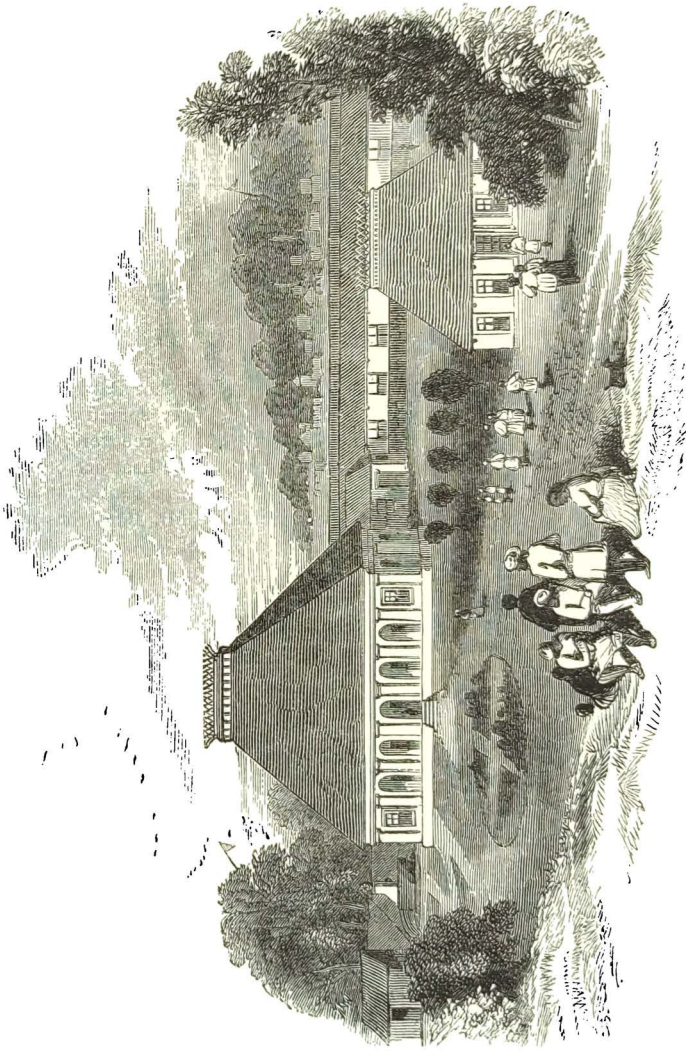


# THE MISSIONARY HERALD.



CHITAU RAH, HINDOSTHAN.

## ASIA.

## CALCUTTA.

In a letter dated May 2nd, Mr. Thomas says, "I have not much to write about in reference to the mission just now, nor time to write. You will be pleased to hear that two believers were baptized at Bow Bazar last sabbath, one of them a Hindu female, the wife of one of the members of the church, the other a young East Indian, also nearly related to several of our members. We have several interesting cases, and I hope to baptize again at the end of this month, and shall probably experience a repetition of that pleasure after the lapse of another month or so. A good work appears to have commenced. Oh, that it may go on and increase!"

Mr. Wenger says, under the same date, "There has been a rumour here that after the annual meeting you will pay us a visit at Calcutta. I believe if this rumour be true, your visit will be both very acceptable and very useful; but as I can hardly bring myself to believe that you will choose this season of the year for it, I confidently forward this to your address. We are all pretty well, which at this season of the year is a great privilege."

## BARISAL.

Mr. Thomas says, "We have heard from our esteemed brother Page at Barisal, He has been very ill, dangerously so, but God has mercifully spared him. Our last letters, received a day or two ago, spoke favourably of his recovery, though I am by no means without apprehension concerning him. The heat has been very trying, but for the present he and his family are under cover, a gentleman having consented to let them share a portion of his residence. Mr. Page has at last succeeded, with very great difficulty, in securing a plot of ground in which to build himself a house. The execution of this work will prove tedious, and probably much more expensive than was expected. I hope his life will be preserved and his health restored, for he is a very valuable and devoted missionary."

## CHITAURAH.

The engraving on the first page of this number gives a view of the Mission House, Chapel, and Schoolroom at Chitaurah, a village near Agra, all of which have been raised principally by the exertions of Christian friends in that city. To the right are seen native Christian dwellings, which were built that they might afford an asylum to converts who were driven from their homes, or deprived of their land on account of their reception of the gospel; and part of the native village appears in the distance. Mr. Smith, who labours here, writes as follows:—

Since my last, our mission here has, I trust, advanced in the right way, although its course has been a most chequered one. Sometimes appearances have cheered us and made us hope that God's set time to favour us had come; we have been filled with pleasing expectations of sinners turning to the Saviour; strong convictions of the truth have been manifested by many, and the resolves of others have appeared so strong that we thought them prepared to leave all for Christ: but alas! in the hour of trial and persecution, our hopes and expectations have been dashed to the ground; we have had the pain of see-

ing those of whose conversion and piety we entertained no doubt, giving way in the hour of trial, and indirectly by their conduct denying the Lord that bought them. Thus our faith has been tried, and we have had to proceed with trembling, in the midst of doubts, hopes, and fears, which can only be known by being experienced. At this time we have much need of the united prayers of all who love Zion, that God would strengthen our native brethren who are called upon to suffer persecutions of no ordinary kind; their wives and children are enticed away from them, a nai has not ventured to shave them for the last month, and the dhoobi also refuses to wash for them; they are indeed subjected to every species of annoyance that can be invented. And when we consider that they are mostly unlettered and Christians of but a short date, it is not surprising that some amongst them should have been found whose faith and principles were not sufficiently established to enable them to bear up under the loss of all things, and still retain their integrity. One most trying case has occurred;—a man on joining us was forsaken by his wife and three children; he persisted in remaining with us, and his wife and two children, a boy and girl, shortly after came and lived with him. They resided in the mission village here for upwards of six months in peace and comfort: the man was consistent in his life, and appeared to be growing in grace; he frequently engaged in our prayer-meetings, and his language was such as might be expected from a humble Christian, whose dependence is on another and not on himself. His wife attended chapel regularly, and at last requested to be baptized; the two children had however been married subsequently to their coming to live with us, and the time having come for them to join their respective partners, the girl was sent away with her husband, amidst many professions of friendship on the part of his family. The mother was reconciled to the parting with her daughter by the expectation that, according to usage, her place would be filled by her son's wife, who was to come in a few days. Instead of this, however, some of her relations came and asked the boy to spend a few days with them previous to bringing her home. The father, not suspecting foul play, permitted him to go, and persuasions, threats, and promises succeeded in retaining him, so that he returned no more; added to this the daughter's husband would not permit her to visit her parents again; thus they were deprived of all their children. The mother became sad, and meeting with some of her former friends, was soon made dissatisfied; she then commenced using all the art she possessed to get our brother to leave us and join his caste again; she annoyed him daily, and at last managed to convey all his things away. I was present when she had accomplished this, and the poor man said,

