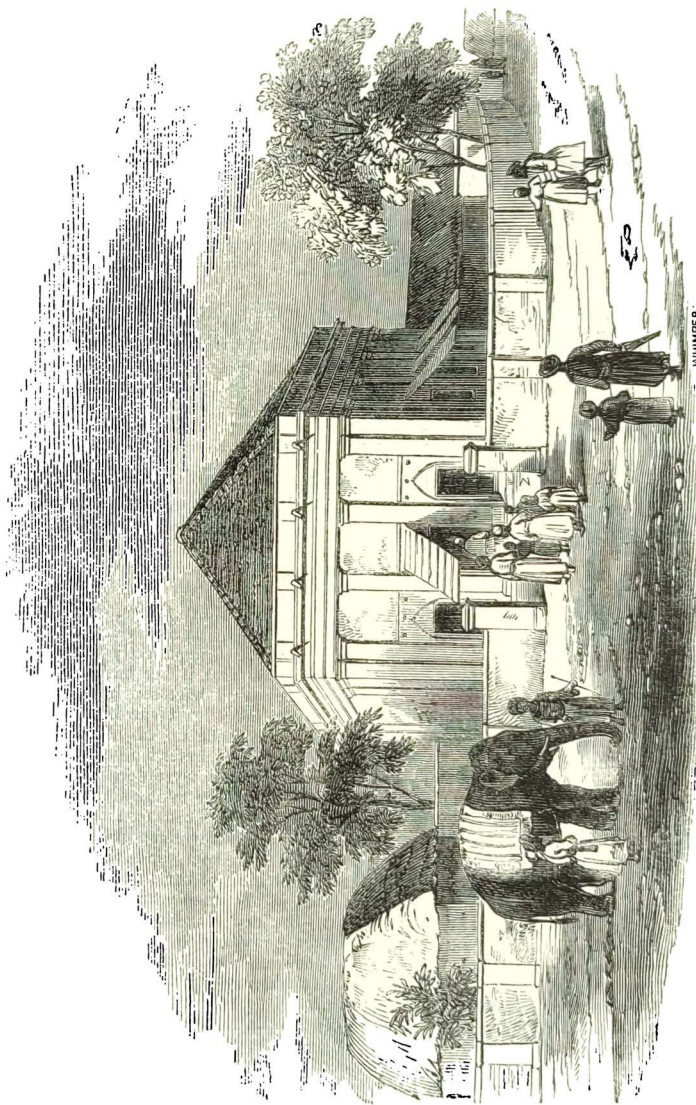


THE MISSIONARY HERALD.



BAPTIST CHAPEL, AGRA, HINDOSTHAN.

ASIA.

No letters have been received from India this month containing intelligence that would interest the public. The following information, as far as it relates to the east, is derived principally from the Calcutta Oriental Baptist.

DINAJPUR.

We understand that eight or nine professed believers were baptized on the 8th ultimo at this station—may they all have grace to continue stedfast in the course on which they have entered, and then receive the crown of life.

We believe baptisms have recently occurred at some other stations, particulars of which pleasing events have not yet come to hand.

BENARES.

On the 2nd September two native young women, brought up by our aged missionary brother, Mr. Smith, were baptized on a profession of faith in the Lord Jesus Christ.

JESSORE.

Mr. Parry gives in the following paragraphs information respecting native Christians at Satberiya in Jessore, and the district of Barisal. The date is September 2nd, 1847.

SATBERIYA.

I lately visited Sâtberiyá, and spent about a week with the native Christians there. The cause of our Lord is silently gaining ground amongst the Mohammedans. I met several Mohammedans, who have cast away Mohammedanism, which they seem to think is a false religion. They approve of Christianity, and many are in the habit of praying secretly, but from the love of the world they are not able to make an open profession of Christianity. Some of them told me that they hoped soon to do so. When I was at Sâtberiyá in May last, a Mohammedan who had been reading portions of our scriptures for some years, asked me over to his house for the purpose of getting me to conduct divine service. I gladly complied with his request—he appeared to me to be near the kingdom of heaven. About a month ago the poor man was taken ill, and left the world, and I should hope that he died in the faith of the gospel. He has left a widow and three children. She left Sâtberiyá, and went to reside with her parents in a distant village. She has a desire to embrace Christianity. She called to see me, and I had a long conversation

with her about divine things. Her late husband had taught her to read, and she can manage to read imperfectly our scriptures. She told me that if her husband had been spared, he would have sought to be baptized, as he told her after I saw him in May last, that he had made up his mind at once to make a public profession of Christianity. The widow was not yet decided, but I have some hopes of her taking a similar step ere long. May the Lord turn her heart, and may she soon take refuge in Christ, and thus save her own soul, and be the means of saving the souls of her three children. One is a boy of about ten years old—he is a sweet child—he can read fluently, and weaves to support himself, sister, a little brother, and his poor mother. I asked him if he wished to stay with us—he answered in the affirmative.

The little church at Sâtberiyá will, I hope, ere long become a great one. All the members act consistently, and walk according to the gospel. One poor brother has fallen into the sin of sabbath-breaking, but has repented.

BARISAL.

The last accounts from Barisál are encouraging; several new persons wish to join the Christians. The two native preachers whom I have stationed in the Barisál villages, went to Digalyá. The converts of Dhándobá took the native preachers to a shop, and they had worship there, as they could not obtain per-

mission to assemble in the chapel. None of the converts side with Mr. Bareiro, as far as I am aware.

Schools ought to be immediately established. If we do not, the people will think us indifferent about the interests of their children.

DACCA.

Mr. Robinson gives the following account of occurrences which have recently taken place in the district in which he labours.

