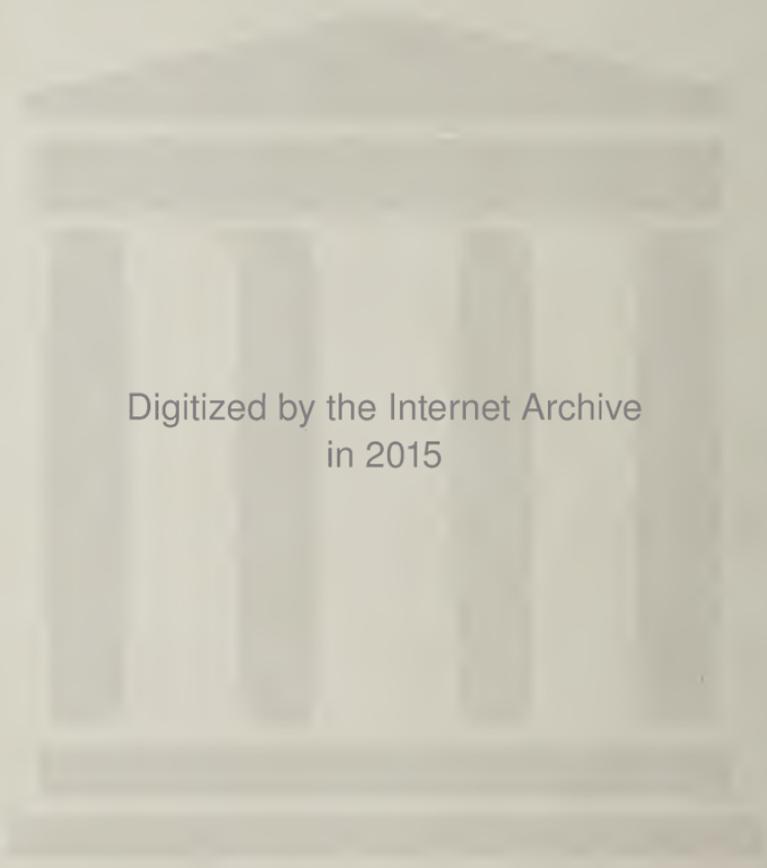




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For the

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THE
MISSIONARY MAGAZINE
AND
CHRONICLE.



MISSION PREMISES AT QUILON.

1. Assistant's House.
2. Printing Office.
3. Mission House.
4. Girls' School
5. Church.
- 6, 7. Readers' Houses.
8. Boys' School

QUILON MISSION.

QUILON is situated on the Malabar Coast, in N. lat. $8^{\circ} 49'$, and E. long. $76^{\circ} 40'$, at a distance of 88 miles north-west from Cape Comorin, and 80 miles from Nagercoil. About eight years ago the population of the town and neighbouring villages, consisting of Hindoos, Mohammedans, Syrians, Parsees, and a few Roman Catholics, was estimated at nearly 40,000; the number of Hindoos being supposed equal to all the rest taken together. The language chiefly spoken is Malayalim, but the Tamul, also, is spoken by many, and understood by most of the inhabitants.

The moral and religious destitution of the people having, for some time previously, excited the compassion and engaged the attention of the Missionaries at Nagercoil, one of their number, Mr. John Smith, proceeded to Quilon in February, 1821; and being liberally encouraged by the British Resident, commenced the Mission there, which has been continued to the present time. Mr. Smith persevered in the prosecution of his work until the beginning of 1824, when declining health obliged him to leave the station, and return to England. A few months previous to his departure he was joined by Mr. Crow, who having continued to fulfil his duties until 1826, was also obliged to return to England on the same account. The attention and energies of these Missionaries were chiefly devoted to the establishment and superintendence of native schools, and the efforts which they made in this department of labour were attended with an encouraging measure of success.

The Rev. J. C. Thompson, the present Missionary at Quilon, arrived there in November, 1827. As soon as he had acquired a competent knowledge of the Malayalim language, he commenced his devoted labours in communicating the Gospel to the Hindoos; and although at times much enfeebled by indisposition, and obliged at one period to visit the Neilgherries to recruit his health, he has zealously persevered in endeavouring, under Divine favour, to promote the great objects of his Mission. When he arrived at Quilon, the schools were 9 in number, containing 293 boys; and before the close of that year (1827) 2 native female schools were established, containing 46 girls. But in 1832, the number of the boys' schools had increased to 14, those for girls to 10; the number of scholars in the former to 380, in the latter to 190, making a total of 24 schools, and 570 native children and young persons receiving exclusively Christian instruction, no heathen books whatever being allowed in any of the schools. In the same year it was reported, that a more ample supply of school-books, and a more vigilant superintendence than formerly, had been followed by evident improvement in the scholars, who began to evince greater proficiency in reading, and better understood what they committed to memory; and that many of them were able to repeat considerable portions of the New Testament; such as the Gospel by John, the Epistle to the Romans, and the first Epistle to the Corinthians.

Although the frequent illness of the first Missionaries who laboured at Quilon prevented their acquisition of the vernacular tongue, and they were consequently unable to engage in the direct communication of the Gospel to the natives, exertions were made for this purpose by the brethren connected with the Nagercoil Mission; and also by the native evangelists and teachers belonging to the station itself. The latter also availed themselves of opportunities to converse with the natives in the bazaars, visited the schools, assisted in the examination of the scholars, and distributed the Scriptures and tracts. In 1831, there were only 5 native assistants, but in the course of that year, Mr. Thompson established a seminary at the station, whereby the number has been since increased to 14.

In 1826, a native congregation was first collected at Quilon, but the number assembling for Divine worship has never been large, although it has considerably fluctuated. Indeed the whole Mission has, from its commencement, exhibited considerable diversity of aspect, and has sometimes appeared rather to retrograde than advance. This is chiefly attributable to the great changes through which the native mind has passed on the subject of Christianity; at one time exhibiting a tendency to yield unto its claims, and embrace its blessings; at another to disregard and reject it, in favour of the ancient idolatries and superstitions of the country. During the past year there has been much opposition to the Gospel, in consequence of which the schools and congregation had partially declined. But our brother, Mr. Thompson, with whom the Rev. J. T. Pattison is now associated, has not been discouraged by these apparently adverse circumstances, being persuaded that the conflict between truth and error, by which the native mind is at present agitated, will eventually, under God, be productive of the best results. Meanwhile the brethren are thankful to find that there are some attending on their ministrations, who, with increasing knowledge in Divine things, manifest a decided and substantial growth in grace; that a greater number of persons appear seriously concerned for the salvation of their souls, and anxious to follow and obey the Saviour; and that an improved tone of thinking and feeling is apparent among the readers and teachers, which promises greatly to increase their efficiency and usefulness.