"Take all I have, and I will support you as far as I am able, only leave me in peace, for you have almost taken my life." This, however, would not satisfy her, and she sat by his door three days without eating any thing openly, and said she would perish there unless he accompanied her. I promised to get her a house in her old village, and that she should have a little to support herself with if she would go away—but no, she said she would throw herself into my well. I then said, if her husband wished to go with her, I would not hinder him; but he refused. She threw herself on the ground like a maniac, with such force that I really feared she would kill herself. I remained with the poor man until eleven o'clock, P.M., on the third day, and seeing there was no hope of success, she departed, saying that she would throw herself into the well in the morning. Before I left, two men came from the village to see what was the matter, and stated that the woman had raised all the village by her screams for help. Distracted and worn out by fasting and anxiety, our poor brother at last yielded to his infatuated wife; he went away and remained with her for three days, during which time I am told he scarcely left his bed, but upbraided his wife as being the destroyer of his peace, and said he would not stop with her, but that go where he might, he was a Christian. I fully anticipate his return in a day or two. You will perceive from this case how much we need help from above. The women are a great hindrance; I do not know an instance of relapse but what may be traced to their influence; they are so fond of weddings, pujas, and melas, which as Christians they cannot attend, that it makes them our most inveterate enemies; they are bad enough in the towns, but in the villages they are much more ignorant and superstitious, and their prejudices are such as almost to preclude the possibility of improvement. Our schools get on very indifferently. The children can almost work as soon as talk, and there are no incentives, such as the hope of government employ, to make the people anxious that their children should be educated; in short the rural population about us cannot appreciate education. We continue to preach regularly in the surrounding villages, and in many instances are encouraged by the reception we meet with. Whilst in others we are pained to hear the name of our blessed Redeemer made the subject of the rudest mockery. Truly "they know not what they do." Oh, for the converting power of the Spirit! this is what we most want. It is not the want of conviction, neither is it opposition, that hinders the progress of truth—hundreds about us have had their judgment convinced repeatedly—but there is generally the most disheartening indifference exhibited as to eternal things—a religiosity of the heart is neither understood nor desired, and every

thing spiritual is laughed at, so accustomed are they to see the god they worship, that their general request is, "show us God, and we will believe him." Here idolatry and superstition exist in their rudest forms. Our Christian village is on the whole going on well; we are building more houses. I married a couple of our people last week, the first Christian marriage celebrated in this place. It drew a large number of spectators

from the village, and various were the eulogiums in its favour; the people appeared struck at the simplicity of the service. Our daily worship and Sunday services are tolerably well attended; indeed I think on the whole, after comparing the state of our mission with what it was a year ago, we have reason to take courage and go forwards. May the Lord by his grace make us faithful and persevering in spite of the opposition of man.

## BENARES.

Some success has recently cheered our brethren at this station. Mr. Small writes thus, May 9th:—

Since I last wrote you we have been privileged to administer the ordinance of baptism to four individuals, on a credible profession of repentance and faith, and to receive again into full communion one who on account of a sad fall (into intemperance) had about a year ago been excluded from fellowship with the church at Chunar, at that time under the pastoral charge of brother Heinig.

On the evening of Monday, April 17th, immediately before our regular week-evening native service, the baptism of Jahurun and Bundhoo (alias Sarah) took place. The baptismal service was held in the open air, the font being in the garden, between brother Smith's house and the chapel. As some were present who did not well understand the native language, among others a young Presbyterian missionary from America, the preparatory address by myself and one hymn were in English, another hymn and prayer, as well as the subsequent services, in-doors, being in the vernacular tongue. About forty or fifty persons were present, and among them two or three Roman catholic drummers who had never witnessed such a spectacle before, and who seemed much interested in the whole service. It happened to be brother Smith's turn to conduct the prayer-meeting, and he gave a very suitable and impressive exhortation on the occasion. Of the two native females thus received into the visible church of Christ, one had been brought up from early childhood in the family of Mr. Smith's daughter and son-in-law—members of our church—and so had long enjoyed the privileges of Christian instruction and example. She had offered herself as a candidate for the ordinance about six months before, but at that time we were not satisfied that a work of grace had been commenced in her heart. Latterly, however, we had good ground to trust that this was the case. The other native sister is considerably senior to the above mentioned—apparently about forty. She had been formerly a follower of the false prophet, but about two years ago, on the

death of her husband, she was taken into the family of one of our most aged sisters, widow Piebat, who furnished her with food and clothes in return for her services as a domestic. Here she first heard the fundamental truths of the gospel, and latterly attending regularly the means of grace at brother Smith's, and being further instructed in private by sister Smith and others, she appears to have grown in knowledge and grace very satisfactorily. Although unable to read, she had committed to memory the "Lord's Prayer," "Apostles' Creed," and several passages of scripture; and in prayer she pours forth her heart with much intelligence and fervour. She now attends Mrs. Small's little female school, where she even already makes herself useful as an assistant (she is a good sempstress), and when she has herself acquired the power to read and write, her services will be available for that department too.

We had another baptismal service last Lord's day evening, the 7th inst., at sunset. On this occasion brother Heinig conducted the preparatory service, and gave an address from Rom. vi. 3, 4, in Hindustani. I then (as on the former occasion) immersed the two professing disciples in the name of the triune God; and on the congregation re-assembling, by candlelight, I conducted, as usual, the English service, endeavouring to make a practical improvement of the solemnity by an exhortation founded on Col. iii. 1, &c. Afterwards, it being the first sabbath of the month, the ordinance of the Lord's supper was administered by brother Smith. Thus we each of us took a leading part in the sacred and refreshing services of the evening.

The two individuals who were then baptized were the European serjeant-major and bandmaster of a native corps lately arrived in the station, and the daughter of Solomon, one of our catechists. The former has been a pious professor for many years past, I believe, and for some time has been convinced of the scripturalness of our views of the sacraments, but has never till now met with a baptist

minister willing to administer the initiatory ordinance to him simply as a believer, and apart from all considerations as to what particular church he meant to become a member of, or as to his views on church government, and other minor matters. I was glad to welcome one whose views on this point so fully coincided with my own. He communed with us that evening after baptism, and I have no doubt (though I have not yet asked him) will become a member "in full communion" with us during his residence here.

The young disciple, who was also immersed on this occasion, had some time ago fallen into gross sin on being forsaken by her (nominally so) husband. But she has been received back into her father's family, and employed for many months as a servant in brother Heinig's family, where she has given much satisfaction, and her profession of deep repentance seems sincere, and we hope her to be a subject of grace.

Last evening, Monday the 8th, we held the monthly missionary prayer-meeting at our house. In this the missionaries of the London Society unite with us, the meetings being held every third month here (at Rajhaut), and the two other months at the London Mission new chapel at Sicrolos. Our hall, which is large (planned purposely to be used as a chapel till our proposed mission chapel is built), was quite full, consisting mostly of natives. The Rev. J. Kennedy, of the London Missionary Society, gave a most lively and impressive address in Hindustani, and brethren Smith and Jacob engaged in prayer.

I think I have not mentioned to you that the Thursday evening English service, which was for some months given up, for several reasons, was recommenced in the middle of March, and is conducted as formerly, Messrs. Kennedy, and Watt of the London Missionary Society and myself preaching alternately. During last cold season Mrs. Small

and I used frequently to attend the English services on Wednesday evenings at the Church Mission chapel, three or four miles off, and generally took tea with the missionaries after. From all this you will perceive that we are on the best of terms with our brother labourers here of all denominations; and we find it good to commune and dwell together in unity.

