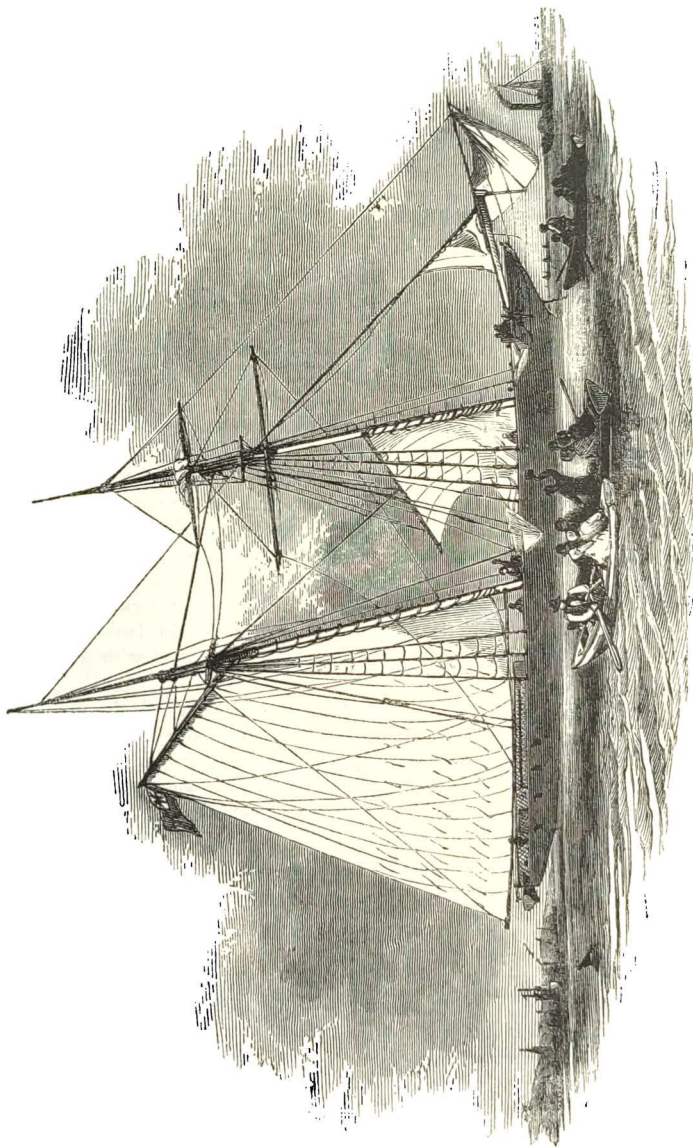


THE MISSIONARY HERALD.



THE "DOVE" LEAVING GRAVESEND.

DEPARTURE OF THE "DOVE" FOR WESTERN AFRICA.

Our readers will see on the other side a view of the "Dove" starting from Gravesend for Fernando Po. It was intended that she should leave about the 1st of December, but through an accident in anchoring at Gravesend she was obliged to put back into dock, where she was detained for a week in order to be repaired. The accident was in her rigging, and spars only, and the expense will not fall on the Society.

She left Gravesend on Friday, Dec. 8, having on board Captain and Mrs. Milbourne, Mr. and Mrs. Newbegin, Mrs. Saker, and Mr. and Mrs. Yarnold—the latter going out to Fernando Po as teachers. The presence of these brethren will be warmly hailed by the missionaries who are already in the field; and we trust that the Great Head of the church will give them a speedy and prosperous voyage.

It may interest our friends to know that the "Dove" takes out a new and valuable printing press for Bimbia—a special gift of friends in Scotland and Norfolk, through Mr. Newbegin. She also takes out a small sugar mill, the gift of Mr. Peto. A large quantity of stores and provisions is also sent out for the use of the mission. Two Fernandians and a native of the Eboe country are among the crew.

When our brethren reach the field of their labour the Society will have in Africa, including the wives of missionaries, eleven European agents and eight native preachers and teachers.

Since 1841 the bread fruit tree, the pomegranate, the mango, the avocado pear, and the mammee—productions of great value, and all suitable to the climate, have been introduced by our brethren; garments sufficient to clothe not less than 20,000 persons have been distributed; many hundreds of the natives—it may be said thousands—have received medical assistance; three principal stations have been established; and about eighty persons have been baptized. An Introduction to the Fernandian tongue has been written by our friend Mr. Clarke, and, with specimens of translation, has just been published by him at Berwick. The Gospel of Matthew, the book of Genesis, and Scripture Extracts in Isubu have been published by Mr. Merrick at Bimbia; and Mr. Saker is engaged with the Dewalla at Cameroons.

Judging from these results, and comparing them with the results of the first seven years of labour in India or other fields, we cannot but regard the labours of our brethren in Africa as very encouraging and important.

The expense of the "Dove" for outfit and stores for the year amounts to about £600. We trust our young friends, to whom we have hitherto looked for meeting this expense, will make an additional effort this year to raise the whole amount. It will be impossible to meet it through the ordinary income of the Society, which is already taxed to its utmost limit.

Since the above was written, we learn that the "Dove" has been detained for several days in Ramsgate harbour, where our friends have received much kindness. The thanks of the Committee are especially due to the church meeting in Cavendish Chapel, and to their pastor, from whom we have received the following note, dated Dec. 16th, and to the Rev. Edward Hoare, incumbent of Christchurch.