On the first Sabbath of September, 1837, four Hindoos, who had previously been baptised, were united into a Christian church, and at that period there were nine candidates for church fellowship. In the course of the past year 8000 Christian books were distributed over a large extent of country surrounding Quilon, and the people generally received them with avidity and thankfulness.

The preceding statements include the principal points of interest and importance in connexion with the establishment and progress of the Quilon station. It will be perceived, that although there has been a sufficiency of visible encouragement to sustain the hope of a future abundant harvest, the general character of the work in this part of Travancore has hitherto been such as to demand, in a peculiar degree, the exercise of faith and patience, and more than ordinarily to impress the mind with the necessity of earnest and unceasing supplication to the Lord of the harvest for an enlarged outpouring of his Divine and life-giving Spirit. It is hoped that the claims of our brethren at Quilon, and of the people among whom they are labouring, to an interest in the prayers of the disciples of Christ in this country, may be duly felt and answered, that soon the numbers of those who have been brought to the obedience of faith in this part of India may be greatly augmented, and that the day may be hastened when the kingdom of the Redeemer shall be established there, and throughout the eastern world, in the fulness of its blessing, and its glory.

A representation of the Mission-station at Quilon, accompanies the present notice.

THE ENGLISH CHURCH AND CONGREGATION AT MADRAS.

MANY appeals have been made to the zeal and devotedness of the Church of Christ, in behalf of the heathen world; and a voice may still be heard from almost every quarter, "Come over and help us." It is not for the work in general that we now plead; but for one church and congregation in particular, gathered to the Lord Jesus Christ in a distant land—the English church and congregation at Madras.

Christians of various denominations united in building the chapel in the year 1810, when there was a lamentable destitution of religious instruction at Madras; and soon after, a

church was formed under the pastoral care of our beloved friend and brother, the Rev. W. C. Loveless, who continued to minister there for 14 years, assisted at one time by the Rev. Richard Knill, and afterwards by various Missionaries who were successively resident at the station. The church has lately been under the pastoral care of the Rev. J. Smith; but the repeated failure of his health has obliged him several times to devolve the charge upon other brethren, who feel that, although it is an important sphere of labour, it is one which they cannot properly occupy, without being unduly drawn aside from their constant engagements, as Missionaries to the heathen. This has been felt also by the members of the English church; and while thankful for the valued services of the Missionaries of the Society, they have repeatedly expressed their desire to have a minister devoted to the work of God among themselves, and are willing to pledge themselves for his support. The attention of the ministers of Christ in England is earnestly invited to this important station. The acquisition of a foreign language not being required, as the services are entirely in English, a devoted minister of the Gospel may, on the day of his landing, enter upon his labours. He will find a congregation averaging about 200, and from among them a church of 70 members. He will have, as auxiliary to his ministerial labours, two flourishing schools under his superintendence on the same premises with the chapel; and in these schools, as well as among the younger members of the congregation who need very much to be gathered into Bible classes, he will find an inviting field for his more private labours, while he may "preach from house to house," among a considerable population of East Indians, and will meet with a kindly welcome in all his labours for their good. He will find also, in the public societies and institutions of the Presidency, an appropriate sphere for the exercise of his more enlarged sympathies and his energetic efforts, and will meet with many glad to welcome him as a fellow-labourer in every such good work. The Missionaries engaged among the heathen will hail his arrival with gladness, and welcome him with sincere affection.

His undertaking the specific charge of the English church and congregation will be a very important service rendered to the Missionary cause; he will be able, in various ways, to advance the cause of Missions in India, and promote the general interests of the London Missionary Society. I ask, then, can no one be found among our ministerial brethren qualified for such a post, and willing to occupy it? He should be a man full of zeal, and prepared for much self-denying labour. His general style of preaching, though adapted to intelligent hearers, should be simple; and though he may regard the pulpit as the chief point from which he is to attack the kingdom of Satan, he will find the work of private and familiar instruction highly advantageous; and will count it his joy to "gather the lambs," as well as "feed the sheep" of the Chief Shepherd. It is not a post for one who shrinks from any part of his ministerial duty in this land. He will have to do what is closely allied to the work of a Missionary, though not called by that name; and it is essential that he be a man of fervent simple piety, of holy devotedness, and intelligent activity, in the service of our Great Lord. He who knows the woes of the world, and the wants of the church, says, "Whom shall we send, and who will go for us?" I trust that some ardent and heaven-born spirit will respond, "Lord, here am I, send me!"

EDMUND CRISP.

The Directors invite the attention of their friends to this appeal, and will be happy to receive communications from any of their brethren in the ministry, who may be desirous of entering upon this important field of labour.

BENARES MISSION, NORTH OF INDIA.

IN March, 1838, about two months previously to the removal of Mr. Mather to Mirzapore, Mr. Lyon arrived with Mrs. Lyon, at Benares, from Calcutta, and im-

mediately entered upon his labours, in connexion with this important Mission. A detailed account of Mirzapore and its inhabitants, as furnished by Mr. Mather, including an impressive view of the peculiar obstacles and encouragements which it offers to Missionary exertion, was published in our number for January; and we now invite attention to some interesting statements lately received in communications from Messrs. Buyers and Shurman, of the Benares Mission, whose labours continue to be favoured with evident tokens of the Divine blessing. Under date, August 10, Mr. Buyers thus writes:—

On account of the extreme heat of the season, our labours in preaching have been much curtailed for the last three months. Six or seven services have, however, been generally kept up, and now we shall be able to enlarge our efforts considerably. We have not recently baptised any converts excepting one man, a native of China, and, as far as I know, the only Chinese in Benares. He is but imperfectly acquainted with Hindustani, and none of us could teach him in his own language, which formed a great obstacle to his being so well instructed as we could wish; but as he seemed sincere, and very anxious to be baptised, we thought it our duty to do so, as he at least understood, and appeared to believe in, the fundamental truths of the Gospel.

This year we have had a good many applicants for baptism, but not of a satisfactory kind. At present there are some, but I am not quite satisfied as yet with their state of mind.

Our Orphan Boarding-school is getting on very well. We lately had a considerable addition to it, and there are now twenty-one orphan boys entirely supported. These are brought up, you are aware, as Christians, and are all baptised, or will be so, with the exception of a few, whom we thought too old to come under the denomination of infants, and have left their baptism to take place when they may themselves make a profession. Being now well satisfied that this mode of carrying on schools is the most satisfactory, as none, or next to none, of the children can ever become heathen or

Mohammedan, and that in this way alone we can bring up a class of young men and women altogether free of the contamination of idolatry, we are going to enlarge the institution by receiving about 100 more boys. These have been collected in the districts where famine has been raging, in the neighbourhood of Agra, by a Society formed for the relief of the sufferers: we shall soon, therefore, have about 150 children, connected with, and adopted, as it were, by our Mission, who will form a nursery for our Hindustani church.