Last Friday evening we had a sweet little private prayer-meeting at our house, with special reference to these critical and disastrous times. Our party consisted of brother Kennedy and our pious and liberal military friend, Capt. F., the paymaster here, a staunch episcopalian, along with female members of our families. Thus the three denominations were represented. We have resolved to continue these meetings, or rather renew them, for two years ago we followed somewhat the same plan, and to meet at each other's houses alternately on the first Friday of each month.

May the Lord pour out more of his Spirit upon us all, grant a revival in our own souls and in the churches with which we are connected, and unite us all more and more to himself and to one another!

Brother Heinig tells me he has once more written to you about an increase of salary. In the present state of the Society's finances it is really painful to have to moot such a subject, but as Mr. Heinig has done so, I would only here back his request by saying, it is greatly needed, and that he is a labourer well worthy of his hire. I might say more, on other scores, but as I have already so often urged the point, and I feel for you (as well as him) who have to obtain the money, and yet cannot, I shall leave it entirely to your own tender mercies and discretion.

I have just heard, through Mr. Dannenberg, that you are expected in India soon! At that rate this will probably not be received by you, but by your substitute, whoever he be.

Our German brother, Mr. Heinig, gives the following account of a tour to Allahabad.

Myself and my native preacher, Solomon, left on the 25th of January to visit the large fair at Allahabad, held in celebration of the conflux of the Ganges and Jamna. On the road we frequently met those that carry water from the said conflux to Baijanath, a distance of about six weeks' march. We often engaged in conversation with them, which proved so convincing that many of them felt quite ashamed of their deed, and were on the point of returning home without having accomplished the wearisome and useless journey, but not having sufficient resolution, went with the multitude to do evil, and to wrong their own souls. I sincerely trust the time will soon arrive when they will receive that living water which will spring up into everlasting life.

I experienced a great deal of trouble and difficulty at the outset of my journey. We walked about eight cos (sixteen miles), which we had fixed for the first halting-place. Tired and exhausted, and my feet full of blisters, I waited anxiously for the bullock gary, in order to pitch the tent and take some refreshments. We waited till two o'clock in the afternoon, when one of my servants came, informing me that the gary was lying in the road about two cos (four miles) from the place we were sitting, and that the driver had returned to Benares to fetch stronger bullocks, as the former would not go on. There was no alternative, but we were obliged to return, and when coming on the spot where our gary was standing, we had to push it a considerable distance, under a grove of trees, and

after all the toil, about six o'clock in the evening we obtained our first meal, which we were very thankful for. Next day we went on to a place called Tamachabad, a short distance, about four cos (eight miles), as I still felt the effects of the last march. The people of this place listened tolerably well, and had much conversation with the passengers on the road. The next morning early we proceeded to Madhoganj, being five and a half cos (eleven miles). Here a shopkeeper invited us, and soon a great number of people were gathered together, who listened exceedingly well, and acknowledged their errors; but, poor people, being like sheep without a shepherd, and surrounded by soul-destroying wolves, the impression of the truth which they heard, I fear, will soon wear off. We then left for Ooj, six cos (twelve miles). On the road we met several belonging to Umritsir, in the Panjab, who returned from Gaya, where they had performed their devotions for their ancestors. These people listened remarkably well, and inquired much into the truth. One of them was their teacher and leader, a brahmin, who, after many questions, was at last silent; another of them was truly thankful for all he heard, and greatly delighted in hearing of Christ, who had come to save sinners, to purify them, and make them meet for heaven. I asked the brahmin why he was so quiet? I said, "Perhaps you count the cost of believing in Jesus, and of forsaking all idols and deotas hitherto worshipped?" He frankly said, "Yes, I fear I shall lose my rank." The other seemed determined to throw away his idols, and never make them an object of adoration again. I hope he may remain firm in his resolutions. Next day we arrived at Saidabad, being six cos (twelve miles); on the road we were much engaged in talking to the people that carry water from Allahabad to Baijanath, for there was an immense number of these people at this time; but, poor people, great will be their disappointment at the judgment-day, when they will find all their labour and toil has been in vain.

For the first time I had a thief in my tent, notwithstanding the watchman watching, or sleeping, before the tent. He stole a few of those most necessary articles which I took with me; and when he attempted to make off with my provision-box, I awoke, but he escaped. Next day we started for Allahabad, being nine cos (eighteen miles). On the road I met a man returning from Baijanath very lame. I asked the reason of his lameness; he said that it is the punishment which Mahadeo (the stone worshipped at Baijanath and throughout the country) had given him. I said, "No, but it is the fruit of your folly in acting so positively against your reason and against your slanders, for you see nothing but a stone there, and you pour only water upon it; you have spent your money, and for all

your trouble your legs are swollen, your whole body aches, none sympathizes with you, and the load of all your sins lies still heavy upon your conscience, and a great wonder it is that you still live; but it is the mercy of God that has hitherto supported you, in order that you may repent and turn from your dumb idols to serve the living God." When I told him what God had done for us through Christ Jesus, &c, a leader of the sect of Ramanand who was sitting aside, heard all I said. He, on my departure, came behind us, and as he also was bound for Allahabad, we entered into conversation with him. I was much surprised to hear his most minute acquaintance with the whole New Testament and many parts of the Old. He frequently quoted scripture passages, and in his whole conversation appeared decidedly for the truth as it is in Jesus. I showed him the necessity of acknowledging Christ by an open and decided confession and an entire forsaking of all those resources to which he had hitherto cleaved, which he promised to do; but oh, the heart is deceitful and desperately wicked, for at the fair he visited me several times in his full attire as a disciple of Ramanand, and although the truth of the word of God came powerfully home to his heart, so that he publicly declared that "Jesus is the only Saviour," yet he could not be prevailed upon to become a true disciple. However, still there is hope respecting such people, for what cannot be done by one missionary in one place, may yet be obtained by another missionary in another place.

I remained at the fair nine days. Myself and Solomon were daily engaged in proclaiming the blessed gospel to large crowds, which listened exceedingly well, and conversed in a very reasonable manner. The number of visitors was computed to be about 50,000, which it was said was far less than what it used to be. The people were not so eager after books as they generally are at other melas which I have visited, yet I distributed about 620 scriptures, including tracts.

On our return from the fair we conversed and preached to the people all the way, and called on the brethren at Mizzapoor, where we were much pleased and refreshed with all we saw and heard. I preached in the bazar on Saturday, and on Sunday in the chapel. On Monday, early in the morning, we left for home, which we reached in the evening, and were thankful to find all well.

I had almost forgotten to mention that during the nine days I was at Allahabad, I had every night, except one, a thief come into my tent. Three times my tent was cut, but fortunately nothing was taken but my umbrella, the want of which I felt very much in the hot sun.