I just drop you a line to say the "Dove" left our harbour this afternoon between three and four o'clock, all well on board. I was on board, and prayed with them just as she was going out. One of the members of our church, who is a seafaring man, and who thoroughly

understands the whole of the English coast, generously offered his services gratuitously to pilot the boat all round the coast to Plymouth. I introduced him to Captain Milbourn, who readily and cheerfully accepted his services, and he is gone off with him. We paid our steam-tug to pull them safe out of the harbour, and our ladies have made and presented the Captain with a new silk flag, with the Dove and olive branch, which was waving in the breeze. I think it right to state that all our friends have manifested a great deal of kindness, and a very deep interest in the mission has been felt. The Rev. Edward Hoare, incumbent of Christchurch in the Vale, called on me last Monday morning, and having expressed his interest in the mission, invited the whole of the friends on board the "Dove" to take tea and spend the evening, with Mrs. Wills and myself, at his house on Tuesday

evening, if the "Dove" should remain in the harbour. We accepted his invitation, and all the friends spent a most pleasant and, I hope, profitable meeting. He invited many friends to meet us, and prayer was offered specially for the friends and mission generally. Mr. Newbegin gave us an address on Monday and Wednesday evenings, and we collected after the prayer-meeting £2 12s., to pay harbour dues. Several ladies of Mr. Hoare's church sent to offer beds, or any other accommodation, for our friends while they remained, but the members of my church and congregation had made all necessary provision of every kind. Our ladies began work, and furnished shirts for the three Africans on board, and on Thursday twenty met together to prepare a box of clothing for Africa, and many presents were made. I think there was a kind providence in the "Dove" visiting us.

ASIA.

CALCUTTA.

We have received from Mr. WENGER, under date of October 7, 1848, the following information in reference to his labours.

General Review.

I hope the review of this year may prove somewhat more cheering than that of the last two or three years. We have all been permitted to introduce into the churches rather more new members than usual. As far as I am concerned, I must acknowledge that success is not owing to increased labour, but solely to the sovereign mercy of God, who ordains the seasons of spiritual as well as of temporal blessings.

Translations.

The Sanscrit Old Testament is proceeding. The printing has advanced to Joshua ix. The New Testament, which we are now reprinting, has advanced to the beginning of Mark; a new edition of the Bengali New Testament to the beginning of Luke, and the carefully revised Bengali Old Testament to the 2d of Judges.

BARISAL AND DACCA.

It is not often that the stations above named are visited by missionaries of other societies than our own. They lie to the north-west of Calcutta, and out of the usual track of travellers. Recently, however, Messrs. Danforth and Stoddard, of the American Baptist Missionary Society, have visited these districts on their way to Assam. Extracts from their journal cannot fail to interest our friends.

We have at length reached our long looked-for home. We started from Calcutta on the 14th of April, in the steamer "Junissur," passed down the Hoogly until we reached Sauger Island, and then turned into the "Sunderbunds." Here, for the space of a week, were we passing to and fro in every possible direction,—now going north,—now south,—now east, and again west. Sometimes the river was five or six miles wide,

and then again so narrow as scarcely to admit a boat to pass us. Sometimes we seemed to be in a small lake, then passed into a little inlet, then crossed a large river; thus we continued our way for three or four hundred miles. The banks on either side were covered with a dense jungle. The shrubbery is very low; but so thick as to render it impossible to penetrate it. It is inhabited only by wild beasts. Tigers are so

numerous that it is dangerous for persons to go on shore. They have in a few instances ventured into the river and carried off natives from their boats. This singular place can scarcely be called any thing else than the Bay of Bengal, thickly studded with islands. The land is, probably, nothing more than a deposit, brought from the country above. All the rivers in this region are exceedingly muddy, and ever changing their course. The river may be traced out one year, and the next season will find it completely filled up, and a new channel cut out. Hence the great difficulty of giving the topography of the rivers. Two men, one on each side of the boat, were constantly employed in sounding, from the time we left Calcutta till we reached Gowahatti.

Formerly the Sunderbunds are said to have been inhabited; it is now nothing but a solitary waste. The atmosphere at certain seasons of the year is almost death to the traveller. Farther up we found the country densely populated in some places. The inhabitants are Bengalis.

Revival at Barisal—Dacca; a veteran missionary.

We stopped a few hours at Barisal (a station about 400 miles from Calcutta by river). Went ashore and called on a brother missionary (Mr. Page) residing there. He was sent a short time since from Calcutta, to gather in a harvest of souls, which the Lord had been preparing. About a year since, a revival of religion commenced here among the lowest castes, and 150 souls were hopefully converted. The instrumentality was so very small (there being no missionary on the ground), that all were forced to acknowledge that it was of God. What a field

of promise! and yet the only missionary there lies upon a sick bed, unable to do any thing for these precious souls. There is no missionary nearer than Calcutta on one hand, and Dacca on the other. Our hearts were filled with sympathy and sadness. After a season of prayer, we left him to the care of that Being who says, "I will never leave nor forsake you."