Our object is to give them a pure scriptural education, and to keep them entirely separate from the heathen. They learn Hindustani, Hindi, and English. Those that are most talented we shall educate in the higher branches of knowledge, both in their own and in the English language; hoping that among them some may be found who will be able ministers of Christ; while those who are not so promising will receive a good plain Christian education in their own language, and be put to such trades as may offer the best prospects of their being able to obtain a comfortable livelihood. The Native Girls' Boarding-school under charge of Mrs. Mather having been removed to Mirzapore, a new female branch has been begun by Mrs. Lyon. In so much enlarging our Orphan Schools we are, to a great extent, acting on faith, as our funds are doubtful. We shall do all we can on the spot to obtain support for them, and hope that our friends will also assist.

Mr. Shurman writes under date August 29. It will be observed that further interesting allusion is made by him to the Chinese convert mentioned by Mr. Buyers. The extract from his letter is as follows:—

Since the month of April, when I last wrote in conjunction with Mr. Buyers, I have been engaged, as usual, in preaching the Gospel to both Christians and Hindoos, in places set apart for that purpose, and in the markets and streets of Benares. Though the message of the Gospel is generally listened to with seriousness, and often with deep interest, still I cannot report any conversion having recently taken place by my preaching in the city. In Salem Chapel, where Mr. Buyers and myself preach alter-

nately, there have been two conversions. One of the individuals is a Roman Catholic, formerly an abandoned character; but since regularly attending Divine worship he has become a religious man. We hope that his conversion is genuine and deep. The other is a respectable young Chinese. When he first came to Benares he was neither a Hindoo nor a Mussulman; and as he found no temple of his own religion, he attended our chapel, at first simply because he felt not comfortable in living without

any religion whatever. After attending regularly for some time, he began to feel a deep interest in the subject of religion, and, at his earnest request, Mr. Buyers baptised him. There was nothing remarkable in his conversion; still we hope that his views and feelings have undergone an entire change, which, no doubt, is sufficiently remarkable.

Our church members are at present eighteen in number; so that although our progress, as it respects conversions, is small,

we have, in other respects, made some progress, for which we would offer up heartfelt thanks to the great Head of the Church. Brabhudin, the Brahmin, whom I formerly baptised, gives us great delight by his consistent Christian conduct.

On the 22nd of this month Mr. Lyon preached his first sermon in Hindustani to a meeting of Christians. I was present, to assist him in the service. We are truly thankful to the Directors for having sent Mr. and Mrs. Lyon to Benares.

BELLARY MISSION.—SOUTH OF INDIA.

THE progress of the extensive and diversified operations of this highly favoured Mission calls for the most grateful acknowledgments to Him under whose providential guidance it was commenced, and by whose aid and blessing it has been upheld to the present day. Every branch of labour, connected with it, is marked with evidence of the Divine favour. The native church, though not wholly exempt from trial, greatly prospers. The schools, fourteen in number, contain according to the latest report, from four to five hundred children, whose general advancement is eminently encouraging. The Mission-press, to whose operations the work of translation, in the hands of Mr. Reid, forms an essential preparative, is also proving a powerful instrument in the diffusion of Divine truth among the Hindoos. Besides the regular preaching in the Mission chapel, the direct communication of the Gospel by the living voice is sustained almost without intermission throughout a large extent of country surrounding the station. In this important division of the work, the brethren receive valuable assistance from some of the native teachers; and it is stated that the multitudes among whom they pursue their itinerant labours give increasing attention to the word of life. We also learn that Brahmins still occasionally come forward in public to defend the perishing fabric of Hindooism, and to combat the truths of Christianity; but the uniform defeat and exposure of their contemptible sophistries is rapidly enfeebling their once powerful and unresisted influence. These adversaries of the truth of God are humbled in the sight of the people, and the proofs of the weakness of their cause are in various ways becoming increasingly visible to all interested in the issue of the mighty conflict. It is therefore hoped that the invitations of the Gospel, speaking to the conscience and the heart, begin to be more distinctly and impressively heard by the people at large; and that a way more wide and free is gradually opening among them for the triumphs of the Prince of Peace. In illustration of these statements, we give the subjoined particulars, furnished by Mr. Reid, in an account of a Missionary tour which he undertook at the commencement of last year:—

Friendly intercourse with the people.—Opportunities for preaching the Gospel.

Jan. 17.—Spent three hours in the town of Ghooty this morning, during which time I addressed the people in Canarese and Teloo-goo. It is a high and sacred privilege to be able to make known, in the two languages, the wondrous deeds of a Saviour's love. In the evening we were employed in the Fort. We* sat down

under a tree, and collected a few people. There were many Brahmins about, but none of them would come near us. After a short time the Peshgar,† having heard that we were there, came, with a number of people, and politely asked us to pay them a visit at the Cutcherry, with which we most cheerfully complied. We had thus a good opportunity of making known the great subject of our mission, Jesus Christ and him crucified.

* Mr. Reid was accompanied by the Rev. W. Thompson, and one of the native teachers.

† A native officer employed under the Collector.

Leaving them, we assembled a few people in the Pettah. Several Brahmins came in but said nothing.

Jan. 19.—Left Ghooty very early in the morning, and proceeded on the road to Anantapoor. Reached Pamidee at eight o'clock, where we spent the day in pleasant and encouraging labour. We were surprised to find so large a town. It contains 2000 people, or nearly so, the greater part of whom are manufacturers of chintz. They seem to have immense trade. The village was exceedingly neat and clean, with the exception of the market-place; and the people were very civil. We went among them at nine, and continued till past twelve. Our congregation was large and attentive. At half-past two we recommenced our labours; and Onesimus having gone with the servants and goods, I was employed in preaching to great numbers of people till past five. I had one disputant, but he was very civil and reasonable. His objection was against the trinity of persons in the Godhead. I ultimately succeeded, I trust, in convincing him of the absurdity or unreasonableness of his position, which was, that it was necessary that we should comprehend it in order to our acceptably serving God.

Labours on the Sabbath, &c.

Jan. 21.—Enjoyed excellent opportunities on Sabbath morning and evening, in the town of Anantapoor, of preaching the word. In the morning had one shrewd and crafty opponent (a Shastree of the place.) We disposed of his objections without any great difficulty; but as we were to remain some days at the place, we did not enter at large upon our aggressive labours, being desirous of spending as much of the Sabbath as possible in the plain, faithful, and affectionate setting forth of the doctrines of the cross, and its great practical bearings on the condition of the heathen. In the evening we had no interruption. Enjoyed a refreshing season of social worship with our dear Christian friends C.P.—, Esq., head assistant to the collector resident here, and Capt. L.—, civil engineer, on a visit to the former. It is peculiarly cheering to meet with Christian friends in a Missionary tour, and to retire with them a little from the active labours to which we are called among the heathen, to engage their sympathy, and to gain the benefit of their prayers.

