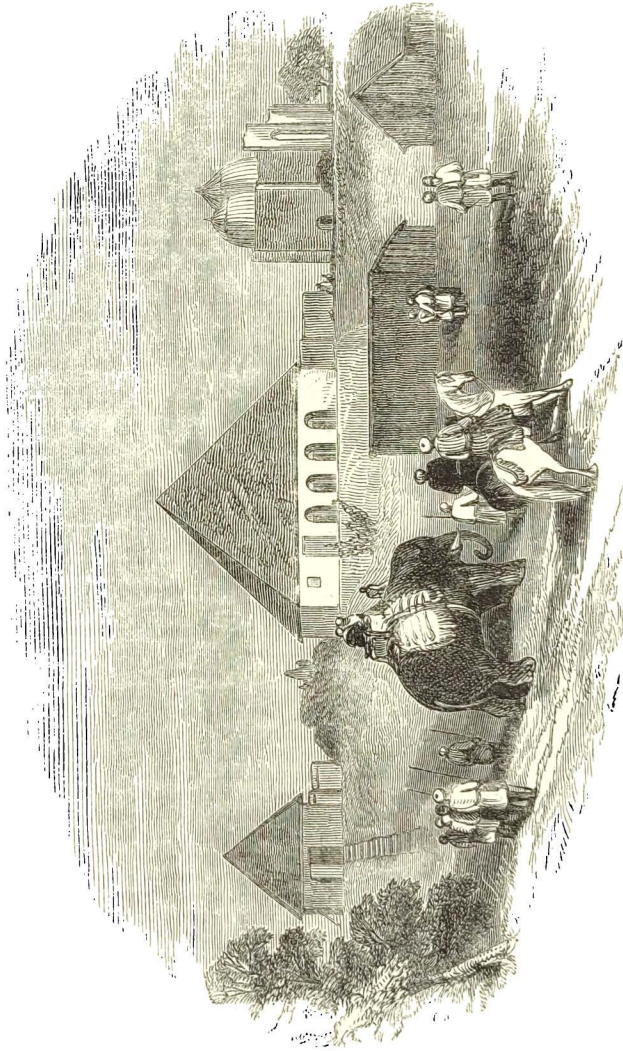


THE MISSIONARY HERALD.



MISSION-HOUSE, CHAPEL, AND ADJACENT MOSQUE, MUTTRA, HINDOSTHAN.

ASIA.

CALCUTTA.

Our most recent letters from the metropolis of British India were written on the twenty-first of January. Mr. Wenger had just recovered from a severe illness, and had been called to endure family afflictions. Mr. Pearce had recently returned from a long trip up the Hooghly and Jellinghee rivers, and then down the main stream of the Ganges, whence he struck off for Barisal. The chief object was the benefit of his health and that of Mrs. Pearce; but he and two native preachers embraced very numerous opportunities for preaching and distributing books, and spent three days among the Barisal converts. Messrs. Leslie and Page had attended the Saugor mela: in conjunction with some missionaries of other societies they preached from ten till five, on two successive days, to very attentive crowds—several hundreds of people at a time. The Calcutta Missionary Herald is discontinued as a separate publication, being superseded by the Oriental Baptist, which will include such intelligence as the Herald was accustomed to contain, with other articles such as are usually found in magazines. A periodical in the Bengali language was commenced also on the first of January, each number to consist of twenty-four pages, designed principally for the benefit of native Christians.

The following pleasant narrative is furnished by Mr. Pearce:—

I am happy to say that a case of some interest has come to my knowledge recently, of our tracts being made, under the divine blessing, the means of the conversion of an individual, who is now a member of one of the baptist churches in the south. Having heard the particulars of this happy event from the man's own lips, I requested him to put the account to paper, which he has done, and from the original now before me I give you the details. He says, "When I was young I learned to read in the village school, and afterwards was fond of reading the Hindu shastras. When I was about seventeen years of age, my uncle one day having received from some one a copy of the tract called Satya-Asray (the True Refuge), brought and gave it to me. I was much pleased with the printed character, and tried to read it. As I read on, the dialogue form excited my interest further, and I thought I will see what this is all about, and who has the best of the arguments, the old or the young man. As I proceeded, the old man seemed to me to leave the young man without any answer, as he showed the vanity of debatas, holy places, washing in the Ganges, &c. He further proved that our God Krishna had caused King Judhistir to assert a falsehood. It then occurred to me, that if Krishna were truly God, he would not encourage lying. I concluded therefore, that he was neither God nor a saviour, and afterwards I learned from the tract that Jesus Christ had given his life for me, and is the only true Saviour.

"A little while after this some eight or ten of our neighbours came to our house, at a time when I was reading the Mahabharat. Seeing me reading, some one requested me to read a little to them. I asked them what they would like to hear. They replied, 'Read about the battle in which Droun was killed.' On finishing the story, I observed to them that Krishna was the occasion of Droun's death, by inducing King Judhistir to assert a falsehood; and, remembering what I had read in the True Refuge, I added, if Krishna were God, how could he encourage lying? and some other remarks against Krishna. On this they remarked, 'This man talks like a Christian, how did he learn all this?' My uncle then confessed that he had given me a Christian book some little while before. They then said, 'Take care, and do not allow him to read it any more, otherwise he will be ensnared, and become a Christian.' Alarmed, therefore, at what the neighbours said, my uncle shortly after, without my knowledge, took the tract from the place where I was accustomed to keep it, and destroyed it. Finding the tract was gone, I was much concerned to know how I should get another. A few days after, however, two native Christian preachers came to our village, when I inquired of them if they could supply me with the tract Satya-Asray; they replied they had no copies of the tract which I asked for, but they could give me Satya Dharmma Prakasli, Mukti Mimangsa, and the Birum Nasuk. I took those three books with joy, and hid

them carefully, that no one might see them. These books I read in the middle of the day, and at night when nobody observed me, and was soon fully convinced by them that the Hindu shastras were false; for I saw that the debtas were fallen beings, and sought only the gratification of their evil passions. Besides, they represented Bramha, Vishnu, and Shiba to be each a god, and yet one and the same. But these were ever at variance, as the stories in the shastras show, how then can they be one and the only true God? Neither did they ever do any thing for the salvation of men. I further recollected that God is omniscient; but each of these three debtas performed actions which the others were not cognisant of. This is another proof that they are not God. I also learned from these tracts, that the Hindu shastras contained many contradictory statements, from which I inferred that they could not come from God, but were the work of men. Feeling this, I began to say to my relatives, 'The Christian religion is true, let us embrace it.' At this some of them chided me, saying it was false. My father, however, replied, 'This religion is true, it is not false!' My father was well disposed toward the Christian religion. Having heard of the Holy Scriptures, I thought that I should like to procure a copy of them, and read it. One of the Christian preachers before mentioned, soon supplied me with the New Testament. I read it secretly. Here I saw that Jesus Christ was set forth as the only Saviour, and that he gave his life for our redemption. My mind now became convinced that the bible was true and genuine. By means of another book, I learned the ten commandments, and from the same book I also learned that all mankind are descended from the same original parents, named Adam and Eve, and that consequently our various Hindu castes are of human origin. From this time I began to visit frequently the native Christian preachers mentioned before, and also to go on the Lord's day and sit by the door of the chapel, and listen to the preaching, &c. As I heard, I felt that this is the true way to worship God, and I thought that I should like to