Stopped over night at Dacca. Called on brother Robinson, a missionary of the Baptist Missionary Society. Having been in the mission for many years, he was able to give us much useful information. Were much interested in an interview with father Leonard (an Irish missionary associated with brother Robinson). He is seventy-six years of age, but he still preaches: has been in the work forty-four years. How encouraging to see this old veteran, about to lay down his arms and receive a crown of glory. His wife is still living. Dacca was once the capital of Bengal, and though it has lost much of its former greatness, it still contains a large population, together with numerous populous villages around it. Yet there are but two missionaries here. Four or five more could not meet its wants. The Romanists have planted themselves here, and, as in all other places, are very zealous for the mother church.

After passing through many rivers, we at length reached the Brahmaputra. It is a noble river, sometimes five or six miles in width, with a very rapid current. The inhabitants of the populous villages thronged the banks, and gazed on us with wonder. Their degraded, miserable appearance called loudly to us for pity and assistance. But what could we do? Nothing but pass on, and leave them to their destruction. There is not a missionary between Dacca and Gowahatti, a distance of more than 400 miles.

MONGHIR.

A letter has been received from Mr. PARSONS, dated the 8th of September, the following extracts from which will be interesting to our readers.

Barth's Church History in Hindee.

An interval has occurred since my last letter to you longer by two mouths than I usually allow to elapse, I having had, in both instances, hindrances to writing, which I hope will be sufficient to exculpate me from the charge of neglect. A good part of the month of July I was using all the time I could muster from out-door engagements in finishing the translation of "Barth's Church History," which I was privileged to do on the 20th, with the exception of having to finally correct the manuscript of the "Fourth Period," after revision by an esteemed member of our church,

Mr. John Christian, who is a good Hindee scholar. An edition of 1000 is being printed, 500 of which are the Tract Society's, on consideration of their furnishing paper for the whole, and paying for the binding of their own copies. The responsibility of the rest lies on me, for which I hope (D.V.) I shall be able to provide. And as I have no idea of profit, but my earnest desire is to get the information contained in the work speedily into the possession of the native brethren, and yet experience seems to show that the gratuitous distribution of books is not, at all times, desirable, but it is rather advisable to begin to accustom our native brethren to purchase

books; I therefore propose to sell the books to Europeans at cost price, and to natives at half price. Two Christian friends liberally and spontaneously offered me fifty and twenty-five rupees respectively, altogether £7 10s., towards the printing of the book, which will be a material aid in reducing the price, as above stated, to native purchasers.

Poverty and liberality of the converts in India.

We would gladly endeavour to lead our dear people, as suggested, to think of supporting their pastor, but their situation and resources are not at all equal to any such effort. For the most part, we ever find them most willing to contribute to every good work, in proportion to their income, which is, if I mistake not, very far beyond what is contributed by brethren in England, with few exceptions; but only a few of them enjoy more than a bare supply for their temporal wants, and more, I think, than half the members of our church are in such poor circumstances, as in case of any little extraordinary expense which may fall on them, to be grateful for assistance from others. We pay the salaries of our own native preachers and schoolmasters, the expenses of our own chapels, and a comparatively large sum every month for widows, &c., and make an occasional subscription—usually annual—for the Calcutta Auxiliary and the Translations, besides responding to calls for building and repairs of chapels and other objects, from other stations. Lately, on learning the amount of the Parent Society's debt, some of our friends came forward with contributions amounting to upwards of £17 sterling, on which occasion one dear and esteemed brother's free-will offering amounted to more than two-thirds of his monthly pension. And really I cannot feel at liberty to appeal to them to do more than sustain this rate of liberality. For ourselves, we endeavour to our utmost to practise strict economy, that we may be able, as largely as possible, out of the salary so kindly supplied by the liberality of our esteemed British brethren, to give to him that needeth, and help forward the missionary operations we are carrying on here, for if all believers are stewards for God of the property they possess, then we feel that we must be so in a peculiarly emphatic sense.

Mission Itinerary.

I will now attempt to give you some account of my late tour, in which I was accompanied by our indefatigable and, through grace, excellent native brother, Nainsukh. The district to the north and north-west of us is intersected by several streams, on the banks of which are lines of villages, and as these streams are not far distant from each other, there are but few villages in the intervening country. These streams, beginning from the one which comes from the most northerly quarter, are the Gunduck, the Balan, the

Bya, the old stream of the Ganges, and the Ganges itself. On the Gunduck and the Ganges we have often itinerated; we visited the Balan the year before last, and have been now on the Bya, which, taking its rise in the Upper Gunduck, near Hajepore, falls into the Ganges about thirty-five or forty miles above Monghir.

Among the thirty-four villages we visited, two—Tegra and Mow—are deserving of the name of towns for their size and the number of inhabitants. I will transcribe a few items from my brief journal.

Some hear, some forbear.

Friday, August 4. Entered the Bya Sota, about one o'clock. About five o'clock we reached the village of Nipaniya, whither we went to speak. We had many round us, among whom were some very noisy disputants, especially an old brahmin and an infidel Vedantist, and for a long time we could get no opportunity to discourse, and eventually went towards our boat, but as the sun had not set, and many people were following us, we stopped, and getting on an elevated spot, began to discourse, Nainsukh reading Matt. vii. 7—23, and speaking of God's judging and dealing with men according to their fruits, after which I read to the end of the chapter, and spoke of the necessity of a firm foundation for eternity, and contrasted the sandy foundation of idolaters with Christ, the only safe rock of hope.