Discussions with the Shastrees.

Every day for the four succeeding days we had excellent congregations. Our method was this: a tract being read, I addressed the assembly; having first required the people to give me a hearing, till I had delivered a discourse of about an hour's length.

The moment I brought my address to a close, discussions commenced, which were often taken up by several persons, and always carried on with great spirit, till we became fatigued, and retired for half an hour, to take a biscuit and a little water, and rest. We commenced the afternoon in a similar way, and were never without opponents till the last day, when they seemed to have become tired. Tuesday was the chief day for discussion. In the morning the Shastree, whom I had encountered on the Sabbath, came in first, and, as soon as he had seated himself, began to interrupt me. I prevailed upon him to allow me to finish my discourse, and then promised to give him a candid hearing. He was impatient; but, after two or three times requesting him to reserve his remarks till I had done, he was silent. He afterwards brought forward his objections; but they were of the most trivial kind, and had reference more to words than things. These having been disposed of, I began to set forth my objections to the alleged divine authority of their books. He soon began to express impatience, and wished to rise and leave. I begged him to remain, and let us come to some conclusion on the subject in hand before he left. He sat down for a minute or two, but again rising, determined to leave us, and would not be persuaded to seat himself again. We did not see him afterwards during our stay.

After a little, another Shastree was ushered in with great ceremony, all the people rising, and crying out, "This is a great Shastree, worthy of respect, and learned in the sacred books." We had with him a long discussion. A third was introduced in the afternoon, in a similar way, but was more easily put to silence than the other two; for this reason, that he gave us leave to say something, whereas the others knew that their strength consisted in talking, and were unwilling to hear what was said in reply to them. One of these men would not speak with Onesimus, but on his offering a remark, told him, "You Soodra man, why do you speak to me? I have nothing to say to you: it would be a shame and a sin to listen to any thing you say."

Advantages of public Controversy.

These controversies were all on matters of very little importance, as far as they proceeded from the people; and when we tried to turn the subject to those of more serious interest, they invariably took up some of the minor relations of such subjects, and could not be kept to the main points. However, it gave us some opportunity of exposing the artifice of these false teachers, and the very low standard of their views of

morality, as well as of religious feeling towards God. They might also have a tendency to bring to light the motives of the disputants on either side: one would be seen to be actuated by a love of truth, and a desire to benefit his fellow-men; and the other by a vain desire to display his learned lore, in spite of the claims of truth;

and a wish to keep the minds of men in bondage and darkness. If there were no other good resulting from our labours here, this would not be a small object effected. I hope, however, the views of the character of God and the claims of the Gospel were impressively set forth, and told upon the consciences of many.

MANDEVILLE, JAMAICA.

In July last, on the fourth Sabbath of the month, a new chapel and school-house were opened at Mandeville, Jamaica. Our brother, Mr. Slatyer, the Missionary at this station, has transmitted the following pleasing account of the services held on that day:—

Early in the morning we met to offer unto God thanksgiving and praise, that he had honoured us to prepare a house for his name; and also to implore him to fill it with his glory, and graciously bless the provisions thereof. In the next service, when I had read the Scriptures, the Rev. James Paterson, one of our Presbyterian brethren, preached an excellent sermon from Col. i. 18, to an overflowing congregation. In the afternoon we celebrated the Lord's Supper, having the pleasure of being joined in it by several members of other churches, whose Christian love and religious freedom led them thus to exemplify that essential oneness which exists in the midst of denominational differences. On this occasion we had the further joy of welcoming into our little church, six of those who, remembering their ways, can, I trust, with grateful hearts exclaim, "But we are washed, but we are sanctified, but we are justified in the name of the Lord Jesus, and by the Spirit of our God." Thus the Lord is adding to our number, and forming a people for his praise. On this occasion I presented to the church the communion service kindly sent us from England, for which I would, in the name of the church, thank the giver. Two of our Moravian brethren, Messrs. Zorn and Scholefield, were present and participated in the services of the day, which were most interesting to all who desire the spread of the Redeemer's kingdom. The collections, including a second donation of 20*l.* from our attached Mr. W. Davy, amounted to 54*l.* 10*s.* which, considering that it was

almost entirely an apprentice congregation, I think a good sum, and a satisfactory proof of the people's willingness to honour the Lord with their little substance.

In the chapel we have 12 pews furnishing 96 sittings, which are all taken at 3*s.* 4*d.* a quarter, and are paid for in advance; also 17 long back benches, on which several sittings are taken at 2*s.* 6*d.* each. I hope all who come will contribute in this way to the support of the cause at Mandeville, and relieve the Society of a part of the burden. I shall not feel content until the people fully understand their duty of providing adequately for continuing the means of grace amongst themselves, and share in the sacred pleasure of extending them to others.

Our chapel is well filled every Sabbath, and my only regret is, that it is so small; we shall soon have to erect galleries, of which the place is lofty enough to admit.

Progress of the School.

Our school is much increased; we have an average attendance of 150 children, and as the payments are made with remarkable regularity, we shall have no need, should the number continue, to apply to the Society for much, if any assistance, towards the support of our schoolmaster. Our schoolroom is quite too small, and as there is a prospect of our school continuing to increase, we have thought it best to enlarge it at once; and are now preparing to make it double the size, viz., 60 feet by 25 in the clear.

PORUS.

Mr. and Mrs. Hillyer, schoolmaster and schoolmistress, arrived at Jamaica, in June last. They have received the charge of the schools at Porus, of which station, Mr. Slatyer appends a brief notice, as follows:—

It is gratifying to me, as it will be to the Directors, that the station at Porus is also in a flourishing condition, and that we have there a Christian brother, as fellow-labourer, with whom there is every reason to believe we shall live in uninterrupted harmony.

The school averages about 90 in attendance. The congregation is too large for the place, not only now and then, but almost every Sabbath, so that it is desirable to provide further accommodation.

Anniversary Sermons in May.

NOTICES.

THE Directors have great pleasure in communicating to the Members of the Society and their numerous friends, that they have engaged the following Ministers to preach the ANNUAL SERMONS in May next:—

Rev. THOMAS BINNEY, of London.

Rev. DAVID KING, M.A., of Glasgow.

Rev. HENRY HUTTON, M.A., Incumbent of Woburn, and Chaplain to his Grace the Duke of Bedford.

TO AUXILIARY SOCIETIES IN LONDON.

The Officers and Committees of the Ladies' Auxiliary Societies in London and its vicinity are respectfully requested to meet at the Mission House, Blomfield-street, Finsbury, on Thursday, the 28th instant, at twelve o'clock at noon, to pay their subscriptions, and the amount of their respective collections, &c.