worship him thus also. With these impressions I took the opportunity one day to say to my father, and my uncle, who was my father's elder brother, 'Come, do let us embrace the Christian religion.' My father replied, 'Yee, in time we must all come into this way,' but my uncle made answer, 'If you do become a Christian, I will take all that you have, and drive you from this place.' Alarmed at his threat (for he being at the head of the family had the power to execute it), I remained quiet for a little while. Some days after, I ventured again to visit my Christian friends, and there received from one of them a little book called the Child's First Reading Book; this I read at home, and on coming to the fourteenth lesson I found these words, 'The child who fears God, and strives to keep all his commandments, will certainly be blessed of him should even his parents forsake him, or for any reason turn against him. God indeed will never forsake him.' By these words I was greatly comforted. Soon after this my uncle was taken ill and died, and when his funeral obsequies (shradddha) were performed, I felt that all hindrance to my professing Christianity was removed, and I determined therefore to cast in my lot with Christians, which I did by giving up my caste on 28th Srabon, 1249, i. e., about two years since."

Here follow some rather long details of his interviews with the Christians for this purpose, which it is unnecessary to give; suffice it to say, that he was baptized at Luckyantipore during the rains of last year, and united himself with the baptist church there, much to the satisfaction and joy of the Christian people at that place. He is still living, and by his uprightness, simplicity of manners, affection to Christian people, desire of knowledge, and zeal for the gospel, is manifestly a most pleasing monument of the sovereign grace of God in the gospel of his dear Son.

It is lamentable to add that the young man's father, of whom he makes favourable mention, was induced by his neighbours, about the time of the uncle's death, to undertake a pilgrimage to Gaya, and has never since been heard of.

BARISAL.

Extracts from Mr. Bareiro's letters appear in the Oriental Baptist, which give an encouraging view of the state of mind of many around him.

I returned from Dhan-doba the day before yesterday (Nov. 25th) after an absence of twelve days, which were spent in instructing the new and old converts, who, I am happy to say, have manifestly undergone a good change, as their conduct shows. There is a feeling of love

and a spirit of prayer among them. Our labour in this respect has not been in vain: evidences of divine faith show themselves, and prove that they are treading the right way to heaven. In addition to this delightful work, we were engaged likewise in preaching to the

inquirers, of whom fifty-eight put on the Lord by baptism on the last Lord's day, the 22nd instant. The smallness of the number, compared with the number admitted in last October, gave us time to visit the houses of those brethren and sisters who live within an hour's journey, by water, and considerably less when it is dry, from Dhun-doba, and quietly to pursue our work. The brethren and some sisters who live at a distance came on Saturday, as they were previously informed by the brethren (who were sent by me to the villages), so that their number, with those who lived near, was about a hundred.

Striking Cases.

Among the occurrences while I was out, I might mention three which struck us with wonder and praise, as showing that God was verily with us. A man showed the greatest animosity to his wife, and threatened to kill her if she embraced the Christian faith, and every one who encouraged and abetted her. In this strait she came to us, not knowing that her husband was closely following her. When he came up he protested against her conduct, which, he said, proceeded not from a sense of good, but from evil, as he was certain that some of the converts had poisoned her mind with a design to ruin him. His ferociousness drew all the brethren and sisters around him while I was seated in the midst advising him to desist from his conduct. He said, why did she not inform him of her intentions, and then after a lapse of time they would both join us? We observed, that we had nothing to do with him, but with his wife, as she appeared to have a sense of eternal danger. The woman fell at his feet, entreating him, with us, to forgive any conduct in her that might have appeared amiss to him. He would not. I then prayed for him, and desired him to take his wife with him, which he did after a great deal of further bickering and noise. I did this that the man might not raise any evil story against the place or the brethren. The next morning he came to me bathed in tears of repentance, confessing his sins, and expressing the most earnest desire to join us. As there was no doubt of the sincerity of his sorrow, for he said that he had not had a wink of sleep on account of his sins, or of his faith in the Saviour, we admitted him, his wife, and his mother-in-law, who, with her daughter, had satisfied us before as to their faith.

An old hearer, whose affections were alienated from us by worldly prudence, came one night and began accusing some of the brethren as the cause of the distress he was then in with his wife, as they had branded him to every one with the epithet of being a Christian, and in this style he continued, grew warmer and warmer every hour, almost the whole night. Next morning I called him before all, and remonstrated with him. This

had a very good effect, he settled down in calmness of temper, saw his danger, and, together with his wife, embraced Christ as his only Saviour.

The advice of a dying father, an old hearer of ours, to embrace Christ as the only Saviour, given to a lad of about fourteen years of age, had such an effect on him and his mother, that he came with some of the candidates and offered himself to join us, which he did, as we could not keep him out when we saw the grace in him. His mother, who is a believer, could not come, as there was no one, where she was, to guard her house.

You will be glad to hear that the example of contributing after communion, which we as a whole church set to them on the first Sunday of this month, has had a very good effect. It was nearly three rupees this time, and has been of great assistance to the poor of the flock. They are all now acquainted with the object, and admire it, and are willing to contribute their small mites toward it.

Discussions among Brahmans.

Dec. 1st, 1846. I forgot in my last to inform you that when I was last out, a high caste brahman came to me to request from me a tract which pointedly alluded to the "devtas" and their incapacity to save, as for want of such information he was not able to carry on a discussion in favour of Christianity which was carried on at a meeting of brahmans held to consider the truth of the Christian religion in consequence of my recent baptisms. This man told me that he maintained that Ram could not save others, or he could easily have prevented Ravan from eloping with his wife, Sita, which he did not. I handed him the tract called the "Settlement of the Question of Salvation."

Ridiculous Reports.

The brahmans and landholders are fabricating ridiculous reports in reference to the late conversions, such as that the Company Bahadur was trying to convert these people only to send them to colonize settlements belonging to them, or to fight their battles. Another report gives out that I baptized the 115 persons by putting them in water up to their waists, pouring the blood of fowls over the head, and giving each a piece of beef to eat! Others give out that the converts will be shipped to the Sunderbunds to manufacture salt, and that they have been all branded with red hot iron in certain parts of the body. Immediately after the baptism there was a report raised that the landholders had waylaid me, sunk my boat, and placed me in jail! I need not say that these reports are made up merely to deter people from embracing Christianity, now that the landholders, with the brahmans, have failed in their threats and ill usage.

CHITTAGONG.

Mr. Fink is at present at Serampore, having proceeded thither under medical advice, in consequence of the severity of a disease with which he has been attacked periodically during the last ten years, arising apparently from the unhealthy nature of the district in which he resides. At the meeting of the Association of Baptist Churches, held at Serampore in December last, he read a report, of which he has transmitted a copy, giving an account of missionary operations at Chittagong during the preceding year.

