	6	8	0
Liverpool— Ladies' Negro's Friend Society, for Jamaica Theological Institu- tion.....	15	0	0
Myrtle Street— Contributions, Ju- venile, for Rev. W. K. Rycroft's Schools, St. Do- mingo.....	5	0	0
Pembroke Chapel— Sunday School, for Intally.....	3	2	11
Stanhope Street (Welsh)— Collection.....	4	9	2
Contributions.....	1	10	2

LEICESTERSHIRE.

Leicester, Charles Street— Fielding, Mrs., for India.....	10	0	0
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NORTHAMPTONSHIRE.

Blisworth— Collection.....	6	17	4
Do., Prayer Meet- ings.....	0	7	0
Contributions.....	0	5	8
Brunnstone.....	6	0	0
Brinton.....	2	7	6
Buckby, Long— Collection.....	9	6	0
Contributions.....	2	8	6
Do., Mrs. Burdett's School.....	1	0	2
Do., for India.....	1	0	0
Culworth— Collection.....	0	16	1
Contribution.....	1	0	0
Hackleton— Collection.....	6	12	2
Contributions.....	5	0	0
Do., Sunday School	1	16	8
Proceeds of Tea Meet- ing.....	1	8	0
Harpole— Collection.....	3	6	6
Contributions.....	2	0	4
Do., Juvenile.....	0	10	0
Fieldmond.....	1	0	0
Kingshorpe.....	2	7	4
Kilvingbury— Collections, &c.....	9	1	0
Contributions, for Native Preachers ...	0	3	9
Milton— Collection.....	16	19	3
Contribution.....	10	0	0
Northampton, Grey Friars' Street.....	2	2	0

	£	s.	d.
Pattishall.....	4	10	0
Ravensthorpe.....	9	9	0
Roads— Collection.....	4	3	6
Contributions.....	3	14	4
Do., Sunday School	0	16	7
Proceeds of Tea Meet- ing.....	0	19	9
Suilgrave.....	1	3	0
Towcester— Collections.....	9	9	2
Contributions.....	13	7	10
Do., Bible Classes	0	7	9
Proceeds of Tea Meet- ing.....	4	0	0
	27	4	9
Less expenses.....	0	16	3
	26	8	6
Weston by Weedon— Collection.....	5	13	0
Contributions.....	0	5	0
Do., Juvenile.....	0	7	6
Do., Sunday Schools	0	16	1

SOMERSETSHIRE.

Boroughbridge— Collection.....	0	10	0
Contributions, Sun- day School.....	0	2	4
Bridgwater— Collection.....	2	8	8
Contributions.....	2	7	0
Do., Juvenile.....	1	3	6
Do., for India.....	0	10	6

BRISTOL.

A Friend to Native Agency, for Rev. C. B. Lewis's Native Teacher, "Jonah," Calcutta.....	15	0	0
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CHARD.

Collections.....	3	12	6
Contributions.....	12	16	7

CLEVEDON.

Proverbs xl. 24.....	1	0	0
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FROME.

Collections— Badcox Lane.....	4	0	1
Public Meeting.....	7	10	1
Sheppard's Barton	7	0	0
Contributions.....	38	11	0
Do., for India.....	16	5	5
Dividend on Legacy	5	19	3

HATCH.

Collection.....	1	1	7
Contributions.....	0	9	2

HORSINGTON.

Collection.....	0	16	6
Contribution.....	0	10	0

ISLE ABBOTS.

Collection.....	0	17	9
Contributions.....	1	11	0

MONTAUTE.

Collection.....	2	10	0
Contributions.....	7	16	8
Do., Sunday School	1	7	4

WINCANTON.

Collection.....	2	8	6
Do., Prayer Meet- ings.....	4	13	0
Contributions, Sun- day School.....	0	10	6

ACKNOWLEDGED BEFORE AND EXPENSES.

	143	9	0
Acknowledged before and expenses.....	66	0	11
	77	8	1

STAFFORDSHIRE.		SOUTH WALES.		Llanlleth—	
£ s. d.		£ s. d.		£ s. d.	
Hanley—		BRECKNOCKSHIRE—		Collection	0 13 2
Contributions, Juve-		Bethlehem—		Contributions	1 0 0
nile, for <i>Africa</i>	12 0 0	Collection	2 6 8	Do, for <i>India</i>	0 10 0
Wolverhampton—		Contributions	1 12 0	Llanwenarth—	
Marten, E. B., Esq.,		Calvary—		Collection	3 13 0
A.S.	1 1 0	Collection	1 3 2	Contributions	5 2 6
		Do., Sunday School	0 10 0	Newport, Charles Street—	
SURREY.		Darran Felen—		Collection	1 18 2
Norwood, Upper—		Collection	1 1 2	Contributions	0 12 6
Tritton, Joseph, Esq.,		Contributions	0 10 0	Do., Sunday School	0 16 1
for <i>India</i>	50 0 0			Newport, Temple—	
		GLAMORGANSHIRE—		Collection	2 3 1
		Dinas—		Contributions	0 2 6
		Contributions, for		Pisgah—	
		<i>India</i>		Collection	2 12 0
		1 12 3		Contributions	1 15 0
		Merthyr Tydvil, Tabernacle—		Pontabergoed—	
		Collection		Collection	1 0 9
		2 10 10		Contributions	1 10 0
		Contributions		Pontypool, Tabernacle—	
		1 10 0		Collection	2 7 10
				Contributions	1 15 6
		MONMOUTHSHIRE—		St. Bride's—	
		Abercarn—		Collection	1 14 2
		Collection		Contributions	1 0 0
		1 11 0		St. Mellon's—	
		Contributions		Collection	0 18 4
		1 0 0		Contributions	1 9 1
		Argoed—		Twyn Gwyn—	
		Collection		Collection	1 0 0
		2 2 0		Contribution	1 0 0
		Contributions			
		4 0 6		SCOTLAND.	
		Do., Sunday School		Partick, near Glasgow—	
		0 5 0		A Friend to the Gospel	50 0 0
		Bassaleg, Bethel—		Rothsay—	
		Collection		Collection, United	
		1 13 7		Monthly Prayer	
		Contributions		Meetings (one-third)	1 0 0
		4 1 0			
		Beulah—		FOREIGN.	
		Collection		JAMAICA—	
		3 3 0		Four Paths, Porus, Ebe-	
		Castletown—		nezer, Hayes, Green-	
		Collection		ock, and Thompson	
		1 17 6		Town, by Rev. Thos.	
		Contributions		Gould	
		3 18 0		7 0 0	
		Do, Sunday School			
		2 11 0			
		Ebbw Vale, English Church—			
		Collection			
		1 3 2			
		Ebbw Vale, Nebo—			
		Collection			
		3 5 6			
		Contributions			
		2 12 6			
		Goetre—			
		Collection			
		1 0 0			
		Llanddewi—			
		Collection			
		2 4 3			
		Contributions			
		1 2 6			

The amount from Tiverton, Devon, acknowledged in the July Herald, page 118, should have been stated to include the following—

	£ s. d.
Collumpton.....	2 17 6
Prescott	1 8 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. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, 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 FOURTH AVATAR OF VISHNU.

THE MISSION FIELD.

CHARACTER OF NATIVE CONVERTS IN BENGAL.

It is interesting to observe that conversions to the gospel of Christ have not been confined to any particular class or classes of the native population of Bengal. Not a few brahmins have laid aside the scarlet cord and submitted to the laws of our Great High Priest. Still more numerous have been the conversions from the writer caste. In the earlier period of the Serampore mission a very considerable proportion of converts was derived from the superior castes, while in Jessore numerous additions to the church of Christ have been made from the Mohammedan population. Many wandering fakirs and sanyasis have staid in their pilgrimages at the cross, and have there found a Saviour; while of late years, in the southern part of the country, agriculturists and fishermen, in considerable numbers, have listened to the call of Christ. Thus the gospel has proved itself adapted to meet the spiritual wants of every class of Indian society. The intelligence contained in the sheet now in our reader's hands, will show still further how widely ramified is the influence which Christianity is exerting on the masses of the population.

It is, however, a matter of still greater importance to inquire what is the spiritual character of the converts. Obviously much of the future welfare of the church of Christ in India, depends on the purity of faith and the depth of piety of those who constitute its first members. Considerable differences of opinion exist on this point. There are some who deem the profession of Christianity by natives as little better than hypocrisy; whose estimate of the native character is such as to lead them to the conclusion that no good thing

can come out of Nazareth. And indeed it must be admitted that many features of Hindoo society, and the morals prevalent in its bosom, are vile in the extreme: so vile as to render apparently hopeless the attempt to regenerate the corrupt and offensive mass. Fraud, lying, impurity, seem the natural habits of the population, intensified and rendered abiding by the worship their gods demand. The vices of the heathen constitute the great barrier to the progress of a religion the first and last principles of which require moral purity. Multitudes are ready to admit the absurdity of idol-worship. Thousands will be careless of caste, especially in the presence of sensual indulgence; brahmins themselves will mock the deities they serve; but with fearful tenacity every class clings to the vile indulgences their religion sanctions, and in the practice of which they are but imitators of their gods. It is no wonder that many, intimately acquainted with native society, refuse to believe that from the unclean that which is clean can come.

On the other hand, pious people, who are acquainted with the power of the Spirit of God to change the heart, who know what the gospel of Christ can effect in transforming the servant of sin into a servant of God, are often sceptical of the sincerity of native converts, and doubt the genuineness of the work which it is hoped has been begun. Their standard is naturally a high one. Even if they pass by the examples of holiness afforded by apostolic men, they fix their eye on those who have exhibited the power of religion in circumstances far more favourable for its development than can be discovered in heathen lands. They overlook the

early training of a pious home ; the influence of youthful acquaintance with the precepts and promises of the revealed word of God ; the purer atmosphere of the social circle in which they have been nourished to man's estate ; the innumerable influences meeting them at every turn in the land of their birth, in the literature, in the laws, in the language, in the intercourse, in the public events and Christian worship of their native country. All this and much more is wanting in a heathen land. The convert cannot escape the polluting atmosphere around him ; he cannot banish from his ear the sound of the gong which summons to temple worship the votaries of sin ; he cannot escape into some vast wilderness and be at once free from the presence of the vices he would flee ; he cannot at once and for ever destroy the habits and associations of a life of ungodliness and idolatry. The recollections of its filthiness cling to him. Circumstances are ever occurring to remind him of his former indulgences. Old temptations assail his every sense, and his weak faith has to withstand assaults of a potency unknown to the novice of happier climes.

Ought we to wonder if the religion of Jesus should in some, perhaps in many instances, be presented by converts from heathenism in a garb scarcely recognizable ? Can it create surprise if there should cling to the new disciple some rags and remnants of the old clothing ? Yet are there some godly persons who expect the Hindoo to present a pattern of piety to match the piety of the purest times of the church, and the produce of the most favourable circumstances. They are shocked, and question the reality of the work, if offences that met the reproof of apostles in churches planted by apostolic men are found existing in communities which, like those of primi-

tive times, have but just emerged from the abyss of heathen immorality and crime.

The past history of our mission, however, abounds with examples of exalted piety and earnest devotion, exhibited by men once the servants of sin, the worshippers of idols, and addicted to every species of impurity. The gods they honoured have become to them vanities, and have lost for ever their hold on their affections. With obedience to Christ they have escaped the slavery of caste, and the bondage of priestly power. Christ has become their only hope. Thenceforth they worship but one God, the Creator. Their hymns bear witness to the simplicity of their faith, and their humble reliance on his compassion. Jesus is "the only perfect one," "the only Friend of sinners," "the only true riches," "the only Pilot over the ocean of this world," "he is all and in all." In such expressions as these they breathe the affectionate emotions which the Saviour's love inspires.

The test of their sincerity has also been of the severest kind. Let it be granted that Hindoos are naturally deceitful and not to be trusted, it is also true, says an excellent witness, Mr. GEO. PEARCE, "that in no country is the sincerity of their conversion to Christianity put to a severer test." With caste the convert has to surrender, and for ever, the relationships of life, the comforts of home, and till of late his property. A storm of rage, hatred, mockery, rushes upon him from the entire circle of his acquaintance, at times leading to midnight assault, and even imperilling his life. Not a few examples are given in our missionary annals of men shrinking from the trial, and yet cherishing in the hour of death a hope in the Saviour's mercy. "The fortitude and earnest desire for salvation they evince," says Mr. PEARCE, "furnish grounds for admiration and

thanksgiving for the grace of God so manifestly and abundantly poured upon them."

The subsequent history of Hindoo converts is, however, of a less obtrusive character. Perhaps partly owing to natural causes there is in the Hindoo a deficiency of emotion, a want of energetic action, and great self-distrust. Hence they rarely exhibit any prominent zeal to extend the gospel, or without missionary superintendence any wish to undertake any useful enterprise. For fifty years the example of Krishna Pal, the first convert, has had no imitator, in erecting a small place, at Serampore, for the purpose of preaching the gospel to his countrymen. Yet apostasy to idolatry or Mohammedanism is rare. Their profession of Christianity has beyond question been faithfully adhered to by the great body of the baptized. The deities of their former homage are most contemptuously treated. Idolatrous legends are discarded from their intercourse. The true sayings of God are ever on their lips. No Christian Hindoo will be found to resort to the festivals of the gods. The simple and devout service of the true sanctuary is their delight, and the ordinances are duly observed, while their seriousness and emotion leave no doubt of the sincerity of their devotion.

With respect to moral character, the lives of Hindoo converts in communion with the church exhibit a striking contrast with that of their heathen neighbours. They may be wanting in deep acquaintance with the spirituality of the divine law, or the breadth of its

requirements. In this respect they have much to learn, which only longer and more thorough acquaintance with the scriptures will impart. "The converts," says Mr. PEARCE, "when compared with the stature of a perfect man in Christ Jesus, are diminutive indeed; but when they stand side by side with idolaters, they have immeasurably the advantage."*

There can then be no question that in all that constitutes the essentials of the Christian character, the converts are found possessing them. Time must however elapse before their presence can greatly influence the tone of Hindoo society. In numbers the converts are few, but very few in comparison with the myriads of heathen around them. To the mere passing traveller their existence would hardly be known, while the opprobrium of forsaking their ancestral religion, and the persecution to which a confession of the gospel surely awakens, tend to keep in the shade the lowly disciple, and to render his adherence to the gospel unobtrusive. Still, the rapid progress of late years, the increasing annual ratio of converts, and the evident waning influence of idolatry and caste, betoken with God's blessing a more visible enlargement of the churches, and will draw forth into more obvious relief the graces of the Christian character.

* Quoted from a valuable paper by the Rev. G. Pearce, in the "Calcutta Christian Observer" for 1846, on the Extent and Character of the Conversions to Christianity from among the natives in the presidency of Bengal. It was prepared for the Calcutta Missionary Conference, and printed at their request.

THE FOURTH AVATAR OF VISHNU.

Vishnu, the favourite god of the Hindoos, is said to have had not fewer than nine avatars, or incarnations; the tenth is yet to come. Our readers may form some idea of the objects of Hindoo idolatry, and the legends by which it is

supported, from the annexed engraving, and the following explanation taken from Coleman's work on Hindoo mythology.

"In this *avatar* Vishnu took the form of another monster, to punish the wickedness of a profane and unbelieving monarch, Hiranyacasipa, the brother of a gigantic demon, and his successor on the throne; who, being not less wicked than his predecessor, refused to do homage to Vishnu. He had a son named Prathaud, who disapproved of his father's conduct, and, in consequence, banished and sought to kill him. A reconciliation, however, at length took

place; but the king still contended against the supremacy of Vishnu, boasted that he himself was lord of the universe, and asked wherein Vishnu was greater than himself. Prathaud replied, that Vishnu was supreme over all, and was everywhere. "Is he," said Hiranyacasipa, "in this pillar?" (striking it at the same moment with his sceptre): "if he be, let him appear." In an instant the magnificent column was rent in twain, and Vishnu, in the form of a man, with the head of a lion, issued from it, and tore Hiranyacasipa in pieces."

INDIA.

MONGHIR.

By the kindness of Mr. Millard of Andover, we are enabled to present to our readers a letter from our excellent missionary Mr. PARSONS, in which he gives three letters addressed by the native preacher SOODEEN to Mr. and Mrs. Millard. SOODEEN has long been an efficient preacher of the gospel to his fellow countrymen, and his own account of some portion of his labours will be found of great interest. The first letter is thus introduced by Mr. PARSONS:—

It relates to a tour he made, with our esteemed brother Lawrence and Nainsookh, to the Hajeepore mela, from November 16th to December 16th of last year, during which time Bundhoo was my only and a pleasant and efficient helper in the duties of my station. It commences thus, in the native style of beginning letters:—

"Many salaams and love to the Lord's servant and handmaid, Mr. and Mrs. Millard. We are as yet, by the Lord's goodness, well and happy, and constantly desire from the Lord your welfare. I now write you some account of a tour, which I took in the latter half of November, with Mr. Lawrence, the pastor of our church, and Nainsookh, who is by far our elder native brother, and very zealous in the work of the Lord. We

three went to the Hareehur Chetr mela, commonly called the Hajeepore mela, about one hundred from Monghir. The reason of this mela is that the junction of the Gunduck with the Ganges river occurs there, and Hindoos consider it a great merit to bathe there at the time of the full moon. Therefore many thousand Hindoos assemble, and many merchants also bring a great variety of things for sale; so there is a very large fair. We preached for several days in that fair among thousands of idolaters. People are now somewhat attentive to the gospel, and do not, as formerly, make noises to interrupt the preaching, nor tear up the books often, so far as we can discover. There are many who understand the gospel, but caste is the stumbling-block in the way of their salvation.

"When we were returning from that mela, we came to a large village, named Bar, and preached the gospel there, and the people there also heard attentively. We also proclaimed the word in several villages round. Then we heard that at the ghaut opposite this village, a mela would take place at the eclipse of the sun, so we staid there till that time. It was Saturday, when a large assembly gathered there. The people from the Tirhoot district came to bathe in the Ganges, rajahs and landholders and some thousands of poor people, and they listened well, and we distributed many books among them. Through the goodness of God, much seed of the gospel has been and is sown, but the showers are in the Lord's power. It is for

him to send them down, and cause the seed to grow to his glory, that many persons may become heirs of eternal life.

"Yours respectfully in the Lord,

"SOODEEN.

"Monghir, Jan. 13th, 1853."

Sooden's second letter.

Sooden's next communication refers to a tour in which I was one of his companions, but I prefer giving you the narrative in his words:—

"Dear Sahib and Maim (*i.e.* Sir and Madam),

"I now, by the favour of God, give you an account of another tour, which commenced at the close of December, and was for a whole month. I and brother Bundhoo, and dear Mr. Parsons, went on this journey. There is another Gunduck river (besides the one mentioned in the former letter), that runs through the district of Tirhoot, to the north of Monghir; on that river we went, there are many villages on either bank of it, and we went forward, preaching the gospel, as we went, in these villages, to the distance of about fifty miles by land by the straight road, but very much further by boat, because the boat goes round the long windings of the river. We preached in twenty-five or twenty-six villages, in some of which the people heard us well. They seated us, and then sat down themselves, and heard the word of the Lord.

Progress of enlightenment.

They are all beginning to be enlightened about their gods, and there are many who have in their hearts no confidence in them, and in one village the people were themselves all deriding their gods, and saying they would dig up the images, and throw them away, for that the worship of devotees was of no use. On the other hand, some take their part, saying, "This is the custom of our ancestors, so we cannot relinquish it." Many say 'If your Lord Jesus has given his life for the salvation of us all, then let him himself turn all our hearts to believe on him, and so show us his power.' And truly this must be the way, for the people of this land are confined by two powerful bonds, one that of sin, and the other that of caste: of which the tie of caste seems, especially, to have bound people down. Those who understand things, and know that their religion is false, and Christ is true, are nevertheless kept under, and cannot muster courage to come forth. And now what remains for the Lord's people is to pray for this land, that God may shed down more of his Holy Spirit, and deliver the people from their bonds, and make them free, and with power manifest his kingdom, and take the dominion.

"With brother Bundhoo's and my Christian love,

"Yours in the Lord,

"SOODEEN.

"Monghir, January 20th, 1853."

Indian scenes.

On the tour of which Soodeen has given the above concise account, I was accompanied by my beloved wife. She used often in the evening to go with me into the villages, and stand by my side, while I spoke of the things of God: and it was so great a novelty for the villagers to see a European lady among them, that they assembled in greater numbers, and the children would flock round, forming the inner circle of the crowd, and gazing with astonishment. And I think if some of our young friends could on a sudden be set down among such a scene, surrounded by a congregation of swarthy Asiatics, with their half-clothed bodies, and tamarind and palm trees, and fields of tobacco, mustard, linseed, and wheat behind, they would look on too with no whit less interest. I dare say all your dear children and young ladies have heard of the vampire, or flying fox. Only let them detach from the vampire of India all ideas of its sucking men's blood at night, for it is perfectly harmless, except to the fruit trees. What would they think of seeing some hundreds of them hanging by their feet, on one tree, and screaming and chattering incessantly, as we saw them on the outskirts of a thriving, wealthy, native town, named Roosra, that tree having been for many generations the vampire's roost by day, whence they issue at night to eat what fruits, wild or cultivated, they can find in all the country round? A man of the village told us they were creatures of good omen, and the merchants of the town would not have them disturbed on any account, for they attributed the prosperity of the town to the existence of this colony of vampires in its neighbourhood.

Village Christians.

Soodeen has omitted to mention that in the course of this tour we paid a most pleasant visit to the few poor native Christians, weavers by trade, who live at and near a village called Muriaro, far from any mission station, but in connexion with the missionaries at Mozufferpore, in the district of Tirhoot. They are indeed a light in a dark place, a little flock among wolves, and delightful it was to witness their zeal and love for all the Lord's people, and we could not but pray that soon such colonies might be multiplied all over the country. But I must reserve space for Soodeen's remaining narrative, which I think will excite your thanksgiving.

Sooden's third letter.

"My dear Mr. and Mrs. Millard,

"I now write to you on a third subject, viz., some account of a brother and sister, who by the grace of God have recently been born anew into Christ, which you will be glad to hear. They are man and wife; the brother's name is Juwahir, and the sister's Lutchmin. Brother Juwahir was servant to a native prince, who is living in Calcutta, but sent his lady to Monghir for the benefit of her health, and sent brother Juwahir along with her to take care of her, because he was an old and trusty servant. After he had been in Monghir for some months, he heard a missionary preach in the bazaar (this was the Rev. J. Lawrence), and once, for some time sat and listened to the preaching in our bazar chapel, and then again went on in his accustomed ways. After this, Bundhoo and I went to preach at a small mela, held at a hot spring in the neighbourhood of Monghir, called Seetakoond, and there he saw us, but we had no conversation with him. However, from that time, his mind became anxious, but he did not know my residence, therefore, though he sought for me, it was a long time before he found me out. At length he met me on the road one evening, and I showed him where I lived. The next day, he visited me, and I explained to him at large the history of the Saviour's birth, and the fifth chapter of Matthew, which he heard with much thoughtfulness, and the tears stood in his eyes. From that time he began to visit us frequently, and converse with the brethren, and his heart was much drawn towards the word. When his heart was in a measure brought to believe in and love the Saviour, then he began to speak to his wife, and said, 'We are sinners before God, and how are we to be saved? Come, let us embrace the Lord Jesus.' She was very angry when she heard this, and began to weep and to make a great disturbance, and went and told her mistress that her husband was going to become a Christian. Her mistress replied, 'He is going out of his mind, give him some cooling medicine.' She also sent her moon-shee to him to persuade him not to be a Christian, but a mussulman, and then it would be well with him. Juwahir, however, began to say such hard things of Mahommed that the Mahommedans put their fingers in their ears, and went away from him. When the princess could no longer influence him, she tried to work upon his wife, saying, 'Never go with him to be a Christian: I will provide for you all your life.' She so far succeeded that she became cool towards her husband. Then Juwarhir came to me much distressed, and began to weep; but I said, 'Do not be cast down, brother; have

patience, and treat your wife all the more kindly, and pray for her to the Lord.' He did so; and one day he invited his wife to come with him, and see the Christians, and hear what they had to say. She consented, and he brought her to brother Nainsookh's house, and when the brethren had talked to her, she was very pleased with their conversation, and the Lord had mercy on her, so that all her fear about being a Christian was taken away, for they had frightened her by several false reports. From that time, she began to attend on religious instruction, and appeared more earnest than her husband, and more attached to Christ, and she came oftener than he did to attend chapel. Then their mistress thought to herself, that they were both ruined, and instead of being kind to her as formerly, she would scarcely have anything to do with her. After a time, the Mohurrum festival occurred, and her mistress said, 'Lutchmin, go with me to see the show.' Lutchmin replied, 'Our Lord Jesus does not permit us to honour the dead in that way.' An earthquake took place just then, on which the princess remarked, 'Shame on you, the very earth mourns for Hussan and Hosein, and yet you openly despise them. What a wretched creature you are.' She replied, that such worship as her mistress was going to attend to was of the devil, and God was very angry with it. The princess used to be very liberal to her, but when the other servants saw the change in Juwarhir and his wife, they told the princess that if she kept these on, they would all leave her service. The prince, when she wrote to him about it, advised her not to turn them off, but she listened to her servants in preference, and Juwarhir was turned off, and came to live among us on October 29th, 1852. He is a rather old man, and had never learned to read, but from that time has tried hard to learn. Both of them have been so diligent that in two months they could read a little in the Testament. By the grace of God, both are zealous in serving him, and abundant in faith, and in public and private prayer, and meek and humble, and loving towards all the church. They, and a young woman about fourteen, daughter of a native brother, who died in the Lord long since, were baptized on Thursday, February 3rd, at five p. m. by Mr. Parsons, in the presence of the native and European congregation. It is a great disadvantage to us, that Hindoos and Mahommedans will not have servants who are Christians, but all classes oppose us. May the Lord look on this land, and stretch out his hands to bestow more mercy.

"Yours affectionately and respectfully in Christ,

"SOODEN."

CHITOURA.

Under the missionary labours of Mr. SMITH, the work of God is extending. In a letter dated May 13th he says :—

I am thankful to say prospects are very encouraging in our neighbourhood. Preaching has been carried on with a good deal of regularity this year. We visit fifty villages monthly, and a number in our immediate neighbourhood weekly, and the gospel never excited more attention than it does at present. Numbers are aroused from their usual dormant state to think, and there is considerable manifestation of life in some villages.

The Zemindar.