The Rev. RICHARD KNILL is engaged to deliver an address on the occasion.

The Officers and Committees of the other Auxiliary Missionary Societies in London and its vicinity, are respectfully requested to pay in their amounts at the Mission House on or before Saturday, the 30th instant, the day appointed for closing the accounts. The lists of contributions should be forwarded to the Mission House on or before that day, in order that they may be inserted in the Society's Annual Report for 1839.

TO AUXILIARY SOCIETIES IN THE COUNTRY.

The officers of the Auxiliary Societies throughout the country are respectfully requested to transmit their contributions, so as to be received at the Mission House on or before Saturday, the 30th instant, together with correct lists of subscribers of ten shillings and upwards, *alphabetically arranged*, for insertion in the Annual Report; also *distinct* statements of the sums collected from Congregations, from Branch Associations, and by Deputations sent from London.

They are also requested to mention the number of Reports and Abstracts, respectively, that will be required for Subscribers, and how many of the *latter*, at seven shillings per hundred, will be wanted for circulation, to be stitched up with their own Local Society's Lists of Subscribers and Officers. The Abstracts are printed in an octavo form for that purpose, and the Directors recommend to the Auxiliaries the purchase and circulation of them on the principle of economy.

SOCIETY ISLANDS.—BORABORA.

WHEN Mr. Platt proceeded on his visit to the Navigators Islands, in July, 1835, he left his family at Borabora, where he had been labouring since 1824, with mingled discouragement and success, to diffuse the Gospel of Christ; but on returning to the Society Islands in August, 1836, he found that Mrs. Platt had, during his absence, removed with their children to Raiatea, in consequence of the tumults and dissensions which, for some time previous to his voyage, had existed among the natives of Borabora. This circumstance, combined with the pressing invitations of the people at Raiatea, induced Mr. Platt, not without considerable reluctance, to decide on remaining there instead of returning to Borabora; the state of which at that time excited the deepest regret in the minds of himself and his brethren, and led them to offer up earnest and united prayer that the internal discords under which it was suffering might speedily terminate, and the people be again united in the bonds of Christian peace and love. Besides

the special supplication thus offered, the brethren Barff and Platt also engaged in a plan of active effort with the view of promoting the desired change. They commenced visiting the island alternately, and having persevered for some time in admonishing the people of their evil ways, and affectionately entreating them to return unto Him whose mercies they had been so long neglecting, it was at length evident that the Lord had graciously vouchsafed his blessing, and sent a refreshing from his presence. The cheering results produced by the Divine efficacy accompanying the labours of our brethren, are described in a letter from Mr. Platt, dated Borabora, January 16, 1838, of which the following is an extract :—

In relation to these people, we are constrained to admire the ways of Providence, and adore. And in beholding the happy change wrought among them by the power of Divine grace, we are glad and would take courage. Viewing what God by the mighty energies of his Spirit is accomplishing, I feel abased to the very dust, and see my own utter insignificance in connexion with the great work which he is effecting, not only here, but throughout the world. Yet, if permitted to be a fellow-worker, I wish to persevere, to spend and be spent, in the promotion of this glorious cause. We have, indeed, been in great tribulation; at one time almost concluding our labour to be in vain; but now we are called to rejoice exceedingly. The enemy appeared to swallow us up, but he is now prostrate, though not dead; and it is our consolation to know that the power which has prostrated him can keep him in a state of subjection. Pray for us. The Gospel is again beginning to triumph here. May that triumph not be transitory, but long and glorious!

When the enemy was fiercest against us, I always felt consolation in the thought, that we were supported by the prayers of God's people, and that light would at length break forth out of darkness, although the change might not take place during my short remaining course on earth. But the triumph of the wicked has been shorter even than we expected. God has been pleased, of his infinite goodness and mercy, to show even to us, the perishing of their expectation. Yet while we rejoice exceedingly, we would do so with trembling. God is omnipotent, and can do all things; and we

can fully trust him. Yet we have seen and felt so much of the deceitfulness and depravity of the human heart, we cannot with confidence trust *that*, however specious the appearance.

The people are now very diligent in learning what so many of them neglected whilst they had opportunity, and are now becoming acquainted with the Gospel; may it, indeed, prove to them the power of God unto salvation! They have been eagerly striving during the past year to regain their connexion with the church. We have admitted and re-admitted 113 members to church-fellowship. Of these 43 had not been admitted before; and I am happy to say, this number included some from amongst the scholars on whom I had thought my labour entirely lost: 60 were re-admitted, besides 10 from Tahaa; 5 have removed to other stations, 15 have died in the faith, and 2 have been excluded. The number on the books at present is 162; the candidates for communion, now 7 in number, are fast increasing. There have been 7 marriages; 38 children and one adult have been baptised. Our prospects now are encouraging, and we hope to obtain assistance, while the zeal of the people is warm, in our endeavours to impart instruction to them. The field is extensive, the labourers few. I would earnestly urge our claim. May wisdom from above direct your energies into the right channels; and may the great Lord of the harvest fit and send forth many more able and willing labourers endowed with grace, to seek not their own but Jesus Christ's, and then a blessing will not be denied.

In October, 1837, Mr. Rodgeron arrived with his family from the Marquesas, at Tahiti, whence he has been instructed to proceed to Borabora. The Directors hope shortly to be enabled to state that this arrangement has been carried into effect, and that it has been followed by those multiplying tokens of the Divine favour, of which the preceding statements encourage the anticipation.

PHILIPPOLIS, SOUTH AFRICA.

At the period when Mr. Atkinson received the charge of this station, Aug. 1836, its interests were in a deeply depressed state, and his faith and fortitude were

for some time severely tried by the operation of various circumstances unfavourable to the progress of his work. Among these the public commotions in the country had the effect of producing, even on the part of the more serious natives, an irregular and unprofitable attendance on the means of grace. Against this evil Mr. Atkinson failed not to exert himself with much diligence and prayer; and in letters forwarded towards the close of 1837, he had the satisfaction to intimate a hope that a revived attention to religion would soon take place among the people. From a later communication, dated in June last, the chief portion of which is inserted below, it will be seen that the pleasing expectations he had indulged have, by the mercy of God, been largely realised, and that encouraging efforts are also in progress at the station to promote and extend the Christian instruction of the young, which had suffered in like manner with the other branches of the Mission. Mr. Atkinson writes:—

State of the Mission Church, &c.