I have much reason to be thankful that my health has been preserved, so that I have been enabled regularly to pursue my missionary labours without the least interruption. I

and Solomon daily go forth among the people, and we generally secure a large number of hearers. I am at a loss for words to express the joy I feel with the way in which the people listen, and the approbation they manifest to the truths brought before them, and we often leave them loudly exclaiming, "Oh, how good and correct these truths are."

I am also very much cheered with many who come for religious conversation, who are evidently inquiring after the truth, and are not only convinced of the inefficiency of their idols, but assure me that they have for some time entirely given up worshipping them. Some have recently entreated me to read with them and explain regularly through the New Testament, and although they come a considerable distance from the interior of the city, yet they continue to attend daily, and appear quite in earnest in searching after the truth. The few hours I have to spare in the day I devote to translations. I have several works quite ready for the press. Mr. Thomas

has applied, through the "Oriental," for subscribers, but at present none have come forward, though many of the brethren have expressed a wish that these works should appear in print. Cannot you assist me from the "Translation Fund," as they have cost me much time and labour, and I have spent many a night over them? I have now in hand the revision of the New Testament.

A few months ago I was rather cast down in regard to Solomon's support, as G. Edmonstone, Esq., who had responded to our call, and provided for him during six months, left for England. This source having failed, I made application to several of the gentlemen of the station, but, with the exception of one, they refused to subscribe because he was a baptist. Just in this anxiety some friends wrote to Mr. Small from Bristol, stating that they were willing to support a native preacher. I plainly saw the hand of the Lord in this matter, and feel quite sure that he raised up these friends in this emergency.

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### MADRAS.

A very short letter has been received from Mr. T. C. Page, the steamer having sailed four days earlier than usual: the date is May 9th. He says, "I am in tolerable health. Mrs. Page is weakly."

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### AFRICA.

#### FERNANDO PO.

A letter dated March 22nd has been received from Dr. Prince, but so much damaged in its passage that many parts of it are illegible. It appears that the number of members in the church at Clarence, Dec. 31, 1847, was sixty-eight; and the number of persons baptized from the time of Mr. Sturgeon's death in August, 1846, to the end of 1847, fifteen. Of Mr. Saker, Dr. Prince says, "He lives and does much, but at great expense to his poor frame." He regrets to add of Miss Vitou, that "her health is very, very much impaired, which of course much affects the regularity of her day school."

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### BIMBIA.

From Jubilee, on the 28th of February, Mr. Merrick wrote as follows:—

I have just been delivered from a heavy affliction in the restoration of my dear wife from one of the most severe fits of illness she has had since her arrival in Africa, or indeed within her recollection. Our position for a whole week was truly distressing, in conse-

quence of the absence of medical aid; but our good God appeared in our behalf, and we at last obtained help from a surgeon of one of the palm-oil ships in the Cameroons River. By a letter which I have written to brother Newbegin, and which I have requested him

to forward to you after perusal, you will find that Dr. Prince did all he could to come to our assistance, but without success.

The whole district has lately been put into ferment in consequence of a young man having been killed by a shark. The poor fellow went to bathe, and was seized by the back, and in a few minutes the greater part of his spine was torn out. This is the second event of the sort that has taken place since my residence here. The first happened a few days after my arrival; and on the death of the young man you will remember that brother Duckett's life was threatened. On this occasion three poor men, two of them slaves, were accused of having bewitched the young man; and on last Lord's day morning they were seized, and carried to King William's town, where they were put in chains. After the morning service brother Saker and I went to the town where the young man killed by the shark resided, and met there a large number of King William's slaves assembled in council. Our appearance was of course highly unacceptable; but after a little persuasion silence was obtained while I addressed them about twenty minutes on the folly of their superstitions, and the necessity of seeking happiness and peace in Christ. We then proceeded to King William's house, and made inquiries about the men who had been accused of witchcraft, when I heard that they were in chains, but that they were not to be murdered, as used to be done in former days, but to be transported to Rummy. I requested King William to let me take one of the men to our village to live, to which he readily assented; sent and released him, and delivered him to me. Brother Saker and I brought the poor fellow to our village, but fearing lest the other man whom we had left in chains might be secretly destroyed, I returned to King William's house to ask for him also. One of the men accused of witchcraft having gone to market early in the morning, was not yet apprehended. During my second visit to King William's house the man returned from market, but on hearing that he had been accused of witchcraft, jumped out of his canoe, and running to our

village, got into Mr. Christian's house. A large body of King William's slaves immediately entered the village, surrounded Christian's house, and would have forced their way in had not brother Saker, Joseph Fuller, and others, guarded the door. They even attempted to drag away Joseph Fuller from the door, but as soon as they laid hands on him, brother Newbegin's dog seized the man, and bit him on the foot, which alarmed them a little. One man was for firing his musket into the house. Just as I was leaving King William's house with the second man I had rescued, a slave ran up with the information that the slaves had entered our village, and were going to break into Christian's house to seize Moembe, who had secreted himself there. King William immediately sent off his hat, and as soon as his slaves saw it, they were pacified, and left the village. "Moembe" remained with us till Monday evening, when I sent him and another man called Ewan, on board Mr. Lynslager's galliot to be taken to Clarence. The other man, Ndi, is now in the village, and is quite happy. But King William is being persecuted for having delivered the men to us, instead of killing them. His canoe, which was sent to market last Monday, has been detained by the Bush people, with all his men; and they have sent him word that instead of giving us the men to send to Clarence, he should have sent them on to the bush to be killed, and that unless he pay 200 bars (forty double pieces of cloth), his men shan't return. How the matter will end I cannot say. May the great Head of the church cause it to work together for the glory of his great name.

Our inquirer, "Moinda," gets on well. She attends regularly for instruction. She and her husband were with me yesterday morning. King William told me on sabbath last that he purposes making a law to prevent sabbath breaking; and that he is determined now to come to chapel himself every Lord's day, and to fetch as many of his people as are willing to accompany him. I take his promises for what they are worth, yet I do not imagine that any thing is too hard for God.

The following particulars were added on the 16th of March:—

Since writing the sheet which encloses this, King William's troubles have increased on account of having put into our hands the men who were accused of witchcraft. This act has of course run counter with the superstitious ideas of the whole district, and they have in consequence been loud in their complaints against him. The "Bobia" people in their phrenzy have even talked of killing me; but I don't think they mean what they say.

On Saturday morning last, King William sent to tell me of his troubles, and to ask my advice. I went to his house in the afternoon,

and advised him to act just as I myself would do if placed in similar circumstances, viz., not to pay either the Bobia or Bush people any thing for having delivered the men into our hands, for in doing so he had performed a praiseworthy action, and nothing worthy of punishment; to continue to send his canoe to market, but not to allow his men to take arms of any sort, nor to say any thing to the Bush people, should they attempt to disturb them; to pray earnestly to the Lord to deliver him from the power of those who sought to oppress him for having interposed to pre-



serve the lives of four of his fellow creatures. Before leaving his house I prayed with him, and commended him to the divine keeping. He promises to abide by my advice, but I fear that he has neither principle nor courage enough to do so. He told me of the provoking conduct of the Bobia people since my residence at Bimbia, because they knew I would not allow him to fight; and inquired whether if they continued to annoy him, he should not go out with a number of canoes and seize some of them when they went to fish. I replied, certainly not. It is indeed hard that poor William should suffer for well-doing; but so it ever has been since the entrance of sin, and so it will continue to be till Christ shall rule among the nations.