In the village of Digneer, which is four miles from us, there are about fifty who profess to be favourable to Christianity. We are helping them to build a place for a chapel and school, and shall immediately commence regular services there. This movement has been brought about by an old man, a Kabir Panthi of considerable influence in the village, he is a Zemindar of a large family, and very respectable, and should his life be spared a few years, he may lead many in the right way. His attendance at the house of God is regular, and we can find no possibility of his being induced to adopt such a course from worldly motives, as he wants nothing from us, but is spending time and money in adopting the Christian religion. We have another hopeful inquirer from Uncha, a village nearer to us than Digneer, and another at Dhimsu three miles in the opposite direction; these all attend divine service at Chitoura on sabbath days, and frequently remain all night for more conversation on religious matters.

New fields.

I have now five native assistants, all I hope, genuine disciples, and anxious for the advancement of the Redeemer's kingdom. I have therefore been thinking of stationing two of them at Pennaught, a small town on the banks of the Chambal, twenty miles from Chitoura. The district around this place is hopeful, yet destitute of instruction. It is on the borders of the Gwalior territory, the river only separating it from the Company's Raj. It will consequently be easy to visit many places in a district hitherto neglected. Two of our brethren are just leaving for a fortnight's trial. I have in my eye another outpost, which if spared I hope soon to see occupied; it is Rajah Kehra, only twelve miles from Chitoura, and belongs to Dholpore. This is a town of some importance, and on the last visit we made to it we found several engaged in perusing the word of God. One object in view in taking up these places is to keep our operations as much as possible separate from

other denominations, and here we are alone without rivals or opponents.

The Gosain converts.

On the first sabbath in this month, I had the pleasure of baptizing the Gosain who accompanied me from the last Bhuteshwar mela, his wife and family have joined him, and he is employed daily going from village to village preaching the gospel. His being a Brahman with a good knowledge of Sanscrit, as well as a Gosain, gives him much influence among the people, and I hope he will be the means of doing much good.

Another Gosain the fruit of the labours of our brethren at Monghir, has been here some weeks; he left the place of his spiritual birth, because he was always unwell there. I am not sure whether he will settle here or elsewhere; he appears however to be a true believer, and wherever he goes he will be able to be useful, his knowledge of medicine makes him a man of influence, and hence I shall be thankful if he sees it his duty to remain at some of our mission stations.

The Schools.

Our schools are doing very well and appear to have got over their difficulties; at Shamshabad (the school supported by the sabbath school in connexion with the church under the pastoral care of Mr. Russell), we have more than sixty scholars, and shall soon I hope number a hundred. The school at Dhimsu is also doing well, and our own at Chitoura flourishes.

Can you do nothing to render us a little help? we receive no boxes nor indeed any help from England. Our chapel is so full as to make it quite uncomfortable on sabbath days; and rather than spend a large sum in unsatisfactory repairs and enlargement, we have determined to build another more substantial and better suited to our wants. A sub-committee has been appointed to plan and appeal, and when the matter is matured I will write again on the subject. We shall hope to receive some help from England.

The Saviour found.

Two of our native brethren have informed me to-day of an interesting inquirer, residing in a village called Powai three miles distant. A short time since he received the new testament, and such an impression has it made on him, that his neighbours say he is mad and they will turn him out of caste; he is a Brahman, indeed a family priest who attends to marriages and births, &c., and it appears he goes about among the villages with his testament, telling the people that Jesus is the Saviour. Bless the Lord for every token of his favour. May these manifestations of his goodness be as the drops before the shower.

EASTERN BENGAL.

It is in this district that it is proposed chiefly to extend the mission. Since the settlement of Mr. Bron at Dacca, a large portion of it has been traversed, and many encouraging incidents have from time to time been reported as arising out of his widely-extended journeys for the diffusion of the gospel of Christ. In the following letter Mr. Bron has favoured us with much interesting information respecting this part of our missionary field, and calculated to lead to a wise decision as to its occupation. The date of the letter is May 31, 1853:—

The zillahs I have traversed with the gospel are Dacca, Tipperah, Silhet, Mymensing, Gawalpara, part of Assam, Pubna, and Furreedpore.

Tipperah.

I will begin with Tipperah. This zillah is not very large, but populous, Comillah being its capital, where the Europeans reside. Its population is about 750,000, in the proportion of ten Hindoos to six Mahommedans. The east of Tipperah is chiefly inhabited by Hindoos, whilst the north and west are almost half by Hindoos, and half by Musselmans. Among the Hindoos, there are in the western part the disciples of the Satya Goooroos (true teachers), who have abolished caste and are guided by a chief (Mahanto), who, in former times, was frequently visited by our native brethren. Since he made himself inaccessible to us, we left him. He took many things from the gospel, and made a mixture with them and his own corrupt religion.

The work at Comillah.

There are to the east of Comillah an interesting people, of whom Mr. Johannes has baptized a good number; but who received tracts and scriptures, and heard the truths first from our native brethren, as you will learn from our annual mission report. The people in every part, particularly to the east of Comillah, listen with gladness to the gospel. Hence, in brother Robinson's and my own judgment, it would be far more desirable to place a missionary in Comillah than in Chittagong. The new Christian native congregation would be only one and a half day's journey from Comillah, whilst from Chittagong it would be three days' journey, and, of course, accompanied by travelling expenses, as well as many inconveniences

which would not be felt if Comillah were supplied with a missionary. The only difficulty would be in procuring a house, as there are very few healthy houses there, and those few are, as far as I know, occupied.

Mymensing.

Mymensing is one of the largest zillahs in Bengal, yet without a missionary. Its population is 1,350,000, of whom, in the year 1821, the Mahommedans were in the proportion of six to ten Hindoos. At present, I believe the Mahommedans are increasing. Important towns like Mymensing (its capital), Jumalpore (now a military station), Islampur, and Serajgunje, on the Jumna, are inviting as fields of labour. The whole country is interspersed with large and numerous villages, markets, and fairs. On my journeys through that zillah, I almost every day met with large fairs, where hundreds of people crowd together from the interior, and, without any exception, I everywhere met with a hearty welcome from the people. Indeed I can say that in every village there are some who know me and our native brethren so well, that when we put our boats to shore, they run off and return with a crowd of their neighbours to hear us. In some places many think much, and diligently read the gospel, and scarcely ever have I experienced any rough treatment, but in almost every place they treat me as a welcome friend. I intend to go on a journey in the rains, July or August next, when the whole country is under water, and when I can reach villages in the interior, which in other seasons are inaccessible. The last cold season I felt often my departure from certain places very painful, as if I had to leave dear friends, and often the question was put to me: "When will you come again? Come soon, and bring more of your true shastras." A missionary stationed at Mymensing, Jumal-pore, or Serajgunje, might, I believe, soon reap the fruits of the seed which has been sown.

Pubna.

I visited the eastern part of it in January last. It is still more populous, and has a still greater number of villages than Mymensing; but the zillah is not so large as that. Its population may be between one million and one and a half million, of which two-thirds are Hindoos and one-third Mussalmans. The part I traversed has never been visited by any missionary, and from my journal, which, I trust, will appear in the "Oriental Baptist," you will learn with satisfaction how very anxious the people are for instruction. Many wealthy, respectable people live there. The Brahmans in all parts received us most cordially, and were

eager to hear of our Saviour. At one place, some of them were running six miles after us to receive a gospel. At another place one of them said to me, after I had finished my address to them: "You must be a very happy man to be constantly preaching such good and pure words." He seemed deeply impressed. Another, hearing us only once, gave up idolatry the same evening, and would have come with us, but his relations kept him back, and began to persecute him. He was with us in the boat, and we conversed with him for a good time, and I gave him the four gospels. In the town Pubna there are several Europeans, but whether a missionary would find a place to live in I cannot say. The case is the same at Mymensing also, but a bungalow can be easily erected at the cost of 600 to 700 rupees, until a more suitable house can be found.

I always live in a boat when I am out, as without one we cannot travel in the eastern part of Bengal.

A happy death.

A Brahman told me in the Pubna zillah, whom we met quite accidentally, that his son was one of our disciples, but, tears rolling down his cheeks, he said: "He died last month (December)." He said, moreover, "that he read our bible day and night, and would not leave it till his death. Ah, how he loved your shastras!" This is one of the many cases unknown to us, in which the word of God is read, though for years no missionary may visit them. This zillah is, I think, a most encouraging one for the gospel. I rejoice in hope, that soon a fellow labourer will announce to these immense multitudes the acceptable year of the Lord to set the captive free.

Furreedpore.

Furreedpore is in the zillah of Dacca, but beyond the Pudma or Ganges. Its population is 800,000, seven parts of whom are Hindoos, and nine parts Mahomedans. I went there once, our native brethren more than once, but

our uniform impression is that Furreedpore is by far not so favourable as Tipperah, Mymensing, Pubna, Rungpore, and Gowalpara. I would go to that place last, as a missionary at present has no prospect whatever of success. The people on the whole are rather indifferent.

It is the seat of the stronghold of the fanatical sect called the Ferajeas. They have a chief, who is a most fierce fanatic. He murdered a European some years ago, and burnt down a factory. The government was obliged to send a military force from Dacca to subdue the spirit of these Ferajeas. I myself, three years ago, experienced some unpleasant, rough treatment from them. Of course by this I do not mean to dissuade any one from going there, but merely state that, as there are large zillahs around void of missionaries which long for the gospel, I should think these ought to be supplied before Furreedpore. How matters stand at the present time I am unable to say. For Dacca itself six missionaries would not be too many for the 70,000 of its inhabitants, among whom half of the number are Musselmans, and the other half Hindoos. The zillah, excluding Furreedpore, is said to consist of 461,146 inhabitants.

A Martyr.

That hopeful man at Gopalgunje, zillah Mymensing, whom I met on my journey, has, we have much reason to fear, been killed, and so died a martyr. We heard that he went to his home to get his bag and then join us, but nobody has ever since heard anything of him, and some of his friends suspect such a wicked murder. Here in town I carry on preaching on a new plan. We began at one end of the city and proceeded gradually onward, leaving no lane or road unvisited. Our boldness aroused some surprise on the part of the wealthy natives. Now and then we have a little annoyance, but not worth speaking about. Disputes also are more frequent. We go on trusting in the Lord, and praying to him for the outpouring of his Spirit upon these dead masses.

CEYLON.

We cannot withhold from our readers the earnest appeal of Mr. ALLEN to the British churches. It is a missionary's cry. It comes from the region of moral ruin and spiritual death. It is the testimony of an eye-witness to the necessity of those labours in which we are engaged. May it be pondered, prayed over, and give wings to Christian pity and love. After referring to the accept-

ance of Mr. Carter for missionary service, he says:—

May he be speedily followed by others, until your wants with regard to men are met; and that among them there may be men of some experience in the work. India, in whose utmost isle we are located, and of which we are therefore a part, is beyond all question a most important field. The myriads that swarm her cities have a strong claim on the British churches, and I wonder much that the churches can listen so calmly and ap-

parently unmovedly to the constantly reiterated cry, "Come over and help us." It is saddening and distressing to see the multitudes marching to death and to the awards of eternity, and to know, at the same time, that they are not "made meet to be partakers of the inheritance of the saints in light;" and that there are few or none to tell them how they may be saved. How can Christian brethren at home enjoy their privileges and hug their comforts unmoved at the appalling sight the heathen world presents to their view, and deaf to their cry for succour and for help? Would that Christians at home, and here, and everywhere, could learn to look at the world in the clear, pure light of the bible, and as the Saviour looked at it, until they could realize the scene, and feel as he felt, and weep as he wept over it. Then, perhaps, they would arise in numbers, and go everywhere, preaching the gospel, and telling of the sovereign remedy for the woes and sorrows of a ruined world.

Men are needed everywhere, but each will urge his own peculiar claims, and I might entertain the wish that the first for the east might come to Ceylon. But, as your letter has it, it may be as well not to rest on this, rather wait the Lord's time. By many or by few he can work. Yet it is hard work to keep pace with work. My time is fully occupied. I am labouring hard at languages in prospect of promised help. A part of every Tuesday, Thursday, and Saturday is occupied with a pundit, and soon, in some way or other, I shall have to devote yet more time to it, as they have made me one of the revisers of the new edition of the bible, much against my will, because so pressed with other work, and yet it may be right, for the bible is to be translated. Words are not to be transferred, and Elliott and myself are the only baptists on the committee. The remainder of the week is occupied with journeys to the jungle stations, and the wants of the Pettah. Early and late, I am obliged to ply the mind and pen, and am often wearied out.

Since I last wrote to you I have made many visits to our churches and schools, and every visit only serves to strengthen the conviction that I am wanted oftener. In the first half of May I visited Grand Pass, Kolonawa, Wellunpitiya, Matakooly, lying within a circle of five miles of my house. Hendella, Hoonoopitiya, Gonawella, Kottigahawatte, about eight miles in various directions. Byamville, Keluwalgoda, Makawitte, Hanwallu, Weilgama, from ten to twenty miles in opposite directions. At all these places good congregations may be assembled whenever a missionary can go, and numbers besides are to be met with in the villages or on the wayside as you pass along, and opportunities are afforded for conversation, preaching, tract distribution, as the case may

be. During the latter part of the month the floods prevented me from doing much outside work. This month, up to the present time, I have gone over the same ground, and have made excursions to some other places besides, where a European does not often go. There is enough, however, to repay him for his toil, and the more as the people are rigid Buddhists. I have gone this month to some of our native churches on the Lord's day morning. The last Lord's day morning, I went to Hendella and Hoonoopitiya, about seven miles away, and two miles apart, and returned about three in the afternoon, so as to be able to go to the Pettah at half-past five for the evening service. I found good and interesting congregations at each place. At Hoonoopitiya the people are anxious to build a larger bungalow, the present one being too small. As well as I could count the heads, there must have been about one hundred and twenty present, and amongst them are a dozen who expressed their anxiety to be admitted into the Christian church. Here I found they needed some instruction in connexion with public worship. To me the most instructive part of these services is the course pursued after the sermon. I generally fix on some one, and put the question as to what they have learned from the preaching, and this brings out what they know, continuing, as it does, for half-an-hour, and sometimes longer. Having done this, I go my way to the next place, and so on. The native minister is present to listen only. This method serves also to improve my conversational powers, which are not so great as I wish they were.

On Wednesday (this is Friday) I left home at eight in the morning for Ambeteli, some nine miles from Colombo, where there is a school. After examining the school, I preached to a small congregation, and crossed the river to another place at some distance, and pursued a similar course. Here, however, the congregation that we got together was a Buddhist one. I began by saying a few plain things to them before attempting to preach the gospel to them; and yet even that was the gospel. I find it far better to preach to their consciences, than to argue about the follies and errors of Buddhism. I said to them, "I should like to ask you a question, which I hope you will answer, if you have ability to do so;" and I got their attention at once. The question was, How shall man be just with God? I said a few things about God; read to them a few verses about him from Psalm cxxxix., and various parts of the New Testament, and continued, "In a very short time we must all appear before God, and give an account, &c. We cannot appear before him in peace without a better righteousness than we have. Indeed, we have none; we have no merit, &c. We are great sinners, and God is angry, and will punish.

unless we can appear before him in a righteousness that shall cover our sins," and so on. "Now will you tell me how I can be justified in the sight of God? I am very anxious to know. I wish to go to heaven. Will you tell me the way, and show me how I can get there." Then there was silence. At length one said, "We cannot tell." "Very well," I said, "since you cannot answer that question, I will endeavour to do so. Now give ear for about half an hour." And so I preached to them justification by faith in Jesus. At the close I commenced the catechetical process, as usual, and as I was about to leave an old man said to me, "Why can-

not I go to heaven." I took the bible again, and read the sixteenth verse of the third chapter of John, and said, "Simply because you do not believe that statement." After a little more conversation, I passed on to another village about three miles further, and preached to another group of Buddhists, about fifty in number; and, by the time I had finished there, it was half-past four o'clock. I returned to the place where I left the horse and bandy, and drove home, reaching it about six o'clock, weary and exhausted with the work and the walk, under a scorching sun, having eaten nothing all day.

WEST INDIES.

JAMAICA.

The Annual Report of the present year contains an interesting statistical account of the churches in the Western Union. In communicating this to us, our esteemed friend the Rev. B. Millard also forwarded a brief sketch of the spiritual condition of each church. As our interest and that of our readers in the fruits of our missionary labours in Jamaica is by no means diminished, we have thought that it will be a source of gratification if we present to our readers as opportunity may arise these brief notices. Mingled feelings will attend their perusal; yet on the whole a spirit of hopefulness may be indulged. Amid all the trials that have befallen the churches, a very large number steadfastly adhere to the truth, and adorn by a holy life the doctrine of our Lord and Saviour.

ANNOTTA BAY, METCALFE.

BUFF BAY, ST. GEORGE'S.

S. JONES, *Pastor*.

Respecting these churches the pastor says, "At Annotta Bay we have enjoyed uninterrupted peace in the church, and we trust that peace has not been a death-like peace, but that it has been a union of sentiment to do what is right. There has been the greatest readiness to exercise discipline on offending parties when their offences came to light, which disposition has afforded much

pleasure to the pastor. The attendance on the means of grace has on the whole been good, but not quite so regular as it was in the previous year, when the ravages of the cholera were fresh in the minds of the people. During the protracted and painful prevalence of small pox, both our attendance and our finances suffered a very considerable diminution, which has been painfully felt by us, and has tried our faith and our patience, but we are thankful that about the end of the year, this scourge was removed and its effects mitigated, although they are not entirely obliterated. We bless the Lord that we have had a little increase to our number, and also have hopeful prospects that more will become the willing disciples of the glorious Redeemer.

"At Buff Bay during the first part of the year matters were considerably deranged, and our feelings much pained on account of the very wicked conduct of the senior deacon, the ill effects of which were prolonged by the reluctance of those who knew of it to come forward and make it known. However this difficulty has been overcome, the offender has been dealt with according to his crimes, and peace has been restored. At this station there is a pleasing prospect of success."

PORT MARIA, }
ORACABESSA, } St. MARY'S.

D. DAY, *Pastor*.

The report of these stations for the past year is of a mixed character. The attendance at both Port Maria and Oracabessa has been good, although considerably interrupted by sickness and long continued rainy weather. The poverty and distress involved in the late visitation have had a depressing effect on the zeal and energy of the people generally;

but it is hoped that the blessings which accompany sanctified affliction have not been withheld from many who have had to mourn the loss of health, property, and friends. At both stations there is a goodly number of inquirers, and at Port Maria fifty-three have been added to the church by baptism.

MOUNT ANGUS, ST. MARY'S.

W. TEALL, *Pastor*.

The past year has been one of great trial to this church. "At the commencement of the year," writes Mr. Teall, "great activity was manifested. A suitable site was selected for a mission house, a large amount of labour was given in preparation for the building, and several members gave timbers for the erection. In addition to this, a special effort was made and the sum of £25 raised towards liquidating the chapel debt, the church having been most generously relieved of the balance of £65 on the immediate payment of that sum. This pleasing state of things continued till about the middle of the year, when small pox made its appearance. This terrible plague at once closed our school, thinned our congregations, stopped our building preparations, crippled our resources, and obliged us to postpone the ordinance of baptism. It has been the painful duty of the church to exclude from its communion twenty-one members, three of whom held the office of deacons. The church is in peace, and a good spirit is evident. We are encouraged to hope that a blessing from the Great Head is upon his people.

SPANISH TOWN, ST. CATHARINE'S.

SLIGO VILLE, ST. THOMAS-IN-THE-VALE

J. M. PHILLIPPO, *Pastor*.

Of these churches the pastor reports that, "peace and prosperity as a church have continued uninterrupted since the termination of the outrages in 1850. Thirty-two persons have been added to it by baptism during the past year, making a total during the last two years, including such as have been received from other churches and restored, of about 203. The congregation steadily increases in numbers, and evidence is afforded from week to week that the word preached is not in vain. The sabbath school is also increasing in number and interest. Everything connected with us, excepting the great poverty experienced from the depressed state of the country, is such as to call for thankfulness to God, and to evince his presence and blessing.

"Passage Fort being intimately connected with Spanish Town, and the greater part of the people of the district attending at the latter, service is not so regularly or so frequently performed there as formerly. This indeed under existing circumstances is impossible. Whenever service is performed, however, either on the week-day or on the

sabbath, the congregation is large and interesting.

"The branch church at Sligo Ville is also gradually increasing, as is also the congregation. The Sunday school is large, and the prospects generally auspicious and promising."

MOUNT NEBO, ST. THOMAS-IN-THE-VALE.

J. GORDON, *Pastor*.

The congregation at this station has been good during the past year, and the people appear to have been benefited by the word preached. There is reason to believe that the church is thriving. The exclusions this year have not been so numerous as during the previous one, and on the whole there seems to be a growing zeal and love for the Redeemer and his house. In common, however, with other churches, the members have had to struggle against the common foe. Sickness and hard times have had their influence, but He who allows clouds to gather will doubtless disperse them in his good time.

MONEAGUE, ST. ANN'S.

W. M'LAGGAN, *Pastor*.

The church at this station since the commencement of 1852 has decreased considerably. Worldly-mindedness has been greatly manifested by the members. Some have withdrawn, not to other churches, but to the service of sin and Satan. The house of God is sadly neglected on the sabbath, and those who used to attend regularly are hindered by extreme poverty.

ST. ANN'S BAY,

OCHO RIOS,

COULTART GROVE, } ST. ANN'S.

B. MILLARD, *Pastor*.

At each of these stations the means of grace are regularly administered by the pastor, aided by the teachers and deacons. The congregations generally are good. The deacons' and leaders' prayer-meetings have been punctually attended to, both on the week and sabbath days. The penitential class at Ocho Rios has received much attention from the deacons and each of the churches. Several who have repented of their sin and turned to God have been restored. During the prevalence of small-pox many were called to another world, and by their dying testimony of love to God and dependence on the atonement of Christ, greatly cheered the hearts of the pastor and officers of the churches. Though, from a variety of causes, no additions have been made to the church by baptism, several candidates are expecting ere long, publicly to put on the Lord Jesus. Whilst, however, there is much over which to rejoice, those who love the Redeemer most have to mourn over the carelessness of some, and the deadness of heart which in too many cases is manifested by those who have been greatly afflicted.

HOME PROCEEDINGS.

At the close of the month of July, a series of very interesting and effective meetings were held in Birmingham, at which the Hon. and Rev. B. W. NOEL and the Rev. G. PEARCE, aided by our esteemed brethren on the spot, advocated the claims of the heathen on a Christian's sympathies and prayers. Mr. PEARCE has also visited North Devon, and is at present engaged in the East Riding of Yorkshire. The Rev. F. TRESTRAIL has traversed the districts of Cornwall on behalf of the society, with many encouraging tokens of the divine blessing. The Rev. H. CAPERN and Mr. UNDERHILL, the senior treasurer occupying the chair, have also endeavoured to foster the missionary spirit at Regent Street, Lambeth.

From various parts of the country we are cheered by the kind assurances of

friends, and by the efforts being made to re-organize auxiliaries, or to form them where hitherto they have not existed. The chief element of success, it should be borne in mind, is personal effort, and no organization ought to be regarded as complete that does not endeavour to reach every individual in our churches and congregations.

As in the two ensuing months missionary meetings will be very numerous, we would urge on our friends to present frequently the subject of missions, and of those of our own society in particular, at the throne of grace. It would rejoice us to hear, and add incalculably to the value and interest of missionary meetings, if in every case a special prayer-meeting were previously held to implore the divine blessing upon the occasion.

NOTICE.

The Annual Report of the Society is now ready, and will be supplied to subscribers on application at the Mission House or to the officers of local and district auxiliaries. Any suggestions for its transmission, free of cost, or in the most economical way, will be gratefully received by the Secretaries at the Mission House.

The following papers on the proposed scheme for twenty additional missionaries for India, have been prepared, and may be had in any required quantity on application to the Secretaries.

1. Appeal for twenty more missionaries for India.
2. Notes of missionary operations in Northern India.
3. Suggestions for raising funds to send out and maintain twenty

additional missionaries in India.

4. Statistics of missionary operations in Bengal and the North West Provinces of India.

The first two of these papers are calculated for general and wide distribution, and should be placed in the hands of every subscriber, or individual it may be desirable to interest in our great work.

FOREIGN LETTERS RECEIVED.

AFRICA.....CAMEROONS	Saker, A.....	May 24.
	CLARENCE.....	Saker, A.....
		April 14, June 24.
AMERICA	NEW YORK	Colgate, W.....
		July 26.
ASIA	AGRA.....	Jackson, J.
		June 13.
		Makepeace, J...June 10.

BARISAL	Page, J. C.	May 31.
	Sale, J.	June 1.
BEWARES	Heinig, H.	June 2.
BOMBAY	Cassidy, H. P.	No date, received Aug 5
CALCUTTA	Thomas, J.	July 2.
CAWNPORE	Williams, R.	June 10.
COLOMBO	Allen, J.	June 23.
DACCA	Bion, R.	May 31, June 24.
	Robinson, W.	June 28.
SERAMPORE	Trafford, J.	June 30.
BAHAMAS.....	NASSAU	George, J. S.
		July 5.
HAITI	JACMEL	Webley, W. H.
		July 26.
JAMAICA	BETHSALEM	Sibley, C.
		August 1.
	FALMOUTH	Henderson, J. E.
		July 14.
	KINGSTON	Rouse, G.
		July 11.
	MOUNT CAREY	Hewett, E.
		July 6.
	PROVIDENCE	Claydon, W.
		July 7.
	SALTERS' HILL	Dendy, W.
		July 21.
	SAVANNA-LA-MAR	Clarke, J.
		July 11.
		Hutchins, M.
		July 7.
	SPANISH TOWN	Phillippo, J. M.
		July 26.
ST. DOMINGO ...	PUERTO PLATA	Rycroft, W. K.
		June 10, July 8.
TRINIDAD		Procter, D.
		July 19.

ACKNOWLEDGMENTS.

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

Mr. J. B. Job, Truro, for a barrel and a case of provisions, for *Haiti*;
 A Friend, for a parcel of books, for *Rev. J. Davis, Ceylon*;
 Mrs. Collings, for a parcel of magazines;
 Rev. W. Norton, Egham, for 500 copies of Gospel of Matthew in Spanish, for *Rev. W. K. Rycroft*, and 250 copies for *Rev. J. Law*.

CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, from July 21
 to August 20, 1853.*

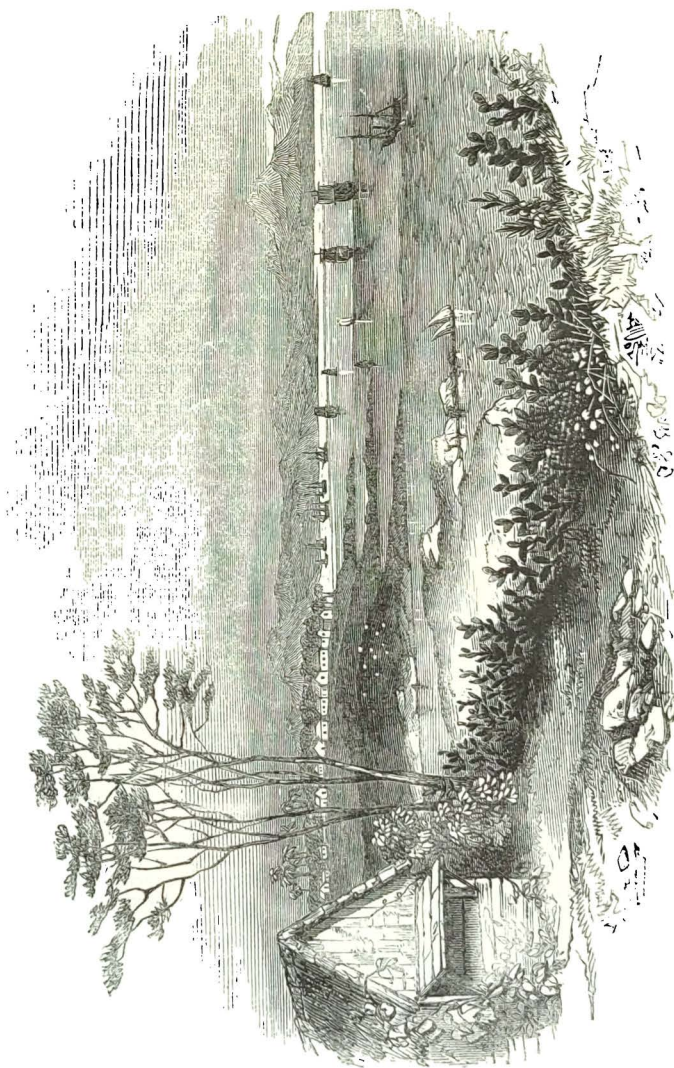
£ s. d.		Legacies.	£ s. d.	Devonshire Square—	£ s. d.
<i>Annual Subscriptions.</i>		Menzies, Mr. Robert, late of Dumfries (less expenses)	43 18 0	Contributions, Sun- day School, by Y. M. A., for Schools	3 5 4
Bellamy, Mr. G.	1 10 0	Waghorne, Mr. C., lato of Maidstone, by Mr. James Waghorne.....	10 0 0	Hammersmith—	
Chandler, Mr. J.	2 0 0	Wylde, John Butler, Esq., lato of Leeds, by Rev. J. Acworth, LL.D.	90 0 0	Contributions, quar- terly	7 0 3
Hoby, Rev. Dr.	5 5 0	LONDON AND MIDDLESEX AUXILIARIES.			
Hassall, Mrs.	1 1 0	Bloomsbury, on account	75 15 0	Islington, Cross Street—	
		Camberwell—		Contributions	4 1 5
		Contributions, for <i>India</i>	135 1 0	John Street—	
<i>Donations.</i>		Cromer Street—		Bible Class, for <i>Dene- tagoda School, Ceylon</i>	4 10 0
A Friend to Missions ...	1 0 0	Sunday School, by Y. M. A., for <i>Bia- gama School, Ceylon</i>	6 10 0		
A. Z.	5 0 0			BEDFORDSHIRE.	
Buxton, Sir E. N., Bart.	25 0 0			Luton, Old Meeting—	
Educational Committee of Society of Friends, for <i>Haiti Schools</i>	20 0 0			Contributions, quar- terly	4 8 4
H. B.	0 10 0				
Hoby, Rev. Dr., for <i>India</i>	10 0 0				
Peto, S. M., Esq., M.P., for <i>Jamaica Institu- tion</i>	50 0 0				

BERKSHIRE.	£ s. d.	KENT.	£ s. d.	STAFFORDSHIRE.	£ s. d.
Abingdon— Contributions, for <i>India</i>	12 0 0	Dover— Contributions, Ladies' Auxiliary, for <i>Haiti</i> Chapel	12 0 0	Coseley— Collection at Public Meeting	2 5 6
Reading— Contributions, on ac- count	11 18 9	Faversham— Contributions	4 18 6	Darkhouse Chapel— Collection	4 13 0
BUCKINGHAMSHIRE.		LANCASHIRE.		Do., Sunday School, boys' box	1 0 0
Amersham— Collection	24 11 5	Rochdale— Kelsall, Henry, Esq., for <i>Outfit of Mis-</i> <i>sionaries to India</i> ...	100 0 0	Providence Chapel— Collections	7 1 2
Contributions	47 18 0	Do., for <i>Jamaica</i> Schools	20 0 0	Contributions	7 7 1
Do., Sunday School	1 17 0			Willenhall, Gomer Street— Collection	2 9 10
	74 6 5			Contributions, by boxes	0 12 2
Less expenses	0 19 2	NORTHAMPTONSHIRE.			27 19 9
	73 7 3	Bugbrook— Contributions	6 19 0	Less expenses	1 15 3
		Less expenses	0 7 0		26 4 6
Speen— Collection	4 0 11			WARWICKSHIRE.	
Contributions	0 9 8	Clipstone— Collection	15 1 0	Coventry— Collections	23 1 7
Do., Sunday School	0 5 9	Contributions	2 10 6	Contributions, Juve- nile	31 14 0
DERBYSHIRE.				Subscriptions	62 9 6
S. G. A. S.	2 0 0				107 5 1
Do., for <i>Jamaica In-</i> <i>stitution</i>	1 0 0	Northampton, College Street— Collection	20 18 0	Less expenses	1 13 0
		Contributions	48 10 7		105 12 1
DUREAM.		Do., Sunday School, Nelson Street ...	2 5 9		
Sunderland— Contributions, balance for 1852-3	4 1 6	Do., do., Compton Street	0 10 4	Birmingham, on account, by Mr. J. H. Hop- kins	450 9 3
		Do., Bible Classes	8 19 4	Bond Street— Contributions	3 3 0
		Less expenses	1 4 0	Do., for <i>India</i> ...	1 0 0
			80 0 0	YORKSHIRE.	
		OXFORDSHIRE.		Salendine Nook— Contributions	1 10 0
		Bicester— Contributions	1 0 0		
ESSEX.		SOMERSETSHIRE.		SOUTH WALES.	
Langham— Contributions	27 5 6	Bristol, on account, by G. H. Leonard, Esq. ...	275 0 0	PEMBROKESHIRE— PEMBROKESHIRE Asso- ciation, by Rev. E. Thomas	8 16 0
Donation	50 0 0			SCOTLAND.	
Sampford, Old— Contributions	3 13 0	STAFFORDSHIRE.		Bunessan— Contribution	1 0 0
HAMPSHIRE.		Burton on Trent— Contributions	1 10 0		
Andover— Baker, James, Esq., for <i>India</i>	5 0 0				
Emsworth— Sunday School Teach- er, for <i>India</i>	0 7 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 Trestrel and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, 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. 1853).



BOMBAY.

THE MISSION FIELD.

It is still a moot question in some portions of the Christian church, what is the most effective method of spreading among the heathen the gospel of Christ. The advocates of schools urge, and with no little force of truth, that the ignorance of the people must first be removed; that with increase of knowledge the vile systems of idolatry will of themselves fall to the ground; that only a new generation, carefully trained and educated, can escape the influences of idolatry, and purely live as it becometh the gospel of Christ; that, in other words, it is well nigh hopeless to expect the adult population to lay aside the habits and associations of heathenism. They are bound hand and foot, and their fetters it is almost vain to attempt to destroy.

In place of discussing this question ourselves, we shall lay before our readers the following sentiments of Dr. Wayland, of Brown University, in which he expresses both his own views and those of the eminent man in whose memoir they are found.*

I am well aware that all missions, whose object it is radically to renew and render meet for heaven the heart of man, must be sustained by confidence in God. Nothing could be more absurd than the attempt, by human power, to create or to sustain in the human soul that holiness without which no man shall see the Lord. Paul may plant, Apollon may water, but God giveth the increase. The faith through which we are saved is the gift of God. But while all this is generally acknowledged, there are differences, both in the simplicity with which it is received, and the boldness with which it is carried into practice. The belief that the conversion of men is the work of the Spirit, and the reliance on the promise of God that he will make the message of the gospel effectual to the salvation of men wherever it is delivered in faith and love, seem, I think, to have stood out in bolder relief in the

planting of the Burman mission than in many others with which I am acquainted.

This peculiarity gave rise to several others. As Mr. Judson believed that this was the work of God, one thing seemed to him just as easy as another. Nothing is difficult to omnipotence. "He spake and it was done, he commanded and it stood fast." The most direct way of securing the aid of almighty power, is to follow in the path marked out by omniscient wisdom. Mr. Judson therefore endeavoured, first of all, to ascertain the manner in which Christ and his apostles laboured to extend Christianity. This seems plainly exemplified in the New Testament. It is by the action of individual mind on individual mind. It is by embracing every opportunity which our intercourse with men presents, to tell them of the love of Christ, of their danger and their duty, and to urge them, in Christ's stead, to be reconciled to God. Thus did Christ, and thus did his apostles labour. They had no plan, no sapping and mining, no preparatory work, extending over half a generation before they should be ready for direct and energetic effort. As the apostles opened their commission, they saw that it commanded them to preach the gospel to every creature. They obeyed the commandment, and God wrought with them by signs, and wonders, and mighty deeds. Mr. Judson followed these examples, and his labours were attended with signal success.

Hence it will be perceived that he addressed himself at once to adults, to those who denied the existence of an eternal God; and the Holy Spirit carried the message directly to their hearts. Missionaries have sometimes said that we could scarcely expect men grown old in heathenism ever to be converted, since they were beyond the reach, at least, of our immediate efforts. We must therefore begin with children. We must establish schools, by our superior knowledge gain influence over the young, and with their daily lessons instil into their minds a knowledge of Christianity. And more than this: as the religious systems of the heathen are indissolubly associated with false views of astronomy, geography, and physical science generally, if we can correct these errors, the religion resting upon them must by necessity be swept away. As these views have been carried into practice, a change has naturally come over missionary stations. Ministers of the gospel to the heathen have become schoolmasters. Instead of proclaiming the great salvation, they have occupied themselves in teaching reading, spelling, geography, arithmetic, and astronomy. While some are thus engaged as teachers, others are employed as book-makers for the schools. Thus it sometimes comes to pass, that of the

* A Memoir of the Life and Labours of Rev. A. Judson, D.D., by Francis Wayland, D.D., p. 163. Nisbet, 2 vols.

men sent out for the express purpose of preaching the gospel, a large portion do not preach the gospel at all.

Mr. Judson, as I have remarked, took a different view of the work to which he considered himself set apart. He saw men all around him perishing, and he at once offered to them the only remedy which God had provided. He believed that there is a Holy Ghost, and that to him the hearts of all men are open. The apostles were not sent to be schoolmasters, but to be heralds and ambassadors. He aimed to follow closely in their footsteps, and hence, I think, that the narrative of his labours resembles more nearly that in the Acts of the Apostles than most others with which I am familiar.

And in all this I cannot but believe that the "foolishness of God is wiser than men." The gospel is always to be preached to parents rather than to children; and especially so in the first planting of Christianity. The first profession of the religion of Jesus must, by necessity, expose the disciple to obloquy, reproach, and persecution. No one can suppose it to be the will of God that all these are first to be borne by little children. It never was, and it never will be done. Besides, the influence of the heathen parent will be more powerful over his child than that of the Christian school teacher. Hence, while schools diffuse knowledge, improve the intellect, hasten the progress of civilization, and are therefore benevolent and philanthropic, they are not, as it seems to me, the missionary work which Christ committed to his disciples. That they have done good who can doubt? But, as a means for converting men, that they have fallen very far below the simple preaching of the gospel is, I think, beyond a question. The preaching of Mr. Abbot and his assistants, in Arracan, has, I believe, been the instrument of more conversions than all the school teaching of protestant missions for the last thirty years.

And here it may be worth while to observe the object which Mr. Judson always kept steadily in view, to the exclusion of every other. It was not to teach men a creed, or

to train them to the performance of certain rites, or to persuade them to belong to a particular church, but, first of all, to produce in them a radical and universal change of moral character, to lead them to repent of and forsake all sin, to love God with an affection that should transcend in power every other motive, and to rely for salvation wholly on the merits of that atonement which has been made for man by our Lord and Saviour Jesus Christ. It pleased God to crown his labours with success. It will be seen that, as the fruit of his labours, this type of character, so peculiar to the New Testament, was created in the souls of ignorant, licentious, and atheistic Buddhists. These disciples talk, and act, and feel in the very spirit of Christ and his apostles. Never, until this temper of heart was exhibited, were they admitted to the ordinance of baptism, and received as members of the Christian church. At the same time, the persecutions to which they would be exposed were plainly set before them. They were told that unless they loved Christ better than houses, or lands, or brethren, or their own lives, they could not be his disciples. No one who could not bear this test was encouraged to hope that he was a child of God. And yet, in view of all this, many earnestly desired permission to profess themselves the disciples of Jesus. Such, and such only, formed the church at Rangoon. He believed himself authorised to admit to the fellowship of saints none but those on whom this great moral change had passed. Hence we find in his journals no account of children who were baptized on the faith of their parents. He believed religion to be a personal matter between God and the soul of man; and hence, where there could be no evidence of a renewal of the moral nature of man, there could be no reason for admitting an individual, whether young or old, to the ordinances of a spiritual church. It is in this respect mainly that Christians of the baptist persuasion differ from their brethren who hold with them the other great doctrines of the Reformation.

INDIA.

DACCA.

Our aged missionary, Mr. ROBINSON, has furnished us with an interesting report of the progress of the gospel in this district. Like his prototype, CHAMBERLAIN, Mr. BION widely traverses the surrounding districts, and has met

with striking and indubitable proofs that the Lord is working with him.

Street preaching.

The report says:—

We often address the people of Dacca, in

the streets and lanes of the city, twice a day, taking advantage of the cool of the morning and evening for that purpose. These feeble efforts may be viewed by some with indifference, and by others be despised; but we feel persuaded, that we are in the right, and that if he who disputed daily in the market at Athens were in this place, he would daily be seen preaching in the streets of Dacca. Some think that schools ought to be attended to rather than street-preaching. We are no enemies to Christian schools, and if it be asked, Why do we not then establish schools? our answer is, We have not the means. If our friends will furnish us with the means, we shall be very glad to meet their wishes to the utmost extent of the means with which they may furnish us.

Market preaching.

The markets in the vicinity of Dacca have not been neglected. They furnish a fine opportunity of preaching the Gospel to the poor villagers. There hundreds of people are collected from the country round, and they have an opportunity of hearing the gospel, which they would not enjoy in their scattered villages and hamlets. There is this encouragement, that they hear with attention, especially if they are addressed before the business of the market commences. Indeed they are now so prepared to hear preaching, when they go to the markets, that many of them look for it, and seem as ready to hear as the preachers are to address them. Even old women take notice of what they hear, and have been known to repeat, in our presence, with apparent pleasure, the leading truths which they have just heard.

Itinerant labour.

Distant places have been visited as during former years, as Tipperah, Bikrampur, the north-west and north of Dacca, Mymensing, and east of Pubna. In all these places, we find many who are willing to hear, and who gladly receive and read the Scriptures.

In Bikrampur, Mymensing, and Serajganj, there are many who seem well disposed, and wish to hear more and more of the Gospel; but it is little spiritual food that we can impart to them—but a few drops of the water of life we can give them to drink.

A village station formed.

We have paid much attention to Tipperah, and though we have not met that success in one quarter which we once hoped to obtain, yet in another case we have reason to record with great thankfulness the success of our feeble efforts. By our preaching in Tipperah, the gospel found its way to a secluded spot in that zillah called Josadapur. This village is two days' journey from Comilla; and at the time to

which we now refer, it had *never* been visited by any of our native preachers. But some persons from that spot had heard the gospel in another part of the zilla, where our brethren were preaching. They received some books, which they took home with them, and several of them began to discuss the merits of Christianity. They soon came to the conclusion, that they needed more instruction, and it became a question among them, whether they should send a deputation to Dacca or to Chittagong, to request the instructions which they desired; they at length determined to send to the missionary at Chittagong, as that place was much nearer to them than Dacca.

We need not say, that this request was most gladly received and instantly complied with. When the Gospel was preached more fully among them, several of them declared themselves believers in Jesus, and were baptized.

We afterwards sent two of our native preachers twice to visit them, and the report which they brought was very cheering. We suppose there are now about twenty baptized persons in that place, converts from heathenism, and among them two Brahmans; others seemed inclined to join them. The primary cause of this success, let it be remembered for our encouragement, was the preaching of the word in Tipperah by some of the native preachers from Dacca.

"Preaching with all confidence, no man forbidding."

The following statements by Mr. Bion relative to the Baroni which has just taken place (middle of April), at Naugalhandh, will show something of what occurs on our itineracies; they will be read with interest as showing the state of the native mind towards the Gospel. Mr. Bion first notices the decrease in the number of people. "I was preaching at this Baroni," he says, "several years ago; and then both sides of the river were so crowded with boats, that we found it difficult to get a place to preach. Now the assembly was much smaller, but few people came from distant places. The majority consisted of people from Dacca, Bikrampur, and the villages of the Megna.

"The preaching was carried on with more comfort this year than during former years. In 1849 and 1851, when I and others were at this Baroni, it was almost impossible to address the people, without being interrupted by obstinate opposers; and, on one occasion, we were not able to preach without interruption for half a day; many Brahmans scoffed and cried, 'Hari bal,' so loudly, that we were at last compelled to stop, and seek some other place for preaching.

"But this year we preached in five or six places, extending to the distance of two miles in the very thickest part of the assembly, and though sometimes nearly all our hearers were

Brahmans, yet they would listen with attention for one or two hours, and then openly condemn their own tottering system.

"When I addressed them on the great truth, that there is but one God, and charged them with not worshipping that one God, a Brahman said: 'What the Padri Sahib says is quite true.' Our congregations throughout the whole time of the Baroni were very large, and they kept together for a long time. We exposed very freely the folly of bathing in order to obtain the pardon of sin, and exhorted them to abandon idolatry without delay, and take refuge in the true Saviour.

"No one spoke a word in opposition; indeed the Brahmans seemed to be deeply impressed with our addresses.

"We had some very encouraging conversation in our boats with Brahmans from Bikrampur and Rajnagar. When I was returning through the crowd, at every few steps I heard the people speaking of me. One said, 'This is the Padri Sahib: he wants to make us all Christians.' Another said, 'This is Christ's Padri: he is very busy in destroying Brahmanism.' A third said, 'This is the Christian Sahib: let us go with him to get a book.'

"In the evening we left the Baroni, and put our boats to near the Megna. Here we saw three or four Brahmans from Bikrampur, and on our walking up to them, they began a religious conversation with us, and earnestly begged a copy of the Gospels.

"I said that I had not a single copy left. 'But have you never,' said I, 'received any of our books? We have given many in Bikrampur; and to-day I have given to persons from that place.' They replied, 'We never heard of you till to-day, and we have not received any of your books. We do not stand in the bazars, but remain in our houses; and we should be very glad to see you in our villages, and to hear more of your Jesus Christ; for what you said to-day about him is very good, and to us very astonishing.'

"After finishing our address, we often had to walk a good way to our boats, and usually a large crowd accompanied us for books. We did not give books to those who were full of levity, nor to those who seemed unable to read them, as we had with us only a thousand volumes. There were some well dressed respectable Brahmans, who waded into the water up to their knees in order to get a copy of one of the Gospels. I never saw anything like this in *this* place before. I took several of them into my boat, and asked their names and places of abode. I gave eight copies of the whole Bible, and thirty copies of the four Gospels and Acts, to Brahmans from Bikrampur, Rajnagar, Barisal, Dunrai, Lalpur, Tipperah, and even from Deccan, and Shabazpur, a place bordering on the Bay of

Bengal. Many of these Brahmans knew me, having seen me at other places in preceding years, and they listened very attentively to what I said to them.

"On the bathing day, we moved our boats to three different and distant places; one at the end of the Baroni to the eastward, then we moved them in the middle, and last of all to the western end of the Baroni. In the last place we were surrounded by crowds of respectable and wealthy Brahmans. We preached and gave many books from 12 o'clock till 2, and though this was the hottest part of the day, the Brahmans left their boats and dinners to come for books.

"After our stock of books was exhausted, many well-dressed respectable Brahmans stood a long time near our boats in the burning sun, not willing to believe that we had no more books to give away. At last we thought it best to leave the place, and thus convince all that no more books were to be obtained."

This short statement by Mr. Bion is of a very encouraging nature; it shows that a great change has taken place in the public mind, and that Brahmans, instead of rejecting the Scriptures, as they formerly did, are now very anxious to obtain them.

Statistical summary.—The church.

We have had no great increase of members during the year. Only seven were baptized and two were removed by death. One, alas! has apostatized, and *this* is to us a real cause of grief. Death may diminish our numbers, but those who die in Jesus are not lost.

School.

We have, as we stated last year, one little female school composed of Christian children, one child excepted, who is a Mug. The Hindus and Muhammadans steadily refused to send their daughters, or we would gladly receive them. These children are taught reading and writing, both in English and Bengali, with needle-work and knitting.

Scriptures and tracts distributed.

The number of volumes of Scriptures put into circulation during last year was between 4000 and 5000. Of tracts 5000 were distributed: but besides these Scriptures, a still greater number were supplied by the Calcutta Bible Society, for distribution by Mr. Bion in his itineracies. We reckon therefore, that in this eastern part of Bengal, in Dacca, and its neighbouring zillahs, not fewer than 10,000 volumes of Scripture have been put into circulation within the last twelve months. That these vast numbers of volumes, containing greater or smaller portions of the Word of God, are eagerly received by the natives, is very clear from what has already been stated.

BOMBAY.

It is with pleasure that we announce the arrival of Mr. CASSIDY at his chosen field of labour. On his way thither he spent a few weeks in Christian intercourse with the missionaries of Ceylon, visiting the schools and stations, in company with the brethren. The question of supplying the native churches with native pastors attracted much of his attention, but the poverty of the people and the long continuance of the present system, seem to create somewhat formidable obstacles to the early independence of the churches, and the self-support it is every way so desirable to secure. Mr. CASSIDY also gives us, as the result of his inquiries, that "native schools have not been so largely blessed as a means of conversion as public preaching;" clearly pointing out the importance of that course, so largely adopted by our missionaries, of itinerating in the districts where they dwell. Every mission station should be the centre of light to the region around, whence the servant of Christ should penetrate into every hamlet and town within reach.

Mr. CASSIDY arrived in Bombay about the month of April, and received a cordial welcome from the various missionaries and friends by whom he was previously known. He quickly commenced his labours for Christ. A room was obtained for the purposes of instructing the young, and of meeting with persons desirous of information in the truths of Christianity. The attendance was at first small; four or five children only gathered. From twelve to twenty persons formed his first congregation. A discussion took place on the objections brought by unbelievers to the miracles of Christ, which our brother endeavoured to remove.

A short time after this, Mr. CASSIDY was invited, for reasons which may be

divined from the following letter, to Poonah, a city about eighty miles from Bombay, and containing a population of more than 100,000 people. We have been kindly favoured with the use of the letter by the Rev. C. Stovel, to whom it was addressed. Its first date is July 5, 1853.

A baptizing scene.

Along the eastern limit of Poonah cantonment runs a little stream whose tiny rills murmur very gently or altogether disappear during the hottest months; but now, when the south-east winds blow, and let loose the vapours upon our arid hills and parched plains, this small rill swells up into a rushing torrent, and lifts up its grateful voice in many waters. Over it rests a bridge, and across its channel, a little above the bridge, runs up a wall which retains the waters above, till they swell as now, and fall in graceful cadence over its summit, and foam themselves on their rocky channel, or wear away the hard rocks below. The rushing waters and the gurgling streams sound symphonious to one while he stands below the bridge, for the stream is chiefly spanned by the middle arch, and at either side you stand upon the naked rock below the rising arch. Upon that bridge stood a few, last sabbath afternoon, and they were looking down below. Upon whom do you suppose they gazed? There was a small tabernacle there, which had been set up the evening before, and not far off, and partly under the arch, stood a few who had assembled there at five that evening, to obey our Lord's command, and endeavour to fulfil all righteousness. The presence of the Lord was sought and felt to be present. Jesus thought of John, and of Jordan, and of his feelings, and of the voice of heaven in his behalf; and, with his heart thus full, he looked upon us all. We prayed, and heard his voice in Matthew's closing lines, and thought who his disciples were, and how he has commanded such to worship him by obeying his commands, and we asked ourselves whether he had drawn us to his fold, and whether we were ready to acknowledge the baptism of his Spirit, as he had appointed. Then we sang a hymn on being buried with Christ in baptism, and some of that small assembly then entered the tent, and after a few minutes your poor missionary came out, and walked a few yards down the bank till he saw where much water was, and thither he went and stood. Presently an officer of H. M. 86th entered the stream, and came to where the baptist stood;

and then the baptist, lifting up his hands, as if fulfilling a solemn vow, uttered the words of the commission referring to the ordinance, and then quietly laid the subject before him into the stream, and raised him up again. A private of H. M. 78th Highlanders followed, and him he also in like manner immersed; and so a third, a private of the same regiment; and so a fourth, a corporal of the same regiment. These four have long been convinced of the necessity of obeying our Lord's command to be baptized; and, as this is the first opportunity they have had, they have embraced it. When they had been baptized, they were commended to the Lord in prayer, and the congregation below the arch was dismissed with the blessing. It is a day long to be remembered in our annals.

The gospel banner unfurled.

July 18. Yesterday, the 17th of July, was a wonderful day. I had taken the liberty of asking counsel of a few baptist friends, and one of them asked me whether or not Poona offered some advantages as the centre of a mission field. This led to an invitation to open a stated service on sabbaths to a few baptist brethren. Arrangements were made last week to obtain the use of the Masonic Hall for the purpose during the rains, at £4 a month, and an advertisement was inserted in the "Poona Observer" of Saturday last. We expected a dozen or so; but, to the surprise of all present, the soldiery came pouring in, having asked leave of their officers, and filled the whole house. Tables, chairs, and benches, were crammed full. Some had to stand, and the rest to move away to the presbyterian free church service in the neighbouring building. Three or four dozen benches must be immediately provided. God's mercies are for ever sure. The text was, "The bread of God." In the course of the sermon, man's utter need, and the nature of God's merciful provision, were considered, together with the manner in which the manna and the supper bread set forth the same truth. It was a day in which my cup, and, indeed, as far as I could learn, the cup of each one present, overflowed. The Lord keep all from vaunting, self-conceit, and error! The Lord, in the midst of multitudes, was humbler than his hearers, worshippers, and flatterers. May his lowly mind be also found in me! This is the first baptist congregation-service ever held on this side of this vast continent of India, held among those whose example gives the heathen the name of

our God, at the request of the baptist brethren themselves, as a centre whence may issue the testimony of the church to the truth. On my return home I found letters from Ceylon, stating that friends there cease not to pray for "poor brother Cassidy," and God is answering their prayers, and yours, and those of all who call upon him in behalf of the poor, weak, ignorant servants who are pursuing his work as he has commanded them. Oh, what shall I render to the Lord for all his mercies?