We have had the happiness of adding seven souls by baptism, and we have a hope of a few more, who, we sincerely trust, will give themselves up soon to the Lord. We have not excluded any. We have to record the removal of two persons by death, who died in the faith of the gospel. We had in our last report thirty-nine members. We dismissed two to Serampore church. We have now forty-two members, showing an increase of only three during the year. We have two schools. The one at Chandgao contains about fifty boys. The attendance during the rains is very irregular, and this is owing to the inundation of the surrounding lands. The town school contains about thirty boys, who are taught English. The blessed scriptures are introduced in both the schools. We have preaching daily to the heathens, who flock to hear us. There are two meeting-houses in the town for Bengali preaching; one of them has lately fallen into ruins by a storm. There Hindoos and Mohammedans attend in numbers to hear the blessed gospel preached to them every day. The word of life is also preached on the roads, the ghauts, and all the markets of Chittagong, near and distant. The people around pay much attention to the gospel, and light and knowledge are spreading in every direction. At Chandgao our native brethren have meetings every day, and all our members, both men and women, are improving in divine things. The people, who seemed so much embittered against us, appear friendly, and they show less of that persecuting spirit, and gladly attend to listen to the word.

Saroda, the widow mentioned in our report

some years ago, has at length left all her relations and friends, and at once decided for Christianity, much to our joy and encouragement. She has three children with her, who all attend to instructions daily. She has also three other sons advanced in years, who have left her, but we entertain hopes of them, as they love their mother.

We feel confident that the good attempted among the villagers will spring up at a future period to the glory of redeeming grace.

We have also regular services in the chapel on week-days, namely, twice on every sabbath in English and twice in Bengali, among the members of the church and others who attend. Also we have service on Thursday evenings in English. On Tuesdays and Saturdays we have again Bengali services for our native Christians.

We have extensively carried the gospel all over the Chittagong district; visited the melas at Sittakund, Kattalyah Khal, and Soorjokhola, and whenever we have known people to assemble, we have made it our constant and happy duty to carry the gospel thither. Scriptures and tracts have also been distributed extensively, yet demand for them increases. We have applications for large books, and many have evinced much scriptural knowledge when interrogated; and these prove that they have not made an improper use of our gifts. There are few Roman catholics who love to hear of a crucified Saviour residing at Chandgao, but they are afraid to show themselves to us regularly. Such is their dread of the priest whose influence is paramount.

AGRA.

From this city Mr. Dannenberg, who labours in connexion with Mr. Williams and Mr. Makepeace, writes as follows:—

The heat is so overpowering here, as that it is dangerous either for man or beast to be out after nine o'clock in the morning. I have never felt the heat so much in my former station, as I have felt it this year in Agra. The thermometer, in the shade, is from 130 to 140, and more, Farenheit.

Thanks be to God, my poor labours have not been in vain in this station. A Hindu, by caste a Rajput or Brahman, has been arrested in his sinful career, and I trust brought to a saving knowledge of the Saviour. He had some seven or eight years ago heard the gospel preached by brother Thompson in Delhi,

being at the same time in the service of Sikandar Sahib. Shortly after this he left his employer, and became a faqir, wandering from one place to another, seeking rest for his soul; he spent some time in the jungles, after which he came to Matura, the famous holy place of the Hindoos, but not being satisfied, he left, and passing through Agra, heard me preach in the Tirpoliya, where he entered into discussion, and opposed me, but being defeated, he quietly left us. He was, however, deeply impressed by what he had heard, and came the next day to our native preachers to inquire more concerning the truth. On another occasion, when I was engaged in addressing a crowd in the market-place, he passed by, and hearing a man opposing me, he came forward, took my part, and confuted the opponent. The following day he came to me, saying, "that he had been deeply impressed, and was convinced of the truth of Christianity; that our books were true, and that his were false, and the invention of man; that he had been practising austerities for many years, and had also visited several famous places of pilgrimage, but his mind was not at ease; he now believed Christ Jesus to be such a Saviour as he needed, and had sought for. I explained to him the way of salvation by Christ more fully, and he was so much struck by what he heard, that he at once, without hesitation, gave up his shasters, or sacred books, to me, and accepted in return a New Testament. He soon after renounced caste, and has ever since continued with our native brethren, and appears to be a genuine convert. He is of a very willing disposition, reads his Testament very diligently, and I trust that "the love of Christ constraineth" him, and that he is daily "growing in grace and in knowledge of the Redeemer." For two months past he has accompanied the native preachers and myself on our preaching excursions, and will be baptized (D.V.) on the first sabbath of next month. Pray for him, dear brother, that he may be kept through faith unto salvation, and become a "shining light" to his benighted countrymen. The Lord has also blessed our humble labours in the villages. A Hindu in the village of Sainya has also been added to the church, and I have good reason to think him sincere. He has been tried much on account of the religion of Christ, but he has come out of the fire as gold well purified. Since the 5th of October last my labours have been chiefly directed to the district which we have particularly under our cultivation. This district, which has been allotted to brother Makepeace and myself, has not been cultivated so much as that which is under brother Williams's care. In some of the villages we have been very kindly received, and have much encouragement; but I am sorry to say that we have also many opponents. But we have the promise that the gospel shall conquer, and be

victorious over all its enemies, and therefore are encouraged to go forward in the name of the Lord, "who wills that all men should be saved." There is a very interesting Hindu in Sainya, who has for some months been thinking seriously about his soul, and inquiring after the way to eternal life. We trust that he will soon confess Christ openly. He is very regular in his attendance at the prayer-meetings.

In the month of November I made a tour in connexion with brother Makepeace, to Bhuteshwar, distant about fifty-five miles from Agra. It is a famous bathing-place of the Hindus, and we visited it at the period of its great annual mela. It is kept in commemoration of the marriage of Mahadewo, or "the great god," one of the most obscene of the heathen deities. When we arrived but few people were collected, but as the great day drew nigh crowds were pouring in for the purpose of bathing and making offerings to the idol. What a painful thing it is to see man, created at first in the likeness of his Maker, bowing before a lifeless stone! Alas, how much is his understanding darkened! Yes, it is a heart-rending sight to see them rush for a drop of Ganges water for the purification of their hearts. In that place is a temple in which there are figures of Mahadewo, his wife Parwatti, and their son Mahes, cut out of stone. I have seen the poor Hindus gazing on them with the deepest adoration and astonishment, bowing down and making their offerings before them; and more sad to think, that they bring their little children with them, who are taught to do the same, and when leaving the temple they, with their children, cry out, "Bam Mahadewo! bam Mahadewo!" Seeing all this, a missionary in India may lose all his courage, and well might he say, "Who is sufficient" for such a work as to put down the kingdom of Satan, who is leading these poor people captive at his will? But "the Lord is with us," who has said, "I will do it." Had the missionary not the word of God on his side, had he not his promises, which give him vigour to prosecute his work, and had he no grace, which does support him, he would soon throw down his arms and abandon the field. At the end of the fair a very interesting man, of high caste, came to me expressing his belief in what he had heard, and seemed much affected. He visited our tent for three nights, and the day he was leaving the fair he came, assuring us of his sincerity, promising that he would not forget what had been declared to him, of the truth of which he was quite convinced. We had more hearers than we were able to address. We preached as long as our voices could be heard; we also distributed many books, which were gladly received, and returned home quite fatigued and exhausted. May the Spirit of God, accompany the word which has been preached in much

weakness, with demonstration and power, and many, many thousands come forward to declare themselves on the Lord's side!