Saturday, 5th. In the morning intended to have gone again into Nipaniya, but the people collected at the boat, and first Nainsukh had a long discussion with the old Brahmin, chiefly on the subject of caste, but when he and some others went away, a good many better disposed persons remained, to whom we both preached the gospel, and then proceeded to Barownee, but on account of rain could not go out for some hours, during which many respectable persons came to the boat for books, from Barownee, and also the neighbouring village of Phoolwureea. About three o'clock we went to the latter, a large village, and spoke in four places; first, in the midst of the village, among the power people, who heard well, notwithstanding that some brahmins came to question and discuss. Then, before a zemindar's house, where also we had a large congregation and no opposition. Again, at a rich Pundit's house, whose father had married the daughter of Hingun Mir, the first native convert of Monglur. A large number assembled, but a Mussalman Moonshee and others persisted in discussion, and allowed us no quiet opportunity of preaching. Lastly, in the bazar, where Nainsukh and myself spoke with little interruption to a large congregation of perhaps 150 persons. Returning to the boat, a good number of persons, assembled on the shore, heard respectfully.

Lord's day, 6th. In Barownee, spoke in

three places, in two of which had a pretty good hearing, after which rain fell, when we took shelter under a small shed, which was quite filled with people, who heard for some time, but then became clamorous, and tried to snatch the books from Nainsukh's hands. p.m. Having moved to another ghaut, by about three o'clock a great many people assembled around the boat, to whom Nainsukh and I preached a long time without interruption. Afterwards a loquacious brahmin came, with whom, and with others, conversation and discussion occupied the rest of the evening.

Monday, 7th. In Barownee, having come to a ghaut at the upper end of the village, which is two miles in length and about five miles in circumference, being scattered into many separate hamlets since its removal from its former site, which was washed away by the Ganges; we first sat in a lala's house, who politely gave us a seat, and Nainsukh began to read and expound a tract, but soon such a number assembled, and two brahmins were so noisy that we left the house, one of the noisy brahmins offering to conduct us to a more eligible spot. On the way they seemed to form the plan of conducting us to the outside of the village, and there leaving us. Upon perceiving this, I sat down on a log of wood, and we persisted in staying there, telling the people we would not go at their bidding, but they might all go to their houses if they pleased. They did not go, however, but after a time became quiet while Nainsukh read to them some specimens of the precepts of the gospel from Rom. xii. and Matt. v., and appealed to their judgment as to their purity and benevolence, after which we returned to our boat. At noon much rain fell, and when that abated we came on to Tegra, and went into the bazar, and preached, without interruption, in two places, till the evening.

Tuesday, 8th. a.m. Could not go out, on account of the muddy state of the village from rain during the night. p.m. Spoke in four places, with no opposition, the only interruption being from the boys, who followed and surrounded us in every place, and were often noisy and playful. First, we discoursed in two places in the bazar, on the origin, work, and doctrine of Christ, and the obligation to repent and believe; then were called to a zemindar's verandah, who heard attentively and respectfully, and expressed his approbation of what was said; and, lastly, on our way to the boat we got a large congregation of the poorer class, to whom Nainsukh preached. Many boys followed us to the boat, clamouring for books, whom we could not induce to leave us.

Saturday, 12th. * * Noon. Came to the village of Goodna, where, on the ghaut, we began addressing a few persons, and, in a short time, a goodly number assembled, who heard attentively and without interruption, until a heavy storm obliged us to betake ourselves to the boat, just before which a poor

woman, before all the assembly, began to confess herself the greatest of sinners, and entreat our aid, but we could not well ascertain whether it was a sense of her spiritual poverty, or some temporal evil, that oppressed her mind. After the storm, about half an hour before sunset, we went out again, and were speedily surrounded by a large congregation of perhaps nearly 200 persons, from this village and one on the other side of the stream, to whom we discoursed without interruption till dark. Their behaviour was very pleasing. A Mahomedan attempted to divert their attention, but failed.

Tuesday, 15th. After our noontide meal we crossed the stream, and about two o'clock landed, intending to go into some villages near, but on reaching them found them very small. We addressed a small company under a tree, and further on found two or three more persons under a large tree, where was a mound for idol worship, and on it an earthen offering, in the shape of a chariot. Speaking of the impotence of such idols, I was replied to by a man who said, "If the sahib touch it he will be immediately destroyed." When the man persisted in the assertion, I dashed the offering on the ground, and kicked the mound, saying, "Let the devta now punish me." When no harm came to me, the man replied, I should be punished at night. I said, "I am going to Mow; if I remain alive, do not worship this again." But he replied, "We shall continue to worship it, whatever happen." O lamentable blindness! Afterwards, came on about two miles to Mow, and were soon surrounded by a large congregation under a tree on the ghaut, who behaved pretty well, to whom we spoke in succession till evening.

Wednesday, 16th. a.m. In the village of Mow, spoke in two places to attentive assemblies. Afterwards, at the boat, had a conversation with a brahmin and some men of the writer caste. p.m. First we, by turns, continued speaking a long time to the people under the tree on the ghaut, on various topics, and some expressed their decided approbation of what was said. In the village, Nainsukh addressed a few persons at the house of a pundit, who called us; then in the bazar we had a very large congregation, who were attentive a considerable time, but afterwards noisy. At the boat, on our return, many assembled to ask for books, among whom were some very respectable persons, and preaching and conversation continued till after sunset.