In the evening "the dew of Israel" was our theme, and we felt as if refreshed by his presence. Several of our members were away at the free church, because it was sacrament evening there. I was very glad of this. I hope no narrow-minded denominationalism, nor "any other creature," will separate the Christian brotherhood, and breed discord in our family. And for my friends' and brethren's sakes, I will now say, "Peace be within thee." The public papers have given me a hearty, and some of them a too flattering welcome. A missionary brother (American baptist) has begun a correspondence from Asam, in Burmah. God give us all great and generous hearts to keep up love pure and undefiled.

The sphere of labour.

This is a lovely station, where I have spent some years of labour, prayer, joy, and sighing. The mountains around Poona have a reviving freshness about them that gives my spirits a buoyancy and direction not at all unpleasant. Thoughts, histories, sermons, prayers, labours, tears, and singing, are crowded amongst their now carpeted and flowered sides and base, and the places round about. A large hill-fort, Singhai, where Sivajee and his ramoshees used to rule, the terror of the country; he once went down to Vingorla, and frightened the British merchants there and was alleviated by a grant from them of £20,000; and the scourge of some of its princes, still stands, but its presence speaks peace; and so also the little hills around "by righteousness," now no longer the haunt of lurking robbers and suspicious chieftains. The peace of power,—not of ascent, nor of harmony of feeling and sentiment;—and the strong arm of the law, reigns around, and there is no fear. The people have, in past days, showed me the most melting kindness, but as yet they have not taken any decided steps. The Lord exalt his Zion on the top of these mountains!

CEYLON.

COLOMBO.

Mr. ALLEN has received with great joy the tidings of the reinforcement of this mission by the accession of Mr. and Mrs. CARTER. He is looking forward with hope to a more thorough visitation of the native churches, and to traverse the jungle more frequently on his errand of mercy. His late journeys are thus described. The date of his letter is July 13th.

During this month, up to the present, I have visited many of the chapels and schools. The chapels occasionally on the sabbath, and the schools in the week, preaching sometimes three or four times a-day.

Kottigahawatta.

I was at Kottigahawatta on Lord's day, the 3rd, when I preached to a tolerable congregation, about one hundred adults, besides boys and girls from the schools, and afterward administered the ordinance of the Lord's supper to eighty members, taking the opportunity I have often wished for of explaining to them the design of that institution;—very necessary, since we have so much strange teaching here in reference to that subject. I shall be there again the day after to-morrow to examine the schools, and to effect if possible some alteration and improvement.

Grand Pass.

Monday, 4th, visited Grand Pass school; Wednesday, 6th, went to two village school stations in connexion with Grand Pass, and preached to two congregations after the school examination. Congregations were small, some attentive, and some inclined to dispute, being rigid Buddhists. They are very trying at times. Their object is oftentimes made plain by a question they will put, such, for instance, as the following, "How did Cain obtain a wife?" I seldom notice such things except to rebuke, and direct their attention to the gospel.

Matakooly.

On the 7th, visited Matakooly school, and endeavoured to gather a few people to preach to, but did not succeed. They are abundantly fruitful in excuses. Sickness is very prevalent just now. There I had to rebuke a man who lives near the chapel, having three wives, for building a shed close to the chapel, but on his own ground, for a comedy; such things here are generally very obscene. Yet such are the people we have to deal

with; surely nothing but sovereign grace can ever change them. O how hard it is to make any impression! That seems to be a little sink of iniquity, and few or none have been recovered from it as yet.

Hanwelle—Wailgama.

On the 12th and 13th, I was in the Hanwelle district; preached at Wailgama, and afterward settled a dispute about a right to the fruit growing on the mission ground. One man, a member of the church of course, was very obstinate, and declared that nothing but a court should deprive him of the fruit of a jack tree, or a share of it. They had, however, no sort of right, as inquiry proved, and I forbade them for the future. All seems to have arisen from the interference of the former preacher, who was discharged some time ago. He would stir up strife if possible between the people and the present preacher. It took me some hours to put things in something like order. Preached at Hanwelle the next morning to about sixty or seventy people, and left them for Bombiriya on my way home. At Bombiriya, an out-of-the-way place, there is a school, in which some forty boys get on pretty well. There also I preached to, I suppose, about the same number of adults as at Hanwelle, until I was exhausted, and returned some two or three miles to my bandy, and reached home about six in the evening; having eaten nothing since the night before; not because I could not eat, but because I could get nothing, and had nothing with me save an orange.

Lepers' Hospital.

Friday, the 15th I went to the Lepers' Hospital, and spent an hour and a half with the poor creatures there, teaching them about the moral leprosy, and directing them to Jesus for the cure.

Byamwille.

On Lord's day morning, 17th, I went to Byamwille to preach. The chapel was crowded, and for more than two hours did I try to instruct them in the great things of salvation, especially justification by faith, and returned, after twenty miles' drive, time enough for the Pettah in the evening. On Wednesday, 20th, I went again to the same place to meet the schools there, and to do anything else that might be necessary.

Hoonoopitiya.

On Friday, 22nd, visited Hoonoopitiya in the morning. There is a school at that place, and generally there is a large gathering of adults. They are anxious to build a better

place than their Cadjun shed, but are poor and unable. The place needs to be enlarged. In the afternoon to Colombo, to attend first a meeting of the Revision Committee, and after that a committee meeting of the Bible Society.

The Pettah.

Yesterday, Lord's day, the Pettah was crowded beyond sitting room, arising to some extent from the illness of the Presbyterian minister. Indeed, both the Scotch and

the Dutch presbyterian ministers have had dysentery, and are not yet convalescent. Illness prevails widely at present. To-day I am weary as I write. Next Lord's day morning I shall be at the Gonawella station. I do not know whether I told you last mail I had baptized a young man at the Pettah, or was about to do so. He was baptized a fortnight ago. He is a very spiritual and zealous young man. This week I expect to baptize a Tamil lady, the sister of one of our members.

WEST INDIES.

BAHAMAS.

NASSAU.

During the absence of our esteemed missionary, the Rev. H. CAPERN, the charge of the station has been committed to his coloured assistant, Mr. J. J. BANNISTER. The following letter addressed by Mr. BANNISTER, on behalf of the leaders of the church, to Mr. CAPERN, will be read with interest, as illustrating at once the affection of the people for their pastor, and their confidence in the brother who is faithfully supplying his lack of service.

Nassau, July 1st, 1853.

BELOVED PASTOR,

We do exceedingly rejoice in having an opportunity of addressing a few lines to you, and our earnest prayer is, that they may meet you and yours enjoying perfect health.

This letter will doubtless meet you in your native land, whither we trust your heavenly Father has conducted you in safety, since we were informed of your safe arrival in America. Words cannot express the sorrow we felt when you said farewell to us, to leave us for so long a time; for six months is to us a long time. And could we feel otherwise? No. For nearly thirteen years have you watched over our souls, guiding us and suffering with us. Throughout all our distresses, you were sure to sympathize with us, and, by your advice and direction, we have been upheld. While absent from us, dear pastor, we can never cease to remember you, and to pray our heavenly Father to spare your life, and permit you to return to us again. You will expect us, we know, to acquaint you how we get on in your absence with the flock

over which we trust the Holy Ghost hath made us overseers.

We lift up our hearts in humble gratitude to God, while we say that, with your youthful colleague at our head, we are marching onwards in the good old way. To say that we do not miss you, would not be correct; but, while we deplore your absence, we have, at the same time, great reasons to bless the great Head of the church for the great boon given us in the person of your young friend and fellow labourer already alluded to. The preaching of the word of life and the administration of the ordinances are going on as usual, and all things seem to bid fair to our souls' prosperity.

We have had nothing to pain us since your departure; no bickerings nor strife amongst us, and we are as happy as we can be in your absence.

May God of his infinite mercy ever keep us in the unity of the Spirit and in the bond of peace, to the praise and glory of his name.

Please accept the kind regards of,
Yours affectionately,
THE LEADERS.

In the behalf of the leaders convened,
(Signed) J. J. BANNISTER.

In a very recent communication from Mr. CAPERN we learn the decease of a valued teacher, C. W. FOWLER. The following is an extract of a letter from Mrs. CAPERN, in reference to this painful loss.

The fever is still in our midst, sometimes assuming a mild, in others a severer type. Among its victims I am pained to tell you, poor Fowler, of Long Island, is one. He had been down here early in June and spoke at our

missionary prayer meeting. On his return they had calm weather, got out of provisions and water, and suffered in consequence, while he was exposed to the night air, and the burning sun by day. He had intermittent fever soon after he reached home, but lingered till the 18th of this month, when he was called from his labours on earth, we trust to his heavenly rest. I have had no particulars of his last hours, as his poor afflicted widow could not write; but she has promised to do it soon. I wrote to her on the return of the vessel, said what I could to console her, and advised her to remain there until your return, I also gave her sister ten dollars from the school fund for her.

Can any thing be done for her? She has six children to care for. What will she do without some aid?

On this afflictive bereavement, Mr. CAPERN observes:—

“We have sustained a great loss in the death of this native brother, and one which I fear we shall not for some time repair. He was on an island about 150 miles from Nassau, having seven stations under his care. For nearly eight years he had been labouring in that field, amidst evidences of signal success. It may be said of him truthfully that few men ever gave themselves to their work more indefatigably and devotedly than he. He was “in labours more abundant.” And though dead, he will long speak in that field of toil, from which death, alas! has removed him.

I do hope that some assistance will be rendered to his poor widow and six dependent children. Most happy shall I be on my return to the Bahamas to be the almoner of those who can and will express, in the way desired, their sympathy with a mother (herself a most useful woman) and her six small children, whom God, by the hand of death, has seen fit heavily to afflict.

I mentioned this case to a generous friend in Bristol, and he very kindly gave one guinea towards it, and said he had no doubt but others would aid if the case were made public.

The following letter from our departed brother to Mr. CAPERN will be read with interest. “He being dead yet speaketh.”

Long Island, May 16th, 1853.

MY DEAR BROTHER,—After your departure, I, on the 21st of April, payed Ragged Island a visit, where I found all things in a good state, with every member standing; not one to be put away from the church. And all seemed to say, “I will hear what God the Lord will speak, for he will speak peace unto his people and to his saints, but let them not turn again to folly.”

On Sunday, the 1st of May, I baptized eight candidates. Among them was a little girl twelve years of age. To deny her a Christian privilege was more than I could do, for her answers were those of the people that have learned of God. I asked her if she could let the world go to follow Christ. Her answer was, “If Christ could leave heaven for me, I ought to leave the world for him;” and, “if he loved me, I ought to love him.” I again said, “But you have not seen the world.” She then said, “No, sir, but I would like to see the world above, for where Jesus Christ is must be a better world than this.” I again said, “Do you think baptism will save you.” “No, sir; the blood of Jesus Christ alone can save me, and I know that he will cast out none that come to him.” I said again, “Why do you wish to be baptized?” “Jesus Christ said, ‘Suffer it to be so now, for thus it becometh us to fulfil all [righteousness;]’ and we ought to follow him in all things.” Her answers were so becoming that I continued to examine her for about half-an-hour. I was there nine days, and I had work to do all day, and at night preaching, for those that could read would come with questions, and those that could not would seek a knowledge of what they had heard. It was seldom I could get to bed before eleven o’clock.

Sunday we had four services, and that at the water-side made five. Oh, what a sabbath! It was a minister’s reward. It was a renewal of his strength. These lines appeared to be the sentiments of the minds of the people:—

Father of Mercy, drop thy frown,
And give me shelter in thy Son,
And with my broken heart comply,
O give me Jesus, or I die.

O Lord, deny me what thou wilt,
If thou wilt ease me of my guilt;
Good Lord, in mercy hear me cry,
And give me Jesus, or I die.

O save my soul from gaping hell,
Or else with devils I must dwell;
O might I enter, now I’m come!
Lord Jesus, save me, or I’m gone.

I also visited Racoon Cay, and, thank God, I cannot complain of things there. Our young brother, George Gibson, has been very useful, and is still so. He pays Racoon Cay a visit now and then; and the church at Ragged Island is greatly dependent on him, when our aged brother is not able to travel up to the chapel.

At Ragged Island we have upwards of forty inquirers, although I baptized but eight.

At Long Island, the church at Palestine works well still, and we can believe that God is with us. We still go on to increase, and I have enough to take me into the water again. I have had the pleasure of baptizing twenty-two this year, and hope to have as many more before the end.

Your short visit to McKinnen's has done great good. I think it will be a church in which we will have to rejoice. At Millington, as soon as we can get the new chapel completed, I think we shall have something to do there also. At Addenle's, since I put off the old leader, things are altogether in a better state. At the south end we have an open door before us, but for want of a chapel little can be done. But the day is not far off; for, in Joel ii. 21, it is said, "Fear not, O land, be glad and rejoice, for the Lord will do great

things." And my prayer is, that God will help us to get a piece of land, that we may have a chapel.

For Great Harbour my soul is cast down even to the ground. I hope you will remember it. They are collecting to purchase a house near the chapel. There we shall be able to give more time to the Harbour by having a place to go to.

I am, dear brother,
Yours affectionately,
C. W. FOWLER.

JAMAICA.

Our readers are familiar with the reiterated cry that ruin of every kind has overtaken the island of Jamaica; that emancipation, if a right, has yet been injudiciously given; and that a state of barbarism was rapidly succeeding to the comparative civilization gradually spreading in the time of slavery. That great commercial distress has overtaken the island, that numerous plantations have been thrown out of cultivation, and many more have fallen off in their produce, none will attempt to deny. Meanwhile this state of things has its alleviation. The low price of land has permitted the negro to become a free and large purchaser: and throughout the country a peasantry is rising up possessing the freehold of the soil, and securing for itself the future control of the government. The folly of the planters has led to this displacement. Ruin to him is becoming, and has already in numerous instances become, the prosperity of his former slave. Who shall say there is not in this a fit retribution for ages of tyranny and oppression?—one of those great lessons by which the Supreme teaches the rectitude of his administration of human affairs. We cheerfully place before our readers the following extracts from a letter lately received from the Rev. D. J. EAST. A more useful and satisfactory correction cannot be given to some of the misap-

prehensions which prevail respecting the state of the negro, and the condition of the island. He says:—

During the vacation I have been to Spanish Town, Kingston, Four Paths, Porus, Thompson Town, Sligo-ville, Passage Fort, Clarkson-ville, Brown's Town, and Guy's Hill. In the Spanish Town district I attended, with brother Clark and other brethren, a series of missionary meetings; and at most of the other places attended some public religious service. In nearly all these stations I was much gratified with the state of things I witnessed. At Spanish Town and Passage Fort we had crowded meetings. At the former I should think there were fifteen hundred, and at the latter one thousand people. My observation of the social condition of the people was any thing but to justify the slanderous reports which you sometimes meet with both in Jamaica and English newspapers respecting it. Almost involuntarily I found myself ironically quoting the terms, "starvation," "vagrancy," "idleness," "insubordination," which the enemies of the Jamaica peasantry have reproachfully applied to them. Do not listen to them; the charges alleged in such language are false and malicious. The planting interest is sinking; but the people are rising. Money is scarce with them; but they are amassing material wealth, and I have no doubt they will one day become the masters of the soil. They cannot endure the present burdens of taxation; and, I hope they will not; as I am sure they ought not. They have their faults; some of these are great and heinous; but they are greatly magnified on the one hand by those whose expectations of them exceeded all that might reasonably be expected; and on the other hand, by those whose souls are sore vexed because they cannot worry and oppress them as once they were wont to do. For my own part, I never hear of a complaint which may not either be traced to the cruel system from which they were only lately liberated, or for

which I cannot instantly find a parallel amongst men occupying the same social position in England. My recent travels along mountain passes and amongst mountain settlements have greatly raised my estimate of the people. Where, from the seclusion in which they live you might expect to find them in a state of semi-barbarism, I found them in comfortable homes, decently clothed, and with well-cultivated provision grounds,—some of them as clean as an English kitchen garden; and that is saying much, in a land where after rains a crop of weeds will grow up in a night. But I shall weary you; and yet I could not forbear saying this, for my indignation sometimes burns when I read the scandalous assertions with which English ears are sometimes filled by a class-serving press. Tell our friends at home they are big black lies. The people are not starving; nor likely to do so. They are not vagrants; nor likely to be so. They are not idle, when when they are properly remunerated for their labour. They are not sinking into barbarism, but rising in the scale of civilization.

We continue from our last Herald brief reports of the state of the churches in the Western part of the Island.

STURGE TOWN, }
SALEM, } St. ANN'S.

S. HODGES, *Pastor*.

The pastor of these churches has been absent for several months in consequence of domestic affliction, but the services of the sanctuary have been well attended. From the church at Sturge Town twenty-eight members have been dismissed to Brown's Town, in consequence of living nearer to that place. This, together with the large number of deaths, will account for the decrease of forty-seven members at this station. In both churches peace and harmony prevail.

BROWN'S TOWN, }
BETHANY, } St. ANN'S.

J. CLARK, *Pastor*.

During the past year sickness has extensively prevailed amongst the members of the church at Brown's Town, and no less than forty-eight members and large numbers of inquirers, sabbath scholars, and attendants, have been removed by death. Thirty-three persons have been excluded for various sins, while only twenty-nine have been baptized, and twelve restored; and, although twenty-nine members from a neighbouring church have been received, there is a decrease of thirteen.

In connection with the church at Bethany, thirty-one persons have been baptized, and four restored.

The sabbath-day congregations at both stations have been exceedingly good, and other services have been generally well attended. It is hoped that in answer to earnest prayer the word of God has not been preached in vain.

DRY HARBOUR, St. ANN'S.

T. SMITH, *Pastor*.

"At this station," writes the pastor, "we have had much to grieve and discourage. The attendance on the means of grace has not been good. Lukewarmness and apathy prevail among the members, and many have backslidden; but there are a few who adorn their profession."

CLARKSONVILLE, St. ANN'S.
MOUNT ZION, CLARENDON.

F. JOHNSON, *Pastor*.

At each of these stations the word of God has been faithfully proclaimed, and numbers assembled to listen, it is hoped, not altogether in vain. "We have," reports the pastor, "several applications for baptism, but have thought it better to pause, and let many of them wait longer. Many of our people have suffered much from small-pox and measles, in consequence of which they have had many difficulties to contend with. Through mercy, however, small-pox has almost disappeared, and the measles are less severe. We therefore hope that things will soon become better. We pray that these protracted afflictions may produce a sanctifying effect on the churches."

STEWART TOWN, }
NEW BIRMINGHAM, } TRELAWNEY.

B. B. DEXTER, *Pastor* (since deceased).

"We regret," writes the late beloved pastor, "that we have so much of a discouraging nature to communicate. As might be expected, we have suffered much from the fierce diseases which have 'waited round to hurry mortals home.' Indeed, we have never in any preceding year had to report so many deaths as at the present time. We rejoice, however, in the hope that what has in this respect been our loss, has proved the gain of our brethren and sisters who have been called away. A cause of far deeper sorrow is to be found in the increased number of those who have been excluded, especially as many of them had long been looked up to as fold and tried members. We have not, however, been without intimations that the Good Shepherd has not forgotten us. The congregations have been good; deep and solemn attention has prevailed, backsliders have been reclaimed and restored, a few have been baptized at each station, and we are not yet without a small number who profess to be seeking for salvation."

REFUGE, TRELAWNEY.

E. FRAY, *Pastor*.

The past year has been one of joy mingled with sorrow; of humiliation and thankfulness, of light and darkness. We have had to rejoice over eighty-seven who have come out of the world and joined themselves with the people of God; and fifty-one backsliders have been restored. On the other hand forty-nine have dishonoured their profession, and walk no more with us: among them are many of long standing in the church, and one a deacon! The inquirers' and backsliders' classes are still continued with God's approbation; and the Sunday school is in a flourishing condition.

RIO BUENO, }
KETTERING. } TRELAWNEY.

D. J. EAST, *Pastor*.

Of the Rio Bueno church the pastor writes: "I became the pastor in the month of March last. From that time to this, the exercise of discipline has chiefly engaged my attention. No fewer than seventeen persons have been excluded, and of this number fifteen for fornication! The carelessness of a large number still in the church has been to me a continual source of painful solicitude, and I am apprehensive that many more exclusions must take place before the church will be in a healthful state. Some there are, however, whose hearts are right with God, and who do earnestly and prayerfully seek the advancement of His cause. The people have in all cases discovered every disposition to seek the purity of the church in the prompt exercise of discipline, and have cheerfully and unanimously adopted whatever plans have been proposed for the improvement of their condition. About twenty candidates for baptism have been waiting for now eight or nine months for the administration of the ordinance. But the falling away of so many whose Christian profession was so recent, has made me deliberate and pause before receiving others into the church.

Of Kettering church I took the temporary superintendence in the month of June with a view to the settlement of a native pastor over it. Since that time the pulpit has been chiefly supplied by students from the college, and one of them, Mr. Brown, who completed his term of study at the end of last session, has accepted an invitation for a probationary term of six months. The people have been stimulated to commence the erection of a new chapel, towards the accomplishment of which some progress has been made. An eligible spot of land has been purchased, and about £200 in labour and cash have been promised. The undertaking has been begun with an apparent determination to go on."

BETHTEPHIL, ST. JAMES'.
HASTINGS, TRELAWNEY.

G. R. HENDERSON, *Pastor*.

At these stations the congregations during the past year have greatly increased, the gospel has been regularly preached, and God has not left his people without signs that he has been with them. Thirty-seven have been baptized. An effort has been made to see and reason with those who had backslidden from the way of righteousness, and that effort has been blessed beyond expectation. Upwards of one hundred persons have been formed into a class, and met monthly by the pastor for instruction. The deaths have been numerous, owing to the smallpox, which raged severely in those districts at the early part of the year. Thanks, however, are rendered to God, for removing this scourge, and restoring health to the neighbourhood, and, it is hoped, prosperity to the church.

SALTER'S HILL, ST. JAMES'.

W. DENDY, *Pastor*.

"The past year," states the minister of this church, "has been one of great trial in consequence of the prevalence of disease and death; this, combined with a continuance of wet weather, has lessened the attendance upon the public means of grace, it being dangerous to ford the rivers at such periods. In returning from the house of God one member was drowned. Bridges that used to exist are no longer found, and the public authorities are not disposed to re-erect them. A larger addition by baptism has been made to the church than for many years past, yet there is a full decrease of fifty-six members."

MOUNT CAREY, }
SHORTWOOD. } St. JAMES'.
BETHEL TOWN, WESTMORELAND.

E. HEWETT, *Pastor*.

The report from these churches states:—"On reviewing the past year our feelings are various, but the one predominant should be gratitude to the Giver of all good, that our lives have been spared, though death and destruction have appeared on every hand. Though unworthy, we would not be unthankful.

"Sickness and disease have prevailed in and around all the churches. Smallpox and measles have laid hold on hundreds of victims, many of whom have fallen before them, whilst the survivors are left in a weak and shattered state of health. We grieve to be compelled to say, that generally there does not appear to be such a sanctified result from this heavy affliction as was exhibited after the cholera. During the whole year, taking into consideration the universal sickness that prevailed, our congregations have been very

good; evidently a spirit of hearing still prevails. We have had the pleasure of baptizing seventy persons, many of whom are young in years, and have been trained in our sabbath-schools. On the whole we have added one hundred and one persons to the three churches; but, on the other hand, we have lost one hundred and twelve. Of these, fifty-six have passed into eternity, many rejoicing in the blessed hope of a glorious immortality, thus bearing additional testimony to the power and excellency of the gospel. It will be perceived that an actual decrease of eleven has taken place in our number. This may arise from the unusual number of deaths that have occurred; yet many who did run well have returned to their former pursuits and practices. We feel that the church of Christ ought ever to be making aggression on the kingdom of Satan, but such is not, we fear, the case with us at present. There prevails a general deadness that is exceedingly distressing, the house of God and a throne of grace are resorted to, yet there is an ease, an inactivity within the camp of Christ that we wish to see removed."

GURNEY'S MOUNT,
FLETCHER'S GROVE, } HANOVER.
MOUNT PETO,

C. ARMSTRONG, *Pastor*.

Respecting *Gurney's Mount*, the pastor writes, "Would that a more favourable account of this station could be furnished, but truth compels us to state that at present all is dark and gloomy. A debt of about £150 has been a drag upon us during the past year. Many are quite disheartened, and others altogether refuse to meet the just claims upon them. The attendance has on the whole been large, but the contributions for the maintenance of religious ordinances very small.

Mount Peto.—At this station we have to report cheering intelligence. Though but recently commenced, the number of members exceeds that of the mother church. The congregation is larger than the present building will contain. A spirit of prayer prevails, numbers of young persons are under instruction preparatory to their being admitted into the church, it being expected that such shall be able to read. Such is the change in many that we can ascribe it to Him who maketh all things new. The sabbath and day schools are kept up with vigour, and the prayer-meetings are well attended.

Fletcher's Grove.—During the year a great deal of sickness has prevailed, and several valuable members have died. The congregation has not increased, nor can we report anything pleasing of our young people. The sabbath-school is kept up, though but few attend it.

PROVIDENCE, ST. ELIZABETH'S.

W. CLAYDON, *Pastor*.

"In reviewing the labours of the past year in connection with this church," reports the pastor, "we have abundant cause for gratitude to our Heavenly Father for the care with which he has watched over us, and for his manifest presence amongst us. For while we have much over which to mourn, there is still on the part of many an earnest desire to work for God, and to impart to others the blessings of the gospel. We have reason to rejoice that a large measure of Christian love prevails in the church, and that many richly enjoy the light of God's countenance. Our congregations at Providence and the out-stations are of the most encouraging character; and from the earnestness with which the people listen to the gospel, we hope ere long to realize increasing success. We have to contend with the open and concealed opposition of the church of England, which by the blessing of God, however, only stimulates us to greater efforts." The outstations at Shrewsbury, Nightingale Grove, and Black River, are regularly attended to, and at the last place particularly the state of things is most encouraging.

BETHSALEM, ST. ELIZABETH'S.

C. SIBLEY, *Pastor*.

This station, together with Wallingford, an outstation, having been favoured with more attention since the Rev. W. Claydon took charge of the Lowlands, has exhibited far more signs of prosperity than formerly. The congregations have increased, and the number of candidates for church fellowship also. Thirty-four persons have been baptized.

At Wallingford the people have purchased an acre of land, and during the year have erected a comfortable place of worship. It was opened, with only £14 debt on it, on December 29th; and on the following day a church was formed. The prospects are very encouraging here, and the efforts of the people exceedingly praiseworthy.