We have just returned from another excursion to Gwalior. I had cherished a desire for some months past to visit that place, as we had been meeting with many of the inhabitants of that city, who seemed very favorably disposed, and desirous of reading our books. We left home on the 28th of December, 1846, and returned on the 14th of January, 1847. It took us five days to reach Gwalior. We preached in all the villages through which we passed, and many heard the gospel with great attention. On the 3rd we began to preach in the city of Gwalior. Many hundreds heard from our lips the gospel of Jesus Christ, and sometimes my congregation consisted of more than four hundred persons, who listened with the utmost attention. We had but very few objectors. Many seemed struck with the truth, and were obliged to say that their gods were not the true God, and their religion not divine. We preached for three days in the city, and also distributed many hundreds of gospels and tracts!

On the 6th we went to the Lashkar,

where the raja lives, and his troops are situated. This place is larger than that portion of Gwalior denominated the city. On the morning of the day on which we commenced our preaching I went a little before my native preacher, who was bringing scriptures; I took as many as I could put in my pockets, and soon reached a large open place, where I began to read a part of the fifth chapter of Matthew, for the purpose of collecting a crowd, and in less than five minutes I was surrounded with not less than from three hundred to four hundred people, who heard very attentively. All were serious, and many seemed to feel the power of the truth. After having preached as long as I was able, I distributed the books I had with me, and returned to look for my native preacher. I soon found him, and took our stand in the principal street. We had splendid congregations, and preached till we were quite exhausted, and then distributed a large number of books. We continued for three days our preaching in the Lashkar, and were kindly received, and had as many hearers as could conveniently stand in the street. May God bless our poor and humble labours, and may they not be in vain.

BENARES.

In the Benares Recorder of the 24th of November, 1846, we observe the following statement:—

An examination of the English and Vernacular Schools, connected with the Baptist Mission at Benares, took place on Saturday morning last, at the house of Rev. G. Small, one of the missionaries. We were present on the occasion, and were much interested by the very satisfactory exhibition made. The number of scholars being greater than could be all accommodated at once in the hall, the different bazar schools were first examined one by one, giving place to each other in succession; and then the several classes of the principal school (in Bengalitolah) stepped forward and gave pleasing proofs of their attainments in general, but especially religious knowledge, through the medium of the English, Urdu, Hindi, and Bengali tongues, all of which are taught at that institution.

We have been favoured with a statement of the number of boys attending the several schools, along with a list of the studies completed during the year by the highest class of the English department in the last-named school, which may serve as a specimen of the system there pursued:—

<i>Bengalitolah Central School.</i>	
English department	30
Bengali ditto	51
Urdu ditto	13
Hindi ditto	29
	123

Bazar Schools.

1. Sudder bazar, Secrole, English, and Urdu departments	21
Urdu and Persian ditto.....	26
2. Hindi ditto, about.....	35
Total	82
3. Chowhatta, Rajghat, Hindi, and Urdu, about	45
Grand total of scholars in attendance	250

Studies completed by the first class of Bengalitolah School.

1. Holy Bible, all Genesis in Bengali, and about half in English, by most of the boys. *Matthew*, the whole: translating from English into Bengali and Urdu, and half of Sermon on the Mount by heart.
2. Catechism (Keach's), first fifty questions.
3. English Instructor, No. 3, to page 115.
4. Ditto, ditto, No. 4, to page 25.
5. Geography (Clift's), all Asia.
6. Grammar (Lennie's), to 18th rule of syntax.
7. Arithmetic, to simple rule of three.
8. Composition and dictation, spelling, &c.
9. Poetry, several pieces committed to memory.

From this outline of studies, as well as from the general intelligence and proficiency exhibited by the scholars (especially of the higher classes), we think there is much ground for congratulating the missionaries on the success of their labours, and for encouragement to the public to continue and extend their liberality in aid of such educational schemes.

ANNIVERSARY SERVICES.

A Meeting for SPECIAL PRAYER will be held in the Library of the Mission House on the morning of Thursday, April 22nd, at eleven o'clock.

ANNUAL SERMONS, APRIL 22nd & 28th.

The Committee have pleasure in announcing that a sermon on behalf of the Society will be preached (D.V.) by the Rev. T. WINTER, of Bristol, at Surrey Chapel on the evening of Thursday, April 22nd. Service to commence at half-past six.

A sermon will also be delivered (D.V.) at the Poultry Chapel on Wednesday morning, April 28th, service to commence at eleven. The Rev. JOSIAS WILSON of the Presbyterian Church, River Terrace, had kindly engaged to preach, but serious illness having disabled him, the name of the preacher cannot be announced at present.

SERMONS, LORD'S DAY, APRIL 25th.

The following are the arrangements (so far as completed) for April 25th. 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...	... ..
Austin Street, Shoreditch	Rev. F. Tucker.....	W. H. Watson, Esq.*	Rev. B. Godwin, D.D
Battersea	Rev. Dr. Godwin ....	... ..	Rev. S. Higgs
Blandford Street	Rev. W. B. Bowes	... ..	Rev. T. Winter
Bow	Rev. Jas. Edwards...	... ..	Rev. B. Evans
Brentford, New	Rev. T. Smith .....	... ..	Rev. W. B. Bowes
Brixton Hill (Salem Chapel)...	Rev. W. Fraser.....	... ..	Rev. T. Wheeler
Brompton .....	... ..	... ..	... ..
Camberwell	Rev. J. P. Hewlett	Rev. J. Branch*	Rev. R. Roff
Chelsea, Paradise Chapel	Rev. E. Carey .....	... ..	Rev. T. Swan
Church Street, Blackfriars.....	Rev. G. Cole .....	... ..	Rev. I. Lord
Clapham	Rev. C. E. Birt, M.A.	... ..	Rev. Jas. Edwards
Cumberland St., Curtain Road	(In May.)	... ..	... ..
Deptford, Lower Road	Rev. J. Kingsford...	... ..	Rev. J. Kingsford
Devonshire Square	Rev. J. H. Hinton, M.A.	Rev. J. Curwen* ...	... ..
Eagle Street	Rev. T. Swan.....	Rev. J. Russell * ...	Rev. T. F. Newman
Gravesend	Rev. F. Trestrail ...	... ..	Rev. F. Trestrail
Greenwich, London Street.....	... ..	... ..	... ..
Greenwich, Lewisham Road ...	Rev. Josh. Russell..	... ..	Rev. E. Edwards
Hackney	Rev. D. Katterns ...	... ..	Rev. D. Katterns