Early yesterday morning Peter Nicholl's wife came to our house weeping, to tell us that Mr. Clarke's house had been struck by lightning on the past night. There had been a terrific thunder-storm, and at one time I thought that my own house had been struck. On entering brother Clarke's bedroom I perceived that the electric fluid had passed

through a broken glass-window, shattering in its passage every pane of glass. Making its way to the top of the house just over the bedstead, it splintered the greater part of the principal rafter of the roof, and tore a piece off another; several pieces of the rafter falling on the bedstead, tore the tester, while the smaller splinters were deposited in the thatch. The fluid then passed to the floor of the bedroom, tore out a piece of it, and making its way to the store underneath, tore off a few splinters from the principal plate of the building, rent the door-post of the store, tore off a part of the partition, and nearly half of a mangrove post; passing out of the store, and coming in contact with a nail on the back door of the store, it tore a small piece out of the door, and carried away a piece of the door-facing; after which it seems to have reached the earth just by the store door, where it turned up a little of the soil. Had our dear brother Clarke been in Africa he would probably have been killed, as well as dear Mrs. Clarke, so that we have not only to sing of judgment but also of mercy.

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## WEST INDIES.

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### TRINIDAD.

At Port of Spain, Mr. Law's public services are well attended, the place of worship being generally filled; but he is much discouraged by the apparent want of success in his labour, and the low moral state of the people around him. His spirit had been refreshed, however, when he wrote, March 7th, by a visit to Savannah Grande, of which he speaks thus:—

About fourteen days since I spent a few days at our stations in Savannah Grande. The first place I visited was Indian Walk. I arrived here late in the evening. Next morning I met with a number of candidates for Christian baptism, who have been before the church for a long time. With each and all of them I was fully satisfied, indeed greatly delighted. In beholding the operations of the grace of God I was refreshed in no ordinary degree. Nothing so cheers the Christian minister as seeing sinners repenting of their sins, believing the gospel, and coming forward to profess the name of Jesus by being baptized in the name of the Father, the Son, and the Holy Spirit. We had a large congregation at the river. Twelve disciples of Christ were buried with their Lord in baptism. After the baptism we met in the chapel, when the newly baptized were received into the church, after

which we commemorated the Lord's death. We had truly a season of refreshing from the Lord. May these solemn services be abundantly blessed.

The same day I travelled to New Grant, and in the evening we had an excellent meeting. Early next morning I baptized an aged disciple. The friends here are preparing for the building of their new chapel. The same day I went to Montserrat. Here the cause of Christ continues to make progress. There are some who seem to be under deep religious impressions. By the grace of God a rich harvest will soon be reaped in this place.

Though my visit to these churches has been attended with much weariness to the body, I have been gladdened in spirit, and greatly encouraged to go on in the work of the Lord Jesus Christ.

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## ARRIVAL OF MR. AND MRS. COWEN.

On the 20th of April, Mr. and Mrs. Cowen were welcomed at Port of Spain, where they had been eagerly expected. Mr. Cowen writes thus:—

It affords me very great pleasure once more to address you from this place, which we reached in good health on the 20th inst., after a passage of thirty-nine days from Lundy Island. We suffered much in the channel for three weeks from contrary wind and awfully rough weather, but experienced, amid the whole, the blessedness of fleeing to Him who is a refuge from the tempest and the storm, a hiding place and a covert in seasons of trial and danger. After leaving the channel we had a fair wind nearly the whole of the way, as if our gracious God would more than make up to us in answer to prayer for the trials of the past. For months before we sailed, I greatly longed to depart, but the delays I then experienced are now associated in my mind with many pleasing recollections, and I am not without hope of some good resulting from what was to me at the time most distressing. I feel that my visit home, though not rendered absolutely necessary for my own individual health, has nevertheless been beneficial to body and mind, so that I am now much more fresh and vigorous for the work before me than when I left here a year since. Besides, I trust that some little interest in favour of dark Trinidad, which did not exist before, has been created, and will appear in the future to aid and encourage us in our labours here. During my stay at Bristol several friends there showed no little kindness, among whom R. B. Sherring, Esq., deserves my special thanks for his manifold acts of kindness, which of course, I being to him a perfect stranger, could only proceed from the deep and hearty interest he takes in the missionary work. This gentleman seemed as though he were watching for opportunities to confer some favour, so that we bore away with us not only many grateful recollections of his kind attention, but several tokens of his unwearied generosity. During our delay in the channel we went on shore at Pile, and there also met with several very kind friends, by whose Christian sympathy and kindness we were greatly comforted. Some excellent baptist friends were the foremost in giving proof of their concern for our trying situation, but there were others also, with whom we were in no way connected by denominational ties, who, in the kindest manner possible, sought us out, and loaded us with numerous acts of kindness. George Waring, Esq., of Shirehampton, a gentleman of a large and liberal heart, with his sisters, the Misses Waring, deserve special notice and thanks for the measure of respectful attention we received at their hands on several occa-

sions. Nor can I omit to mention, as deserving of my highest gratitude and esteem, the family of the Rev. Dr. Ashley, of the "Bristol Channel Mission," to whom we are greatly indebted for their unbounded kindness. The delightful Christian intercourse I enjoyed under his roof refreshed and cheered me exceedingly. I met there kindred spirits, who, though of a different communion, drink of the same river of the water of life. The night before we left Kingroad I spent with the Dr. on board his yacht. In the afternoon we visited several wind-bound vessels, and alternately addressed the crews on the things that make for their peace, and on the morning that we embarked for the last time he kindly took myself and family on board the "Pomona" in his boat, feeling, as he said, that he was doing "missionary work," to which he seems, in his own sphere, wholly devoted.

Well, dear brother, it is cause of great thankfulness to us to be safely and comfortably here once more. We were delighted beyond measure to meet our beloved friends, Mr. and Mrs. Law, in tolerable health, and the town congregation encouragingly increased since I last saw them. But many changes have taken place in the community during one short year. One universal complaint prevails regarding the dulness of the times. Several stores have been closed, some merchants of standing have failed, the West India Bank has stopped payment, ruining thousands, and the planters complain on every hand. The government is insolvent, not a dollar in the treasury. It is said the governor has received no salary for the last year, and how the other officials are to be paid in the present state of the revenue, is a perplexing question. I hope it will end in severing from our treasury the expensive and ruinous ecclesiastical establishments hitherto sustained; and tend to bring to a close the ruinous and immoral scheme of immigration which has up to the present proved such a fearful source of misery to so many thousands, without one redeeming feature in its character. We are now apparently on the eve of general bankruptcy, all confidence is destroyed, and a gloom hangs over our island affairs. Money is scarce and prices exorbitantly high, and yet it is feared after the present crop is removed matters will get worse instead of better. Happy for us we can look through the gloom by faith to Him who governs the universe at his pleasure, carrying out his wise and gracious designs, and developing by transpiring events the mysteries of his government.