FOREIGN LETTERS RECEIVED.

AFRICA	Saker, A.	No date, received Sept 9.
	BIMBIA	Fuller, J. J. July 24.
ASIA	CALCUTTA	Thomas, J. July 16.
	COLOMBO	Allen, J. July 25.
	DINAGEPORE.....	Smylie, H. June 20.
	FUTTEHPORE	Edmonstone, G. July 9.
	HOWRAH	Morgan, T. July 15.
	POONAH	Cassidy, H. P. July 11.
JAMAICA	BROWN'S TOWN	Clark, J. July 11, August 8.
	CALABAR	East, D. J. August —.
	ST. ANN'S BAY.....	Millard, B. August 23.
	SPANISH TOWN	East, D. J. July 11.
	WALDENSIA	Henderson, A. August 8.
TRINIDAD	PORT OF SPAIN	Law, J. August 25.

ACKNOWLEDGMENT.

The thanks of the Committee are presented to F. Jenkins, Esq., of Maidstone, for twelve bound volumes of the Baptist Magazine.

CONTRIBUTIONS,

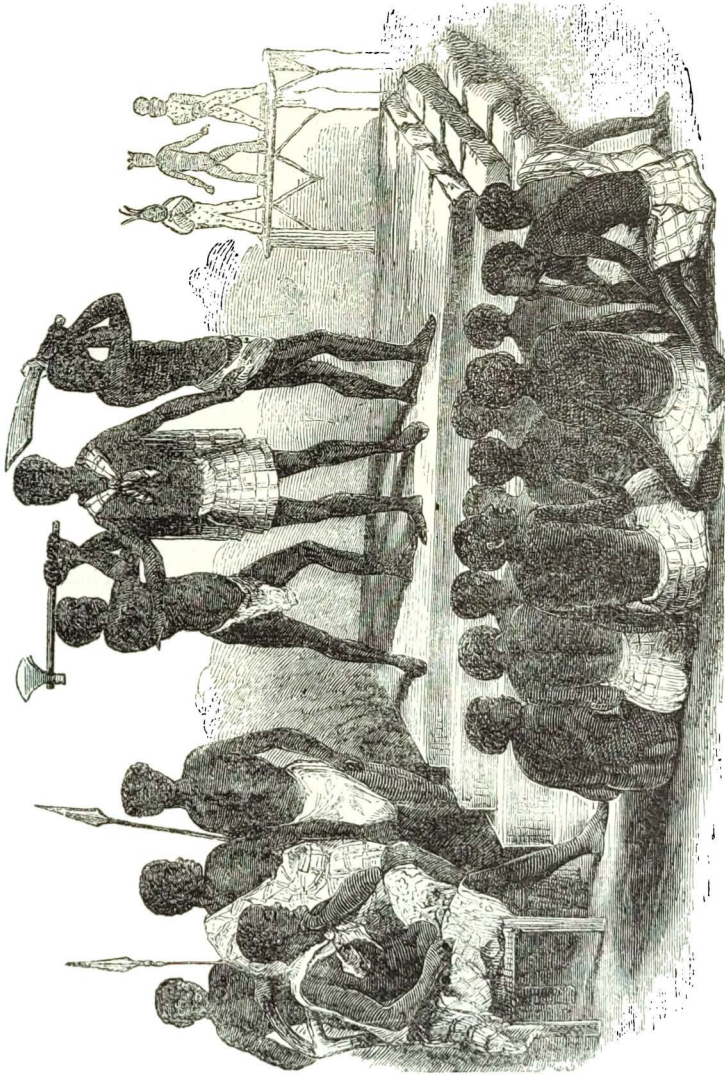
Received on account of the Baptist Missionary Society, from July 21 to August 20, 1853.

£ s. d.	Legacies.	£ s. d.	GLOUCESTERSHIRE.	£ s. d.
ANNUAL COLLECTIONS.				
Juvenile Meetings, June 22—	Perry, Mr. Alexander, and Mrs. P., late of Kilmarnock	9 14 6	Avening—	
Alie Street, Little.....	Watson, Alex., Esq., late of Edinburgh... 1000 0 0	0 0 0	Collection	0 13 3
Blandford Street			Contributions, boxes	0 5 3
Camberwell, Denmark Place	LONDON AND MIDDLESEX AUXILIARIES.		Do., Sunday School	0 5 10
Devonshire Square			Eastcombs—	
Hackney, Mare Street	Brentford, New—		Collection	1 17 0
Keppel Street	Friends, by Mr. Whimper	0 10 0	Contributions	0 17 6
New Park Street	Hendon—		Kingstanley—	
Regent St., Lambeth	Collection	1 3 0	Collection	4 11 4
Romney Street	Sunday School	0 6 7	Contributions	10 19 0
Spencer Place	Spencer Place—		Do., Sunday School	2 0 0
Vernon Chapel	Sunday School	7 7 8	Minchinhampton—	
Walworth, Lion St. ...			Collection	1 2 0
	Essex.		Contributions	1 10 0
Less expenses	Earl's Colne—		Nuppenn—	
	Collections.....	6 1 1	Collection	2 1 0
	Contributions	3 0 0	Contributions	0 19 0
			Do., Sunday School	2 1 0
			Shortwood—	
			Collection	11 12 7
			Contributions	37 14 7
			Do., Bible Class ...	0 8 0
			Do., Sunday School	0 7 11
			Tetbury—	
			Collection	1 11 5
			Contributions	2 3 7
			Uley—	
			Collection	1 2 9
			Contributions	0 12 2
			Proceeds of Tea Meeting	0 5 4
			Woodchester—	
			Collection	1 1 6
Donations.				
Gurney, W. B., Esq., for Haiti School Room	Less expenses	0 14 0		
Marlborough, E., Esq., for Kettering Chapel, Jamaica	Loughton—			
Marlborough, Mrs., for do.....	Contributions, ¼ year	4 1 5		

		£	s.	d.			£	s.	d.			£	s.	d.
Wotton under Edge—					West Haddon—					Heneage Street—				
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15 14 11										33 9 5				
120 12 4					SOMERSETSHIRE.					Do., Bible Class 1 11 3				
Less expenses 4 12 5					Bristol—					Do., Infant School 3 1 1				
115 19 11					Cross, Rev. W. J., A.S. 1 1 0					Do., Sun. School 4 9 4				
KENT.					Watchet and Williton—					Zion Chapel—				
Eythorne—					Collection, Watchet... 1 0 0					Collections, &c..... 5 0 0				
Contributions, for					Do., Williton..... 3 6 9					488 16 11				
Native Preachers ... 0 10 0					Contributions					Acknowledged before				
Lewisham Road—					Do., Sunday School 0 7 2					and expenses 471 16 10				
Contributions, for					7 18 9					17 0 1				
India					Less expenses 0 6 9									
Do., Juvenile					7 12 0					WALES.				
Do., do., for Colombo					WARWICKSHIRE.					"My Mother's Lega-				
School					Birmingham—					cy," Addenda, for				
10 0 0					Collection, Public					India				
Do., do., for Chitau-					Meeting					65 0 0				
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Do., Sunday School 0 5 4					Collections.....					English Chapel—				
Smarden—					Contributions					Collection				
Collection					83 6 11					1 11 0				
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4 1 0					Mission					12 3 3				
Do., Sunday School,					Do., Sun. School 12 18 9					Do., Sun. School 1 7 2				
Biddenden					19 17 10					Welsh Chapel—				
0 17 6					Circus Chapel—					Collection				
LANCASHIRE.					Collection					1 7 0				
Rochdale—					Contributions					Cowbridge—				
Kelsall, H., Esq., for					Do., for India ... 9 9 0					Collection				
Kettering Chapel,					Do., for do., Out-					1 5 6				
Jamaica					fit of Missiona-					Contributions				
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Buckby, Long—					1 0 0					0 15 0				
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Kettering—					Do., Elementary					Coleraine—				
Contributions, for					Class					A Friend.....				
Bahamas					0 1 10					1 0 0				
0 15 0					Great King Street—									
					Collections.....									
					3 5 0									
					Sunday School									
					2 1 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. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALOUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

THE MISSIONARY HERALD.



AN AFRICAN SACRIFICE.

THE MISSION FIELD.
EARLY BENGALI TRACTS.

At the very commencement of his missionary labours in Bengal, Dr. CAREY saw the importance of giving the word of God to the people in their own vernacular tongue. On his passage to India he assisted Mr. THOMAS in the translation of the book of Genesis into Bengali, and within three years of his settlement in India, while largely occupied in the duties of his situation at Mudnabatty, he had nearly finished the New Testament. The value set upon this work by Mr. THOMAS and his companion may be understood from the warm expressions of the former. "I would give," said Mr. THOMAS, "a million pounds sterling, if I had it, to see a Bengali bible. Methinks all heaven and hell will be moved at a bible's entering such a country as this!"

In 1795, however, the friends at home suggested that it might be worth while to print some little abstract of scripture history and doctrine. A considerable period of time must of necessity elapse before the word of God could be ready for distribution. But CAREY could not be turned aside from his great work. He probably would have scrupled to incur the expense of printing anything before the means of publishing the scriptures had been secured. Gradually a press was bought, and conveyed to Mudnabatty, the natives regarding it as the god of the English. Then came Mr. WARD and his companions, and by the time Serampore had become the head quarters of the mission, type was obtained, without which neither bible nor tracts could be printed. The New Testament was put to press the 18th March, 1800, and as rapidly as possible the whole of the sacred volume was clothed in the vernacular form.

Tracts could now be printed. At first a few Christian hymns which had been prepared in Bengali at various times, left the press, then the Ten Commandments, with Christ's exposition, and some gospel texts. Mr. WARD thus describes what appears to have been the commencement of tract distribution. "In this country it is common for a few of the lowest of the people to take up the trade of ballad singers, or beggars, for they have no written or printed books to sell. This morning, at a place in the town where four roads meet, brethren CAREY, MARSHMAN, and I, made our stand, and began singing our ballad. People looked out of their houses; some came, and all seemed astonished to see three Sahibs turned ballad singers. The people seemed quite anxious to get the hymns which we gave away. The brahmins are rather uneasy. Towards the close of the year a tract was issued "to usher in the bible," called *The Gospel Messenger*. It consisted of a hundred lines in Bengali verse. Its writer was Ram Ram Basu, a Kayasth, who had been as early as 1788 convinced of the truth of Christianity through the instructions of Mr. THOMAS, whose Munshi he was. Basu, however, never gave up caste; he knew the truth, he despised the superstitions of his forefathers, but to the last was ashamed to join himself to the people of God. He feared reproach. But the little book he wrote, the first thoroughly native tract printed in Bengali, became the origin of many similar works. The poem has been enlarged, and re-written, it has been translated and re-translated, and has more than once changed its name; but in every form has been the means, under God's blessing, of awakening convictions in

many minds, and of leading them to Christ.

In August of the same year Dr. CAREY was engaged in preparing for the press, in the Bengali language, a "Letter to the Lascars," written by that holy man and fervent supporter of the mission, the Rev. SAMUEL PEARCE of Birmingham. Mr. PEARCE wrote it near the end of his life, when greatly suffering, with a view to its translation, for distribution among the Lascars in English ports. Dr. CAREY altered it a little so as to render it proper to be addressed to all Mussulmans. He also wrote to Dr. RYLAND expressing the intention of translating a tract of his entitled, *A Message from God unto Thee*. It is not, however, known whether this purpose was accomplished.

Another tract was written by Ram Basu, described by WARD as "a most cutting piece in verse against the brahmins." An interesting reference is made by Mr. THOMAS, under date of November 20th, to an event that filled the hearts of the missionaries with joy. He had been sent for to set the arm of a Hindoo, Krishna Pal, afterwards the first baptized convert. The patient's mind was softened by the affliction. Mr. THOMAS writes, "I directed him to Jesus Christ, and continued my discourse about an hour. We printed 600 copies of the above tract, in the hope of its being further useful." Thus within twelve months after the settlement of the missionaries at Serampore, they were able to write that "thousands of small evangelical tracts" had been distributed. Great eagerness was often displayed to obtain these little heralds of peace. Sometimes "the papers" were rejected and despised, or received with suspicion; at others the distributors were pressed on every side, and obliged to retire to their boat to escape importunity.

At the commencement of 1801, a

tract written by Mr. WARD, and entitled *The Missionaries' Address to the Hindus*, was translated into Bengali by Dr. CAREY. This tract was obtained by Petumber Singh, a man prepared of the Lord to receive the gospel. It was given to him in the Sunderbunds by Mr. WARD, and led him to Christ. He sought out the missionaries, and until his death in August, 1804, was a faithful and valuable coadjutor in the mission. A copy of the tract in his own handwriting was found among his papers after his decease; so great was his attachment to a paper which had conveyed to him the news of a Saviour. Petumber was an accomplished Hindu schoolmaster, and shortly after his baptism he wrote a tract in verse called *The Sure Refuge*, the good effects of which were extensive. At the time of his death three persons had been baptized who were regarded as the first fruits of this his first tract.

About this time an attempt was made by parties connected with the British government to stop the circulation of the tracts. The exposure of Hinduism contained in the papers of Ram Basu excited the anger of some natives, and in November, 1801, an English police officer called Mr. WARD to account for distributing them. An examination, however, proved that the tracts did not touch on civil affairs, and the disposition to obstruct their circulation was removed.

In the next year *A Short Summary of the Gospel* was prepared by CAREY, who mentions that 22,000 vernacular tracts had been distributed up to that time. Various other tracts were also prepared by Dr. MARSHMAN, and at the instigation of Mr. WARD, Ram Basu again employed his pen on a life of Christ in Bengali verse. It was a poetical harmony of the gospels, and was called *The Immortal History of Christ*; a work of nearly 250 pages, 16mo. It was

found very useful in the early years of the Orissa mission. Petumber Singh also wrote two other tracts, and at the time of his death was assiduously employed on a metrical life of Christ.

The progress of the mission was at that time very cheering. Many had been baptized, whose conversion was chiefly owing to the distribution of tracts and of the sacred scriptures. At least a million copies of tracts and pamphlets of various sorts had been distributed in every direction in 1806, and many indications proved their usefulness and

power. It was now that another attempt was made by the government to stay the circulation of tracts, under the plea that the prejudices of the natives were interfered with, and the danger to the government that would thence ensue. For the future, tracts were to be submitted to official inspection before printing, which appears to have led to the preference shown for some years to tracts consisting of selections from scripture.

We shall resume this interesting subject in the next Herald.

INDIA.

MONGHIR.

A missionary's life, its incidents and trials, will be well illustrated by the following communication from Mr. PARSONS. His reference to the kind acceptance in this country of the plan for extending our East Indian mission is echoed by all our brethren. Churches at home, with churches in the field of missions, are united in their supplications at the throne of grace that God will speedily call forth devoted men for the work. May our prayers be speedily answered!

We are heartily glad that your noble plan for the enlargement of the Indian Mission meets with encouragement. And if the Lord of the vineyard incites the hearts of his people to supply the means, we hope and trust his powerful grace will raise up the men. This is our prayer; and we have repeatedly impressed it upon the minds of our brethren and sisters, both European and native, to strive together with us in prayer for this favour. I regret that I am not able to mention any one, who would be likely to make one of the new labourers. But I would hope that he who provided for Gideon three hundred companions of faith and courage, will supply to the society twenty men, full of the Holy Ghost and of faith, to engage in the spiritual contest in India. Many thanks for the promise to attend to the arrangements on account of our dear boy and the fancy articles.

An interesting visit.

Fukeerchund is the name of a gunsmith, and an intelligent man, who, among his own people, rose to be esteemed a Muhunt, or teacher, in the Kubeerpunthee sect, to which he was attached. He always cultivated intercourse with the native brethren, and was pleased to see any of us to converse with him at his workshop. Lately, his chief objection used to be, "If Christianity be true, why does not Christ turn all our hearts to himself?" From the Affghanistan Gosain, who was here a long time, he received medicine, and his arguments seem to have removed some of his remaining objections to Christianity. He now, and his son with him, profess to be Christians in all but baptism and breaking caste, and he has Christian worship in his house twice a week, conducted by one or other of our native brethren. He not having been at chapel for a fortnight, Shujatali wished to visit him at his house, but that being too far for him to walk, I took him in my conveyance. Fukeerchund was delighted to see Shujatali, and told him he considered it an act of great kindness on his part to come so far on his account. Seats were procured for us, and Fukeerchund's nephew was set, perforce, to fan Shujatali, though the favour was politely declined. Fukeerchund informed us that it was slight indisposition which had prevented his attending divine service.

An oriental discussion.

Meanwhile, several of the neighbours assembled; upon which Shujatali introduced the gospel by remarking to a workman, who

had laid down his file to listen, "You, with your file, make rough iron smooth, and increase its value thereby. Have you found a way to file off the irregularities of your heart?" As the man seemed at a loss to reply, Shujatali proceeded, "Your bathings, and invocations of your gods, and other forms of worship, are like so many files, with which you seek to remove the roughness and unsightliness of your hearts, but you will never be able. Would a tool of soft iron make any impression on the best tempered steel? No: and so assuredly your gods and their worship will avail you nothing. Christ is the only file, which will ever impart a polish to your heart." With the air of an excuse for not receiving Christ, the man observed, "I am an unlearned man: I do not even know my letters." "Never mind," replied our brother, "God has given you wisdom to understand and follow a useful business, and will not refuse you the wisdom necessary to salvation." Shujatali now addressed himself to the many who had by this time collected, asking them what interest they felt in such subjects, and was answered by a young man who brought forward one of the ordinary quibbles of the Hindoos, but was soon silenced by the mild arguments of Shujatali, and the assurance of his neighbours that it was vain for him to attempt to argue here, so he had better keep silence. One out of a few respectable and intelligent neighbours, who had been invited, as they came, to sit inside the shop near Fukeerchund, now addressed him with some argument having reference to the "Four Joogs," or ages of the world. To this Fukeerchund replied, "You talk of the four Joogs or ages, and you say the first of them was the 'age of truth,' when no sin existed. Have the goodness to prove to me that such an age ever was. In that which you call the 'Age of Truth,' there were four incarnations, who came to avenge theft and impiety: and the Shasters say that it is only when righteousness fails, and sin prevails, that Vishnu becomes incarnate, to destroy sinners, and establish religion in the earth. How then comes it to pass that in the 'Age of Truth,' there were four incarnations, and in this fourth age, the age of wickedness, as you say, there has been none as yet? How can you establish your doctrine of the four ages?"

The sermon.

There followed more discussion for a time, till we thought as many of the neighbours had collected as were likely to come, then Shujatali took the opportunity to read, with explanatory remarks, a part of the third chapter of the gospel by John, insisting, by the way, on the difference between the new birth here spoken of and those numerous births which the doctrine of the transmigration of souls leads them to expect to undergo, and on the proof of Christ's Godhead from

the statements of the 13th verse; but more especially dwelling on the contrast between all their pretended incarnations, who, as the Shasters say, all came to destroy sinners, and this true incarnation, who came to seek and save the lost. Many, who had come out of curiosity to hear a discussion, went away during Shujatali's discourse, which he concluded with an affectionate exhortation to those who remained, founded on the contrast he had been drawing. He had just closed when an old Brahman, whom from his appearance I suppose to be the officiating priest of some families in the neighbourhood, came up, shouting to Fukeerchund, that all the world now declared him a Christian: to which Fukeerchund replied, "If all the world combine to bestow that benediction on me, so much the better." Shujatali had some discussion with the old man, in the course of which he called in question the fact of his being a brahman at all, giving as his reason a sentence from the Shasters, in which it is asserted that all brahmans are at birth Shoodras, that by the performance on their behalf of certain rites they became dwij, or twice-born, by studying the sacred books they attain the dignity of Bipras, but not till they know Brahm, the Supreme, are they Brahmans. "Now," rejoined he, "how can you pretend to the knowledge of the Supreme, when in the morning you go to the river side, make up a morsel of clay in your hands into a representation of Shiv's obscene image, and chatter incantations to it; and then, forsooth, throw it away into the water?" The old brahman, however, was more inclined to joke than to give any serious consideration to the truth. After some time, Shujatali offered up prayer with and for those who were present, and we took our leave. I purposely was a hearer only on the occasion, as this was Shujatali's first visit, and might not be often repeated. On the whole, it was pleasing to see Fukeerchund, in the midst of thirty or forty of his adult neighbours, not shrinking from an avowal of his attachment to Christianity: but he, and others in a similar state of mind, whom we know, need our prayers very much, that they may come out and be separate, not in place, but in practice from all that is heathen, and may be open and acknowledged accessions to the Saviour's lowly band in this stronghold of Satan's power.

July 22nd. After a considerable interval, I now take my paper to complete my letter. We feel very grateful to the Lord for his kindness in giving our dear boy so favourable a passage, and permitting us to hear even sooner than we dared to hope of his safe arrival in happy England. O may your kind wishes, which so accord with our own anxious desires, be fulfilled on his behalf! We are anxious to hear something about the articles which were sent for

sale on account of the Missionaries' Boys' School,—whether they were in time, and acceptable. We rejoice to hear further good accounts of the success of your plan for the enlargement of the mission here. We desire to join our earnest prayer with yours for the Lord to supply the necessary labourers. They will need courage, patience, and faith; but all these the Holy Spirit can abundantly supply, and oh! He and He alone can pour down showers of grace on this hitherto barren soil, which shall make it as luxuriant in plants of grace, as the literal soil is of vegetation at this season. We perfectly sympathize in the interest you feel in the movement among the Calcutta native churches, and anxiously desire it may succeed and prosper to the full. To see a community of Christian Hindoos, acting independently of foreign aid, yet in humble submission to the dictates of Christ's word, and without selfishness or envy, presenting by their consistent conduct a good example to their heathen neighbours, would be, to your missionaries in this land, one of the greatest joys they could experience. Their great imperfections seem often discouraging: but we rest our hopes on the word of God, and the power of the Holy Ghost, and we dare not doubt that the Spirit of God can raise up even minds that have been enslaved and debilitated by the influence of ages of superstition, to the nobility of genuine Christian character.

Disappointment.

I much regret to say that the result of our visit to the inquirer, Fukeerchund, has been for the present the very opposite of what we could have wished. On that occasion, some of his neighbours raised a rumour that he was accustomed secretly to eat with the Christians

when he came to visit them. They said they got the information from my servant, who was holding the horse outside during our interview. Whether it was so, or whether they circulated the report without any foundation, for the purpose of intimidating Fukeerchund, at any rate the result was that his family raised a great uproar. The female members of it, after their common practice, began to threaten their own lives,—one running to the well, another seizing a hatchet,—in order thereby to coerce Fukeerchund to their wishes. Terrified by this disturbance, Fukeerchund yielded to the remonstrances of his neighbours, and, while he said he should persist in reading Christian books, and retain his faith in Jesus, promised that he would not visit the Christians, nor allow them to visit him. He has sent a friendly message once or twice to Nainsookh, but has put a stop to the worship in his house, and our hopes of his openly embracing the true faith at present are frustrated. Others, who seemed in a similar state of mind, have also drawn back. This is very saddening to our spirits. We look round on thousands, for whom our anxious interest is excited, and whom we know to be acquainted, in some measure, with gospel truth, and feel a sorrowful and painful surprise, if I should not rather say, dismay, when we inquire within ourselves, "Is there not one of all this mass who will believe our report, and to whom the arm of the Lord shall be revealed? Is there not one, to whom the loveliness of Jesus shall be so manifested that he shall be willing to take up his cross and follow him?" And with inward anguish we turn to the mercy-seat and cry, "Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence, to make thy name known to thine adversaries."

HOWRAH.

Mr. MORGAN has kindly communicated a lively description of a missionary's day of labour. Our friends will be able to realize its scenes and its events, its toil and difficulty.

Come then with me and see one day's work. I write from experience.

It wants an hour of daylight, the cook is boiling a cup of coffee; the physical is the basis of all things here. We start with a load of books up the embankment, before us there is a rice field some two or three miles broad. By the time you are across, you are saturated above and below with the dew, and I hear you exclaiming—is there no path? It is really no joke to walk over these fields.

Here is a village; after some time out come the people, then loud and long preaching, the Bengalee can make nothing of the still small voice. Now let us go over the next rice field, preaching again, the same in other villages on the way home. It is now ten o'clock, we return nice and crisp, the sun has taken away the dew, but the feet are still wet. To breakfast, the boat moves on to the next village. It may be near the river, it may not, but we must find it; the sun is now hot, and when you return to the boat you feel the application of cold water to the forehead very refreshing.

In the afternoon we go out again, as much inland as possible, the same process as the morning, and back to the boat at dusk. For an hour or two you feel comfortable, then

you begin to feel cold and stiff, feverish, hot about the forehead; the dew, the sun, and the loud preaching have done their work; to bed or rather to the blanket, no sleep; there are eight or ten men who have been doing next to nothing all day, talking, singing and quarrelling. Put a pillow over your head to deaden the sound—tried. Let us suppose that you have had a month of this work, how do you like it? I had no idea it was such hard work.

The difficulties.

Let us now look at the land route, the whole of lower Bengal is the delta of the Ganges, the soil alluvial. It has been converted into rice fields by a series of embankments, generally parallel with each other. These embankments are the roads for men and animals, they are not wide enough for carriages. To travel this way there are many things necessary, such as tents, bullocks to carry them, also others to carry books and provisions, in fact every thing that you want; a bullock is six-pence a day, you must have a train of men and bullocks. How is the missionary to go? We must walk with the bullocks, or else get a palkee. Should he walk his preaching will be very small. We come to creeks and rivers, to cross them the bullocks must be unloaded and let them swim over, and the men will cross twos and threes in a very small boat, this is slow work.

There is a third mode, and that was adopted by me to a certain extent last cold weather. In the boat I take a palkee with me, and having come to a given place, I hired bearers to take me to some large places ten or twelve miles inland, each palkee must have eight men, at six-pence a day each man, that is four shillings a day; then men as a general rule cannot make more than twenty miles a day, that is ten each way, sometimes

with me they made twenty-four, but then I was obliged to walk many a mile. It is killing work to the poor men, no roads, no paths, it is in reality a steep chase. In this case the missionary must be out from daylight till night, taking provisions with him, and should he remain out all night he must sleep under the trees in the palkee.

Worth noting.

It is then evident that in preaching the gospel in Bengal, we have not only to contend with great moral difficulties, but with great physical difficulties. Every thing connected with India is great. First the climate, great heat, great rains, dews so great that I could not venture out of the boat at night, without a cloak, and more insidious, and destructive of health than either rain or heat.

We have next the great physical difficulties of travelling, wearisome to the last degree, the difficulties of finding any accommodations and food, the Hindus cannot breed fowls because they are unclean, and can only be had of Mussulmen. I have known my boatman spending half a day foraging the country for a few vegetables, and fish, and after all obliged to fall upon my stock.