I went one day with the native brethren to Sudder market, about ten miles from Dacca, hoping that the river air would so refresh me, that I should be able to preach; but I was disappointed. On our way home, our native brethren visited a village called Ráyabazar, a place to which I went by land last February. At that time there was a man in the village who showed himself a little friendly to Christianity, and we have had our eye upon him ever since. Our native brethren, on our return from the market, left the boat and walked up to his house. He received them in a very friendly manner, and subsequently came down with them to the boat to see me. I had some conversation with him on the main points. His mind seemed very unsettled and agitated; he does not like Hinduism, yet he does not seem quite prepared to become a Christian; not prepared, I think, to bear the loss of caste and all its concomitant evils. Still, as the poor man will hear, and has he evidently reflects on what he hears, I thought it good to direct two of our native brethren to visit the village on the sabbath, to try to establish regular preaching there. Last sabbath two of them went, and had a regular service, as in a chapel, on this poor man's premises. He and several others attended, and seemed much pleased. When our brethren proposed visiting them three sabbaths in the month, they appeared highly gratified,

and invited them to do as they proposed. I would fain hope, that if we are enabled to carry this measure into effect, some good will be the result.

The box of books mentioned as reserved for Bikrampore has been taken thither, and all the books distributed. Rámjiban and Jaynáráyan undertook the journey, but, four days after, they returned, because Jaynáráyan was ill; Rámjiban, however, much to my satisfaction, and without any prompting on my part, left Dacca the next morning alone to return to Bikrampore, and we saw him not again for sixteen days, when he returned with a smiling countenance, saying, that he had preached in many places, and that the books were all gone. I told him that I had felt much concern about him, on account of his long absence. "There is no fear," said he, "every body treats us well, and is glad of the books."

I think I may say, that, generally speaking, things are now wearing a more favourable aspect than formerly. The desire for books is by no means diminished, and we have never seen so much attention paid to the word as at present. Several natives have, of late, made apparently serious inquiries, and we have one inquirer, a brahman, who now eats with Chánd. Our English congregation keeps up better than I expected it would do, under so many depressing circumstances.

DELHI.

In this city, Mr. Thompson has lately had opportunities of sowing the good seed very extensively, of which he has availed himself; but, with what result, it must be left to future days to disclose.

Daily, since my return home, or rather from the commencement of the year, I have been enabled to go among the city people,

reading striking chapters out of the Psalms, Proverbs, and New Testament, as also tracts, discoursing with and preaching to them, in

conspicuous parts of the city, and having from fifty to a hundred people attentively to hear me every morning, and in mild weather in the afternoons also. I have thus addressed, from the 16th of January to the 12th of July, 3480 persons abroad, and 1918 persons at home and in the lines, chiefly attendants on Christian worship, on Sundays and Wednesdays at home, and on Thursdays in the lines, when the Christian drummers and their families have been well enough to attend. For the last few weeks sickness has been very prevalent among them, so that the worship has been interrupted. Among the attendants on Christian worship at home, have been

numbered some hundreds of Sás, or followers of Dádu, who attended expressly to witness, and, as far as may be, join in our worship. On departing they took away Testaments, Psalms, and hymn-books. The multitudes that stand to hear me every morning, are in general very attentive; but as they begin to comprehend the meaning of the word, they show an aversion to its doctrines. Several stumble at the sounship of Christ; one showed his acquaintance with the writings of the prophets by affirming that the rider on a camel was Mohammed, and he on an ass our Saviour!

CHURCH IN THE ARMY.

A good work appears to be going on among the troops in the north of India. A correspondent writes to Mr. Thompson thus:—

As yet we have not any chapel to meet in, as the major of the barrack department has been absent for some time from the station, and he would not allow any thing to go on except under his observation: so that I cannot tell when the chapel will be finished. But there is a serjeant of artillery that has four small rooms, and we meet in one of them in the

evening: so that we are very comfortably situated at present, and staff-serjeant Luffman, an old standard, conducts the means himself, and he is able to instruct us in the way of salvation. He administered the Lord's supper to us on the 7th of this month, as he is an old experienced Christian.

Another correspondent writes as follows, April 19th 1847:—

I have service twice a day: in the morning in English, and in the evening in Hindustani. I have the New Testament in the Roman character, and Hindustani language, and I have a little congregation almost every day. Some are become very anxious to hear the word of God, and some much affected by their constant attendance. I have hopes of one man in particular, he is never absent, and cannot rest content if he does not hear some portion of the word of life explained. In fact, only a few nights ago I was reading and explaining the crucifixion of our Lord, and I observed him constantly wiping his eyes, which I deemed to be from impression and tears. Nothing is impossible to the Lord. How happy would I feel if only one soul was brought to Jesus! This is a post in life in which no person may be idle, if not so inclined. The Lord forbid that I who have

found the greatest of mercies, should hold my tongue: for I far exceed the thief on the cross in sin, from which I hope the same fountain will wash me.

From the same, 25th May.—We have our worship twice a day, and are enabled to read the word of God, and pray, and sing in the country language; and we are seldom or never without attendance of from six to seven, which increases and decreases, as their circumstances allow, or duty interferes.

From the same, 22nd July.—We are never one evening without our little congregation of natives, some of whom have attended for a whole year nearly, and are not content when duty calls me from home, that they have no service. I hope through the blessing of God that one of these men will offer himself for baptism before I leave this post.

SINGAPORE.

The Calcutta Oriental Baptist contains the following account of missionary operations in Singapore, extracted from a communication of a Christian friend who lately visited the island.

Rev. B. P. Keasberry, of the London Missionary Society, has been a long time at

Singapore, and is labouring among Malays, in whose language he is in every way quali-

fiel, and is do doubt doing much good amongst them. "The kingdom of heaven cometh not by observation." He is the only missionary in the whole island, and has, besides a chapel where he preaches on the Sunday and Friday evenings, a boarding school consisting of Malay boys placed under his sole management for a certain number of years, whom he clothes, feeds, and boards. He has about twenty-eight boys under his care, two of them the sons of a neighbouring raja, and the progress the boys have made is very creditable, and the care taken to instil into them the sweet doctrine of love to God for Christ's sake, and instruct them in the scriptures as the basis of their knowledge, must develop fruit in due time. Family worship with the whole school is conducted every morning, when the elder boys read in Malay a portion of scripture, and Mr. Keasberry explains it. They sing delightfully. The society affords nothing towards its support, and it is kept up by local subscriptions.