PLACES.	MORNING.	AFTERNOON.	EVENING.
Hammersmith	Rev. J. Sprigg, M.A.	Rev. S. Higgs*	Rev. J. Stock
Hampstead, First Church	(April 18.) .....	... ..	... ..
Hatcham .....	... ..	... ..	... ..
Henricetta Street	Rev. Dr. Hoby .....	... ..	Rev. C. E. Birt, M.A.
Highbate .....	... ..	... ..	... ..
Homerton	Rev. D. Curtis .....	... ..	Rev. D. Curtis
Hoxton, Battersland Street.....	Rev. J. Cox .....	... ..	... ..
Islington Green	Rev. E. S. Pryce, B.A.	... ..	Rev. J. Bennett, D.D.
John Street, Bedford Row.....	Rev. J. H. Evans .....	... ..	... ..
Kennington, Charles Street ...	(In May.) .....	... ..	... ..
Kensington .....	... ..	... ..	... ..
Keppel Street	Rev. T. F. Newman	... ..	Rev. J. Sprigg, M.A.
Lambeth, Regent Street.....	Rev. T. Winter	Rev. J. Bird*	Rev. W. Fraser
Mason's Court, Shoreditch.....	Rev. W. H. Elliott	... ..	Rev. J. Peacock
Maze Pond	Rev. J. Acworth, LL.D.	Rev. W. Fraser* ...	Rev. E. Carey
Mill Yard, Goodman's Fields...	Rev. W. H. Black..	... ..	... ..
New Park Street.....	Rev. C. Elven .....	... ..	Rev. C. Elven
Poplar	Rev. T. Wheeler.....	... ..	Rev. J. P. Hewlett
Potter's Bar.....	Rev. R. Ware .....	... ..	Rev. R. Ware
Prescot Street, Little	Rev. C. Stovel .....	... ..	Rev. C. Stovel
Romney Street, Westminster...	... ..	... ..	... ..
Salter's Hall	Rev. R. Roff .....	... ..	Rev. J. M. Daniell
Shacklewell	Rev. B. Godwin, D.D.	... ..	Rev. J. Cox
Shakespear's Walk	Rev. T. Moore .....	... ..	Rev. G. W. Fishbourne
Shouldham Street, Paddington	Rev. J. Stock.....	Rev. I. Soule*	Rev. F. Tucker
Spencer Place, Goswell Road...	... ..	... ..	... ..
Tottenham	Rev. W. H. Murch, DD	... ..	Rev. R. Allac
Trinity Chapel, Borough .....	... ..	... ..	... ..
Vernon Chapel, Bagnigge } Wells Road	Rev. O. Clarke .....	... ..	Rev. J. Acworth, LL.D.
Walworth, Horsley Street	Rev. W. Miall .....	... ..	Rev. W. Miall
Lion Street, Walworth	Rev. J. M. Daniell	... ..	Rev. G. Clayton
Waterloo Road.....	... ..	... ..	Rev. J. Branch
Wild Street, Little .....	... ..	... ..	... ..
Woolwich, Queen Street	Rev. John Cox .....	... ..	Rev. John Cox

Collections will be made after the above services.

JUVENILE MEETING, APRIL 26th.

The annual meeting of the young friends of the Society will be held on Monday, April 26th, at Finsbury Chapel. The chair will be taken at two o'clock in the afternoon.

ANNUAL MEETING OF MEMBERS OF THE SOCIETY, APRIL 27th.

Preparatory to the public meeting at Exeter Hall, a General Meeting of the members of the Society will be held at the Mission House, Moorgate Street, on the morning of Tuesday, the 27th of April, for the election of the Committee for the ensuing year, and the transaction of other business. The chair will be taken at ten o'clock.

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

ANNUAL PUBLIC MEETING, APRIL 29th.

The annual public meeting of the Society will be held in EXETER HALL, STRAND, on Thursday, the 29th of April: the chair will be taken by JOSEPH TRITTON, Esq., of London, at ten o'clock. Tickets for the meeting may be obtained at the Mission House in Moorgate Street, or at the vestries of the various chapels.

ACCOMMODATIONS.

Ministers and others who intend coming to town to the meetings, and are desirous of being received into the house of some friend, are requested to send an intimation of their wish to the Secretary of the Baptist Missionary Society, not later than the TENTH OF APRIL. He will have much pleasure in making the necessary arrangements.

WEST INDIES.

HAITI.

Mr. and Mrs. Webley have arrived safely at Jacmel. An account of their voyage and first impressions is given in a letter, dated February 22nd, 1847.

You will be pleased to know that Mrs. Webley and myself have now completed our voyage, and are arrived at our destination. This it was our happiness to do on the 12th instant. Our voyage was characterized by much mercy, and not unfrequently by imminent peril. Indeed, upon three occasions we expected to find a grave beneath the waters of the Atlantic. Upon one of these we were seated in the cabin reading, with all our sails spread to a steady breeze, when a terrific storm came on almost instantaneously. Here, for nearly an hour, we quite despaired of ever reaching Jacmel, for our captain and his crew told us they had never witnessed anything at all resembling it. You will readily conceive of our position, with all our sails out, the result of which was, that the entire of the forepart of the vessel was buried in the wave by the storm. Our heavenly Father, however, whom

we trust has a great work for us to accomplish here, heard the prayers of our beloved friends in England, and brought us out of danger. Our voyage to Barbadoes was completed in five weeks precisely, as we left the Downs on the 25th of December and arrived there on the 29th of January. This was occasioned by adverse winds and calms, otherwise we should have performed it in much less time. During this part of our voyage I held a service on board four sabbaths out of the six. On the other two sabbaths I was prevented from doing so by storms and a very rough sea.

I am happy to state that the sailors and passengers upon these occasions were very attentive, and I cannot but hope that some good effects will follow these services.

Upon our arrival at Barbadoes we proceeded, immediately upon our landing, to the house of the Rev. Mr. Rianal, the Wesleyan missionary at Bridge Town. Here we found Mrs. Rianal and the Rev. Mr. Brown, another Wesleyan missionary, from whom we experienced excessive kindness; and, after a pressing invitation, remained with them till we again set sail for Haiti. Here too we heard of Mr. Angus and Mr. Birrell, who were also kindly entertained by these friends during their stay at Barbadoes.

Here also I preached at both the Wesleyan chapels on the sabbath, and again on the Wednesday and Thursday following. I had also engaged to preach for them again on the next sabbath, in the morning, and for the Moravian missionary in the evening; but our stay was not prolonged so as to admit of this, as we again embarked for Haiti on the Saturday previous.

Upon my landing here I found the people anxiously expecting my coming, who appeared gratified to find in me the successor of their beloved Mr. Francies. "The righteous shall be had in everlasting remembrance;" and certainly he will be remembered here as long as there shall be a people to do so, for you have only to mention his name and you at once awaken their tenderest sympathies. Nor is this surprising when we consider the varied circumstances which tended to endear him to all who knew him here. His fervent piety, his restless anxiety for the promotion of their welfare, and the entire consecration of his person to their best interests—all these aided in securing for him the fond affection of the people. But that which undoubtedly greatly contributed to this end was the happy choice of the time for his coming amongst them. At that time "wars, and rumours of wars," were spreading on every hand, and nothing was presented to the expectations of the people but certain destruction. Mr. Francies thought

that these reports would retard the progress of the gospel, but in the sequel it has been shown that they rather tended to prepare their minds for its reception. For, at such a time, with no prospect of comfort or happiness in this life, they received with avidity a religion which promised them these here, and opened up the hope of these in a far higher measure hereafter.