## FRANCE.

At the present time, when every thing respecting the religious state and prospects of France is more than usually interesting, it affords us peculiar pleasure to lay before the reader two letters recently received from Mr. Jenkins relating to his itinerant labours. The first is dated Morlaix, June 20.

On sabbath morning, the 20th of last month, I preached at a small village five miles from Morlaix. Though the notice given of that meeting was very short, we had a congregation of about sixty persons, who heard with attention the word of life. A miller, who had bought a New Testament of me some time before, had been active in making known my intention of preaching. This was a truly interesting occasion. The people appeared glad to hear the gospel. A Testament was sold, and a good number of tracts given away. Some thought there would be no inconyeniency in my preaching in the church! The same idea has been expressed in another parish.

Since, I have visited other places with the Breton colporteur, to sell Testaments, &c. Once on a holiday I addressed a great number of people as they had come out of church after vespers, principally to explain the nature of the New Testament. We sold a Testament, and gave away a good number of tracts, the people pushing upon us to receive them.

The week before last I was called to assist at the funeral of a Swiss protestant in the parish of Grace, near Guingamp. As the deceased was a stranger, there were but few people present. I spoke in Breton in the burying-ground, and the Bretons present were attentive. We gave them tracts, and they appeared friendly. One man gave me his hand, saying, "breudeur," that is, "brothers;" and a venerable old man said that when he died he should like for me to bury him. The priest was in the steeple, in a place to see and hear me, and as I and three friends from the town passed his residence in returning, he spoke to us, and invited us to his house, and offered us some refreshments. He told me he had the Breton New Testament, and asked whether we had printed the Old Testament; that he should be glad to have it in Breton. He remarked that he thought what I had said in the burying-ground was good; yet I had declared why we had no holy water and wax-candles, but he said nothing about that. After giving some account of his having been to see our chapel, &c., we left. I saw a brother of this priest, who told me he thought we were doing a good thing in distributing so many of the holy scriptures in the country.

On the following Saturday I called on the mayor of Belle-Isle-en-Terre, as I intended preaching there on the sabbath. He said there was no difficulty in the way, and upon my

asking it, he immediately granted the marketplace for the purpose of holding the meeting there. He was kind, and received some tracts. Sabbath morning, at seven o'clock, I addressed the people at Louargat after they had come out of church from early mass. After that I went to Belle-Isle, which is a place of from 1500 to 2000 inhabitants. No notice of the meeting had been given until this morning. Our Breton colporteur went somewhat early to inform the people of my intention. I myself published the meeting just as the mayor had finished addressing the people respecting civil affairs, when mass was over. The mayor himself said a few words to encourage them to come to hear. At half-past one I preached from Matt. xvii. 5, to a congregation of about 200 persons. The attention was very good, and I may say that the presence of the Lord was with us. About 150 tracts were given away to a people most desirous of obtaining them. There appeared to be a general approbation of what was preached.

At six in the evening I preached again, from Matt. xxviii. 18—20, to a numerous congregation. I can say that in this meeting also the Lord gave strength and blessing. Several surrounded me at the close of the meeting, expressing the pleasure it gave them to hear the word preached, and one person asked whether I could not preach there once a month. I answered that I would think of them, and do all I could. The mayor and some other respectable persons were present at both meetings. A few persons came to me to my lodging, among whom was one advanced in years, whose conversation was interesting. He had seen the bible and read some of it, which had given him an insight into truth. He remarked, among other things, that the priests mix spiritual and temporal things, which leads to great darkness. He proposed himself to us to labour as a colporteur in the distribution of the scriptures. In case he is a consistent, good man, having the fear of God and the love of our Lord Jesus Christ, I think he would make a useful agent among his countrymen. He appeared very desirous of taking a part in this good work, though he has a cousin a priest in a convent in Morlaix. There was with us one of the labourers employed with many others on the road. This man had heard in silence our conversation, but appeared to take interest in it. At last he spoke, and it was to ask me to pray with them. This was certainly an interesting invitation to prayer, which probably I shall never forget. We bent our knees

together before the throne of grace, and addressed our united praise and supplications to Him who heareth prayer, and after that we separated. This was a blessed day, and I trust it has left after it lasting impressions on the hearts of men.

Such, dear brother, are the efforts I made lately to preach the gospel in country places, and the success attending them. I always thought the distribution of the scriptures and tracts would be very beneficial, but things surpass my expectations. Our tracts are gone far and wide, our chapel having been kept open every Saturday from the beginning to give tracts to the people, and we have sold several Testaments in it. This has prepared the people to hear the gospel, and the revolution has brought with it liberty to do so. It is remarkable that the people offer no resistance to our labours. But the fact is, that they never did so; the opposition and difficul-

ties came only from the priests and those in power. I never saw the public feeling so strong against the priests as it is now. The people are indignant at their oppression. Their interference in the late elections has made them still more disliked. The bishop of Quemper's going to the National Assembly has lowered him in the estimation of many catholics. Nevertheless the Bretons are attached to religion, and I trust the time is fast approaching when they will make rapid progress in the knowledge of it according to divine truth, and in all that which appertains to real and solid piety.

To-day, when my letter was nearly finished, arrived here an excellent French colporteur, sent by the Bible Society. He is to remain for some time in this department. He is a man of piety and experience, and we trust the Lord will make him useful here.

The second letter is dated Morlaix, July 13th.

Having made an excursion these last few days for the purpose of preaching the gospel in the country, I now write to you to communicate the result, which is interesting and encouraging, and calls for thanksgiving and prayer.

On Thursday the 6th inst., I left for Belle-Isle-en-Terre, a small town eight leagues from Morlaix, where I preached twice on the Lord's day about a month ago. I preached in the evening in the market-place, from Heb. i. 1, to an attentive auditory, among whom were two of the principal men in the place. One of them was quite taken up with views of social and religious improvement. He was of opinion that nothing is more wretched than a man whose belief is not in God. He looked with derision on the outward ceremonies of the church of Rome, and he was quite convinced she must fall or be reformed. "We shall finish," said he, "by protestantizing her." There is much superstition among the Bretons, though it is certainly on the decline. Not long ago in this neighbourhood a pig was presented as an offering to the Virgin Mary.

Friday I went to the village of St. Eloy, where I had never been before. The Breton colporteur had visited this place, and he accompanied me on this excursion. This village is remarkable on account of the superstitious customs practised on the holiday of St. Eloy, the patron saint of the chapel. St. Eloy was a blacksmith before he became a bishop, and to the water of a well bearing his name is attributed much virtue for the benefit of horses. On the saint's anniversary an immense number of horses are brought to have of the fountain's water poured into their cars and on the breast. On the occasion offerings are made to the saint, which in general

amount to about £60. Many bring as offerings new horse-shoes and the hair of the tail. There were brought this year above 300 lbs. of horse-shoes, and 120 lbs. of horsehair, which were sold off by auction on the spot. The saint's anniversary was the Sunday previous to my visiting the village, and a horse fair was held on the Monday following. The total receipt was about £10 less this year than usual. These are the senseless and superstitious customs fostered by the Romish clergy for their own benefit.