Mr. Keasberry represents the Malays to me as a very indolent race, having no desire to cultivate land, most difficult to rouse from their lethargic state, and content to obtain a livelihood by fishing. Desirous to be instrumental in waking them out of their long slumber, he is endeavouring gradually to create in them a taste for agriculture or some useful trade, and for that purpose he has a piece of land, a printing establishment, a lithographic press, and book-binding establishment, all in active operation, under his sole daily superintendence, without any assistant. A number of his boys, as they grow up, follow out his advice by assisting in printing or lithographing, which ever they fancy. I believe the whole of his business in the three departments of work, is conducted by his pupils, with the exception of one of the book-binders and two men in the printing-office. To show how much they love Mr. Keasberry, these boys could at any time obtain employment with the merchants for high salaries, but they remain with him and feel quite contented with a small salary, plainly showing that they have a knowledge of discerning between serving worldly persons and Christians; and will not the Lord, by his marvellous grace, help all that are endeavouring, however faint their conceptions may be, to walk in the fear of God, and bring them in due time to feel their miserable state and accept of the finished work of Christ? It is the day of small things with Mr. Keasberry, but he can rejoice in having fruit from his labours, the church numbering altogether

about twenty-five or thirty members, and some of his hearers are in a very hopeful state. I think it was Burder's saying, "The Lord commanded his servants to be faithful, not to be successful;" and laying hold of his promises, that strengthens hope, and wrestling with him in prayer, a blessing must be the result.

Mr. Keasberry very much needs a person qualified to instruct youth, and who would take the entire management of his school, a person possessing the love of God and the interest of Christ at heart, that would work with singleness of eye, "diligent in business, fervent in spirit, serving the Lord." The society with which he is connected is willing to afford a liberal salary to such a person, if he can be found on the spot. Mr. Keasberry must feel the weight of so many duties very much, but as he mourns over the neglected state of so many villages and towns around the island, and is very anxious to proclaim to them the "unsearchable riches of Christ," and which he now cannot do, unless to the neglect of his hopeful school, I hope some one may be raised by the Lord to help him. Mr. Keasberry used to have a Wednesday evening English service at the Mission Chapel, but as the chaplain had chosen the same evening, for the same purpose, and in so small a community, Mr. Keasberry closed his. When I was in Singapore the chaplain had also discontinued the meeting, and as a remnant of God's people is on the island, and they feel the need of it, Mr. Keasberry has again commenced it.

I must not forget to mention that Mr. Keasberry has a "helper" in his lovely pilgrimage, in Mrs. Keasberry, who is always employed in teaching the boys to knit and work in worsted during their play hours. This is voluntary work, and it was pleasing to see a number of the boys engaged in learning what may, some future day, be turned to advantage. This shows that they feel grateful for the love shown them in instructing them and taking care of them; and who would not devote their time to useful purposes when such ample reward as appreciating your motives and acknowledging them is bestowed? but when doing good in the hope of gaining a smile from our Father in heaven, oh what joy to work from love to Christ for what he has done for us! There is a school on the island for female children supported by the "Society for Promoting Female Education in the East," and conducted by Miss Grant.

AFRICA.

BIMBIA.

The following illustrations of the debased condition of the Isubus are furnished by Mr. Newbegin.

I lately called on the head Njiengo man (we should call him a high priest) of the district. He was a harmless, inoffensive kind of man, utterly ignorant of truth, but wrapped up in superstition. He it was who once warned me against cutting down two trees, alleging for his reason, that all the Isubus would immediately die. The trees are certainly a fine ornament, and for that reason I should not cut them down. I found that he had applied to me for relief during a previous visit to Cameroons, and not finding me at home, he was taken by his friends to a renowned man at a distance. He obtained no relief, and, after a month, returned exhausted and near to death. I administered relief to smooth his path to the grave; I could do no more. The disease of his liver had extended to such a length, there was no hope of restoring him. This has been the character of most that I have yet had under my care. In order to confirm their very slight confidence, I think for a time I shall give what they may require gratuitously. I went to this man's house as the mourning was going on. No sympathy was manifested by his neighbours when he was sick, nay, the necessaries of life were often wanting; but as soon as he was dead, oh, they all remembered he was a

great man. Immediately guns began to fire, the women were all gathered to his house, one or two cannons were loaded and fired, all the people near came together, the drum was calling all to cry. I visited the house. The emaciated body was laid out on a kind of bier; a wrapper round the middle, the head covered with a red cap, the eyes painted all round with white paint, and a feather stuck in the ears. As many as fifty women were in the house, ranged at the head and feet, all howling and mourning, their hair all dishevelled, the tears running down their cheeks, and uttering the most extravagant expressions of grief. Nothing but conviction to the contrary would persuade a stranger from the belief that scarcely any of the grief is real. Women have often been known to burst out laughing in the midst of their grief for the dead. Imagine the hideous hody, and the howling all around, an interminable din from the drum, and you may have an idea of an African funeral. The men show their grief for the dead by copious draughts of rum, often ending the day in a drunken fit. Oh, that the time may come when they shall not sorrow without hope! How do we need to be upheld by the prayers of our brethren and sisters every where!

WEST INDIES.

JAMAICA.

The general tone of the letters which have been received of late from this island is by no means of a cheering character. Many of the pastors are suffering greatly from pecuniary difficulties. The want of success, which is lamented in so many other parts of the world, is also felt. One who has laboured many years in the island says, "Our young people are giving themselves up to dancing and vain amusements, while those of riper years are, many of them, encased in worldly-mindedness, or led astray by the abominations of Obeah and Myalism. There are some, but they are comparatively few, who sigh and cry over the wickedness of the land, and long for the outpouring of the Holy Spirit upon our congregations. Nor is this state of things confined to one church or one denomination. It appears to be universal. Brethren of every society make precisely the same complaints, and to as great an extent as we do."