Thursday, 17th. a.m. Went into the village, and spoke in three places to small assemblies, until near noon. p.m. Sat under the tree on the ghaut, and discoursed by turns on the miracles of Christ, and his power to dispossess the strong man armed, &c., our hearers being not numerous, but attentive. Afterwards, at the request of a man to whom a book had been given, Nainsukh read and

explained part of the first chapter of Mark for him.

Friday, 18th. A.M. Sent on our boat to the upper end of the village, and we ourselves went through the bazar, and spoke in two places to assemblies neither large nor serious. Again, near the boat, spoke to and conversed with a few poor people, among whom was one man who seemed to get a remarkably clear view of Christ's work in suffering in our stead, and appeared much interested. He said, "I am a sinner, how am I to derive benefit from Christ?" He was disposed to have heard more, but was called away on urgent business. The lame man, who had Mark i. explained to him, was present also, and said he felt his heart much drawn to what was said. P.M. Came on to Bajitpore, which is not a large village, but has a considerable hazar (many of the shopkeepers having their dwelling houses at Mow), and is a large mart for rice and grain, many boats being at the ghaut to receive or discharge cargoes. About four o'clock we went into the bazar, and spoke in three places to good congregations, a good proportion of whom were attentive hearers, from Matt. vii. Rom. x., Luke x. 25—35, &c. The lame man was present in two places, and also the other, who yesterday seemed to get such a clear view of Christ's work, who, we learned, is a boatman named Bhitchook. He seems indeed much interested, did not scruple to speak for us when the people were turbulent, asked for a book, and after dark in the evening came to the boat, to ask when he could sit with us to learn to read it fluently. As, however, he has to leave to-morrow morning

with his boat, I fear we may not have the opportunity of seeing him again. May the Lord lead him to a sincere acceptance of the truth!

Friday, 25th. P.M. Went into Patoree, and spoke a long time to from forty to fifty persons, who paid very respectful attention, and two brahmins took gospels. Then went into the adjoining village of Shapore, but as soon as we stood up to speak, two servants of the Mahomedan proprietor of the village drove the people away; however, we stayed where we were. Presently a Pundit came up, and discussed with Nainsukh a long time, but he was extravagantly false, taking as the ground of his argument, that there is actually no sin and no night. On this the people re-assembled, but they were very noisy, and gave us no quiet opportunity of speaking. However, I was able just to seize time for a hasty statement of the gospel. Afterwards, spoke to a small congregation in the adjacent village of Mukkunpore.

Scriptures distributed.

During our tour we distributed about 200 scriptures and 100 tracts. O may the gracious Lord accept our feeble and faulty efforts, and make them the means of calling some poor heathen to himself!

Through mercy we are in good health, and our beloved fellow labourers are not more unwell than usual. Our united Christian love to yourself and the esteemed brethren of the Committee; with cordial prayers for your direction and support, and all needful aid.

We have received pleasing accounts of the following additions to several of the churches.

AGRA.

On the 6th August the Rev. R. WILLIAMS had the pleasure of baptizing two persons, one a European soldier, the other a young woman.

CALCUTTA.

LAL BAZAR.

On the 30th July four believers were baptized, and on the following sabbath received into the church.

CIRCULAR ROAD.

Three young disciples were baptized and added to the church on the first sabbath in August.

SOUTH COLLINGA STREET.

On the same day two native converts were baptized, and added to the church under Mr. WENGER'S care.

JESSORE.

Mr. PARRY, writing under date of the 7th of August, says, "Yesterday I had the pleasure of baptizing a young disciple. He has been with us from childhood. His parents died when he was quite young: they were both good Christians, and I pray and hope that the Lord will keep him by grace steadfast unto the end."

CUTTACK.

A letter, dated July 25th, supplies the following pleasing information:—

Lord's day, June 1st, two were baptized from our Orphan Asylums, a male and a female; and on Lord's day, July 2nd, two were baptized from the Girls' Orphan Asylum. On Lord's day, July 23rd, an aged female was baptized at Choga, and at this interesting station there are two or three candidates: a few also have recently come out from heathenism, and joined the nominal Christian communion, who promise well.

AKYAB.

The Rev. L. INGALS, writing under date of July 27th, says, "Nine have been baptized within a short time, and between twenty and thirty since I came to this station."

ASSAM.

The following account of labours of our brethren of the American Baptist Missionary Society, in Assam, will be read with interest. It is taken from a letter of Mr. BRONSON'S.

Review of the past year—Baptisms.

The year 1848 opens upon us under circumstances of peculiar encouragement; while at the same time we see enough to moderate our joys and call forth the prayer of the Psalmist: "Show us the way in which we should walk, for unto Thee do we lift up our souls."