In this village I preached in the evening in the open air, to about thirty persons. At the close tracts were given away, and thankfully received. While about the middle of my discourse, an old man with grey hair spoke out to tell me that what I was saying was well, but that he wished to know what I had to say about the church. I told him that when I had finished preaching I would be ready to give him and others the explanations they desired. Consequently as soon as my discourse was over, he and several others surrounded me, and I had to give them explanation respecting the confession, mass, baptism, saints, the Virgin Mary, &c., until past ten o'clock. No angry feeling was manifested, and we every where met with a kind reception. Previous to the meeting I had had a long and interesting religious conversation with two intelligent weavers, who had some knowledge of scripture, having perused the New Testament, &c.

*Saturday.*—At some distance from the village we called upon a blind man, who was desirous of seeing me, and who, we were told, had been desired by the priest of his parish to put questions to me. I conversed with him a full hour and a half. He possessed a good understanding and much more religious know-

ledge than the people in general. From what he had heard of it, he believed the Testament was perfectly good, and could not believe the priest opposed the reading of it. He added great importance to the sacraments of the church of Rome. But at the close of our conversation he said both religions were good, the great point being a right sentiment in serving God according to one's convictions. We gave him two tracts, which he said he would show to the priest.

We had to cross the country to call upon a Breton gentleman, with whose name I had lately become acquainted. He was a candidate for the Cotes-du-Nord at the late election, and his declaration of principles was a most remarkable one for being evangelical and good. Probably not such another was seen in all France. This declaration was the first knowledge I had of him. Our Breton colporteur had visited the neighbourhood of this gentleman a few days before I went, and he had been told he was a protestant and a good man. He bought of him three Breton Testaments. We found him at home, and met with a cordial reception. Mr. Le Tyec had become acquainted with gospel truth while at Paris some years ago. He told us he had brought with him from Paris about one hundred French Testaments for distribution, and that the priests preached far and wide against the divine volume which he was thus giving away. He is zealous for the spread of the gospel, and said he would take steps to have a *local* preach in as often as we would, but at stated times, in the parish where he resides. He is for a bold attack on the errors of Rome, and though he appears to be a mild man, 'no compromise with Rome' is quite his language. He said that at the time of the election he proposed to the priest to declare before him and the people why he did not go to mass, but the priest did not accept his offer. He bought of us two large bibles and eight Testaments, and also "Lucy, or the Reading of the Bible," and took several Breton and French tracts for distribution. As we were going away, he gave me one of the Breton Testaments, desiring me to present it to the priest of the place from him, with a request, in case he would have any observations to make upon it, to communicate them to him. We parted, with joy in our hearts, and soon arrived at the priest's residence. Having perceived him entering the church, I followed him, and found him in the vestry. I presented him the Testament. He appeared somewhat surprised at the present made him, especially as Mr. Le Tyec, as he remarked, did not join with them in religious worship; and not finding the bishop's approbation in the book, he hesitated whether he could ac-

cept of it. I remarked to him there could be no inconvenience in accepting of a New Testament. He then said he accepted of it, desiring me to thank Mr. Le Tyec for it. He desired me to go to his house to take something to eat, but having no time I declined, acknowledging his kindness, and left. This is a good step, and a very proper one. We trust the Lord has prepared this man to be an instrument of much good among his countrymen.

We returned to St. Eloy, and Lord's day morning, about seven o'clock, after mass, I addressed a large number of people in the open air, from Acts ii. 37—40, and gave away a good number of tracts. The old man of whom I have already spoken, was among the crowd. He and others came again to ask me many questions. A little after nine we left for Louargat, whither several were going to high mass, with some of whom and our aged friend we walked and conversed a good part of the way. I preached again at this place, soon after mass, about mid-day, from 1 Tim. i. 15, to a great number of people, the great majority of whom heard with much attention. At the close a considerable number came forward to receive tracts. Three persons applied to me, wishing to be employed in selling the New Testament.

In the afternoon we left for Belle-Isle, where I preached again in the market-place, explaining the parable of the sower according to Matt. xiii. The people applied with as much desire as ever for tracts, and we gave away all we had. We have given away some of the letter I wrote to the priest of Tremel on his opposition to the New Testament. Its good effects were evident here; we were told that the priestly opposition to the divine volume is generally disapproved of in the place. A very devotional woman had been to hear me the first time I preached here. The priest called her to account for it, but she told him that whatever he would do to her for being present, what she had heard was nothing but the truth. Monday I returned home.

You see, dear brother, the state of our labours. The Lord seems to open the way before us. I must tell you I was not without fearing the effect on public feeling of the great insurrection and ravages in Paris, but I am glad to say that we suffered no inconvenience on that account, though the country suffers not a little in present circumstances. We are quiet here. Judging from our present prospects, our labours are in the way to extend and multiply by divine blessing, and we must do our best to be up to the exigencies of the situation.

## FOREIGN LETTERS RECEIVED.

AFRICA.....	BIMBIA .....	Merrick, J.....	Nov. 22, Dec. 16, Jan. 14, Feb. —, 12 and 18, March 16.
	CAMEROONS .....	Saker, A.....	Jan. 14.
	CLARENCE.....	Merrick, J.....	Jan. 3 and 5.
		Prince, G. K.....	Jan. 30, March 22, April 8.
		Saker, A.....	Jan. 4.
AMERICA .....	MONTREAL .....	Cramp, J. M.....	March 27.
	NEW YORK .....	Colgate, W.....	March 24, May 23.
		Middleditch, R. T.....	March 13.
		Wyckoff, W. H.....	March 3.
ASIA .....	AGRA.....	Makepeace, J.....	March 20.
		Phillips, T.....	Jan. 29.
		Williams, R.....	No date (received April 1), Feb. 18.
	BENARES .....	Heinig, H.....	April 28.
		Small, G.....	March 22, May 9.
	CALCUTTA.....	Leslie, A.....	Jan. 29.
		Lewis, C. B.....	April 7.
		Thomas, J.....	Feb. 8, March 8, April 7, May 2 and 11.
		Wenger, J.....	Feb. 15 and 18, May 2.
	COLOMBO .....	Davies, J.....	March 15, April 14.
		Dawson, C. C.....	March 15.
	DACCA .....	Robinson, W.....	Dec. 16, Feb. 23.
	DINAPOUR .....	Smylie, H.....	March 23.
	GALLE .....	Dawson, C. C.....	April 14.
	HOWRAH .....	Morgan, T.....	March 5.
	INTALLY.....	Pearce, G.....	April 6.
	JESSORE.....	Parry, J.....	Feb. 9.
	KANDY .....	Allen, J.....	March 10, April 13.
	MADRAS.....	Page, T. C.....	Feb. 4, April 13, May 9.
	MONGHIR .....	Parsons, J.....	Jan. 3, March 10.
	PATNA.....	Beddy, H.....	Feb. 12.
	SHANGHAI.....	Shuck, J. L.....	April 13.
AUSTRALIA .....	SYDNEY .....	Ham, J.....	June 5.
BELGIUM .....	LOUVAIN .....	Jehl, — .....	March 24.
BRITTANY.....	LANDERNAU .....	Carré, J.....	July 5.
	MORLAIX.....	Jenkins, J.....	March 30, April 21, May 15, June 20, July 13.
BAHAMAS .....	LONG ISLAND .....	Fowler, C. W.....	April 8.
	NASSAU.....	Capern, H.....	March 29, April 26, May 27.
		Littlewood, W.....	Feb. 28, March 25, April 27.
HAITI.....	JACMEL .....	Harris, M.....	Jan. 8, April 8.
		Webley, W. H.....	April 5, June 8.
HONDURAS .....	BELIZE.....	Braddick, G., & ora.....	Feb. 9, March 11.
		Haly, S. T.....	Feb. 19.
		Kingdon, J.....	Feb. 10, March 10, Apr 6 and 10, May 11.
JAMAICA .....	ANNATTO BAY .....	Jones, S.....	April 5.
	BROWN'S TOWN .....	Clark, J.....	Feb. 15, March 6, May 21.
	CALABAR .....	Tinson, J.....	Feb. 14, March 9, May 5 and 19.
	FALMOUTH .....	Gay, R.....	March 21.
		Dendy, W.....	Feb. 19.
		Milbourne, T.....	March 20, April 19.
	GURNEY'S MOUNT .....	Armstrong, C.....	March 6.