By a letter from Mr. Clarke, of Africa, written at Mount Hermon, December 4th, we learn that his health continues to be in a very unsatisfactory state. A voyage to England is thought to be desirable, but his medical adviser will not consent to his undertaking it till the danger of his encountering sharp weather in the channel is past. His own opinion is, very decidedly, that a temporary residence in England is necessary to render him equal to African service.

Mr. Cornford, who has resigned his charge of the church at Montego Bay, has been unanimously chosen to the pastorate of the church at Jericho.

CALABAR.

The Baptist Theological Institution under the care of Mr. Tinson appears to be prosperous and useful, though greatly embarrassed by the want of funds. It will be remembered that according to the arrangements made at the time of its establishment, and ratified subsequently, the support of the tutor devolves on the Society, and that of the students on the Jamaica churches. The following Report for the year has been printed in Jamaica, and forwarded to the Committee.

By the good hand of our God upon us, we have been brought to the close of another year, the history of which, like the general history of the Institution hitherto, has been a mingled scene of light and shade. For a long time our hopes and fears continued to alternate in anxious suspense, as to the final success of the enterprise; but cheered as we now are by the past interpositions of divine Providence, and the present aspects of the Institution, the Committee cannot but repeat their grateful acknowledgment, that "having obtained help of God they continue to this day." Yet while encouraged, they dare not boast, but feel as those who are only putting on the harness.

The undertaking has been attended with difficulties, both with regard to the obtaining of men and means, difficulties which none can conceive but those conversant with our churches, and the altered condition of society in the island. These difficulties are yielding to perseverance. Men have been obtained of the right kind, and we cannot but think that others may be found, who with a fair amount of suitable instruction, shall become workmen that need not to be ashamed.

Native agency in our churches had been previously called into operation for a long time, and to a great extent, but only in a subordinate capacity; and there had been imaginings that the time had scarcely arrived for its healthy action in any other form. It remained, therefore, to be tried. The experiment has been made, and the possibility of success is no longer left to conjecture, for though it is as yet but the day of small things, from what has been done your Committee would indulge the conviction that from the

churches in Jamaica a native ministry may ultimately be raised up to carry on the work of God among us.

During the past year, one of the students, Mr. Francis Johnson, has received and accepted an unanimous invitation to settle over a church at Clarkson Ville, in the parish of St. Ann. Mr. Johnson was ordained in January last, at Brown's Town, where he was formerly a member. And it is with much pleasure the Committee refer to the fact, that the deputation from the Baptist Missionary Society in England, the Rev. Messrs. Angus and Birrell, were present and took part in the service on that occasion. The satisfaction felt by our friends may be seen in the opinion expressed after their return, at the annual meeting of the Society, held in London, on the 29th of April last. The number of students now in the Institution is seven. They are men of sterling piety and fair promise, and their conduct during the past year has been characterized by educational diligence and domestic harmony. Of their progress in study, the following report will testify; it bears date the

"30th June.

"The annual period for the examination of the students in this Institution having returned, we have been occupied yesterday and to-day in ascertaining the result of their labours during the past year, and we feel much pleasure in bearing testimony to the progress made by them during that time in the various departments of knowledge necessary to qualify them for the great work to which they have devoted themselves. Their acquisitions in English grammar and composi-

tion, in ancient and modern history, theology, and biblical exposition, were highly creditable to their diligence and ability, and the assiduous and earnest labours of their respected tutor. We were highly gratified in receiving a most satisfactory report of all, as to their Christian department, during the whole session. Nor would we omit to mention, an able and interesting paper on regeneration, read by one of the senior students. And in conclusion, we cannot but express our sincere delight at the manifest progressive efficiency of the Institution, and the healthful character of its operations. At no former period has it afforded such pleasing indications of future success. We do, therefore, most earnestly implore a continuance of the divine blessing on this undertaking, and heartily commend its interests to the sympathies and liberality of the Christian public.

“THOMAS F. ABBOTT.
JOHN CLARK.
JOHN E. HENDERSON.
BENJAMIN MILLARD.
ROBERT GAY.”

It has been viewed as a matter of surprise that our churches have not earlier yielded competent men for the ministry. And this apparent defect has constituted, in the opinion of some, “a grave element in the missionary question,” why missionary churches in any part of the world now, should not supply men of character and capacity to sustain the pastoral office, as well as in the days of the apostles.

To persons conversant with the state of society in this island, and the previous condition of our peasantry, nothing can be more obvious than the contrast in point of mental culture, between the members of our churches and many in the apostolic assemblies. For, admitting that the first Christians were, for the most part, of the middling and lower ranks, there were in many of the churches planted by the apostles, whether Jewish or Gentile, persons of education and influence. The gospel was first propagated in countries where civilization had attained its height, in some of the most learned and polished parts of the globe, and among the converts were Jewish rulers—men full of wisdom, a great number of priests, honourable men not a few, converts among the literati of Athens, and some in Cæsar’s household. Here, the poor have had the gospel preached to them, and from such *only* have our churches been formed; and while we admit that the gospel is calculated and designed to produce a succession of ministers as well as private Christians, and that it enlightens, elevates,

and refines, more or less, all whom it converts, it does not transform the illiterate into scholars, or necessarily impart a capacity for public teaching. Men must usually be fitted for such labour by the slow process of human instruction; this is going on, and we cannot but cherish the hope, that young men will be found in our churches with sufficient piety and talent to become, with proper training, useful ministers of the New Testament, although we have none at present to fill the vacancies which death and other causes have created. While we lament this, and lament that “to obtain a supply of pastors from England is obviously impossible,” we would, therefore, on account of that impossibility, the present paucity of ministers, and the aspect of affairs generally, most earnestly and affectionately urge on our brethren, the imperative duty of looking out for the most intelligent and pious young men in the churches, and where there is manifest evidence of piety and talent, to encourage such to think on the work of the ministry. We are not ignorant that fears may be entertained of pursuing such a course, lest pride should be engendered, and more evil than good result. That all needful prudence should be exercised, none can doubt; but who so likely or so proper to practise that care, as the pastor whose mature judgment and best sympathies are engaged in the business? By a judicious and well timed encouragement many a valuable servant of the church has been brought forth, and in the dispensations of Providence, fitted for eminent usefulness, who, but for such fostering care, would have lived and died unknown, beyond his immediate acquaintance.