I am thankful to be able to state that the decrease in the attendance at public worship and the schools was, as I hoped, very temporary. Early in the year a great number of the Griquas came with their families to reside on the station, and from that time to the present, with two or three exceptions, our place of worship has been filled and often crowded. Most of these people had been living for years in the neglect of the ordinances of the Gospel; some of them I visited on my journey last year, but so completely have the political changes affected the general state of things, that I should perhaps not find six families were I to take the same circuit again. It is encouraging to see so many of them brought once more under the sound of the Gospel, and I cannot but cherish the hope that this is a token that the Lord is about to manifest his purposes of mercy towards this people. There are some, formerly connected with the church under Mr. Anderson's care,* who have for a long period been wanderers from the fold, but who now seem desirous of returning to the shepherd and bishop of their souls. A few of these attend the weekly meetings which I hold with inquirers. It will, indeed, be a great privilege to be instrumental in gathering up some of the scattered remains of my venerable brother's labours in this land, and preparing them for that blessed world where both he that soweth and he that reapeth shall rejoice together.

Commencement of an Infant School.

In February an infant school was opened, which contains about 70 children. Mrs. Atkinson is assisted in it by a pious young woman, from Port Elizabeth, who now resides here. The building used for this school is the old mission-house, which,

though not very convenient, answers the purpose at present.

The day-school, under my own care, has been for some time well attended.

Increase of Church Members.

On February the 4th I had the privilege of baptising and receiving into the church four of the Bechuanas, the first fruits among that nation in this mission. I trust many more of them will, in due time, be added to the Lord. Among the other people, five have been received. There are two classes of candidates, one consisting of Griquas and others, who speak the Dutch language, of whom there are 18; and the other of Bechuanas, at present 29 in number; 27 who attend this class have left the place at different times, and have removed to other missionary stations. It would have been gratifying to have been allowed to watch the progress of these individuals who received their first serious impressions here, and I much regret the departure of some of them; but I trust they will go on well under the care of my esteemed brethren at the several places where they now reside.

Encouragements to extend the Mission.

From the favourable change lately manifested among the Griquas in this district, it does appear that now is the time to make a vigorous effort for their good by a system of well-directed operations. And this cannot be done where the missionary has to work single-handed in a field so widely extended. The encouragement already experienced among the Bechuanas is likewise a manifest call of Divine providence to do something more for the welfare of that people. I am aware of the difficulty of procuring suitable labourers; for during most of the time I was in the college, there were only 12 or 13 of us; and on looking over a list of 28, with whom I was more or

* Mr. Anderson, now at Pacaltsdorp, commenced is missionary labours in connexion with the Bushman mission.

less connected, I find but 10 now employed in the missionary field, all the rest having either been prevented from entering it, or subsequently removed from it. I have reason, therefore, for peculiar gratitude to God, who has thus favoured me above so many, and desire to devote all my energies to his service. It is not that I may have less work than I am anxious for a colleague, but that more may be done in this important field of exertion; and I trust, brethren, that you will not lose sight of the pressing wants of this mission.

Mr. Atkinson will probably be joined by Mr. Schreiner, who has recently arrived in South Africa. Mr. S. was at the Kat River, in August last, but from the strong claims of the Philippolis station, Dr. Philip thought it desirable he should proceed thither. Should this arrangement be carried into effect, Mr. Atkinson will be animated afresh in his labours, and it is hoped that the mission at Philippolis will, through the Divine blessing, soon present a still more cheering aspect.

ACCOUNT OF ARTHUR TIDMAN,* NATIVE TEACHER AT CHITTOOR.

THE following narrative of the life and experience of one of the native teachers at Chittoor, now named Arthur Tidman, translated from his own account in the Tamul language, has been received in a letter from our brother, the Rev. John Bilderbeck, under date 9th of July last:—

Birth—early life—first attention to religion.

I was born at Coimbatore, of Roman Catholic parents, in the year 1813, and brought up by them under the yoke and idolatry of popery. Having learned to read a little in a school established at this station by a gentleman, I proceeded, along with my father, to the Neilgherry Hills, about the year 1823, and there assisted my father, who was then serving an officer. When I was there, I obtained a portion of the Old Testament from a Protestant minister, and read through the Proverbs and Song of Solomon. Being pleased with this book, I asked my father to procure me another of the same kind, and he accordingly brought and gave me a copy of the New Testament. I was myself now in the employ of an officer; and one of his servants, a Tranquebar Christian, finding me once, at a leisure hour, engaged in reading the Scriptures, asked me what religion I was, and then began to speak to me of the errors of Romanism. I afterwards reasoned about these things with my father in the same manner I was reasoned with by this man. He asked me who taught me to reason thus, and plucked away the Scriptures from me. He gave me in lieu a Tamul grammar and some other similar books, and directed me to read nothing but such books.

Early experience—progress in knowledge.

About this time my mother and brother died, and the gentleman whom I served, on leaving the country for England, recommended me to another gentleman. I now again began to desire a New Testament,

and obtained one from a catechist of the Rev. Mr. Cooper; who not only gave me a copy, but even introduced me to the minister. The reverend gentleman spoke to me for some days on the errors of Romanism, the evil of sin, the nature of salvation, and the privileges of believers. Although I could not then understand what sin, and pardon, and piety were, yet it made me glad to hear of the unspeakable happiness which awaited the saints; and, supposing to myself, that if I would in future but refrain from customary sins, and pray to God, he would receive me to heaven, I asked the minister what he would have me to do, and that I was ready to obey him. He advised me to renounce Romanism, and join his church. I consented; but as there were then no other Christians at the place, we three only knelt together, and the catechist closed with prayer. The minister afterwards told me, that as I was now received into the church, I should walk agreeably to Christ; and directed the catechist to teach me several other things necessary for me to know. Accordingly, whenever I was at leisure I used to go to the catechist, and receive Christian instruction.

Exposure to temptation—return to sin.

Two months after this the minister and the catechist left the place. When they were going they gave me a copy of the Old Testament, and another little book. I used to read them constantly, and pray. About this period a Socinian gave me a book to read, and told me that none shall perish, but that all shall obtain eternal life, and that there was no such thing as eternal

* His heathen name was Paul Chiniah.

punishment. Encouraged by this, I lived in the violation of the law of God.

Renewed study of the Scriptures—conviction of sin, &c.

I next joined a heathen teacher, whose views were nearly like those of Socinians. I asked him to explain to me many things. Finding that these persons spoke so contrary to one another, I thought it best to examine the real character of true religion myself. I read some of the books of the learned among the heathen, and finding them unsatisfactory, I left them, and began to study the Scriptures once more for myself. I also read a little work, entitled, "The Believer's Companion," and a tract, which I found of use to me. But the Epistle to the Romans was most instrumental in doing me good, especially the seventh chapter, which enabled me to obtain a knowledge of sin. I could not then think of sin without great uneasiness of mind; and I used to retire alone to the groves, and kneeling down, confessed my sins to the Lord, praying that he would pardon me for the sake of the Lord Jesus.