The four inquirers, of whom Mrs. Francies spoke in her last letter, still remain steadfast. I have had the great pleasure, too, of adding three more to their number. To some of these I hope soon to administer the solemn rite of believer's baptism. We have, too, several others who are seriously disposed, and of whom we hope that they are not far from the kingdom of God. Our congregations also, which have been declining of late, I am told are somewhat better since my arrival, as many of those who had promised to return when a missionary came, have fulfilled those promises. Our sabbath school now varies from twelve to thirty children. Our day school has been considerably on the increase of late, as we have now forty-eight children on the books. The English class has very materially decreased since the decease of dear Mr. Francies, but these, I hope, will again revive as soon as I can make arrangements for attending to it myself. At present, however, my time is so wholly absorbed with French, that I have had little opportunity for forming plans of operation. You will confess with me, that I have no small task to perform every week in preparing three French discourses and six French prayers. Yet this I am compelled to do, as so few of the people understand English. If I were to act otherwise, perhaps I should soon have the more painful task of preaching to empty seats.

Eliacine is indeed a lovely specimen of a true Christian, and will be of great service to your mission. Frequently she is found conversing with and endeavouring to instruct, and sometimes prying with, those around her. On the sabbath, after the morning service, seven or eight adult persons stay back for these purposes, and for instruction from other sources.

We are all, I am happy to say, tolerably well. Miss Clark has been ill for some weeks, but her health is now again almost restored. Miss Harris and Mrs. Francies have occasionally been unwell, though not seriously ill, and are now convalescent. At present we all reside at the mission-house, and are all happy in our delightful employment. Respecting Miss Harris and Miss Clark, Mr. Birrell will lay before you some statistical accounts.

NEW PROVIDENCE, BAHAMAS.

Mr. Capern, writing from Nassau, Feb. 12th, speaks of the attendance on public worship as increasing. He says,

Our sabbath-schools are well attended, and some of the teachers feel a pleasure in their work, and are, I believe, truly concerned for the spiritual and eternal welfare of their classes. In both schools there are every Sunday contributions for Africa. Once a month they both unite, on the Sunday afternoon, and addresses are delivered by the teachers. At some of those meetings seven or eight shillings sterling are given by the children for Africa. On Christmas day we had a juvenile missionary meeting, and collected £1 5s. sterling.

As a specimen of the interest felt by some of the children in the welfare of Africa take the following: a little girl had three cents to

put into the mission-box. With a view to create an interest in the mind of another little girl who had nothing to give, she gave her a part of her own, that she might have her name set down as a contributor when the box was brought round.

It is encouraging, too, to think that our financial statement is somewhat better than it was in the preceding year. I am afraid however now, that our income for general purposes will be less this year, in consequence of the money which is being raised for building a new chapel on the site of the old one. The people have set their minds on this object, and during the year they hope to accomplish it.

TURKS' ISLAND, BAHAMAS.

Mr. Littlewood having been disabled by long-continued affliction, Mr. Rycroft has been appointed to this island. He writes as follows, from Grand Cay, Jan. 16th:—

You will have learned before this that I left Nassau for this station on the 26th of December. Our voyage was a long and dangerous one. We could but feel thankful to God for journeying mercies when we passed the wrecks that lay on these reef-bound islands. One vessel only left Nassau a few days before us. Stress of weather obliged us, when we could, to make harbour. This at Bird Rock gave me an opportunity of seeing our friends on Crooked Island. It was cheering to my mind to find our brethren progressing toward perfection—endeavouring to edify each other, and to lead their neighbours to Jesus' feet.

On the eighth ultimo we came in sight of

this island. Our usual signal, a white flag, filled the hearts of our people here with gladness. We looked upon them anxiously and prayerfully, and with the hope that our residence amongst them, through the divine blessing, shall be for their advancement in the things of God, and for the salvation of many who, alas, blindly stray from God, purity, and happiness. Here I find abundance of work in connexion with our great and God-glorifying object. May it ever be ours, as missionaries of the cross, to enter into the feelings of Him who in the days of his humiliation, and now on the throne of his glory, could have compassion on the ignorant, and on them that are out of the way.

JAMAICA.

The intelligence brought by the last mail, which arrived on the 22nd of March, leads to a confident hope that our friends, Messrs. Angus and Birrell, are on their homeward voyage. They were both well on the 20th of February, and intended to embark for England on the 8th of March. They may therefore be expected in London about the 6th of April.

FOREIGN LETTERS RECEIVED.

AFRICA	CLARENCE	Clarke, J.	May 21.
AMERICA	BOSTON	Peck, S.	February 6.
	MONTREAL.....	Cramp, J. M.	Jan. 28, Feb. 24.

ASIA	AGRA	Dannenberg, J. C. A.	January 21.
		Williams, R.	January 21.
	BENARES	Small, G.	January 5.
	CALCUTTA	Thomas, J.	January 7.
		Wenger, J.	January 21.
	COLOMBO.....	Davies, J.	January 16 and 21.
		Lewis, C. B.	January 15.
	DELHI	Thompson, J. J.	January 19.
	HOWRAH	Morgan, T.	January 5.
	INTALLY	Pearce, G.	January 21.
	KANDY.....	Allen, J.	January 12 (2 letters).
	MATURA	Dawson, C. C.	January 15.
	MUTTRA	Phillips, T.	January 20.
	PATNA	Betty, H.	January 15.
	SAMARANG	Brückner, G.	September 8.
	SERAMPORE	Fink, J. C.	January 4.
BAHAMAS.....	NASSAU	Capern, H.	February 12.
	TURK'S ISLAND	Rycroft, W. K.	January 16 and 27.
BRITTANY.....	MORLAIX.....	Jenkins, J.	February 18.
HONDURAS	BELIZE	Henderson, A.	January 13.
		Kingdon, J.	January 19.
TRINIDAD	PORT OF SPAIN	Cowen, G.	January 29.
		Law, J.	February 6.

ACKNOWLEDGMENTS.

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

- R. V., New Park Street, for a parcel of magazines ;
- Mrs. S. Hubson, Lambeth, for a parcel, for *Africa* ;
- Friend unknown, for a parcel of magazines ;
- F. Westley, Esq., for a parcel of Magazines and numbers of the " Patriot ;"
- Miss Kilvington, Ilford, for a parcel of magazines, for *Dr. Prince, Western Africa* ;
- Ladies of Mission School, Walthamstow, for a parcel of magazines ;
- E. C., New Park Street, for a parcel of magazines ;
- Friend unknown, for a parcel of magazines ;
- Mrs. Clements and Miss Sargeant, Leytonstone, for a box of clothing for *Belize*, and a box of clothing for *Nassau* ;
- Mr. T. Allan, Hackney, for a parcel of magazines ;
- Miss Springett, Earl's Colne, for a parcel of magazines ;
- Mrs. A. Cropper, Dingle Bank, for a box of clothing and school materials, for *Trinidad* ;
- British and Foreign School Society, for two cases of school materials, for *Rev. J. Hume, Jamaica* ;
- Friends at Paradise Chapel, Chelsea, by Mrs. Archer, for a parcel of clothing, for *Rev. J. Clarke, Western Africa* ;
- Master J. J. Hartley, for a copy book, for *Western Africa*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of February, 1847.