HOBY TOWN .....	Henderson, J. E.	April 24.	
JERICO.....	Clarke, J. ....	Feb. 4.	
	Cornford, P. H....	March 7.	
KETTERING .....	Dendy, W., & ors.	Feb. 22.	
	Knibb, M. ....	May 19, June 6.	
	Milbourne, T.....	Feb. 17, April 4.	
KINGSTON .....	Clarke, J. ....	March 8.	
	Milbourne, T.....	March 7.	
	Oughton, S.....	March 1 and 9, April 4 & 6, one letter, no date, received July 4.	
	Wood, J. H. ....	May 4.	
LUCEA .....	May, J.....	March 17.	
MONTEGO BAY .....	Vaughan, S. J....	Feb. 16 & 18, April 4.	
MOUNT CAREY .....	Burchell, H. C....	Jan. 19, June 5.	
	Hewett, E.....	April 6.	
PORT MARIA.....	Phillippo, J. M....	Feb. 7.	
PROVIDENCE.....	Henderson, G. R....	March 7.	
SALTER'S HILL.....	Dendy, W.....	March 6, April 18, May 4.	
SPANISH TOWN .....	Harvey, C.....	Feb. 14.	
	Phillippo, J. M....	May 20.	
SPRINGFIELD.....	Tunley, J. ....	Feb. 19, May 10.	
STEWART TOWN .....	Dexter, B. B.....	March 8, May 4.	
NETHERLANDS...AMSTERDAM .....	Muller, S.....	April 28.	
	Rotterdam .....	Hiebink, H.....	June 6.
TRINIDAD.....PORT OF SPAIN .....	Cowen, G.....	April 28, May 1 & 20, June 5,	
	Law, J. ....	Feb. 21, March 7, April 20, May 20, June 6.	
VAN DIEMAN'S LAND...LAUNCESTON.....	Dowling, H.....	Nov. 16 & 30, Dec. 6 & 9.	

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of June, 1848.

Donations.	£ s. d.	LONDON AUXILIARIES.	£ s. d.	HEREFORDSHIRE.	£ s. d.
Benham, J. L., Esq., for Debt .....	20 0 0	Chelsea —		Hereford—	
Benham, Mr. F., for do.....	5 0 0	Contributions, by Miss Vines, for African Schools.....	1 0 0	Sunday School, for Dove.....	0 14 0
Benham, Mr. James, for do.....	5 0 0	Church Street, Blackfriars—		HERTFORDSHIRE.	
Bousfield, Mrs. W. ....	5 5 0	Sunday School .....	4 5 0	A. B., for Debt .....	1 0 0
Elliott, J. S., Esq., for Debt .....	5 5 0	Do., for Dove.....	0 10 0	Hertford—	
Haddon, Mr. John, for do.....	10 0 0	Henrietta Street—		Collection .....	3 7 6
Hall, Misses, Walthamstow.....	5 0 0	Contributions, for Dove.....	3 2 8	Contributions .....	3 6 2
Henderson, John, Esq., for Debt .....	100 0 0	Koppel Street .....	4 16 2	Hitchin, on account.....	40 0 0
J. T., H.....	5 0 0	BEDFORDSHIRE.		KENT.	
Kemp, G. T., Esq., for Debt .....	50 0 0	A. S.....	10 0 0	Maldstone—	
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Shaw, Mrs., for do.....	10 0 0	Collection and Subscriptions (moiety) .....	30 0 0	Ramsgate—	
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Walkden, John, Esq., for do.....	10 0 0	Torquay—		Tenterden—	
		Contributions, for Debt.....	15 0 0	Collection .....	2 8 7
				Contributions .....	4 11 5
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Hunter, William, Esq., late of Dundee, for Oriental Translations .....	25 0 0	Paxon, Dr.....	0 10 0	Contributions, Myrtle Street, for Dove.....	4 4 0

	£ s. d.		£ s. d.		£ s. d.
Do., Pembroke St., Sunday School		Weston by Weedon—		Pisgah.....	2 0 0
Teacher, for Africa	0 10 0	Collection .....	6 6 7	Pontypool, Tabernacle...	4 0 0
Do., for Debt	7 10 0	Contributions .....	0 7 5	Rhymney, Penuel.....	1 13 10
Do., Mrs. Water- house .....	5 0 0			Tredegar, English.....	3 4 3
Preston—		SOMERSETSHIRE.		Trosnant.....	1 0 0
Contributions ..	4 10 0	Bath, on account, by Mr. E. Hancock .....	20 0 0	Victoria .....	0 9 0
LEICESTERSHIRE.		Contributions, by Rev. P. J. Saffery .....	1 0 0	RADNORSHIRE—	
Leicester—		Do., by do., for Debt	6 0 0	Moriah .....	0 17 0
Harris, R., Esq., for Debt .....	50 0 0	WESTMORELAND.		Newbridge.....	2 5 1
LINCOLNSHIRE.		Kendal, by Rev. P. J. Saffery .....	29 0 0	SCOTLAND.	
Lincoln—		Do., by do., for Schools	1 0 0	Haynes, Dr., Braemar...	2 0 0
Contributions, for Debt .....	30 0 0	WILTSHIRE.		Dumbarton—	
NORFOLK.		Corsham—		Collection, for Trans- lations .....	3 0 0
Downham—		Collection .....	3 16 9	Edinburgh—	
Sunday School, for Dove.....	1 1 0	Contributions .....	6 17 0	Contributions, by Rev. P. J. Saffery ...	23 5 2
Norwich, on account, by Mr. J. D. Smith .....	150 0 0	Devizes—		Do., for Oriental Translations .....	21 17 2
NORTHAMPTONSHIRE.		Contributions, by Rev. P. J. Saffery .....	10 10 0	Do., for Trinidad Schools.....	0 15 0
Blisworth—		Melksham—		Do., for Muttra Schools.....	0 9 3
Collection .....	4 2 9	Contributions, by do., for Debt .....	16 0 0	Do., for Dove.....	0 7 6
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