Feeling it then to be my duty to make known to others the way of salvation through Christ, I began to talk about it to my father and other relatives. My father becoming vexed took me to the Roman Catholic priest, begging him to give me suitable advice; and charged me, before the priest, with having now learnt the Missionary's religion, and with speaking contrary to the doctrines of his church. The priest, turning round to me, said, "What fault do you find in our religion, that you should now wish to join the Missionary's religion (*i. e.* turn Protestant)?" In answer, I asked the priest a few questions; but he, instead of giving me proper replies, began to curse me, and to order me to be turned out of his church.

After this my father died. The Rev. Mr. Sawyer was then in the country, I and used to go and hear his sermons. While I was thus occupied, both in seeking the things of this life and in attending to the concerns of my soul, two Roman Catholics, Aurokiyum and Joseph by name, turned from their idolatry, and I directed them to Mr. Sawyer. There were also two other young men, one of whom was almost prepared to join Mr. Sawyer's church, but

was drawn away by the device of some Socinians: the other went back to heathenism, from worldly inducements.

Further progress in knowledge—arrival at Chittoor, &c.

Being accustomed, after this, to hear the Rev. Mr. Schmidt and others, my mind was gradually growing enlightened; but as my employers were void of piety, and as my occupation under them did not afford me much leisure, either to read God's word or to go to church, my zeal lessened from time to time, and I was exposed to many temptations and difficulties, even though occasionally awakened by the Holy Spirit to a sense of my duty. I began, therefore, to reflect on the wretchedness of my situation; and finding that all worldly callings are injurious to the soul, though useful to the body, I had often a strong wish to throw up my situation, and to give myself to the service of God. While I was myself so thinking, my master left the Hills for Chittoor, by appointment; and I was obliged to follow him, in the hope of accomplishing my desire some way there.

I arrived here in 1836, and afterwards married a Christian woman from the congregation of Mr. Bilderbeck. Soon after this I resigned my situation, and continued some time without any employment. I made known my feelings to Mr. Bilderbeck, who then took me into the service of the Mission.

My present experience is as follows: I feel that I am a great sinner against God; that, as he is a Being of infinite holiness and justice, I deserve only to be sent to hell. I also feel that I am not worthy of that love which, instead of sending me to hell, moved God to send his Son to die for me, while yet a sinner. I believe that I shall be saved through Christ alone; that the Bible is the word of God; and that, by the grace of the Holy Spirit, I now hate those sins which I before committed, and which only brought sorrow. I look to Christ for the pardon of my sins; and I also believe that He, who has delivered me from all the dangers and evils by which I was long surrounded, and from the hand of the enemy, will continue to save me from all future dangers, and receive me at last into his heavenly kingdom. Adored be his glorious name for ever and ever! Amen.

JUVENILE EFFORTS ON BEHALF OF MISSIONS.

To the Editor.

SIR,—I BEG leave to invite attention, through the medium of your pages, to the following pleasing facts, hoping they will prove encouraging to all who are engaged in the important work of Sabbath-school teaching.

A few months since, two boys belonging to the A—— Sunday-school, were seriously impressed with a desire to do something towards extending the kingdom of Jesus Christ among the heathen. They met and deliberated on the best way of proceeding, and the result was the formation of a Society, designated the “Juvenile Missionary Society;” of which the plan and object were thus stated by themselves:—

“We, the Sunday-scholars of A——, intend forming a Society for extending the Redeemer's kingdom, and to advance the glory of God. In reflecting on the state of the poor heathen, and comparing our situation with theirs, we see that we are greatly privileged above them; many thousands have not what we have. God in his providence has placed us where the Gospel has long been shining. We have Bibles, ministers, and teachers to instruct us. They have souls the same as ours; therefore if we can, we ought to try and help to make known the way of salvation to those who are ignorant of Jesus and his Gospel; and, if God permit, we will now make the attempt.”

The Society was formed, and, in accordance with one of the rules, a weekly prayer-meeting was commenced, and is still continued; and He who will not “despise the day of small things,” is prospering the work of their hands.

Last month the Society held its Anniversary; the beloved pastor, whose bosom ever glows with Missionary zeal, presided on the occasion. The Report was read by one of the scholars, who is secretary to the Society, after which addresses were given by the teachers; the scene was one of peculiar interest, and the pleasurable emotions then awakened will long continue to be felt by those who were present.

December, 1838.

A TEACHER.

ORDINATION OF MISSIONARIES.

MR. H. HELMORE.

ON Thursday, 20th December, 1838, Mr. Holloway Helmore, of Homerton College, was ordained at Spencer-street Chapel, Leamington, as a Missionary to South Africa. The following ministers took part in the service: Rev. James Hill, Oxford; Rev. John Blackburn, Pentonville; Rev. John Jerard, Coventry; Rev. T. Helmore, Stratford-on-Avon, father of the Missionary; and the Rev. J. A. James, of Birmingham. After the service the sum of 43*l.* was collected on behalf of the Society.

Surat, India. The Rev. Robert Redpath, the Rev. William Campbell, the Rev. John Arundel, the Rev. Caleb Morris, the Rev. J. P. Dobson, Mr. Clarkson's pastor, and the Rev. H. V. Wilson, of Hammersmith, engaged in the services on this interesting occasion.

MR. W. FLOWER.

MR. W. CLARKSON.

ON Wednesday evening, 30th January, 1839, Mr. William Clarkson, of the Western Academy, Exeter, was ordained at Orange-street Chapel, London, as a Missionary to

On Thursday, Feb. 7th, 1839, Mr. William Flower, also of the Western Academy, Exeter, was ordained at Southampton, as a Missionary to Surat. The Rev. J. Flower, of Titchfield, father of the Missionary; Rev. J. Flower, Jun., Beccles; Rev. Ed. Crisp; Rev. J. Reynolds; Rev. Thos. Adkins; and the Rev. R. Keynes, conducted the interesting services in the spacious chapel, which was much crowded.

DEPARTURE OF MESSRS. HELMORE AND PASSMORE.

ON Saturday, the 26th January, 1839, the Rev. Holloway Helmore, Mrs. Helmore, and Mr. William Passmore, embarked for

South Africa, at Gravesend, on board the ship *Emma*, Capt. Mann.

EMBARKATION OF MR. MILNE, FOR JAMAICA.

ON the 4th of February, Mr. William Milne, having been appointed by the Directors to labour as schoolmaster, in connexion

with the Jamaica Mission, embarked at Gravesend, in the *Dale Park*, Capt. Snell, for Kingston.

ANNIVERSARY SERVICES.

THE anniversary services in connexion with the South Durham Auxiliary, were held during the second week in September last, at Stockton, Darlington, Staindrop, and Barnard Castle. The sermons were preached, and the meetings addressed, by the

Rev. Messrs. Scott, of Demerara; M'All, of Doncaster; and Potter of Whitby; and by the neighbouring ministers. There was no diminution of interest in the Missionary cause. The income of the Auxiliary for the past year exceeded 118*l*.