Annual Subscriptions.		£ s. d.	£ s. d.	£ s. d.
Clarke, Rev. O.	1	1	0	Prance, Mr. C. C., Gray's Inn Square..... 1 1 0 Shorwin and Cope, Messrs. 1 1 0
Dallas, Mrs. C. H., Tunbridge Wells	1	1	0	
Francis, Mr., Wellington Street	1	1	0	
Jacobson, Miss, for Colonies	1	0	0	Donations.
				Arnold, Mrs., box by ... 0 5 10
				Beldome, R. B., Esq., Nicholas Lane 20 0 0
				Millar, W. H., Esq., Cowley Road..... 5 5 0
				Morrell, C., Esq., Sloane Street 2 0 0
				Tatnell's, Mrs., Children for <i>Duce</i> 5 0

£ s. d.	Wokingham—	£ s. d.	CUMBERLAND.	£ s. d.
Thomas, Master Fred, by Mrs. Thomas Gurney	Contributions	5 18 4	Whitehaven—	
0 15 6	Do., Juvenile Society	1 5 5	Contributions, by Mr. J. Nelson, for <i>Dove</i>	2 12 0
<i>Legacy.</i>	BUCKINGHAMSHIRE.		DEVONSHIRE.	
Yeo, Mr. late of Hatherleigh, Devon, by Rev. W. Aitchison	Amersham—		NORTH DEVON AUXILIARY, by Rev. W. Aitchison	35 0 0
6 0 0	Collection	17 2 0	Chudleigh—	
LONDON AND MIDDLESEX		Contributions	Contributions, by Miss A. Bray, for <i>Dove</i> ...	0 4 0
AUXILIARIES.		Do., by Master J. G. Morten, for <i>Dove</i>	Devonport—	
Brentford, New—	Acknowledged before, and expenses	1 2 0	Morice Square—	
Watkins, Mr. C.	50 2 9		Collections	13 3 6
Chelsea—	47 7 0		Contributions	16 4 0
Contributions, by Miss Gillam, for <i>Dove</i> ...	2 15 9		Do., by Miss Jane Westcott, Saltash	1 9 2
0 10 0	Buckingham—		Pembroke Street—	
Harlington—	Contributions, by Misses Bennett, for <i>Dove</i>	2 4 0	Collection	3 1 7
Overberg House Missionary Society (moly)	Chesham—		Collected by the late Rev. T. Willcocks	5 5 0
3 15 0	Contributions, by Miss Fox and Master W. H. Payne, for <i>Dove</i>	1 0 0	Newton Abbott—	
Islington Green—	Long Crendon—		Contributions, by Mr. W. Doke, for <i>Dove</i>	0 12 8
Contributions, for <i>Dove</i>	Contributions, by Master F. Dodwell, for <i>Dove</i>	0 10 0	Paington—	
7 2 3	Westcott—		Contributions, by Mr. C. Troward, for <i>Dove</i>	1 5 0
Maze Pond, on account	Contributions, by Mr. T. Homan	0 4 0	Tavistock—	
25 0 0	CAMBRIDGESHIRE.		Contributions, by Miss Angas	6 0 0
Contributions, for <i>Male for Trinidad Mission</i>	Cambridge—		Do., for <i>Africa</i>	2 0 0
12 0 0	Contributions	65 3 3	DURHAM.	
Prescot Street—	Do., Juvenile Society	8 16 0	Houghton le Spring—	
Contributions, for <i>Dove</i>	Do., Sunday School		Contributions, by Master Earle and Miss Bee	0 16 8
0 3 0	Oakington, for <i>Dove</i>	0 6 9	Wolsingham—	
Regent Street, Lambeth—	Soham—		Contributions, for <i>Dove</i>	1 0 0
Juvenile Society, on account	Contributions, by Samuel Brown, for <i>Dove</i>	1 1 9	ESSEX.	
35 0 0	CORNWALL.		Ashdon—	
Salters' Hall—	Chacewater—		Contributions, for <i>Dove</i>	0 15 0
Sunday School, for <i>Dove</i>	Contributions	2 0 0	Iford, Turret Place—	
4 9 7	Falmouth—		Contributions, for <i>Dove</i>	0 12 0
Walworth, South Street, Sunday School—	Collections	13 13 7	Loughton—	
Contributions, for <i>Hayti Schools</i>	Contributions	18 7 2	Contributions (half year)	5 5 1
1 0 0	Do., Sunday School	0 15 0	Do., for <i>Dove</i>	2 13 6
Do., for <i>Brown's Town Schools</i>	Do., Juvenile, for <i>Patna Orphan Refuge</i>	4 0 0	Waltbam Abbey—	
1 5 1	Do., for <i>Jamaica Schools</i>	1 13 0	Proceeds of Lecture ...	3 1 0
Walworth, Horsley Street—	Flushing—		GLOUCESTERSHIRE.	
Contributions, for <i>Dove</i>	Contributions	0 13 3	Lechlade—	
0 10 0	Marazion—		Contributions, by S. Breeze, for <i>Dove</i> ...	0 16 0
BEDFORDSHIRE.		Collection	Stow on the Wold—	
Bedford—	Falmonth—	0 15 0	Contributions, for <i>Dove</i>	1 1 4
Young friends, by Rev. T. King, for <i>Dove</i> ...	Collections	13 13 7	HAMPSHIRE.	
0 16 6	Contributions	18 7 2	Alton—	
Biggleswade—	Do., Sunday School	0 15 0	Contributions	1 0 0
Contributions, by Miss Ellen Foster, for <i>Dove</i>	Do., Juvenile, for <i>Patna Orphan Refuge</i>	4 0 0	Portsea and Gosport Auxiliary, on account	00 0 0
0 16 0	Do., for <i>Jamaica Schools</i>	1 13 0	Portsea, White Row—	
Luton—	Flushing—		Sunday School, for <i>Dove</i>	1 0 0
Contributions, by Misses Tranter, for <i>Dove</i>	Contributions	0 13 3	Romsey—	
1 4 0	Marazion—		Contributions, for <i>Dove</i>	0 15 4
Roxton—	Collection	0 10 0	Southampton, Portland Chapel—	
Contributions, by Master Barringer, for <i>Dove</i>	Contributions	0 15 0	Collection	4 10 0
0 17 0	Penzance—		Contributions, for <i>Dove</i>	0 10 6
Toddington—	Collections	11 10 0	ACKNOWLEDGED BEFORE AND EXPENSES.	
Contributions	Contributions	5 9 6		
3 1 2	Redruth—			
3 13 10	Collections	7 2 9		
BERKSHIRE.		Contributions		
Newbury—	St. Austle	11 17 10		
Collections	Truro—	24 18 0		
13 3 0	Collections	10 0 0		
Contributions	Contributions	14 1 11		
24 2 3	Do., Sunday School	0 1 7		
Do., Sunday Schools	Do., for <i>Schools</i>	1 0 0		
4 11 4	Do., for <i>Translations</i>	1 0 0		
Windsor—				
Collection				
8 16 0				
Contributions				
5 1 6				
Do., Sunday School, for <i>Dove</i>				
1 2 0				
14 19 6				
Acknowledged before				
9 0 0				
5 19 6				