We have again to mourn over the loss of helpers, in the death of one, and the departure of others from the island. Our esteemed brother Dutton, whom God has been pleased to remove from us, was an active member of the managing committee, and one who ever felt a very lively interest in the prosperity of the Institution.

In conclusion, the committee desire to express their most grateful acknowledgments to those generous friends in England who have kindly and liberally come forward to their aid. But while the committee tender them their warmest thanks, it is with sincere regret they again state, that without the continuance for a time of foreign help, there is not the slightest prospect of continuing the seminary. And they would entreat the Committee and their friends in England, to consider whether it would be wise to abandon the enterprise after such an outlay, the urgent necessity of such an institution, and the fair prospect there now is of final success.

HAITI.

Mr. Webley has been laid aside by bodily indisposition, but when he wrote last, November 23rd, was so far recovered as to be able to resume his public work. He continues to receive encouragement. His Lord's day morning congregation, he speaks of as very delightful, being composed of the mission family, the baptized, and about twenty hopeful inquirers. The evening congregation includes with these an attentive auditory of more promiscuous character.

CANADA.

The Montreal Register of December 23, contains a pleasing account of accessions to the church at Pickering, under the care of Mr. Davidson. Our friend, the editor, remarks that the communication will be read with interest, especially by the friends of the Baptist College, from which institution Mr. Davidson proceeded to Pickering in June last. He adds, "May it please God to grant similar success in all the churches!" Mr. Davidson, addressing the editor, says,

You doubtless remember, that at the last meeting of the Haldimand Baptist Association, held with the church in Markham last June, the low state of religion was deeply felt and deplored, and that a day of humiliation and prayer was recommended by the Association, to the various churches of which it is composed. The church in this place, prior to the Association, and indeed for a short time afterward, was in a very low state. The day of humiliation was observed by the church, and it proved a most precious and glorious day. There was a spirit of confession and humility manifest in all the members of the church, and some faint breathings of desire to God that he would revive his own work in the midst of the years, and save perishing sinners. The exercises seemed to betoken that God would still be gracious, and bless his people, so that the work of God seemed visibly to commence with the services in the evening, when a sermon was preached from Jonah iii. 10.

Shortly afterwards I had the happiness of baptizing two youthful converts. Meanwhile the brethren and sisters became more and more desirous of seeing sinners snatched as brands from the burning, and made heirs of the grace of life. The preaching of the gospel had its desired effect on the hearts of some, and we soon saw other four groaning under the weight of their sins, and then rejoicing in Christ Jesus as their Saviour. These last were baptized on the 27th September, when an immensely large and unusually solemn and attentive audience listened to a discourse from those thrilling words of the Prophet Jeremiah, viii. 20, "The harvest is past, the summer is ended, and we are not saved." That day will not be soon forgotten by those who were present. All around seemed solemn as the grave: the sombre appearance of na-

ture, the falling leaves, and the setting sun, gave effect to the scene, while adown the cheeks of the impenitent the big tears of compunction rolled to the ground, and, as they chased one another to the earth, seemed to say, "The harvest is past, the summer is ended, and we are not saved." One of the candidates who that day was immersed, was a person of great interest, who had been brought up in the church of Scotland, and was much respected by all who knew him. The news of his going to be baptized brought out a host. A very powerful work followed from that day, so that in a month five others were brought to yield to the power of divine grace.

Another month rolled away, and brought to our communion seven others, who were baptized on sabbath, November 28, in the presence of a vast assemblage. The wilderness and the solitary place rejoice and blossom as the rose. The church, which in June numbered only fifteen, now numbers forty-two, having received eighteen by baptism and nine by letter.

There have been but few special exercises, and little or no excitement, but a spirit of earnest and agonizing prayer. The work has not ceased, as we have several hopeful inquirers after salvation. The congregation has increased in such a manner of late, that we have been compelled, at this infelicitous season of the year, to erect a new chapel, which, God willing, we hope, will be ready for worship in a month. Our sabbath school, also, has received large accessions of late, and is in a prosperous state. The church in Markham has also received an addition of four members, and the new chapel there in course of erection is closed in. "The Lord has done great things for us, whereof we are glad."

HOME PROCEEDINGS.

ANNUAL MEETINGS.

Though the arrangements for our April Meetings are at present incomplete, it may be convenient to our friends to know that they will commence (p. v.) on Thursday, April 20th, on the evening of which day a Sermon on behalf of the Society will be preached at Surrey Chapel, by the Rev. James Sherman. The 23rd of April is the Lord's day for the simultaneous sermons in the baptist chapels in London; and Thursday, April 27th, the day for the Annual Meeting in Exeter Hall. It may be inconvenient, in some respects, that the meetings happen to occur this year at the time called "Easter;" but it is in pursuance of standing arrangements which regulate the meetings of societies of other denominations as well as our own, and the Committee, after deliberating on the subject, felt that they were not at liberty to deviate from the regular course.

CORRESPONDENCE.

To the Secretary of the Baptist Missionary Society.

MY DEAR SIR,

I have heard that the income of the Society is likely to be much less than it was last year. I have thought of a plan, which, if adopted, would bring it up, if not over what it was last year, and I hope I have thought of the plan in time, viz., if every subscriber whose circumstances are as good as they were last year will give half as much again as they did then, and if their circumstances are better, that they will double their subscription. The times demand it, and you know that our motto is, "Attempt great things, and expect great things." Christians must expect to support Christian institutions; the people of the world have no sympathy with missions, and therefore it will not do to expect much from them.

Let the question, "How much owest thou unto my Lord?" have its due effect upon our minds, and I think we shall begin to make sacrifices. I am sure that those who think on what Christ has done for them will be anxious to show their love to him, and how can they show it better than by endeavouring to extend his reign?