LETTERS RECEIVED FROM MISSIONARIES, &c.

SOUTH SEAS, 1838.—Tahiti, Rev. J. Rodger-son, July 11 (two letters). Huahine, Rev. C. Barff, May 21.

ULTRA GANGES, 1838. — Malacca, Rev. S. Dyer, Aug. 1. Singapore, Rev. Messrs. A. and J. Stronach (no date). Pinang, Rev. E. Davies, July 1. Batavia, Mr. W. Young, Jun., May 12 (two letters), Aug. 1.

EAST INDIES, 1838. — Calcutta, Rev. A. P. Lacroix, July 14. Rev. Messrs. Boaz and Lacroix, Sept. 17. Rev. J. Campbell, July 2. Chinsurah, Rev. G. Mundy, July 24. Berhampore, Rev. J. Paterson, Sept. 17. Benares, Rev. W. Buyers, Aug. 10. Mirzapore, Rev. J. Mather, Sept. 20. Surat, Rev. Messrs. W. and A. Fyvie, Sept. 27. Madras, Rev. J. Smith, July 18, October 22 (two letters). Rev. W. H. Drew, July 21, 23, 29, and Sept. 25. Rev. R. Caldwell, Oct. 23. Vizagapatam, Mrs. Porter, July 18. Cuddapah, Rev. W. Howell, Sept. 1. Belgaum, Rev. J. Taylor, July 26. Bellary, Rev. J. Reid, Sept. 1. Salem, Rev. G. Walton, Sept. 15. Neyoor, Rev. Messrs. Mead and Abbs, Oct. 15. Quilon, Rev. J. C. Thompson, Sept. 21. Rev. Messrs. Thompson and Mead, Oct. 19.

RUSSIAN EMPIRE, 1838. — St. Petersburg, Rev. J. C. Brown, Dec. 22. Khodon, Rev. E. Stallybrass, Nov. 2. Ona, Rev. W. Swan, Oct. 2.

SOUTH AFRICA, 1838.—Cape Town, Rev. Dr. Philip, Sept. 29, Oct. 19. Mrs. Philip, Sept. 29, Oct. 10. Pacaltsdorp, Rev. W. Anderson, Sept. 12. Griqua Town, Rev. Messrs. Wright and Hughes, Sept. 11. Lattakoo, Rev. R. Hamilton, Sept. 7. Mr. R. Edwards, Sept. 10. Messrs. Mof-fat, Hamilton, and Edwards, Sept. 10.

AFRICAN ISLANDS, 1838. Mauritius, Mr. E. Baker, August 15.

WEST INDIES, 1838.—Demerara, Rev. Messrs. Watt and Rattray, Oct. 5. Rev. C. Rattray, Oct. 8, Nov. 9. Rev. R. B. Taylor, Oct. 12, Nov. 28. Rev. J. Ketley, Sept. 11, Oct. 5. Berbice, Rev. H. S. Seaborn, Oct. 13, Oct. 15 (two letters), Nov. 3. Rev. J. Edwards, Nov. 2. Rev. S. Haywood, Sept. 28 (from Barbadoes). Jamaica, Rev. W. Slatyer, Nov. 12. Mr. W. Okell, Oct. 27. Rev. W. G. Barrett, Oct. 29, Nov. 5. Rev. J. Woolridge, Oct. 20, Nov. 18 (two letters). Mr. J. Gibson, Oct. 31. Rev. B. Franklin, Nov. 21.

ACKNOWLEDGMENTS.

THE thanks of the Directors are respectfully presented to the following:—To Mr. Kemp, late of Bardon, Leicestershire, for 46 volumes of books, (various,) for Rev. John Williams; to Mrs. W. S. Barnes, Saffron Walden, for a box of caps, bags, &c., for the Malay Schools; to Mr. Armitage, Newport, Monmouthshire, for 20 vols. Evan. Magazine, bound, 8 vols. of books, &c.; to Mr. Dyball, per Rev. J. E. Richards, of Wandsworth, for sundry garments for Africa; to Mr. Newbury, for a copy of Matthew Henry's Commentary; to Mrs. Roberts, North Shields, for a box of canvass, worsteds, &c.; to friends at Lavenham, for a box of useful articles for the Rev. S. Haywood's school, Berbice; to J. T. P.,

for a parcel of books and newspapers for the South Seas; to the Doncaster British Girls' School, for a parcel of useful articles of apparel; to Miss Wilms-hurst, Malden, for 54 yards of cotton print for Mrs. Schreiner, South Africa; to Mrs. Clough, and the Ladies of the Independent Chapel, Thirsk, for a valuable box of useful articles for the Navigators Mission, per Mr. W. Harbutt, Airedale College; to Mr. Laker; to Mr. Edwards; to a sincere friend to virtue and religion; to Mr. Smith; to S. W. T.; to Mr. Brimley; to Mr. Hardy; and to Mr. Stroud, for volumes and numbers of the Evangelical and other Magazines, pamphlets, &c.

MISSIONARY CONTRIBUTIONS,

From the 1st to 31st January, 1839, inclusive.

£	s.	d.	£	s.	d.	£	s.	d.
Mrs. Thackwell, per R.			Miss R. Wontner	10	10	0	0	tion in China and the
Cunliffe, Esq.	10	0	H. M.	100	0	0	0	East, in aid of the Orphan
Miss Ware	20	0	Mrs. E. Bolton	10	0	0	0	Asylum at Mirzapore
A Friend, per Rev. W.			A Servant, by the Editor				 25
Ellis	0	10	of the <i>Youths' Missionary</i>	0	5	0		Sundries for the So. Sea
Henry tee-total	0	2	<i>Repository</i>	0	5	0		Ship, per Mr. A. Walls
A Vow performed: per the			J. R. Burchett, Esq.	10	10	0		Per Mrs. Fleming, for the
Editor of the <i>Record</i> ..	1	0	T. O.	10	0	0		Hoxton Orphan School,
Mrs. W. Herne, fourpenny			Ditto, for Widows' and	2	0	0		Neyoor
pieces saved in a year.	0	13	Orphans' Fund	2	0	0		Marlborough Chapel Aux.
Col. by Miss Sinkinson...	1	0	Legacy of Mr. Vincent					on account
P. H.	0	5	Francis, late of Camden				 20
A Token of God's good-			Town, less duty and ex-	40	0	0		Union Chapel, Islington,
ness	1	0	penses	40	0	0		A young Friend, per
B. M.	1	0	From the Society for pro-					Rev. W. Campbell
A. W.	1	0	moting Female Educa-					Per Miss Harris, for In-
								fant School Apparatus,

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