You will doubtless have heard from other members of the mission, the interesting season we enjoyed this year at Gowahatti. During the month of our Association, thirteen individuals were baptized, and some of them will, we hope, prove valuable accessions to the cause of God. Six have been added by baptism to this little church. Three of these are members of the Orphan School; one, a promising lad, supported by the Juvenile Missionary Society of the baptist church in Hamilton, who desired him to be named Monroe Weed. Another lad is the son of a man who had been six years a faithful servant in my family. This man had learned many truths at our morning and evening worship. He had severe struggles of mind about breaking caste; but had resolved to do so, and ask for baptism the following sabbath. It pleased the Lord, however, to deny him the privilege;

for on the Friday evening previous he was seized with cholera. He immediately sent for me. I went over to his house, but the dreadful disease had plainly marked him for a victim. His sunken and glassy eye, hollow voice, and ghastly look convinced me that his end was near. As soon as he saw me, he called me near to him, and said, "Sahab, I shall die now,—I believe in Jesus Christ,—I intended to be baptized next Sunday,—I am one of your number. Pray for me. I commit my children to your care." He lingered until Sunday, and died. His conduct had been much changed for the better for some months, and I can but hope that he is now with the Saviour.

Another one baptized is a girl thirteen or fourteen years of age, who was found in circumstances of great destitution, standing on the bank of the Kullung, seeking any place where she could obtain food and clothes. She was employed by Mrs. Hill as a servant. Being situated where she heard the scriptures constantly, she became weighed down under a sense of sin. She seized upon every spare moment and learned to read, and can now read and understand very well. Her humility and love of prayer and of the scriptures are very striking. An interesting young man,

who has been with me during the last six years, and who has long been trying to live as a Christian without openly professing Christ in baptism, was brought to feel willing to renounce all for Christ's sake, and follow him into the watery grave. His name is Jurmon. He is of high descent; has many friends, who have spared no pains to dissuade him from the act, and get him to leave me, and have offered to support him if he would return to the villages. I baptized him at Gowahatti; and on his return he was called to endure a

great amount of opposition and reproach from his wife and relatives. But the storm of persecution seemed only to make him firmer, and his mind was kept peaceful and happy. I hope that this individual may yet be useful in persuading his countrymen to examine the claims of Christianity. His baptism has made no small stir. Some weep over his course,—some ridicule and revile,—some try argument, and some offer to buy his caste back for him; but he is immovable.

AFRICA.

BIMBIA.

Several interesting letters have been recently received from Africa. In one to Mrs. Hoby, of Henrietta Street, Mr. MERRICK writes cheerfully of their labours at Bimbia. After thanking her for various articles which she had sent out, he speaks of his hopes and prospects generally.

I must not despair. My motto is "Jehovah-jireh!" The valuable contents of your bale came not as you packed it up, but mixed up with other things, so that we could not easily tell what things were furnished by the kind friends at Henrietta Street, and what by others. Your letter has, however, assisted us in identifying your presents, and has really made us attach more value to them than we did before.

Garments most welcome.

Be kind enough, dear Mrs. Hoby, to present to the dear Christian friends at Henrietta Street, our thanks for the deep interest they manifest in our welfare. Assure them that their labour is highly beneficial to us, and that I hope they will continue them. I have made many friends, not only at Bimbia, but in the inland districts, by having a few garments to give them and their children.

Brightening.

Our sweet story of the cross is beginning, I hope, to influence a few hearts: high time that it should. They have heard it for more than four years, and for more than than three years in their own tongue. A little servant girl in our house from the "Bo" country far up the Cameroons River, is, I hope, a real Christian. She reads both the English and Isubu scriptures, and I think it may with truth be affirmed, that her delight is in the law of God. A poor slave woman from the Bakum Bum country named "Monidu," is also, I hope, a child of God. Her husband is a sincere inquirer after truth, but very ignorant,

and two other females are, I hope, really inquiring the way to Zion. Request the dear sisters at Henrietta Street to help us to pray for them.

Who is to give success?

I have lately been thinking that the first Monday in every month should be a much more solemn season with ministers and missionaries, and indeed all Christians, than it really is. What wrestlings of soul there should be on such occasions for the world which lieth in wickedness, and the heralds of the cross labouring among them. O we do need your prayers! None but those who labour among the perishing heathen can form any adequate conception of the nature of our trials. I speak not of temporal privations—these we can bear—they are really after all nothing when the mind is made up to meet them. Nor do I speak of intellectual difficulties; these are great, and not unfrequently cause the missionary's heart to be cast down within him. Oh, it is no small thing to live among a people perishing for the bread of life without being able to speak a word to them, and to find yourself baffled in a thousand ways in your earnest desires to acquire their language, but these are difficulties which time, patience, and perseverance will be sure to conquer. I speak of moral, spiritual difficulties. How much of the temper of Christ it needs in order to love a people whose every action is unlovely, and who in the midst of filth, wretchedness, poverty, ignorance, and barbarism, treat the missionary and his message not only with indifference, but sometimes

with perfect contempt. Yet we must love them, and *show our love too*, or we cannot do them good. If deep-toned piety is necessary in the minister of Christ at home, I am almost ready to say it is necessary in a tenfold degree in the Christian missionary. Sometimes in the agony of my soul I exclaim, that until

God raises up another class of missionaries altogether more devoted than the present, the heathen will never be converted; and I think we must all begin to pray afresh for such a class of missionaries. Oh, who is sufficient for these things! Happy for us that our sufficiency is of God.

WEST INDIES.

JAMAICA.