I have enclosed a post-office order for £1, as I think my circumstances are something better than last year; and when we think how many who were then in affluent circumstances, are now quite destitute, we ought to present something as a thank-offering. Praying that Christians may feel this to be a privilege, and not merely a duty,

I am, my dear Sir,

Yours very truly,

S. G.

GENERAL BAPTIST MISSIONS.

According to our promise, we continue the abstract from the Report of these missions which we commenced last month. Much interesting information will be found below respecting that immense empire which occupies the whole of the north-eastern portion of the globe.

CHINA.

The last Report announced that Mr. Hudson had reached Ningpo, and commenced his labours

there by the distribution of religious publications. Mr. Jarrom, who had wintered at Hongkong, sailed thence on May 24th, reached Chusan on Friday June 12th, and soon after-

wards arrived at Ningpo. He states that in their voyage, though they sailed near the coast, they seldom saw the mainland, which was hidden from them by an astonishing number of islands, that appeared like formidable barriers against undue approach to the mainland.

You have thus two brethren in the midst of the immense population of China, and hope may be entertained that a third, in the person of Joseph Hudson, the only surviving child of your senior missionary, may ere long be added to that number. He is young, appears a convert to the Lord, though when the last accounts were sent from China, he had not actually joined the church. Mr. Jarrom bears honourable testimony to the consistency of his conduct—states that his knowledge of the colloquial language of Ningpo is considerable, as is his readiness to express himself in it, and that he is daily improving. His desire seems to be, to be useful in China, in making known among the people the glorious gospel. He manifests great interest in the mission, and already enters into all the plans of usefulness that the missionaries adopt. He adds, "Nor do I think he is more useful to his father now, than, under God, I trust he will become to the mission in a short time, when his understanding is more matured, his knowledge enlarged, and his piety becomes deeper and stronger."

Ningpo, your first station in China, is situated in nearly thirty degrees north latitude, and in about a hundred and twenty-two degrees east longitude. The province is reckoned to contain thirty-five millions of inhabitants.

MORAL AND RELIGIOUS STATE OF CHINA.

The accounts given by your brethren of the moral state of the unnumbered myriads of China, is like Ezekiel's roll, full of mourning, and lamentation, and woe. Idolatry, though not with such horrid obscenity and bloody rites as in India, exerts the same deadly sway. Like the Hindoos, the people are without God, without Christ, without hope, without the sabbath, without all that cheers, and sanctifies, and elevates the mind. Duplicity, deceit, fraud, and worldly-mindedness, and selfishness in their most intense degree, cover all the land. China, through its length and breadth, presents the awful spectacle of a vast Golgotha, where all are spiritually dead; yet with that infatuation which distinguishes the natural man, and renders him akin to a madman, "the Chinese," writes Mr. Hudson, "have no notion of human depravity, and they say man is naturally virtuous."

He remarks, at another time,

"We desire to feel, as the heralds of the church of Christ, in proclaiming to this godless people, the unsearchable glories of our Redeeming Lord; for multitudes of the literati have no god at all; a large proportion are led captive by a material fancy and the dreams of an irresisti-

ble fate, and the vast majority have gods many and lords many, to whom they daily give the homage of their hearts. At times, you would almost imagine, from the scepticism and indifference which prevail, that there was no religion in the land; and at other times, and other seasons and circumstances, you would suppose them to be the most religious people upon earth, as in all things they are truly superstitious, and the whole land seems wholly given to idolatry. At the close of the Chinese year, for instance, and the beginning of a new one, which is just at hand, the whole city, indeed the whole land, appears moving with superstition, the people become mad upon their idols, and from the imperial throne to the peasant's cottage, probably there is not a family that does not pay the most devout homage before a senseless block, or to the departed spirits of their ancestral line.

TOLERATION.

"All religions are tolerated here, if you will behave yourselves well, and not interfere with government affairs. The imperial family has adopted the maxim to leave every man to believe what he pleases, and to practise what he likes, if he will be a good subject. This toleration consolidates the emperor's power over the different nations which live under his sceptre.

POPULAR WORSHIP.

"In China, 'the three precious ones' are adored by the Buddhists, while by the Taoists 'the three pure ones' are worshipped. Go to the temples which abound in the land, and you may hear hundreds of voices repeating the prayer, 'O me too fuh! O me too fuh!' 'O precious Buddha!'—a prayer which they will repeat with some degree of variety, hundreds and thousands of times, hoping to escape calamity and enjoy protection and supreme bliss. The 'shaven-headed priests' of Buddhism abound, and you frequently see them going, a number together, through the street to receive the thank-offerings of their followers. Sometimes you may see them with a written paper on their back, stating the temple to which they belong, the regions over which the god of that temple extends his influence; the meritorious services which they have performed, and soliciting the charity of those to whom they apply. This religion, though not at all popular with the literati, is the religion of the vast majority, and the masses are thus deluded and ruined. The Chinese, however, are a very accommodating people; all the religions agree together; excepting in some few particulars, they blend their doctrines, ceremonies, and deities pretty much into one system, and go contentedly, in one delusive harmony, down to the regions of everlasting woe. In times of distress and seasons of calamity, the god, the priest, and the offerings, with various accommodations, are called in to exert their influence.

to calm the guilty mind, and give repose to the troubled soul. 'Their sorrows shall be multiplied which hasten after another god.'

WANT OF A SABBATH.

Mr. Hudson often insists on the painful fact that they have no sabbath. This of course is the case in every heathen land, yet it involves a mass of evil not easily conceived. A country without a sabbath must be a province of Satan's empire, and such alas is China.

"The Chinese have no sabbath, and can form at present no correct idea of the Lord's day. On the first and fifteenth of every month the government officers meet to worship the native deities, and give imperial instructions to the people; but God is dishonoured, and the people are uninstructed and unblessed; they have no sabbath. At the opening of the new year, they have several days of holiday to settle accounts, to visit friends, and repair to idolatrous temples; but they have no regular sabbath. The time is spent in festivities, idolatrous processions, and amid the scenes of iniquity and guilt; for they have no day of rest. At the various seasons of the year they have the most splendid idolatrous processions, and the priests of various temples frequently get up placards announcing days of special worship; but they have no sacred day or holy service for the true God. I have frequently seen these placards, and been to the temple on these occasions, and have generally found them crowded to excess.