The amount of personal and exhausting labour on the part of the missionary, is much greater than people at home will credit.

The expenses are very great: suppose I were to take a boat and palkee, there will be eight or ten men with the boat, eight with the palkee, two men to carry books, my own servant to boot, say twenty men at sixpence a day, that will come to ten shillings, independent of the personal expenses of the missionary.

The same may be predicated of our success, when it will become so great as to produce astonishment and wonder.

CEYLON.

KANDY.

The various matters referred to in the following letter from Mr. DAVIS will, we are sure, be regarded as full of interest and promise. Some months since we recorded the formation of a native church in Calcutta, with its pastors independent of the Society's funds: it will be seen that in Ceylon the first step has been taken towards the same end. In this way will the gospel become an indigenous plant in the countries whither missionaries have gone, and

rooting itself in the habits and interests of the people, be, under God's blessing, perpetuated. Mr. DAVIS's letter is dated August 5.

Since my last, we have been favoured with a visit from that holy, devoted, and self-denying brother, Mr. Cassidy. Mr. Allen accompanied him, and I think I may truly say the visit was an especially sanctified means of grace to us all. We met at intervals, day by day, and conversed, as I think, most interestingly and profitably respecting all matters relative to the mission in particular, and the kingdom of our Redeemer in general.

You who, in our native land, are favoured with an abundance of Christian converse, can scarcely enter into my views and feelings in relation to the visit of our brother to this isolated part of the vineyard. But you cannot fail to be pleased to learn that we thought and talked much respecting the best means of obtaining efficient help at the least possible outlay. What effect these meetings had upon us will be best told by our future course; but this I may say, we were all agreed that a strenuous effort should be made to economize, and that the native preachers and members of our churches must be taught by our example, as well as by precept, the duty and privilege of self-denial for the sake of Christ.

Native Pastors.

Almost immediately after brother Cassidy left us, and while I was making preparations for long jungle tours, our native pastor, Mr. J. Silva, resolved upon removing to his wife's native place, Matura, where he now preaches, to use his own phrase, on his own account. If you ask, How is the Singhalese preaching carried on, and the church superintended? It gives me pleasure to reply, In our difficulties, God most graciously and fully provided for us. After considerable thought and consultation with friends, our brother Hendrick Perera, Mohandiram, came to the conclusion that it was his duty to take the oversight of the church; and this without any remuneration, or being at all dependent upon the funds of the society. His help was most timely, and is very efficient. His learning is very considerable for a native, and his influence of the best kind. He studied at Cotta, for the position of native catechist, in connection with the church mission, but has been connected with the church in Kandy many years. I think this a real and an uncommon instance of devotedness to Christ. Indeed, I scarcely know whether any native at any time has taken a similar step. If it were proper to do so, I would suggest that a few lines be written to him from yourself to encourage him in his truly arduous work. He would appreciate them, and is well able to reply in an interesting manner respecting his motives and his work. All we require at present to supply the place of Mr. Silva is an assistant to Mr. Perera, whose duty will be to visit from house to house in Kandy, and accompany me in my journeys into the interior, and to the stations.

Increased effort, and reduced expense.

You will perceive from the enclosed account of receipts and expenditure, that we are aiming to increase the agency in connection with us at the least possible expense, and that this year, as well as the next, we hope to work the whole field equally well, with an outlay of £100 less from the general fund. It is for you to decide whether this £100 shall be laid out in this district, in penetrating the jungle, and carrying the gospel to the Kandian villages, or whether it shall be devoted to the benefit of some other locality. It will enable me to set up the standard of the Redeemer in the beautiful valley of Doombera, where there is a large population, and little, very little, done to lead the natives to God. Next month, D. V., I intend to visit Doombera, to pioneer a little; but if we are to attempt "great things," you must allow me to draw very nearly as much as we have been in the habit of doing.

You will be interested to learn that my dear wife's school is succeeding exceedingly well. We have nearly forty girls in regular attendance, and they present a pleasing mixture of European, Singhalese, and Portuguese.

A good beginning.

Finding the girls' school succeed so well, and being very much urged to try a boys' school, I was tempted to reply that, provided the necessary expenses could be raised in Kandy, and for the most part, from the parents of the children, I would do something in it. Without going into the details, it may be sufficient to say, the schools have become, in little more than two months, a rather considerable establishment; the attendance being seventy-two,—thirty-five boys and thirty-seven girls, of almost every shade, age, and capacity. Hitherto the current expenses have been met, and the greater part of the expense incurred in fittings, books, desks, &c., &c., has likewise been met by donations from the parents and friends.

It is my opinion, that should the children receive a really good education, these schools would give us a position and an influence in this part of the island which may be highly subservient to our grand object. We cannot but remember that there is no good boys' school in Kandy; that the most promising lads are sent to Colombo for education, and not unfrequently to the Puseyite college. For what could parents do? Such considerations as these have led many of the parents to pledge themselves to do their utmost to support a good boys' school.

WEST INDIES.

TRINIDAD.

Although the Committee have not been able to fill the vacancy occasioned by the decease of their lamented fellow labourer, Mr. COWEN, the work of grace which had begun just previous to his departure has been continued. Mr. LAW'S health is, however, far from good, and it is most desirable that he should be relieved of the additional labour which has fallen upon him. His letter is dated August 25.

Since my last letter to you, I have had a severe attack of bilious fever, from which, however, our heavenly Father soon delivered me. Still I have fever less or more every day, which makes me often very weak and useless. Do send a missionary soon.

Baptisms.

I have lately visited the stations at Savanna le Grande, and found two of the churches in a flourishing state. At the third company the word of the Lord seems to have free course; there are many inquirers and some conversions. At this place I baptized seven persons on a creditable profession of faith in Christ Jesus; was truly delighted with a class of bible readers in connection with this church. At Sherringville there is a great awakening among the people in relation to divine things. The members of the church meet almost daily for prayer and supplication. Many sinners are being convinced of sin, and some have found peace through the blood of Christ. At this place I baptized five converts. There was at all our meetings a manifestation of the gracious presence of our God and Saviour.

Inquirers and converts.

Last week I paid a visit to Coura. After a long journey found a beautiful little village in the great forest, and a small but interesting little church, which seems to have had lately a time of spiritual refreshing. I had three meetings; four persons having given satisfactory evidence of being "born again," were baptized in the name of Jesus. Among the inquirers there are some Roman Catholics. One old woman, who has been devoted to Rome all the days of her life, has cast off the yoke of bondage, and waits to be baptized "in the name of the Father, Son, and Holy Ghost." The Lord has also opened the eyes of an intelligent young man, who, although a Romanist, has been assisting in the sabbath school. Since my return, one of the brethren here has written me as follows—"There is a great crying for redemption in Christ Jesus in our village. There is a fire kindled that will never go out. There are seven candidates for baptism." I need not say that these manifestations of the gracious power and presence of God amongst us greatly cheer and strengthen me amidst all my labours and trials.

Our new house of worship is finished so far as the walls and roof are concerned. We have borrowed about 1,300 dollars, but we shall need about 500 dollars more than we have. The building will cost nearly 1,000 dollars more than I expected. We will make another call on some of our friends here for further aid. Could you not obtain from some friend or friends the sum of £50? Do try. It is for the cause of God in a dark land.

We cheerfully urge upon our friends the call on their liberality presented by the closing passage of the above letter.

WESTERN AFRICA.

BIMBIA.

The coloured missionary has continued to labour at this interesting station amid the discouragements of loneliness and comparative want of success. But the horrors of savage life constantly presenting themselves in the vicinity, are frightful and deeply afflicting. Only the gospel of peace can renovate the wild and sanguinary men whose enormities are described in the letter below. They call loudly on the Christian and philanthropist to hasten, if possible, to

stay the ravages of fatal superstition and fearful ignorance. Mr. FULLER writes under date of July 24, as follows:—

Times with us at Bimbia are indeed those of the greatest anxiety, yet I commit all things to the hand of the Commissioner who has decreed that his gospel must be preached to all nations; the work is all his own, and in his own time will bring to pass his design.

You will, I suppose, know that this is now the rainy season. The inconvenience of the weather has put every thing behind, and in a great manner stopped the attendance on service. During the last month, I have scarcely been enabled to get out among the people, and sometimes with the greatest difficulty attend the usual services; but in the disastrous state of things, I still pray that the divine Head will interpose, and in his mysterious providence draw the curtain of darkness from the eyes of the poor heathen, and pour in the light of his truth upon them.

A cruel murder.

It is painful for me to state that the long-silent horror of blood has during the last month made its way into the hearts of the natives. On June, the third sabbath day, the noise of drums was heard, a canoe made its appearance at the point, and what was this noise? The drum was telling the horrible tale of their cruel deed. It was too awful a sight for me to witness, but those who saw it, said that a man's head, newly cut off, was at the bow of the canoe. It was the head of a poor innocent creature taken by a man by name Ngganda or Dick Bumbi, and for no just cause, but simply for what they call a hero. This was soon after followed with a grand festival, the particulars of which I am unable to give. O that the time would soon appear when the bloody deed of cruelty and warfare shall be abolished from off the face of the earth. On the following sabbath morning, I endeavoured to impress the awful

deed upon the minds of those who attended from the words, "Whoso sheddeth man's blood, by man shall his blood be shed;" and I am glad to say they were very attentive while I spoke. Having given such painful news, I may just say a few words of a conversation I lately had with one of my female inquirers.

We began with the curse pronounced upon Canaan, comparing it with the practice of the Isubus in giving and taking his father's wife, pointing out the fulfilment of that curse; after which we skipped over to her state of mind. In the mean time I asked her the following question, which she answered with freeness in her native tongue. "You have been an inquirer for about two years, during which time I have laid before you your exceeding sinfulness in all your former practices, and have pointed you to the Saviour; now have you any belief that your sins are pardoned?" "Yes; for it was for that purpose Christ came into the world!" "But do you believe you are in any way a new creature?" "Yes, from an inward disgust for all former habits and country fashions, and an inward love to the word of God!" But on whose part do you believe you have become a new creature? on your own righteousness! or whose?" "Through Jesus Christ's." With many other questions we kept up our conversation for an hour, then imploring a blessing on each of us we parted that evening. I am indeed thankful for the little corn upon the little hill, and look with hope that it shall yet shake like Lebanon.

I am glad to say that of late I have thought it wise to have some other part of the scripture for use in the native tongue, and I immediately begun with the Gospel of Mark, which I have now gone through, only wants printing. I now wait permission from Mr. Saker; if you and he will allow me to do so, I shall be glad, and if permitted by you, I should like to reprint Matthew, making a few alterations which are perceivable to me, and then go on till I get the four Evangelists in one book.

HOME PROCEEDINGS.

Since our last notice Mr. TRES-TRAIL and Mr. STOVEL have visited the West and North Ridings of Yorkshire, and during an extensive tour were greatly aided in one part of it by the Rev. H. S. BROWN of Liverpool, and in the other, by esteemed brethren residing in the district. Mr. UNDERHILL attended a series of meetings in Sussex

and Lincolnshire, in which county Mr. EDWARDS of Nottingham was his colleague. The Revs. H. CAPEKN of the Bahamas, and S. HODGES of Jamaica, represented the Society to the churches in the counties of Monmouth, Glamorgan, Pembroke, and Carmarthen. Mr. HANDS, from Jamaica, joined Mr. SPRAGG in Worcestershire. During October Mr.

TRESTRAIL traversed the district of East Gloucestershire, Mr. UNDERHILL and Mr. GOGERLEY of the London Mission, Huntingdonshire, Mr. PEARCE and Mr. ALDIS, Durham and Northumberland. Mr. PEARCE, accompanied by Mr. TODD of Salisbury, have gone over Hampshire and the Isle of Wight, and Mr. CAREY St. Albans and the district round. Meetings in behalf of the Society have also been held at Barton Mills, Soham, West Row, and Isleham, attended by Mr. LORD of Ipswich, Mr. CANTLOW of Isleham, and other neighbouring brethren. Mr. BONNER has visited Brighton. Mr. UNDERHILL has also taken Plymouth, Kingsbridge, and Dartmouth, and Mr. LANDELS and Mr. ALDIS East Lancashire. Other meetings have been held, of which no definite account has reached us.

It will be seen from this that much ground has been traversed, and very many churches visited. What has been the general character of the meetings—whether the missionary spirit has been animated or otherwise—whether what was cold and languid has been revived—whether churches which have hitherto done little or nothing, have been induced to take up the cause in earnest—or whether a deep and importunate spirit of prayer has prevailed, we cannot tell. Of some we can speak; and in encouraging language. Many were good and devout; others cheerless, and wanting in animation. The collections in most instances have been better, but in few, so far as we know, was there a spirit of enthusiasm such as we have seen, and felt too, in bygone days.

Still there were some things to awaken hope. In many places auxiliaries were either formed where they did not exist, or where they have become languid, have been revived and quickened; while perhaps in all a degree

of interest more or less deep was manifested in the plan adopted for enlarging and consolidating the Indian mission. Much more, however, may be done, and done easily. We do not find the admirable suggestion thrown out by a friend two years ago, and to which we have often adverted, of A LORD'S DAY MISSION BOX in families, has been generally adopted. Monthly missionary prayer-meetings want more life, spirit, and interest. More might be done among the young. We are surprised to hear that in some quarters "objections on principle" exist against enlisting, as contributors, the scholars in Sunday-schools! But in those cases where energy has been thrown into such organizations, the happiest results have followed. We were surprised and gratified to hear, in one instance, during a recent journey, of the schools connected with a church raising nearly £40, and the secretary in reading the report stated, on behalf of the children, "that they would rather give than beg."

It is useless to conceal the fact, but it is a fact, that the churches, *as such*, have not taken up this work. The annual meetings are held, auxiliaries may exist, both adult and juvenile, and subscribers may be obtained. But the affairs of the mission, except in a few rare instances, have not been considered a part of the business of the church. In those cases where churches have so regarded them, the good effect has been surprising. Not only have contributions greatly increased, but the spirit aroused and the effort awakened have been, most refreshing. Most earnestly do we press this matter on the attention of pastors and deacons, not for the sake of the mission only, but also for the sake of the churches themselves.

POSTSCRIPT.

Since the foregoing was sent to press, we have received letters from India, and they convey some distressing intelligence. Mr. THOMAS writes, Sept. 5,—“For more than a week we have been daily looking for the death of Mrs. WENGER. She has been brought exceedingly low, and it is a wonder that she is still alive. After giving up all hope concerning her, the doctor now expresses himself as sanguine of her recovery. She improved yesterday a little, and but a little, and to-day has gained somewhat in the right direction; but what the result may be we must wait to see. Mrs. WENGER’s illness will put it out of Mr. WENGER’s power to write to you by this mail.” May the hopes here expressed of Mrs. WENGER’s recovery be realized. In the meantime we commend the suffering family to the sympathy and prayers of our readers.

The tidings from Serampore are even more painful. Mr. THOMAS, in the same communication, observes, “that Mr. DENHAM has been called to pass through the waters of affliction. At one time only two of his family, himself and one of his daughters, were on their feet, the rest all prostrate. Mrs. THOMAS and myself were up there last week, and were distressed to see Mrs. DENHAM so unwell. I fear that now the excitement of waiting on her child is over, she herself will be laid up for awhile. I am also sorry to say that Mr. TRAFFORD is far from being in a healthy state. I would have urged him to come to Calcutta for medical advice, but that he could not leave Mrs. TRAFFORD in her present circumstances.”

Mr. DENHAM writes under date of Sept. 2, and after expressing regret at the long interval which had elapsed between this and his previous communication, observes, “When you have

learned the cause, you and the members of the Committee will, I know, feel for us, and sympathize with us. I do not usually trouble you with private matters or details of ordinary trials, but at this time I know not how to write without mentioning my own anxieties and home cares.” And then referring to the pleasure he had expressed in welcoming a fellow labourer in the college, and the high hopes with which they unitedly commenced operations in May last, he adds, “Nor would these hopes have suffered disappointment, but extreme and enfeebling sickness came again and again on our brother, then on Mr. ROBINSON, then on Mrs. DENHAM, on my youngest child, and subsequently on two others. I cannot write, therefore, as I have done; indeed while I write I am all but heart-broken. It may be before I post this, that the sufferings of our youngest child will have ended.” And so it proved to be; for in a note at the bottom of the page, he says, “Her sufferings terminated this afternoon, Sept. 3, at five p.m.”

These trials have not been confined to the family circles of our brethren; for, in a subsequent part of Mr. DENHAM’s letter, we read, that “not a class in the institution, hardly a family in the station, but has more or less suffered. Among our native neighbours death has been fearfully prevalent. The year has been one of great trial; but the last six weeks have been accompanied with such incessant anxiety, that I do not remember to have undergone, except on one or two previous occasions that ended in death. When sickness and domestic trials like these keep a man’s eyes waking night after night, at so trying a season as the rains in Bengal, the tale may be written or told, but none but those who have

passed the trial can realize the gloom and depression it inevitably occasions.”

What can we add to these affecting communications? Dear friends, if you believe in the power of prayer, let it ascend to God, that he will graciously support the sick and sorrowing, and sanctify these strokes of discipline and bereavement to their spiritual good. Nor may you forbear to ask, that lives so valuable may be spared for yet greater usefulness in the mission field.

From a private friend we learn that Mr. JACKSON, of Agra, has had a serious attack and has been brought low by fever and dysentery, which had confined him to his bed for three weeks. We hope the disorder has now passed away. But such attacks are a serious interruption to mission work; for more time perhaps, is needed, after the sickness has passed away, to *recruit* the shattered health than the period of the illness itself.

In connection with these tidings, we beg seriously the earnest attention of the members of the society to the report of the sub-committee appointed some months ago, to inquire where brethren could be found willing to devote themselves to the work in India, presented to the Committee at the quarterly meeting, Oct. 19, to the effect that they had no one at present to recommend to them! Now this has not been from want of inquiry and correspondence. Quite true, in some cases, that health prevented the offer of service. But it is equally true, and most painfully so, that there have not been those offers of service which might have been reasonably expected.

The Committee have deeply deplored this state of things. They have had a special meeting for prayer to God. We hear that many churches, in one or two districts, have also united for this purpose. But we are constrained to confess our deep conviction, that there is

neither the concern felt which there ought to be, nor the manifestation of that spirit of importunate prayer which the subject demands, and without which we cannot hope that “the Lord of the harvest will thrust out more labourers into his harvest.”

A friend from the north asks, “What has befallen the denomination that only *one voice* has responded to the call of the Committee for twenty more missionaries for India?” While he will be glad to learn this is not literally true, for the reason before assigned, still is it not lamentable that only one has yet been sent forth?

We have some good grounds to hope that the necessary funds may be raised. There is a steady increase in the permanent income of the Society; not perhaps in the ratio which some of the more sanguine among us expected, but enough to justify the *hope* already expressed. But the interest taken in this great project is not so profound and intense, nor so general, as we fondly anticipated. What can be done to awaken the spirit we want? Surely it is a personal affair after all. The Committee are not responsible for its absence. Any agency which they may employ cannot call it into existence. To whom then, under God, are we to look? Oh! if the churches, as such, would but take it up. If associations, when they meet, would but make it a subject of their deliberations, and the object of their prayers. If the heads of families would present it often at the throne of grace, when they assemble for prayer, some good result would surely and speedily follow.

The effect on the interests of personal godliness, and on the spiritual condition of our churches, a subject which at this moment awakens deep anxiety in many serious and thoughtful minds who long for the revival of true religion in our midst, would be decisive and immediate.

For a long time, the additions to the churches, in many associations, have been fearfully small. Godly ministers mourn over the comparatively little success which attends their preaching in the conversion of souls. There should be "great searchings of heart" among us all, to seek out the cause of the almost universal want of prosperity. Temporal prosperity the nation has enjoyed for many years. Does this prove a hindrance to the Lord's people? Let them regard the signs of the times. There are tokens of peril too plain to be hidden. Already great alarm is felt. Let the disciples of Christ take warning in time, and fly to the refuge of the mercy-seat, and while there humbling themselves before God, seek his grace to quicken within them the almost dying embers of divine love.

Meanwhile let it never be forgotten that the experience of half a century has placed it beyond dispute, that vital godliness, and the prosperity of the churches, go hand in hand with the cultivation and growth of the missionary spirit. That spirit embraces objects near as well as remote, neighbours around us where we dwell, as well as perishing heathen abroad—in a word, *all* the interests of the kingdom of Christ. May the prayer of the Psalmist, and the spirit which called it forth, be ours: "Let thy work appear unto thy servants, and thy glory unto their children. Let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us; yea the work of our hands establish thou it."

ACKNOWLEDGMENTS.

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

Miss Elizabeth, for a box of useful articles, for *Rev. R. Bion, Dacca*;

Mr. Harrison, for a parcel of school materials and medicines, for *Rev. J. Sale, Barisal*.

CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, from September 21 to October 20, 1853.**

Donations.		£ s. d.	LONDON AUXILIARIES.		£ s. d.	OLNEY—		£ s. d.
Boyce, Mr. Thomas,			Buttlesland Street, Hoxton—			Collections.....	8 2 2	
Trustees of the late...	£0 0 0		Collection	3 17 0		Contributions	6 11 0	
Gurner, W. B., Esq.,			Eagle Street—			Do., Sunday School	0 6 10	
for <i>Kctring Chapel,</i>			Sunday School, by Y.		CAMBRIDGESHIRE.			
<i>Jamaica</i>	5 0 0		M. M. A., for Schools	2 5 0	CAMBRIDGESHIRE, on			
Sunday School Teacher,			John Street—		account, by G. E.			
one penny a day	0 15 0		Contributions, for		Poster, Esq.			
Thank-offering	20 0 0		India	114 15 6	41 3 1			
Tritton, Joseph, Esq.,			BUCKINGHAMSHIRE.		CORNWALL.			
for <i>School Room, Haiti</i>	3 3 0		Brill—		Camborne—			
Legacy.			Dodwell, Mr. E.....	2 0 0	Anon			
Kettle, Mr. Robert, late					Redruth—			
of Glasgow.....	449 4 2				Anon			
					1 4 0			

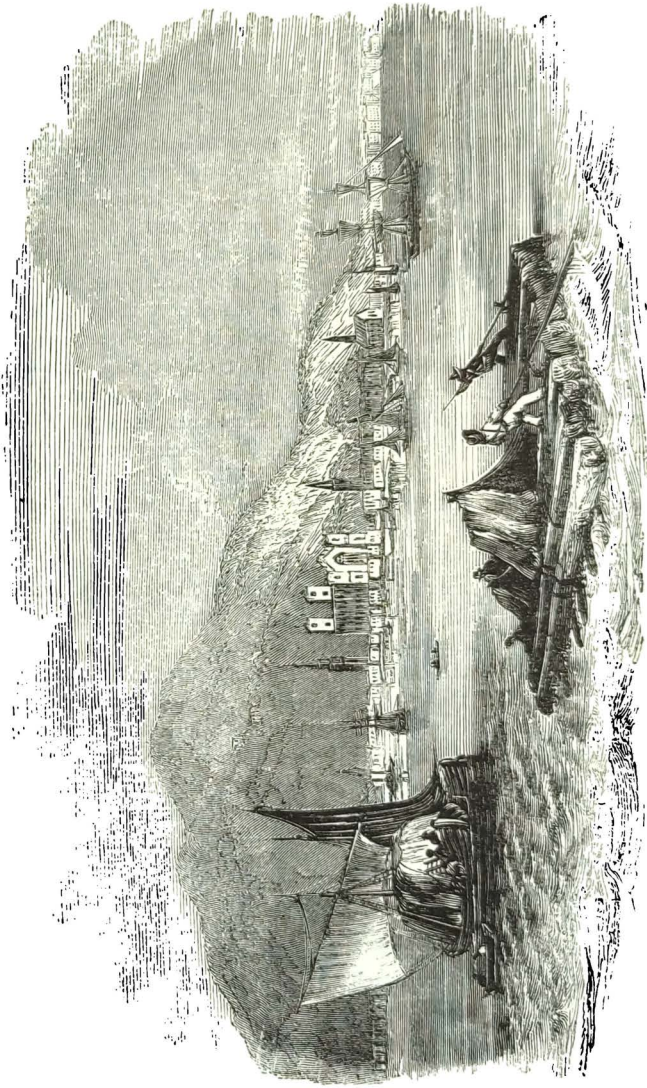
* The Contributions acknowledged in last month's Herald should have been stated to be from August 21 to September 20. The error arose from the printer's neglect.