	£	s.	d.
HERTFORDSHIRE.			
Ross—			
Contributions, by Miss Smith, for <i>Dove</i>	0	4	8
HERTFORDSHIRE.			
Hertford—			
Contributions, for <i>Dove</i>	1	3	6
Markyate Street—			
Contributions, for <i>Dove</i>	0	11	1
St. Alhans—			
Collections.....	14	1	0
Contributions	12	7	6
Do., Juvenile Society	9	7	4
Do., for <i>Dove</i>	2	6	4
	38	2	2
Acknowledged before and expenses	22	0	2
	16	2	0
HUNTINGDONSHIRE.			
HUNTINGDONSHIRE, by Mr. T. Coote, on account	30	0	0
KENT.			
Ashford—			
Contributions	6	16	6
Do., for <i>Dove</i>	0	17	6
Chatham, Zion Chapel	23	13	7
Tenterden—			
Contributions, for <i>Dove</i>	1	10	0
LANCASHIRE.			
Inskip—			
Contributions	1	1	0
Do., for <i>Dove</i>	1	6	0
Little Moor End, Oswaldtwistle—			
Sunday School, for <i>Dove</i>	1	1	0
Liverpool, Pembroke Chapel—			
Sunday School, half yearly subscription, for <i>Patna Orphan Refuge</i>	4	0	0
Manchester—			
Union Chapel—			
Sunday School, for <i>Intally</i>	10	0	0
Do., for <i>Dove</i>	2	0	0
York Street—			
Sunday School, for <i>Dove</i>	1	17	7
Rochdale—			
Kelsall, H. Esq., for <i>Jamaica Theological Institution</i>	10	0	0
LEICESTERSHIRE.			
Foxton—			
Contributions, for <i>Dove</i>	0	13	6
LINCOLNSHIRE.			
Limber—			
Contributions	2	3	0
Lincoln—			
Collections	12	10	3
Contributions	17	14	7
Do., Sunday School	2	12	6
Do., do., Waddington	0	15	6

	£	s.	d.
NORFOLK.			
NORFOLK, by T. Gellard, Esq., balance	70	11	0
Downham Market—			
Sunday School, for <i>Dove</i>	0	15	4
Salehouse—			
Contributions, for <i>Dove</i>	0	12	6
NORTHAMPTONSHIRE.			
Lower Heyford—			
Contributions, by Miss M. Hore.....	0	13	6
Middleton Cheney—			
Contributions, for <i>Dove</i>	1	0	1
NORTHUMBERLAND.			
Hexham, by Mr. H. Temperley	2	10	0
NOTTINGHAMSHIRE.			
Collingham—			
Collections, &c.....	8	10	7
Contributions	25	12	1
Do., Sunday School	0	6	7
Do., for <i>Intally</i>	5	0	0
OXFORDSHIRE.			
Bicester—			
Contributions	2	11	6
SHROPSHIRE.			
Bridgnorth—			
Collections.....	13	6	9
Contributions	7	0	2
Do., Juvenile Society	8	17	6
Shiffnal—			
Collection	1	12	0
Contributions	2	0	0
Do., Sunday School, for <i>Dove</i>	2	3	0
SOMERSETSHIRE.			
Keynsham—			
Sunday School, for <i>Dove</i>	1	5	0
Do., <i>Patna Orphan Refuge</i>	0	10	0
Do., for <i>Ceylon School</i>	0	15	0
SUFFOLK.			
Ipswich, Turret Green—			
Collection	6	16	0
Sprigg, Rev. J....A.S.	1	1	0
WARWICKSHIRE.			
Birmingham Auxiliary—			
Collection, Public Meeting	18	5	6
Cannon Street—			
Collections.....	23	13	0
Contributions	59	18	4
Do., Sun. School	1	14	1
Do., for <i>Dove</i>	1	9	4
Do., for <i>Africa</i>	19	16	4
Bond Street—			
Collections.....	18	0	0
Contributions	33	10	6
Do., for <i>Africa</i>	2	1	0
Do., Sun. School	16	0	0
Do., do., Potter Street	1	0	9
Mount Zion—			
Sunday Schools.....	0	18	0
New Hall Street—			
Collections.....	4	6	6
Juvenile Society, for <i>Dove</i>	0	13	0

	£	s.	d.
Heneage Street—			
Collections.....	16	16	2
Contributions	1	15	0
Do., Sun School	7	8	6
Do., do., for <i>Dove</i>	1	0	0
Do., Bible Class, for <i>Dove</i>	6	10	8
Livery Street—			
Collections.....	10	0	0
Darkhouse—			
Collections.....	6	18	0
Contributions	7	17	11
Stonbridge—			
Contributions	1	0	0
West Bromwich—			
Collections.....	10	5	7
	270	16	2
Acknowledged before, and expenses	234	4	0
	36	12	2
Henley in Arden—			
Contributions, for <i>Dove</i>	0	18	0
Leamington—			
Juvenile Contributions, for <i>Dove</i>	1	1	6
Woodhouse, Mr. E.....	0	10	0
WESTMORELAND.			
Crosby Garrett—			
Contributions, for <i>Dove</i>	2	17	0
WILTSHIRE.			
Damerham and Rockbourne—			
Contributions	5	0	0
Do., for <i>Dove</i>	1	0	0
Devizes—			
Contributions, by Miss J. K. Anstie, for <i>Dove</i>	3	0	0
WORCESTERSHIRE.			
Shipston on Stour—			
Contributions	1	0	11
Do., for <i>Dove</i>	1	15	7
YORKSHIRE.			
Beverley—			
Sunday School, for <i>Dove</i>	1	0	0
Bradford, 1st Church—			
Contributions	13	4	0
Hull—			
Contributions, for <i>Dove</i>	0	6	0
Lockwood—			
Contributions.....F.E.	10	1	0
Malton—			
Sunday School, for <i>Dove</i>	1	0	0
Ripon—			
Earl, Francis, Esq., M.D.....	6	6	6
NORTH WALES.			
ANGLESEA.			
Holyhead—			
Collection, &c.....	9	6	9
Contributions	1	10	4
Do., Sunday School	0	4	2
CARNARVONSHIRE.			
Carnarvon—			
Collections.....	8	16	2
Contributions	1	5	0

DENBIGHSHIRE.		Pembrokeshire.		FOREIGN.	
£ s. d.		£ s. d.		£ s. d.	
Llangollen, &c. by Rev. E. S. Jones	13 1 0	Middle Mill, by Rev. W. Reynolds	34 0 0	Graham's Town—	
				Contributions	53 15 0
MERRIONETHSHIRE.		RADNORSHIRE.		The Contributions from Cottenham, Cambridgeshire, in the October Herald, should have been entered thus:—	
Pandy'r Chapel—		Prasteign—		Cottenham—	
Collection	0 12 9	Jones, Mr. T.	0 10 0	Collection	18 14 6
Contributions	2 19 0			Sunday School, First Church	1 10 0
Do., for Dove	1 2 10	SCOTLAND.		The Contributions from Glasgow acknowledged in the Herald for March, should have been specified as follows:—	
SOUTH WALES.		Aberchirder—		For general purposes	124 13 6
SOUTH WALES, on account, by Rev. B. Price	20 0 0	Contributions, for Dove	0 8 6	Translations	20 0 0
CARMARTHENSHIRE.		Anstruther—		Jamaica Schools	0 5 0
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