TEMPLES.

"In the neighbourhood of our former residence there are six temples, all of which we visited while living in that place. Some of them are large ones and in good condition, and others are rather small, and in a dilapidated state. We gave tracts to persons whom we saw in the temples, and had an opportunity of giving to the priests themselves some Christian books. I have only met with one priest who refused a book. On three occasions, when we visited these temples they were crowded to excess. There was no preaching, no singing, but chanting of prayers, counting of beads, the beating of drums and gongs, the burning of paper, and firing crackers. In the court yard of the larger temples, there is generally a stage upon which some priests and others are placed in front of the gods, performing the required services, while the people in every part of the temple are bowing before the idols, and performing their idolatrous worship. Were our friends at home to witness such a scene, their hearts would glow with gratitude, that they had the privilege of doing something to destroy such works of darkness, and restore the people to knowledge and peace. We were allowed to pass through every part of the temple, which we did, occasionally giving away our books, which were always received with apparent pleasure. When we had retired to some distance we gave away many books. We found it difficult to restrain

the people from tearing away from us the tracts, such was their eagerness to possess them. We have visited many parts of the city, and have frequently collected together numbers of persons to whom we have given books. May the seed sown produce abundant fruit!

EXCITEMENT.

"The Chinese being thus sunk in ignorance and deplorable superstition, and from their own character utterly unable to appreciate true benevolence, it needs not excite surprise that the presence of Christian missionaries should excite wonder and even alarm. At Ningpo your brethren have uniformly received respectful treatment, and been allowed to pursue their work without the least opposition, yet for a time the city was filled with popular excitement on their account. There was an earthquake, the heat was very intense,—the gods were now supposed to be angry, and the demons roused to fury. The people said that little demons visited their houses and rooms, and scratched their faces. Immense quantities of spells or charms were now printed and circulated. And as the Christians in ancient times were persecuted as the cause of all the evils that befell the Roman empire, so the missionaries were regarded as the cause of all the evils, fancied or real, which the people felt or feared. Still no insult or injury was offered to them, and by degrees the excitement subsided."

AMERICAN TESTIMONY RESPECTING THE STATE OF CHINA.

A Report issued by some American missionaries at Ningpo, presents a concise and affecting description of the state of the millions of China:—

"There is no written standard of religious belief in China to fix the popular creed. The Taoist and the Buddhist priests—especially the latter—understand but little of their own religious books, and others of course are ignorant of their contents. The vulgar superstitions float at random upon the popular mind, and are handed down by tradition from generation to generation. The writings of the philosophers treat to some extent of the principles of morality, but their religion, if it may be called such, embraces only the present life. As to the great problems of human existence and human destiny—the end for which we were brought into being, and the future state which awaits us—they are silent. The foundation of their system is the original purity, and the perfectibility of human nature. The highest virtue is attainable by the unassisted efforts of the moral faculties; and the attainment is urged only because it secures present happiness. If there be any regard to the favour of heaven, or the Supreme Ruler, it has reference to that favour chiefly, if not entirely, as experienced in this world. The foundation of this morality is humanity, not deity. Humanity, therefore, is exalted into deity. This principle extends

through all grades of society. That most men sometimes do wrong cannot be denied, but the depravity of our nature is an idea so opposed to all the notions of the Chinese, that it cannot even be understood. Few will admit their own hearts to be wicked. The aged will commonly acknowledge that in youth they have committed indiscretions, but an appeal to a white beard is considered a sufficient guarantee that the heart is pure from sin. The necessity of an atonement, therefore, is not dreamed of, and the doctrine will of course be received with contempt.

"The worship of ancestors, which indeed is made almost the whole of religion, is but a deification of human nature. The same principle may perhaps account in part for the very general prevalence of hero worship, and the great number of deified men. Of the numerous temples which meet the eye in every direction, a large proportion consists of those which have been erected by families or individuals in honour of their own immediate ancestors, or by the people of the district in honour of men who for eminent services to the country have been elevated to the rank of gods. These temples are but little frequented, and are commonly closed except on the special occasions on which the god receives his appointed honours. An instance of such a deification is of recent occurrence. The streets of Shanghai are now adorned by a temple, dedicated to the worship of a distinguished commander, who fell near the city, in an engagement with the English troops, during the late war. It is a little singular that while countless names of lesser note are honoured with the title of deity, Confucius is never spoken of as such, though in every district a temple is erected to his memory.

"The gods of the Chinese pantheon for the most part bear a national character. But a small part can be considered as the exclusive property of either of the religious sects. Every district has its gods of the land and grain, of the hills and valleys, of the springs and fountains of water, and every city its tutelary deity, known as 'the god of the city wall and ditch.' The prominent objects in nature are regarded as proper objects of worship. It is no uncommon sight to see an aged man placing a stick of burning incense at the door of his dwelling, and then bow reverently towards the four points of the compass, in worship of the material heavens, and the earth. A generally prevalent notion is, that if a man is faithful in the worship of the Chinese trinity, of heaven, earth, and ancestors, it is not of much importance whether he worship any other god or not. In ordinary conversation, the sun and the moon are commonly spoken of as Ta Yang poussa and Ta Ying poussa—or great male and female deities. At the period of the winter solstice, there is a general thanksgiving in each family, to the god of fire, for the preservation from the ravages of the terrible element during the year. An expression of thanks, printed on a slip of paper, is pasted over the door of each house for several days. The god of thunder is feared on account of his powers of destruction, and is supposed to visit merited vengeance upon those

who, having been guilty of high crimes, have been able to escape punishment from men. Thus, as in every land where man has been left to grope in the dimness of the light of nature, God is forgotten, and the creature is honoured more than the Creator.