	£ s. d.		£ s. d.		£ s. d.
CUMBERLAND.		Preston—		Taunton—	
Cockermouth—		Collections.....	12 11 6	Collections.....	6 5 2
Banks, Mr., A.S., three		Contributions.....	9 18 6	Contributions.....	12 1 6
years.....	3 0 0		22 10 0	Do., for <i>India</i>	5 0 0
		Less expenses	0 15 0	Do., Sunday School,	
			21 15 0	Silver Street.....	0 13 2
					23 19 4
DEVONSHIRE.		Sabden—		Less expenses	0 13 0
Tiverton—		Collections.....	7 18 5		23 6 4
Friends, for Mrs. Fowler,		Contributions.....	10 4 2		
Bahamas.....	1 16 2	Do., Sunday School	8 14 10		
			26 17 5	SUFFOLK.	
		Less expenses	0 9 11	Eye, Second Church—	
			26 7 6	Contributions.....	6 10 4
				Do., for <i>India</i>	2 0 0
DURHAM.				SUFFOLK, on account, by	
Houghton le Spring, by				Mr. S. H. Cowell.....	80 0 0
Mr. H. Angus—					
Collection.....	1 13 0	LEICESTERSHIRE.		SURREY.	
Contributions.....	1 18 0	Leicester, on account,		Dorking, by L. Vitou—	
		by Mr. Jas. Bedells.....	£00 0 0	Contributions, for	
				<i>Africa</i>	5 0 0
				Do., for <i>India</i>	0 10 0
GLOUCESTERSHIRE.					
Chalford—		LINCOLNSHIRE.		SUSSEX.	
Collection.....	2 0 0	Holland Fen—		Battle—	
Kidderminster—		Collection.....	0 17 1	Collection.....	2 11 6
Collection.....	2 11 0	Contributions.....	0 10 3	Contributions.....	1 8 6
Do., Prayer Meet-		Horncastle—		Do., for <i>India</i>	6 0 0
ings.....	0 13 4	Collections.....	5 17 9		10 0 0
Contributions.....	4 8 4	Do., Horsington		Less expenses	0 7 0
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Stroud—		Do., Mareham le		SUSSEX, on account, by	
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Contributions.....	6 17 11	Contributions.....	7 3 6		
Do., Juvenile.....	3 1 7	Lincoln, Mint Lane—		WORCESTERSHIRE.	
	33 16 7	Collections.....	9 19 8	Pershore—	
Less District ex-	4 11 1	Contributions.....	14 10 5	Collections.....	11 18 3
penses.....	29 5 6	Do., Sunday School	0 18 2	Contributions.....	32 1 9
			42 10 5		43 18 0
		Less expenses	7 12 0	Less expenses	0 10 0
			35 7 5		43 8 0
LANCASHIRE.				YORKSHIRE.	
Bolton.....	20 12 5	NORFOLK.		Barnoldswick—	
Bootle—		NORFOLK, on account,		Collections.....	11 11 6
Collections.....	8 18 4	by Mr. J. D. Smith.....	250 0 0	Bingley—	
Contributions.....	2 4 8			Collection.....	2 0 0
Cloughfold—		NOTTINGHAMSHIRE.		Contributions.....	0 5 1
Collections.....	9 0 0	Basford, New—		Do., for <i>Native</i>	1 6 2
		Collection.....	5 0 0	<i>Preachers</i>	1 4 0
		Loxcoe—		Blackley—	
		Collection.....	2 17 1	Collection.....	1 4 0
		Newark—		Bradford, United Juvenile	
		Collection.....	2 16 10	Service.....	6 1 0
		Contribution.....	1 0 0	Bradford, First Church—	
		Nottingham—		Collection.....	28 18 10
		Collections—		Contributions.....	10 10 0
		Derby Road.....	20 8 5	Do., Sunday School	
		Park Street.....	7 3 6	Class.....	0 4 1
		Public Meeting.....	4 7 4	Proceeds of Breakfast	0 17 7
		Contributions.....	58 12 11	Bradford, Second Church—	
		Do., Juvenile So-		Collection.....	17 11 5
		ciety.....		Do., Public Meet-	
		George St. School	4 7 11	ing.....	7 12 6
		Park Street.....	6 9 6	Contribution.....	0 10 0
		Woodborough and Calverton—			
		Collections.....	3 0 5		
			116 3 11		
		Less expenses	8 5 3		
			107 18 8		
		SOMERSETSHIRE.			
		Bristol—			
		Sherring, R. B. Esq.,			
		for Mrs. Fowler,			
		Bahamas.....	1 1 0		

£ s. d.		£ s. d.		£ s. d.	
Chapel Fold—		Hay—		Abergavenny, Lion Street—	
Collection	1 10 0	Sunday School	0 10 0	Collection	1 11 6
Farsley—				Contributions	2 0 0
Collection, &c.	16 0 2	CARMARTHENSHIRE—		Do., Sunday School ..	0 8 6
Halifax, First Church—		Carmarthen, Tabernacle—		Blaenavon, Horeb—	
Collections	15 17 4	Collection	10 8 4	Collection	1 0 0
Contributions	11 2 6	Contributions	10 19 6	Contributions	2 14 2
Do., for India	2 0 0			Caerleon—	
Do., Sunday School ..	12 5 1			Collection	0 9 11
Halifax, Second Church—		Less expenses	3 0 0	Contributions	4 12 6
Collection	4 11 1			Magor—	
Contributions	2 1 6			Sunday School, for	
Hebden Bridge—				Native Preachers ...	0 11 6
Collections	14 10 1			Pontheer, Zion—	
Contributions	19 4 2			Contributions	31 15 7
Keighley—		Carmarthen, Priory Street—		Pontrhydyryn—	
Collections	2 13 8	Collection	10 0 0	Contributions	0 3 2
Contributions	2 8 4	Contributions	3 10 0	Contributions	10 15 0
Leeds, on account, by		Less expenses	13 10 0	Pontypool—	
Mr. H. Gresham	130 0 0			Collections	4 12 1
South Parade—				Contributions	8 11 6
Contributions, for		Llanely, Zion—		Rhymney, Penuel—	
Mrs. Fowler, Baz-		Collection	2 5 6	Collection	1 11 6
hamas	3 4 8	Contributions	12 14 6	Risca—	
Meltham—		Llanely, Horeb—		Collection	1 14 10
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Do., Juvenile	0 15 3	GLANORGANSHIRE—		PENBROKESHIRE—	
Milne's Bridge—		Abordare—		Blaenconin—	
Collections	8 12 1	Collection	3 4 4	Collection	1 1 10
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Pole Moor—		Cardiff, Bethany, on ac-		Do., Sunday School ..	1 18 8
Collection	7 0 0	count, by Thos. Hop-		Ffynnon—	
Ossett—		kins, Esq.	40 9 6	Collection	2 0 2
Collection	1 0 7	Dowlais, Caersalem—		Contributions	4 6 0
Rishworth—		Collection	3 14 0	Do., Sunday School ..	1 4 6
Collections	3 11 4	Contributions	2 10 0	Harnony—	
Salendine Nook—		Merthyr Tydvil, Ebenezer—		Collection	0 18 6
Collection	14 2 0	Collection	1 17 8	Contributions	3 18 0
Skipton—		Contributions	1 7 6	Llanglofan—	
Collection	0 16 1	Neath, Bethany—		Collection	1 15 0
Slack Lane—		Collection	1 7 0	Contributions	8 2 0
Collection	2 14 1	Pontbrenllwyd—		Do., for India	1 0 0
Contributions	0 5 11	Collection	1 4 0	Narberth—	
Wainsgate—		Contributions	1 2 6	Collection	4 4 6
Collection	1 10 6	Pontyprid—		Contributions	2 15 6
Wakefield	5 0 0	Collection	2 2 9	Tenby—	
		Do., Rhondda	0 5 0	Collection	2 6 0
		Contributions	5 14 0	Contributions	1 11 0
Less expenses	7 12 5	Treforest—			
		Collection	0 7 6		
366 11 8		MONMOUTHSHIRE—		Acknowledged before	
		Abergavenny, Frogmore Street—		and expenses	68 2 2
SOUTH WALES.		Collection	6 0 9		
BRECKNOCKSHIRE—		Contributions	4 18 8		
Bryn-mawr, Tabor—		Do., Sunday School ..	1 19 5		
Collection	1 4 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 Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, 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.



MONTREAL, CANADA

THE MISSION FIELD.

WE suspend for another month the paper on the circulation of Early Bengali Tracts, a subject which, if resumed a month hence, will not lose its interest on that account. There is some intelligence which we wish to present to our readers which cannot well be classified under the usual heads, for which this is the most appropriate place.

It is not a little strange, but such is the fact, that there is a movement going on in India not unlike that which is now agitating all China. This intelligence comes from Mr. HSING of Benares, from whose communications we gather the following facts. He states that there appears to be some moving among the people, as at present in China, but not upon warlike principles. A native of very high standing and education in that neighbourhood has lately renounced idolatry. He goes about preaching the only true God. Crowds gather round him, when he fully explains to them the folly of worshipping dumb idols. He is so firm and fearless that he has written to, and almost commanded, many rajahs to give up their idolatry, and set the people a noble example. Should there be a movement among the higher class of people to embrace the gospel, the lower orders will soon follow. Many are looking with great interest on this remarkable man, and we sincerely trust it will tend to the glory of God and the extension of his kingdom.

Now it is not to the circumstance of one man taking this course, and that man one of the higher orders, that we attach so much importance. But it must be observed, that in no community do the upper classes take part in any popular movement in opposition to old customs and ideas, until the classes beneath

them have already discussed the question, and showed that they are favourable to the change. This man, who has crowds to listen to him, who is already a formidable power, would never have any encouragement to proceed except as he had the masses with him. In that lies the significance of the fact. But how come these masses to be favourable to such teaching? It can only be accounted for on the supposition that by evangelistic effort they have been prepared for it. And this is the more evident if the general complaint of the missionaries for so long a time of the almost universal *apathy* of the people be remembered, a complaint which has only ceased to be heard within these past few years.

But there are other signs of the same spirit. In glancing over the pages of the *Friend of India* we find a young native of rank, who had embraced Christianity, after a return from a tour in the Upper Provinces, refused admission into his father's house, when wishing to pay his filial respects after a long absence.

Now it appears that this young man's father had himself set at nought the restrictions which the Hindoo religion places upon corporeal indulgences, for he eats flesh and drinks wine in company with Christians; and yet he has chosen to disinherit his son for doing the same things. The young man asserts that his father set his feet in that path, to walk in which is now considered sufficient to sever the most sacred and natural ties. He appeals to the public through the press, and the *Citizen* at Calcutta publishes his letter, and appends sundry remarks thereon. It is not, then, merely to the fact that a young man has so acted that we refer,

but rather to his appealing to the public through the press. This is significant, for it indicates a great change in public opinion on such questions. A quarter of a century ago such an appeal would have been in vain. At that time, indeed, there would have been found no such a tribunal to which an appeal could be addressed.

On this incident the editor of the *Citizen* makes the following observations:—"How unjust is that spirit of domination which would limit the advance of the intellects of its children to that point to which it had itself proceeded! The tide of knowledge, however, refuses to obey the command, 'Thus far shalt thou go and no farther,' uttered by any voice than that of its Divine Creator. It is utterly impossible for Hindoo fathers to separate, by the prism of paternal authority, the rays of intellectual and spiritual knowledge, which together compose the bright beam of truth now illumining the west, and beginning to glimmer through the darkness of Indian superstition and ignorance. The harsh treatment by which the father, in this instance, expresses his resentment against his son (or we would fain hope, rather hopes to force him to change his course of conduct), will but exalt the young man into the rank of a martyr for conscience's sake, and tend to bring to his side many wavering converts."

Facts like these are not to be regarded as isolated merely; they are symptomatic. They indicate a deep under current of feeling among all classes, particularly the lower; for such influences do not reach the higher until the masses beneath them are moved thereby.

Nor are the observations of the editor which we have quoted less significant. It is impossible, in his judgment, for parental authority to stay the progress of the light which is now beginning to glimmer through the darkness of Indian superstition. It will decide many wavering converts who may be placed in somewhat similar circumstances. The existence of such persons is plainly admitted, and admitted as well known facts are. Hence they are not a few; it is not one here and there which would justify such language. But whence came they? What are the causes which have brought them to this state of mind? Is it too much to say these are some of the fruits of missionary toil?

Clearly, then, society is being leavened in Bengal. Though the man who heads this crusade against idolatry, as described by Mr. HEINIG, be not a Christian convert, would he have had the power he now wields if Christian missionaries had not, years ago, sown, broad cast, the seeds of truth over the public mind? Honoured brethren who have entered into rest, we are reaping the fruits of your self-denial and toil! May we be faithful to the trust you bequeathed us. Catching your spirit, and following your example, we would fain press on. And in proposing to enlarge and consolidate the mission you left to our care when you went up higher, we are treading in your footsteps. Brethren at home, pastors, deacons, churches, do not all things speak to us, and in the voice of encouragement, to extend yet more widely these efforts, and that the recently proposed project is in harmony with the utterance?

INDIA.

SERAMPORE.

The following brief extracts from Mr. DENHAM's letter of September 2, will be read with interest, not only because the work is going on at Barrackpore, but chiefly on account of the baptism of two sons of missionaries :—

I am grateful to be able to add, that in the midst of our trials, God has not left us without a blessing. Several, we may say for India many, have been baptized this year.

At Barrackpore, a work of inquiry and revival has been going on among the descend-

ants of the Portuguese and Hindoos, connected with the various regiments stationed there. Since I wrote, a son of brother Lawrence of Monghir has been baptized by brother Leslie; he was educated by me, and left last year for employment in Calcutta. A son of brother Williamson of Birbhoom, who is with us now, will most probably have professed his love to the Saviour before this letter reaches you. May our children arise in the place of their fathers! May God, even our own God, bless them and make them more useful and successful than we have been!

DACCA.

Most of our readers may have seen in the papers a notice of the death of the Rev. W. ROBINSON of Dacca, the society's senior missionary in Bengal. We have received the following particulars respecting him, in a letter from Mr. BIRD dated September 16th, and which cannot be read without mingled feelings of pleasure and regret :—

Probably you may have heard before this letter reaches you of the heavy loss our family and mission here have sustained. Our dear father and brother Robinson has entered into his rest, and finished his course. The oldest missionary in Bengal has for ever ended his toils and labours and rejoices now in eternal happiness. Long has been his pilgrimage here on earth, only four months short of seventy years, and long he struggled in this vale of tears, and not less than forty-seven years he spent in the mission field in Bengal. We have lost a kind and affectionate father, a champion of our denomination, a much experienced and valiant soldier of our Lord, and a beloved brother in the work here. He expired on the 2nd of September, at half-past nine o'clock, P.M., literally falling asleep in Jesus. I was with him night and day, and had much blessing at his death-bed. Though his last days were very trying for body and mind, he yet never uttered a doubt as to his safety. Most energetically he several times said, when asked, "My hope is alone in Jesus." I cannot tell all the particulars of his last days, but it is still impressed on our minds with what a sweet and emphatic tone he repeated the hymn,

"While on the verge of life," and, "Afflicted saints." His end was peace, and peace with a peculiar brightness shone on his face after he expired.

The evening of the following day we followed his remains to the cold and silent tomb; nearly all the European residents and many natives accompanied us. I spoke a few words at the grave of my dear father, but with difficulty, and ended with prayer.

He has left a widow and five children unprovided for, who are still here. The deceased said a few days before his death to me, "My dear brother, write to Mr. Thomas I am dying, but that he shall take care of my wife and poor children, I have often spent of my own substance for the work of the Lord, I hope the brethren will not leave my poor wife and children in distress." Mrs. Robinson with her four children will proceed after a month to Serampore, and have them educated there. Miss Robinson, my wife's sister, will, according to her and her father's wish in his latter days, stay with us, and I will try to gather a few children, whom she can teach.

My urgent request now is, as you may well expect, for another fellow-labourer at Dacca. The work here cannot be carried on by one, unless he allows himself to be soon ruined in health, and at all events the work suffers under only one.

Scattering the seed.

It was on the 25th of August, that I returned from a most interesting and encouraging journey to the east of Mymensing, as far as Durgapur at the foot of the Garrow Hills. All over the country where we travelled thousands and tens of thousands of Hindoos and Musalmans are not only ready but anxious to hear the gospel. They

never saw nor heard a missionary before, and I cannot describe to you the feelings with which I was almost overpowered when daily addressing them. There were crowds from three to six and eight hundred, attentive and mostly respectable people. In some places we left people who seemed to be near the kingdom of God, and I promised the people in many places to come again in October bringing more books.

Help required.

I am alone, with all the English and Bengali work, and the accounts of the mission, chapel, and church in my hands; to get away then, especially now, is an utter impossibility. So the sooner you send a brother the better. I will gladly relinquish all my labours in English, and devote myself entirely to the natives. Our chapel is at present so well attended that should I shut the chapel for a month or two, I know many English friends will take offence and probably withdraw some of their contributions to our mission. You will say, send the native brethren, that of course I must do, but I assure you that it is very desirable and needful that a European who knows the language should accompany them in a country like East Bengal. I want to go myself, as I came to Bengal for this purpose, and I feel uneasy in mind, if my Bengali work is interrupted by English preaching to Europeans.

And that you may be sure that my last

journey was not a very pleasant one according to the flesh, I will only add, that we had to pass through dense jungles, stagnant water, marshy wastes, and a wild river near the hills, which brought down trees and roots in numbers. And this all in the rains. Any one, who knows what it is to travel in the rains and near the hills in Bengal, will certainly agree, that it was a great mercy that I with a wife and child came through so safely.

A missionary's joy.

One evening when I took a drive with my dear father, he felt excessively weak and faint, but when I narrated to him several things of my last journey, he revived for a few moments and expressing his joy said, "This news I will carry to Paradise." It was especially of the reception of the gospel in a place called Durgapur, at the foot of the Garrow Hills. There I visited the house of a Maharajah, a Brahmin. His family received me kindly, and some four hundred Brahmins, all his priests and writers, heard with exceeding great attention for three days. Many came three miles to get to our boat, in the midst of the rain and waded patiently up to their knees in the river, till they got a gospel. It was there I had daily, morning, noon, and evening, from three hundred to five hundred respectable people of all ranks, and such things, my dear brother, make a missionary's heart glad and warm, and make him long to visit such inviting fields again.

CHITTAGONG.

From Chittagong we have received interesting communications from Mr. JOHANNES. The subjoined extracts will show encouraging progress in that district, especially at the interesting station of Comilla. Our readers will notice the difficulties which often arise in India, from the social customs of the people, and how hard it is to apply scriptural rules to such cases:—

You will join with me in thanking God that we are yet preserved in the land of the living and enabled to preach unto the heathen the unsearchable riches of Christ, and we continue to experience success in our work. Last sabbath, the 27th of March, I had the happiness of immersing in the name of the triune Jehovah four persons. Two of them the offspring of our two first native converts from Chundjāw, in Chittagong, and two East Indians. Both their fathers were educated in the mission school at this place,

I have now four more candidates and inquirers here.

Continued progress.

At Kalikapoor, in Comilla, our work is happily and gradually progressing. We have four inquirers and candidates, living in our village, and with our converts. Two I hope to baptize soon, the other two, although very anxious to join the church, I am unwilling to receive into church fellowship. This is a married couple so regarded by the brethren, but I believe they are living in sin. This man and woman, long before they heard the gospel, have been living together as man and wife. Her husband is living and has deserted her. Such marriages are common with the people when altogether deserted by the husband; but in what light I am to regard this connection I know not, but perhaps, dear brother, you will direct me better. Our brethren to whom I have been writing on the subject, have been perfectly silent. I told the couple, unless they separated I could not baptize them, but they think it is a very hard case. Besides these four there are not a few at Kalikapoor,

who are favourably disposed towards Christianity, and but for persecution and consequent destitution, would have at once joined our band. I hope well of them, and trust that He who has opened their eyes to see the errors of their ways, will by his grace and Spirit lead them to himself.

The spread of the gospel.

The work of preaching abroad in season, and out of season, is continued uninterruptedly. Hundreds are daily taught the truth as it is in Jesus. If commensurate success has not followed, it is owing to our want of faith and weak apprehension, which discerns nothing but what is visible to sight. The gospel is daily preached, the seed of the kingdom sown.

Hundreds hear of Christ and his great salvation. They come from distant parts of the country. We have seldom access to the same people; they retire to their distant villages, and are heard of no more. What the gospel has wrought in their hearts, what have been their particular convictions and impressions, we know not. As rank idolaters, they will not open their minds to us and say, "Thy people

shall be my people, thy God my God," or, "I am not ashamed of the gospel of Christ." Yet truth, sharper than any two-edge sword, must prove forcible and abiding; they carry in their bosoms a fire which is inextinguishable. It will work and weaken idolatry in the soul; and thus the word of God is doing, under the agency of the blessed Spirit, its peculiar work of conversion. While no doubt there are not a few who are tired of contributing for the cause of God, complaining of missionary unsuccessfulness in general, God is invisibly carrying on his great work in the inmost recesses of sinners' hearts, and making his word the power of God unto the salvation of souls, and that in his own good time and pleasure will fulfil his grand and mysterious purposes in the salvation of a lost and guilty world.

If any thing has comforted my mind it is the welcome and happy news conveyed in your letter, of soon sending out more labourers to Bengal and Hindoostan. Our Comilla brethren seemed all exultation, for if there is a missionary located there, there is every likelihood of a large church being formed there.

CHITOURA.

Mr. SMITH has communicated to us some interesting facts relative to the work of God in the north-west provinces of India. It is pleasing to know that the labours of the lamented THOMPSON are manifesting themselves. Greatly would it rejoice the Committee if they were able speedily to re-occupy that important station. The date of the following letter is Sept. 19.

You will be glad to hear that the Gosaeen who accompanied me home from last Bhuteshwar mela has so far proved himself to be a sincere convert. He is walking worthy of his profession, and promises to be the most useful and talented of our native preachers. His ministrations to our own people are beginning to be very acceptable, and he is a most effective bazar speaker. May the Lord keep him humble, and fill him with the Holy Spirit, that he may be the means of turning many to righteousness. The families who left us last year on account of the marriage difficulties with which we have to contend have all returned in a much better state of mind, and more willing to suffer for their Christianity. Two more families have joined the nominal Christian community, occupying our village; and if we took all

who would come, there is no doubt our population would be doubled before the end of the year. Brethren Walayat, Ali, and Thakur Das have just returned from Pennaught, where they have preached the gospel to crowds with much apparent acceptance. We have partly engaged premises, and Walayat Ali with his family will soon we trust be permanently located there. The station of Digneer is regularly supplied by two native brethren every sabbath, and although the interest has somewhat subsided, there are some not far from the kingdom.

The gospel appears to be heard with unusual interest just now in several localities, and that has roused the hatred of the Pundits and Vairagis to a fearful pitch. A few days ago our native brethren had been to several villages, and were returning home, when a Gosaeen made a murderous attack on them with his hukka bottom, and afterwards ran and brought a sword, which he would doubtless have used if his family had not seized him and prevented him, fearing the consequences. Again, in the bazar, a few days since, I saw a man whose stand is in front of where we preach, with two small bells, ringing them close to each ear, for fear one word of the truth should enter. Another man, who ventured to the front, held his cloth before his mouth for fear of being polluted by coming too near us with his mouth open. Thus the people perish for

want of knowledge, when that knowledge is within their reach. I am daily becoming more convinced that the gospel is doing wonders, and that we have but to persevere, and in due time we shall reap, if we faint not. The gospel cannot be faithfully preached in vain, and, by the help of God, in future it shall be the one object of my life to preach Christ in season and out of season. I have lately learned from a native who has been to Delhi, that the labours of our lamented brother Thompson are beginning to produce fruit; that several natives are ready to come out and receive baptism, and that there is every prospect of any missionary you may send there reaping a plentiful harvest. Surely the time to favour India is not far distant. There is a matter of importance which I am anxious to bring before the Committee, and that is the building of a new chapel at Chitoura. The matter has received the attention of the auxiliary committee in Agra, as well as that of our missionary brethren in the neighbourhood, and all are unanimous in their opinion as to the necessity of the measure; indeed the auxiliary committee authorized me to draw up an appeal for circulation both in England and India. I, however, have delayed until I receive your opinion. Our present chapel is filled to overflowing on sabbath mornings, and some remain in the verandahs. How many of the heathen have shown a disposition to attend and frequently do attend; but their having to sit in such close proximity to each other and the Christians keeps many away. Besides, in this hot climate, a crowded place is unhealthy and suffocating, and to remain inside such a place during a service is an act of self-denial which few will be found willing to perform. Many times I come from preaching in the hot

season, with my clothes drenched with perspiration. Again, we want the present building for a reading room and library, which will prove a great blessing to the village, and an inestimable privilege to our young people who are growing up with some taste for reading. I am no advocate for masses of Christian masonry, only when required for congregations actually gathered. The spiritual building is of much more importance than the most beautiful ecclesiastical fabric; still a convenient place in which to worship God is of some moment; and when it can be obtained ought not to be neglected. I therefore feel that if I made no effort to obtain such a building for our continually increasing community at Chitoura, I should be guilty of a neglect of duty. Now for the accomplishment of this object, £500 will be necessary, £200 of which I will raise in India, if the remaining £300 can be got in England. You must not forget that we have no Europeans here; the chapel will be solely for natives, and consequently will be a mission chapel in the strict sense of the term. Brother Phillips will lend his aid, and I think a good deal may be got from my friends and friends to the mission, and perhaps the Committee may see their way clear to make a grant from their funds. At any rate let me have your advice. I shall not stir in the matter until I hear from you.

Brother Phillips has been here most of a month, and we have been engaged in improving the Hindi New Testament, which is not adapted to the north-west. He will soon be on his way to England, a step which I believe to be most prudent and desirable, for he is evidently in such a state of health as renders him unfit for India and its burning climate.

CUTWA.

Our readers will remember that owing to the death of Mr. W. CAREY, Mr. SUPER who had been labouring for some time at Bishtopore, had, in accordance with the advice of the brethren in Calcutta, removed to Cutwa. In a letter dated August 24th, he gives some account of his new station, in which there are some facts of peculiar interest.

You will be glad to hear something as to the station where we are now. We arrived here July 2nd; it was on Saturday. The house in which we live is rather large, the garden which surrounds us is full of the

most beautiful trees and flowers which, I think, can be seen in India. The Christian congregation is small; I cannot yet sufficiently speak of the spiritual state of its members, for the time of my residence here is too short. I have had some exercises of a peculiar nature, but on the other side I am glad to perceive that almost all the members of this congregation are able to read, a fact which not every where can be found. The people on the whole have a good knowledge of the bible.

An old disciple.

There is still one man who was baptized by Mr. Chamberlain, and I trust, he is a good man. I oftentimes hear with great pleasure his speeches in the bazar. His eyes are dim, but his tongue is always ready to speak to

the people of his country, and to proclaim to them the gospel of our Lord Jesus Christ. As he has so much originality in his addresses he has ever had the attention of his hearers, as often as I have heard him. I have commenced a small school with the children of our Christians. I wish the number were much larger. Petumber is the schoolmaster, and I think that he is an able man for this part. I use him however also as a preacher to the natives. I have besides these two men (the name of the first is Kanto) two other native preachers, Decumber who suits well for his work, and Orenchand, whom I do not know as well as the former ones, as he was almost all the time absent from here.

Preaching.

If we are well and if the rains do not prevent it, we go daily to the bazar and have generally a good attention. There is little dis-

putation. Now and then respectable men up to the monthiff come to me in our house on a rainy evening and in a most pleasing manner converse with me about religion. Such opportunities I particularly use to speak warmly and affectionately to them, and our daily prayer to the Lord is, that he may awake some hearts and give to them courage enough to come out from Hinduism and to become firm believers in our Lord Jesus Christ. Among the lower classes drunkenness is a great hindrance as to the spread of the gospel. There are many who cannot resist the temptation of the miserable shops, where spirituous drinks are sold. The objections which the people make are about the same as they are found through all Bengal—I should think, throughout all India. There is nothing new. There are many large melas not very far from Cutwa; all of them are in the cold season. I cherish the hope, that this will give me opportunity enough to preach the gospel to many.

MONGHIR.

From Mr. LAWRENCE we learn that the work is steadily advancing in Monghir and the surrounding district, and that when he wrote the mission families were in the enjoyment of tolerable health, except Mrs. LAWRENCE who is far from well. The notice of the decease of one of the oldest members of the church is interesting as exhibiting a steady and growing piety through a life of thorough but humble usefulness.