CALABAR.

We have received an interesting letter from our friend, Rev. JOSHUA TINSON, of Calabar, dated November 3rd, 1848.

At this place we have great cause for unfeigned and unceasing thankfulness. We are all pretty well, and the students are all well; the same domestic peace we had to report last year, we still enjoy. The young men have much to learn, but they work hard, and are making progress, while their piety, I trust, is not declining. Through the generous aid of kind friends on your side of the water, we shall finish the session without debt; and this is a mercy to me, on whom the whole responsi-

bility rests, an unspeakable mercy, and my heart's gratitude daily ascends to God for giving to his servants the disposition to help us. What we shall do in the coming year is among the secrets that time will develop; but he who has helped, may help again, and my hope is in Him. The chances of support from this country are daily lessening, yet we pray and hope for better times, and God can send them, and without Him we can do nothing.

HAITI.

The intelligence contained in the Herald for December must have excited the sympathy of our friends. The effects of the unhappy disturbances in that island on the missionary labours of the various brethren are very trying. There is hope, however, of brighter days. One of our friends writes, under date of August, in the following terms.

You will readily perceive by these statements that every thing of a commercial or religious character has been put a stop to. Indeed business throughout the island is at a stand still, which is to a very great extent the case with all religious movements. At Port au Prince our brethren are almost overwhelmed with despondency and despair. Mr. Bird, the Wesleyan missionary, has suffered to a more alarming extent than any of us. His school has been reduced from upwards of three hundred scholars to about one hundred and fifty, whilst his congregations have been dispersed, some of his members been amongst the slain, and his chapel been closed for some time. To add to his extreme sorrow, he lost just about this time a dear and only infant boy, having previously lost, I believe, five. Mr. Judd, the American baptist missionary, told me when at Port au Prince, that the whole of what he had for a twelvemonth endeavoured to establish, had

been, as by a mighty blow, swept away, so that he had entirely to recommence. The Wesleyan missionary at Aux Cayes has been obliged to fly for his life, being a coloured native preacher. Our own school has not so materially suffered, though our congregations have been so diminished that had it not been for the few members of our little church, composed partly of our own family, the mission, humanly speaking, must have fallen to the ground. Often have I preached to about five or ten persons, together with a few children, for so great have been the excitement, the terror, and the alarm that have pervaded the minds of one and all, that none would leave their houses except in cases of extreme necessity. For the last two sabbaths, however, things have assumed a somewhat brighter aspect, as the morning congregation has upon these occasions been tolerably good, whilst that of the evening has both times numbered about eighty. We have, too, been for months

past waiting to baptize, but have not been able to do so. Thus you see that we have been long sowing the seed of the kingdom in tears, and not without hope that ere long we shall reap in joy an abundant harvest. However it may be, Haiti is the land of our fond choice, and as long as we live her sons and daughters shall be the objects of our toil and earnest solicitude. And may we not indulge the expectation that our heavenly Father will hear the prayers you and our beloved friends at home so kindly offer? Oh! yes, and here reposes our confidence. In those prayers we hope long to share, and long to live to enjoy the blessedness of the success which they may be the means of spreading amongst us.

ST. HELENA.

Mr. WADE, an American missionary to Burmah, in his passage to America, for the recovery of his health, visited St. Helena, and there became acquainted with the baptist church, of the existence of which we have had pleasing evidence by a contribution to this Society. In his letter to the Editor of the Baptist Missionary Magazine (American) he gives an account of its origin, which we doubt not will be interesting to our readers. He states that Mr. Bertram, the pastor, had left England with the intention of labouring at the Cape of Good Hope, but that learning there the spiritual destitution of the people at St. Helena, he felt a strong conviction that it was his duty to go there; that when he arrived he knew not a person on the island, but that he soon formed acquaintance, and procured a private house, which he opened for preaching; that the chaplains of the colony reported him to the government as irregular, but that his credentials being produced, the governor declared them to be legal, and dismissed him; that numbers of the most respectable families attending his ministry, another effort was made against him of holding unlawful assemblies. This obliged him to purchase and license a chapel, and shortly after several who gladly received the word were baptized. Mr. WADE found that Mr. Bertram was preaching the gospel with all boldness, and the Holy Ghost was making it the power of God to the conversion of souls. Religious meetings for preaching or prayer were held almost every evening, and about forty had been baptized, one of whom was Mr. Janisch, a young married gentleman of German origin and excellent education, whose father, now dead, was many years Dutch Consul, had educated his son for the army, but that since his conversion he had devoted himself to the ministry of the gospel.

Mr. WADE adds:—

As the Lord was pouring out his Spirit upon the people, we had many delightful meetings, and witnessed many hopeful conversions. About sixty in all were baptized, and some twenty more were expecting to be baptized soon. The greater part of the *native* inhabitants are exceedingly ignorant, having scarcely any knowledge of science, or of the world beyond their own little island, and still less of religious truths beyond what is contained in the Book of Common Prayer. Many are quite as ignorant of God and religion as Burmese or Karens; but we saw there also some of the finest specimens of Christian character, exhibited under the suffering of pain or want, that I have ever seen in any country. One who had been reduced from affluence to poverty, now a widow, old and almost suffocated with dropsy in the chest, was calmly waiting till her change should come, and blessing God for every thing. Several young ladies had been repeatedly beaten by their parents or other guardians, to prevent their attending the meetings. Others had been turned out of doors by those on whom they were dependent, because they would follow Christ in baptism; but they remained firm under their sufferings, nor did we hear them complain.