"But the god who of all others is most worshipped in China, as every where else, is *Mammon*. The Chinese are emphatically a worldly people. To the world they give the real homage of their hearts. They live *avowedly* for the present life. What is to be their state after death they know not, nor do they care. The doctrine of the metempsychosis is very commonly received, but there are few, if any, who entertain any fixed or definite views. It is a prevalent notion that man is possessed of three souls, of which at death one enters the place of departed spirits, another enters the tomb with the body, and the third remains with the tablet of the deceased, which is worshipped. Accordingly when a death takes place at a distance from the family, priests are employed to call back the wandering spirit to the family abode, and the tablet of the dead. Yet there is a general belief in some kind of future rewards and punishments, and when a death occurs, priests are almost always called in to offer prayers for the soul of the departed."

PREPARATORY WORK.

The first work of missionaries in China is that "preparatory schooling in the knowledge of the language and the people, which must constitute the foundation of successful labours." To this your brethren devote their principal energies.

Mr. Jarrom refers to his efforts to acquire the language, and observes—

"I trust that in a few months I shall be able to send you word that I have opened a room for preaching. I am encouraged in my attempts to become acquainted with the colloquial of this place, and trust that ere long the principal difficulties will be overcome. Brother Hudson has the advantage over me in knowing so much before he left home. Mrs. Jarrom is getting hold of the language in a very encouraging manner. If it please God to spare her, and O that it may, I think she will be useful among the women."

Mr. Hudson, referring to his studies in Chinese, exclaims,

"O the language! the language is really difficult. Learning to speak for me is no sinecure, and I suppose most find that it requires intense application. But then what a privilege when you can do it! what news you can tell! what multitudes you may reach, and by the blessing of Heaven what good you may do! China is the field for missionaries, and in years to come, China will be a land of bibles, schools, and churches."

The sacred volume declares that "the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." This senti-

ment applies with all its emphasis to the spiritual husbandman labouring to cultivate and "gather fruit unto life eternal" in the deserts of heathenism. Much fruit could not be expected from such a land as China, within twelve months from the missionaries landing there. It might seem sufficient encouragement that they had applied laboriously to the acquisition of its difficult language, had begun to address its benighted crowds, and in the form of religious books scattered much sacred seed, which had been thankfully received. The brethren, however, have enjoyed more encouragement than this. Already one intelligent and respectable Chinaman appears a convert to the gospel. He is a learned man, and is Mr. Hudson's Chinese teacher.

FOREIGN LETTERS RECEIVED.

AMERICA	MONTREAL	Cramp, J. M.....	Nov. 26.
ASIA	AGRA	Dannenberg, J. C. A.	Nov. 11.
	CALCUTTA.....	Aratoon, C. C.....	Oct. 6.
		Thomas, J.....	Nov. 5.
	COLOMBO	Davies, J.	Nov. 15.
	MADRAS.....	Page, T. C.	Nov. 10.
	PATNA.....	Beddy, H.....	Nov. 15 and 20.
	SEWEY.....	Williamson, J....	Nov. 1.
BRITANNY.....	MORLAIX.....	Jenkins, J.....	Dec. 11 and 23.
HAITI	JACMEL	Wehley, W. H....	November 23.
HONDURAS	BELIZE.....	Buttfield, J. P....	Nov. 8 and 13.
		Kingdon, J.....	Oct. 23, Nov. 12.
JAMAICA	ANNATTO BAY	Jones, S.....	Nov. 18.
	BROWN'S TOWN	Clark, J.....	Nov. 20
	CALABAR	Tinson, J.	Nov. 19, Dec. 4.
	FOUR PATHS	Hands, T.	Dec. 4.
	KETTERING	Knibb, M.	Nov. 19.
	KINGSTON	Clarke, J.	Nov. 18.
	LUCEA.....	May, J.....	Nov. 18.
	MOUNT HERMON	Clarke, J.	Dec. 4.
	POINT HILL	Tunley, J.	Oct. 29.
	ST. ANN'S BAY ...	Millard, B.....	Nov. 22
	SALTER'S HILL	Dendly, W.....	Nov. 19.
	SPANISH TOWN.....	Phillippo, J. M....	Nov. 18.
	SPRINGFIELD.....	Tunley, J.	Nov. 30.
	STEWART TOWN	Dexter, B. B.....	Nov. 25.

ACKNOWLEDGMENTS.

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 A friend, for a parcel of magazines, &c., for *Dr. Prince, Fernando Po* ;
 Mrs. Eyres, for a parcel of magazines ;
 Mrs. Gouldsmith, for a parcel of magazines and reports ;
 British and Foreign School Society, for two cases of school materials, for *Rev. H. Caper and Rev. W. K. Rycroft, Bahamas* ;
 Mr. J. Mainwaring, Brimfield, for a parcel of magazines ;
 A friend, for a parcel, for *Rev. J. Merrick, Bimbia* ;
 Mrs. S. Hobson, Lambeth, for a parcel of magazines, for *Africa* ;
 W. B. Gurney, Esq., for a parcel of Montreal Registers, &c. ;
 Mr. F. Nicholson, Plymouth, for a parcel of Patriots, &c., for *Africa* ;
 Mrs. Palmer, Lyme, for a parcel of magazines ;
 Mrs. Moore, Hackney, for a parcel of magazines ;
 Messrs. Partridge and Oakey, for copies of "Evangelical Christendom."

The thanks of the Committee are presented to the Authors of the following works for copies forwarded to the Society :—
 The Sabbath, by Rev. E. Bickersteth;
 The Relation of Islam to the Gospel.

DONATIONS TO THE MISSION LIBRARY.

The thanks of the Committee are presented to—
 W. B. Gurney, Esq., for Buchanan's Christian Researches and Brown's Memorials;
 Rev. J. Jenkins, for the New Testament in Breton.

CONTRIBUTIONS,

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

Donations.	£ s. d.	DEVONSHIRE.	£ s. d.	HEREFORDSHIRE.	£ s. d.
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