Since I wrote last we have come on much in our usual course. Our native brethren have made two excursions into the neighbouring villages, and each time they were engaged in preaching to the villagers with much encouragement during several weeks. On the 25th inst., I hope to begin another journey by water, in company with two native brethren. We purpose visiting the villages on the

Gunduk and Balàn streams. But as the rains have been very partial in this district, and the cultivators are much behind with their lands, we do not anticipate meeting with large congregations, as on some former occasions. On the 30th May died one of our eldest members, Bibi Sophy, as she was familiarly called. She was for some years, when in health, a very active and useful member, and exerted a very beneficial influence over the native Christian females; in the latter part of her life she was much afflicted, but she was enabled to bear her afflictions in a Christian spirit. Towards the last her patience and resignation were great. Her end was truly peaceful. She died firmly resting upon Christ, and longing to enter her Father's house above. To her we are indebted for the native Christian chapel, which was formerly her dwelling house. There are in the church several aged and infirm widows, whose days cannot be many on the earth; I hope they are meeting for the church of the First-born above.

BENARES.

Although much discouraged for want of funds the schools under the superintendence of Mr. HEINIG appear to be in a prosperous condition. Under date of September 28, he says:—

I have much pleasure to inform you and the committee, that under God's blessing our mission and schools are going on prosper-

ously; our work is abundant, so much so that two or three more could be well employed; our girls' school is also increasing, twenty-eight girls are in regular attendance, while thirty-four are on the books; twelve of them have entreated Mrs. Heinig to teach them English, they learn hymns by heart, and sewing, and attend regularly Hindustani worship on sabbath mornings. There is not the least doubt that

this school would increase to fifty or even more girls, as we are surrounded by a large population; and as the females in this country are generally so neglected in regard to education; we feel greatly encouraged that we have succeeded in obtaining so many in so short a time. Mrs. Heinj would feel thankful if some ladies in England would interest themselves in behalf of this school, and if you, dear sir, would use your influence with the ladies of the Female Educational Society, I think something might be obtained as a permanent assistance for this very important school. We are now going on with the donation that Mr. Russell kindly left us for this especial purpose; for having wit-

nessed the degradation of the females in the east, he saw the great importance of their being educated; not only to try to rescue their souls from destruction, but also that they may be raised to their proper standard in society.

The Nichee Bagh and the Sudder bazar schools are likewise going on very satisfactorily as I mentioned in my last letter, and the preaching in the city is very encouraging; we are often amazed at the people with their favourable reception of the blessed truths of the gospel, often asserting, that all we say is true, and that they think the day is not far distant when idolatry will entirely be overthrown.

WEST INDIES.

BAHAMAS.

The negro population of the West Indies do not forget the day of their manumission from slavery. We are glad to see that the members of the churches still keep up devout observances in God's house on the anniversary, and that the festivities incident to the occasion passed off without any occurrence to mar the enjoyment. Mr. LITTLEWOOD writes as follows, August 23rd:—

Our August festivities passed off with the accustomed hilarity, but with greater order, and less drunkenness than usually. Not an unfavourable report of any member has reached me at present. A few vessels were in the harbour waiting for cargoes of salt, and a merchant attempted to set his people to work but could not succeed. "August" day, as it is termed, obtains unrivalled celebrity. Early morn witnessed the humble worshippers assembled within the walls of Zion. Their songs of thanksgiving were never more heartily united in, their prayers for the enslaved, and the entire abolition of the curse were warmly responded to. The result of previous preparations for festive enjoyments soon began to appear; bright flags floated in the air, youths appeared blither, the aged more agile, and the feminine step more elastic, the smile of inward pleasure played on every countenance, and indicated a joy which seemed to struggle for liberty of expression. Early in the afternoon the children collected in the chapel, and never appeared in their best attire to greater advantage. If parents were not oppressed with hearts swollen with pride, the teachers, friends, and children evidently were; above

230 of the latter attended by the former marched in excellent order from the chapel to the mission yard, where long tables covered with white cloths contrasted beautifully with the soft green sward beneath and the surrounding ornamental flower trees. Liberty for play was no unsatisfactory announcement, and the frolicsome groups afforded abundant satisfaction to the large concourse of spectators. The ample preparations not only reflected great credit on those to whom the management was committed, but evidenced that taste and appetite had been consulted. About sixty teachers and friends spent the evening together in the Mission House. After the children had been dismissed, our excellent choir, led by a coloured young man, contributed much to the evening's enjoyment. I certainly wished that the friends of our mission had witnessed the pleasures of the day.

Prosperity.

I am glad to be able to state that the smiles of prosperity now rest upon our church; the sabbath school is also in a promising condition. Last sabbath we had the pleasure of baptizing twelve, and of receiving four others into the church, making an addition of above thirty since January. The baptismal scene was peculiarly solemn and impressive; many of the candidates were either scholars in the adult class, or teachers in the sabbath school. Mothers and fathers witnessed their children devoting themselves to the Lord. A sacred awe pervaded the vast congregation as our friends publicly attested their love for Christ. We have several candidates now waiting for the moving of the waters to whom we hope to administer the sacred rite in a few months. May the Lord enable all of them to hold fast their profession.

AFRICA.

We have been favoured with the following extract of a letter, from Mr. SAKER to Mr. HADDON, which will be read with the liveliest interest. The facts mentioned are most encouraging.

You will not be uninterested to learn that our chief work, evangelizing the heathen, is progressing. Our God causes his kingdom to prosper by means so disproportionate, as to be a source of surprise to many. The heathen mind is gradually awakening to the perception of truths which the heart knoweth not except by the Spirit. And when once the truth is felt, there is an eager acceptance of it manifested, and a cheerful surrender of all the heart holds dear.

Immersion.

We have just now added twelve converts by baptism to our number; on sabbath day last seven were baptized in our river here, and the sabbath previous at Clarence I immersed five in our mountain stream. These have long waited for the day, and others of whom we are well satisfied, wait only a little longer. There are three at Bimbia who will probably

be received the first sabbath I can spend there. My last visit to Clarence seems to be unusually productive in awakening the minds of sinners, especially the young. Many who heretofore have given us only sorrow, are now humbled and earnestly inquiring after truth. At this place we have much hope the word of the Lord will prevail. We are now becoming a body, a visible church. At our last ordinance we numbered not less than thirty believers. This number we could increase to fifty in a few days, but for an excess of caution. A church of thirty, scattered in a heathen town, and maintaining among themselves meetings for prayer, living in united attendance on the means of grace, and with united attachment to Christ, and obedience to his commands, cannot but be influential. It makes the gospel to be felt even where the preachers of the cross cannot have access. Many, many things are conspiring to give impressions of the importance of the gospel, and distant districts, seem only waiting for some to show them the right way. A deep feeling, a wide spread inquiry prevails, and is spreading still wider. Ethiopia will stretch her hands to God at no distant day, and we can but pray, hasten it, Lord, in thy good time.

HOME PROCEEDINGS.

During the past month Mr. TRES-TRAIL has visited Biggleswade, Bedford, Cotton End, Ampthill, and Roxton Park, accompanied at the last four places by Rev. Mr. PARKER, one of the London Mission Society's agents in Calcutta; the collections in these places being divided between the two institutions. Mr. UNDERHILL and Mr. PEARCE have advocated the society's claims at Manchester and Waltham Abbey; Mr. MACLAREN and Mr. T. SMITH at Salisbury (with Mr. PEARCE) and at Downton; Mr. CAREY at Ramsey; and Messrs. HANDS and VINCE at Bridgnorth, Shrewsbury, and places adjacent. Mr. WALTERS informs us that during his recent visit to Nottinghamshire and Leicestershire, the meetings were exceedingly good, and that the friends in these counties seem thoroughly alive to the present claims

of the society. At Ramsey, we are gratified to learn, the contributions will be *double* the amount of last year. The reports respecting all these meetings are highly encouraging.

We have great pleasure in stating that Mr. MARTIN, late of Bristol College, has been accepted for mission service in India, and Mr. JOHN ROBINSON, now in secular employment at Agra, but who has long desired to devote himself to the work of the Lord, and for which, in the judgment of the brethren who know him, he is eminently fitted, has been engaged to go to Dacca to occupy the post so long filled by his father, but now vacant by his lamented death. We are not without hope next month of having to report that two other brethren have been appointed to go forth to India. With

the state of funds prosperous, these brethren accepted, and others following, will, we are sure, encourage the friends of the Society to increased efforts in promoting its interests.

ARRIVAL OF REV. C. CARTER.

We are happy to announce that Mr. and Mrs. CARTER arrived at Point de Galle, September 22nd, after a prosperous voyage. Mrs. CARTER, however, suffered a good deal for the first three weeks. The Wesleyan missionaries kindly invited them to spend a few days there before proceeding to Colombo; and Mr. CARTER preached their anniversary sermons. How pleasant this fraternal spirit among brethren of different parts of the Christian church, but who are engaged in the same great work in heathen lands.

MISSIONARIES RETURNING.

Mr. MAKEPEACE and family are now on their way home; and we regret to add that, through ill health, Mr. PHILLIPS of Muttra is obliged to vacate his post. These occurrences render all the more necessary an intenser spirit of prayer and enlarged liberality, that such exigencies may be speedily provided for.

NOTICE.

We have to apprise our young friends that the Christmas cards will be sent out at once, and in the course of a few days be in the hands of the pastors of the churches and secretaries of auxiliaries. Again would we urge them to activity, rejoicing for their own sakes that they can not only do good in this way, but in doing it will get good. The proceeds will be devoted as heretofore to the support of NATIVE PREACHERS—beloved brethren, whose labours are most useful to the young as well as to other classes. By active efforts now, the young people at home can do good to the young in heathen lands.

FOREIGN LETTERS RECEIVED.

AFRICA.....	BIMBIA	Fuller, J. J.....	September 24.
	CAMEROONS	Saker, A.....	Sept. 5, Oct. 5.
	CLARENCE.....	Saker, A.....	Aug. 23 and 25.
AMERICA	HORTON	Cramp, J. M.....	November 9.
ASIA	AGRA.....	Smith, J., and Jackson, J. ... }	July 10.
		Jackson, J.	Sept. 3, Oct. 6.
	BENARES	Heinig, H.	July 26, August 24, Sept. 12 and 28.
	CALCUTTA	Aratoon, C. C.....	October 4.
		Lewis, C. B.....	September 5.
		Thomas, J. ...	August 5, Sept. 5 and 19 Oct. 3.
	CHITOURA	Smith, J.....	One letter, no date (received Sept. 26), Sept. 19.
	CHITTAGONG	Johannes, J.....	Sept. 5.

ASIA.....	COLOMBO	Allen, J.....	August 20, Oct. 10.
		Ferguson, A. M.....	September 12.
	CUTWA	Supper, F.	August 24.
	DACCA	Bion, R.	September 16.
	DINAGEPORE.....	Smylic, H.	Aug. 1. One letter, no date (recd Oct. 21), Sept. 16.
	INTALLY	Fink, J. C.....	September 17.
	KANDY	Davis, J.	August 5, October 11.
	MEERUT.....	Johnson, A. D.	October 4.
	MONGHIR.....	Lawrence, J.....	July 20.
		Parsons, J.....	May 25, Sept. 28.
	MUTTRA	Phillips, T.	June 5.
	POINT DE GALLE	Carter, C.....	October 26.
	POONAH ..	Cassidy, H. P....	September 27.
	SERAMPORE.....	Denbam, W. H.....	September 2.
	SEWRY	Williamson, J.....	August 20.
BAHAMAS.....	GRAND CAY	Littlewood, W.	August 23, October 17.
BRITANNY.....	MORLAIX	Jenkins, J.....	November 3.
HAITI	JACMEL	Webley, W. H.....	October 26.
JAMAICA	BROWN'S TOWN	Clark, J.	Sept. 24, Oct. 6 and 10.
	CALABAR	East, D. J.	Aug. 26, Sept. 6, Oct. 5 & 21.
	FOUR PATHS	Gould, T.....	September 6.
	KINGSTON	Oughton, S.....	October 11 and 25.
		Uter, U., & ors.	October 26.
		Holt, E.	October 26.
	MOUNT CAREY	Burchell, H. C.	October 6.
		Hewett, E.	September 24.
	MOUNT OLIVE	Watson, R.	September 20.
	PORT MARIA	Day, D.....	October 25.
	ST. ANN'S BAY.....	Millard, B.	October 4.
	SAVANNA-LA-MAR	Hutchins, M.....	October 10.
	SPANISH TOWN	Phillippo, J. M.	October 24.
ST. DOMINGO ...	PUERTO PLATA	Rycroft, W. K.	October 12.

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CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from October 21
to November 19, 1853.

	£	s.	d.
Annual Subscriptions.			
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21 0 0			
Less expenses	1	1	6
19 18 6			

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Cambridge—			
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South Shields, Barrington St.— Collections.....	7	16	10
Contributions	7	13	5
Do., Juvenile.....	5	10	9
Do., Sunday School	0	5	5
21 6 5			
Less expenses	0	15	0
20 11 5			

HAMPSHIRE.			
Beaulieu— Burt, Rev. J. B.	10	10	0
Do., for Native Preachers	6	0	0

Broughton— Collection	6	13	9
Contributions	5	11	11
Do., Sunday School	1	11	0
13 16 8			
Less expenses	0	5	4
13 11 4			

HERTFORDSHIRE.			
St. Alban's, on account	10	0	0

KENT.			
Dover— Contributions, by Miss Harris, for Haiti School Rooms.....	2	16	0

Footscray— Contributions, by late Mr. Rogers.....	0	10	0
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Margate— Contribution, by Miss Harris, for Haiti School Rooms.....	1	0	0
Do., by Mrs. Knibb, for Kettering Chap- el, Jamaica	1	16	0
Ramsgate, by do., for do.	3	1	0
Woolwich, on account	10	0	0

LANCASHIRE.			
Accrington— Collections.....	16	10	6
Contributions by cards	1	10	5
Do., Juvenile.....	14	8	10

Blackburn— Collections.....	2	10	0
Contributions	2	10	0
37 9 9			
Less District ex- penses.....	7	2	3
30 7 6			

Bury—			
Contribution	1	0	0

Heywood— Collection	2	10	0
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Oldham— Collections.....	16	14	0
Contributions	11	17	10

Rochdale— Collections.....	64	7	4
Contributions	246	4	8
Do., Sunday School	11	18	0
322 10 0			
Less expenses	17	14	6
304 15 6			

LEICESTERSHIRE.			
Arnsby— Collections.....	9	9	7
Contributions	6	8	8
Do., Sunday School	1	3	6
Do., do., Saddington	0	5	0

Blaby— Collections.....	4	12	3
Contributions	2	11	0

Cosby— Collection	0	12	6
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Husband's Bosworth— Collection	1	6	6
Contribution	0	5	0

Leicester, Belvoir Street— Collections.....	39	0	6
Contributions	85	15	9
Do., for India	100	0	0
Do., Sunday School	1	11	2
Do., do., Harvey Lane	2	17	0

Proceeds of Fancy Sale	10	0	0
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Leicester, Charles Street— Collections.....	18	1	4
Do., Public Meeting	8	17	3
Contributions	54	0	0
Do., Sunday School Girls	1	14	0

Monks' Kirby— Collection	2	10	8
Contributions	0	15	1

Oadby— Collection	1	11	2
Sunday School	0	14	6

Sheephead— Collections.....	8	17	0
Contributions	7	0	0

System— Collection	1	5	0
371 4 5			
Less expenses	10	13	5
360 6 0			

LINCOLNSHIRE.			
Boston— Collections.....	4	1	7
Contributions	2	13	10
6 15 5			
Less expenses	0	12	0
6 3 5			

Grimby	6	6	4
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INDEX, 1853.

ILLUSTRATIONS.

	PAGE		PAGE
An African Sacrifice	717	Montreal, Canada	821
Bengal (Map)	117	Port Grenada	313
Bombay	649	Puerto Plata Chapel, St. Domingo	521
Cameron's Chapel, Interior	49	Temple of Thousand Idols, Japan	457
Colombo, Entrance to a Hindoo Temple	181	Vishnu, the fourth Avatar	585

THE MISSION FIELD		50, 117, 182, 247, 458, 522, 586, 650, 718, 822	
The Pastorate of Mission Churches	50	Who will go?	458
Twenty more Missionaries for India	117	Character of native converts in Bengal	586
Results of Missions in India	120	The fourth Avatar of Vishnu	589
North west provinces of India	182	Wayland's Memoir of Dr. Judson, extract from	659
Christianity in India in its relations with the East India Company	184	Early Bengali Tracts	718

STATIONS.

AFRICA		124, 725, 830	
BINDIA	125, 725	Death of Rev. W. Carey, 325. Mr. Supper's account of station, 827. An old disciple, 827. Preaching, 828.	
A cruel murder, 726.			
CAMEROONS	125	DACCA	631, 824, 830
Heathen conflicts, 125. Immersions, 830.		Street preaching, 651. Market preaching, 652. Itinerant labour, 652. A village station formed, 652. "Preaching with all confidence, no man forbidding," 652. Statistical summary, 653. The church, 653. School, 653. Scriptures and tracts distributed, 653. Death of Mr. Robinson, 824. Particulars respecting him, 824. Scattering the seed, 824. Help required, 825. A missionary's joy, 825. Acceptance of Mr. John Robinson as missionary to Dacca, 830.	
CLARENCE	124, 830	DELHI	190
Baptisms and inquiries, 125. The "Dove," 125. Baptisms, 830.		Need of a missionary, 190.	
ASIA, 53, 121, 187, 325, 459, 523, 519, 651, 720, 728, 824, 830		EASTERN BENGAL	593
AGRA	729	Tipperah, 593. The work at Comillah, 593. Mymensing, 593. Pubna, 593. A happy death, 594. Furreedpore, 594. A martyr, 594.	
Illness of Mr. Jackson, 729.		HOWRAH	722
BARRACKPORE	824	Missionary's day of labour, 722. The difficulties, 723. Worth noting, 723.	
BENARES	828	JESSORE	189, 527
Mission and schools prospering, 828.		Death of Mrs. Parry, 189. Native parson, 189. Missionary journey, 189. Young disciples, 527. Baptisms, 528. Bindu, 528. Young disciples, 528. The cholera, 528.	
BOMBAY	654	MONGHIR	121, 461, 589, 720, 828
A baptizing scene, 654. The gospel banner unfurled, 655. The sphere of labour, 655.		The converted Sikh, 122. Baptism, 461. Steadfastness of converts, 461. The Hajinath Mela, 461. The missionaries at the fair, 461. Disasters, 462. Soodeen's letters, 589. Progress of enlightenment, 590. Indian scenes, 590. Village Christians, 590. An interesting visit, 720. An oriental discussion, 720. The sermon, 721. Disappointment, 722. Death of Bibi Sopy, 828.	
CALCUTTA	53, 459, 728	MUTTRA	523
The Society for the deliverance of Hindoo Apostates, 53. Formation of an independent native church, 459. Mrs. Wenger's illness and death, 728. Illness of Mr. Trafford, 728.		Preaching throughout the city, 523. Extracts from journal, 524. Increasing opposition, 524. Inquirers, 524. Discussions, 524. Arguments employed, 525. Priests dispute, 525. Reproaches and reviling, 525. Motives, 526. Brahmins collect a congregation, 526. The missionaries stoned, 526. Obstacles to attention, 526. The offence of the cross, 527.	
CAWNPORE	327	ORISSA	53
Bitter fair, 327. An extraordinary character, 327. Brahma's shrine and its legend, 327. The labourers: how few! 327.		Puri Car Festival of 1852, 53. The journey of the idol, 54. The dying and the dead, 54. A Golgotha, 54. Effects of the system, 55. The missionaries' labours, 55. Incidents, 55. Where is Christ? 55.	
CEYLON	56, 462, 594, 656, 723, 831	SERAMPORE	325, 824
Sir J. E. Tennent's "Christianity in Ceylon," 56. The first Christians in Ceylon, 56. The progress of the work, 56. Mr. Daniel's labours, 57. Female education, 57. Degradation of females, 57. Further labours, 57. Results, 57. Daniel's successors, 58. Arrival of Mr. Carter, 831.		Arrival of Mr. Trafford, 325.	
Colombo, 462, 656. Lepers' Hospital, 656. The Pettah, 657.		FRANCE	125
Kandy, 462. Press, 462. A library wanted, 463. The Portuguese and Singhalese, 463. Visit of Mr. Cassidy, 723. Native pastors, 724. Increased effort, and reduced expense, 724. A good beginning, 724.		MORLAIX	125
Kottigahawatta, 656. Grand Pass, 656. Matakooly, 658. Hanwelle-Waigama, 656. Byamwille, 656. Hooncooptiya, 656.		The widow, 125. Light spreading, 126. Another convert, 126. The sinner led to Christ, 126. Progress and opposition, 126. Decision, 127. Trial and conflict, 127. Peace, 127. General effects, 127.	
CHITTOURA	122, 325, 592		
Another missionary needed, 123. Missionary labour, 123. Prospects, 123. The weavers of Chitoura, 123. Interest awakened among the Chumars, 123. The schools, 124. Mela of Bhuteshwar, 325. Preaching by the wayside, 325. Inquirers, 326. The attentive hearer, 326. The Christian village, 326. The zemindar, 592. New fields, 592. The Gossain converts, 592. The schools, 592. The Saviour found, 592.			
CHITTAGONG	825		
Baptism, 825. Continued progress, 826. The aspect of the gospel, 826.			
COMILLA	187, 593, 825		
Kalikapur, 187. Happy meetings, 187. The fields white unto harvest, 187. Trials for new converts, 188. The missionary at work, 188. Pleasing prospects, 188.			
CUTWA	325, 827		

	PAGE
WEST INDIES	58, 190, 251, 403, 529, 596, 657, 725, 829
BAHAMAS	60, 463, 530, 657, 829
Cholera	60. Return of Mr. Capern to England, 463. Visit to Out-Islands, 463. Illness of C. W. Fowler, 464. Celebration of first of August, 829.
NASSAU	530, 657
Official insolence and tyranny displayed in reference to customs dues, 530. Letter from Mr. Bannister, 657. Death of C. W. Fowler, 657. His last letter, 658.	
HAITI	58
Death of Mrs. W. H. Weblcr, 58.	
JAMAICA	59, 253, 464, 596, 659
Annual Report of stations, 596, 660.	
CALABAR	465
Death of Mrs. East, 465.	

LETTERING	PAGE
Mrs. Knibb and family,	466
PROVIDENCE	59
STEWART TOWN	464
Death of Rev. B. B. Dexter, 464.	
St. DOMINGO	282, 520
Port au Plat, 252. Need of house, 252. Uphill work, 252. The war opened, 252. Aid for chapel necessary, 252. Romanism, 629. Opening of chapel exciting attention, 529.	
TRINIDAD	190, 251, 725
PORT OF SPAIN	190
Savanna Grande visited, 191. Prosperity vouchsafed, 191. New chapel, 191. New chapel opened, 251. Illness of Mr. Law, 725. Baptisms, 725. Couva, 725. Inquirers and converts, 725.	

MISSIONARIES.

Allen, J.	462, 594, 656, 723
Armstrong, C.	662
Bannister, J. J.	657
Bion, R.	248, 593, 651, 824
Capern, H.	60, 463, 530, 657
Carey, W.	325
Carter, C.	467, 532, 594, 656, 831
Cassidy, H. P.	654, 723
Clark, J.	464, 660
Clarke, J.	254
Claydon, W.	59, 662
Cowen, G.	61
Davis, J.	462, 723
Day, D.	596
Dendy, W.	661
Denham, W. H.	728, 824
Dexter, B. B.	253, 464, 660
Dexter, Mrs.	532
East, D. J.	465, 659, 661
Fowler, C. W.	657
Fray, E.	861
Fuller, J.	726
Gordon, J.	597
Gould, T.	254
Harris, M.	129
Heinig, H.	822, 828
Henderson, G. R.	661
Henderson, J. E.	253
Hewett, K.	661
Hodges, S.	660
Jackson, J.	62, 729
Jenkins, J.	125
Johannes, J.	167, 825

Johnson, F.	660
Jones, S.	254, 596
Knibb, Mrs.	532
Law, J.	191, 251, 725
Lawrence, J.	121, 461, 828
Lewis, C. B.	460
Littewood, W.	829
M'Lagan, W.	597
Makepeace, J.	831
Martin, T.	830
Millard, B.	596, 597
Morgan, T.	722
Parry, J.	589, 597
Parsons, J.	589, 720
Pearce, G.	62, 379, 459, 587
Phillippo, J. M.	62, 597
Phillips, T.	523, 831
Robinson, W.	651, 824
Robinson, John	830
Rycroft, W. K.	252, 729
Saker, A.	124, 830
Sibley, C.	662
Smith, J.	122, 249, 325, 592
Smith, T.	660
Souden	589
Supper, F.	827
Teal, J.	597
Thomas, J.	728
Thompson, J. T.	249
Trafford, J.	62, 129, 325, 728
Webley, W. H.	58
Wenger, J.	728
Williams, R.	327

HOME PROCEEDINGS.

Acceptance of Mr. Martin for mission service in India	830
Acknowledgments	130, 257, 534, 599, 663, 730, 832
Annual Report	314, 533, 598
The missionaries, 314. The Bahamas, 315. Trinidad, 316. Haiti, 316. St Domingo, 316. Africa, 317. France, 318. Jamaica, 318. East Indies, 319. Ceylon, 319. India, 320. Translations, 321. Extension of the mission in India, 321. Finances, 323.	
Annual Services	245, 377
Public Meeting, 378. Speakers.—W. B. Gurney, Esq., 378. Rev. Geo. Pearce, 379. Rev. Dr. Holy, 382. Mr. Alderman Wire, 385. Rev. Dr. Duff, 387. Rev. Dr. Beaumont, 392. Rev. H. S. Brown, 393.	
Annual Subscriptions, London	129
Arrival of Mr. Jackson at Agra	62
Do. of Mr. Geo. Pearce in England	62
Do. of Miss Harris at Jacmel	129
Do. of Mrs. Dexter and family	532
Do. of Mrs. Knibb and daughters	532
Carey, Rev. E., restoration	62
Carter, Mr., departure	532
Christmas Cards	61, 831

Contributions, 63, 131, 194, 257, 328, 394, 469, 534, 599, 663, 730, 833	
Death of Rev. G. Cowen, resolution on	61
Deputation engagements, 61, 128, 193, 254, 466, 531, 598, 726, 830	
Embarkation of Rev. J. Trafford	62
Foreign letters received, 129, 194, 256, 468, 533, 598, 663, 831	
Indian Extension Scheme, 128, 191, 255, 467, 532, 729	
Do. papers on	194, 633, 596
Do. Bristol report on	532
Letter from Rev. J. Millard	255
Do. from Rev. S. Green	266
Lord's day family mission box	62, 727
Missionaries returning	831
Native preachers	831
Northumberland and Durham Auxillary, resolution of	193
Ordination of Mr. C. Carter	467
Quarterly Meeting	128
Quarterly Paper	128, 193
Resolution of Special Meeting on India	191
Spanish Town, contributions for	62
Trafford, Rev. J., progress to India, 129. Death of infant child, 129.	
Young Men's Missionary Association	255