St. Helena is truly missionary ground, but, as in other places, it is mostly among the poor that the gospel finds its way to the heart; and the little baptist church which has been begun there claims the prayers and sympathies of the churches in more favoured lands; and they need a sympathy which extends beyond the mere sound of words. Their chapel is not yet free from debt, their pastor is wholly dependent on them for support, and their means are small. If their chapel were free from incumbrance, they would feel quite happy, but if they lose it they will be again exposed to the annoyances of government.

HOME PROCEEDINGS.

WEEKLY MEETINGS OF THE COMMITTEE.

It may be convenient for our friends who are in the habit of attending the weekly meetings of the Committee of the Baptist Missionary Society occasionally, to know that it is intended to hold them for the next six months, not on Thursday, but on Tuesday, at eleven o'clock.

PRINCIPLES.

Though the Missionary Herald is designed to give missionary intelligence, we deem it important that it should contain now and then the results of the experience of missionaries, and of missionary societies, on what may be called the principles of missions. To treasure up these results for the information of the churches at home is important, and it may often be of service to suggest them to our brethren who may be contemplating the honourable and arduous work of the missionary.

The importance of regarding that work *as for life* is well illustrated in a review of the Life of Mrs. Sarah Lanman Smith, which appeared some time since in the American Biblical Repository.

"*She entered the missionary service for life.*" We have heard missionaries, who acted on this principle, say, that they had already experienced the "hundredfold in this life," according to the promise. All who are supremely devoted to this work, regard enlistment in it for life as essential to the highest happiness as well as to the greatest usefulness. It is a great means of posthumous influence for a missionary to die on the field of his labour. His tomb or headstone in coming years will be moss-grown with hallowed associations. His bones will, in some spiritual sense, be like the bones of Elisha. A missionary who dies on his field, is like a plant that goes to seed on the spot where it grew, and scatters itself upon the wings of the wind. Christians at home associate his name with the martyrs. There is a canonizing disposition in the human mind. The names and memories of the faithful are titular influences to pious feeling and sacred efforts. This law of social influence may be one reason why the death of his saints is precious in the sight of the Lord. We cannot think of the death of a missionary in his field of labour otherwise than as a most appropriate and desirable termination of his course. It gives the friends of missions confidence in their work, adds moral power to appeals, excites respect for the cause in the community, to know and feel that missionaries are missionaries for life. But this is to be viewed rather as a privilege than as a duty. Efforts to recover health and to prolong life by a return to one's native land are obviously desirable and proper, and are not inconsistent with the general principle in question. Let us hear the opinion and feeling of Mrs. Smith upon this point.

"An enlistment for life, as a general thing, is quite essential to the permanence of this great enterprise. If I anticipated returning in seven years, I should be thinking more about that event, I fear, than I ought. Now I try to realize that this is my home for life; that here are all my interests. I do not wish to feel that I am a foreigner, but a denizen; and I hope to live, if it please God, to a good old age, among this people."

YOUNG MEN'S MISSIONARY ASSOCIATION.

This Association is proceeding with energy and perseverance. Arrangements are in progress for holding upwards of twenty missionary meetings in various parts of London. They are designed chiefly for the young, and for the parents of Sunday school children, and addresses will be delivered on the claims of the mission. The next lecture will be delivered in the Mission House on Wednesday, the 24th January (not the 17th), by the Rev. JOHN ALDIS, of Maze Pond.

FUNDS.

It is impossible to tell at this time of the year how the Society will stand in relation to funds at its close. The receipts of the following three months are generally larger than during any equal term throughout the year. Thus far there is a falling off in donations to the ordinary purposes of the Society and in the contributions raised by several of the churches. The first deficiency was to be feared, as friends who might have given to the general purposes of the Society, have given towards the liquidation of the debt. But diminution of contributions from the churches is on all accounts to be deplored. We hope it is only apparent and temporary. Every pound of deficient income this year as compared with last, cannot fail to appear at the close of the year as a pound of debt—a result peculiarly discouraging to those friends especially who have so nobly aided in liquidating the present debt. Let us implore the churches who have this year done less than last, to recover their position, and save the Society from what we should deem a catastrophe—incurring through a falling off in the income—a new debt in the very year in which the old one is to be extinguished.

THE LATE MR. THOMAS THOMPSON, OF AFRICA.

The church at Tuthill Stairs, Newcastle upon Tyne, of which Mr. Thompson was a member, have recently contributed to the purchase of a tablet to be placed at Bimbia to his memory. The stone has been sent to the Mission House, and will be forwarded by the first opportunity. The "Dove" was compelled to leave it (and some tons of supplies for our brethren) behind.

DR. HOBY'S MEMOIR OF DR. YATES.

We are happy to hear that the expense of the first edition of this interesting memoir has been met by the sale of part of the edition. The profit of the remaining copies on hand will be devoted as an expression of affectionate esteem to the family of our deceased and honoured brother. The author will be glad to receive any orders.

PRIZE PAINTING OF THE BAPTISM OF CHRIST.

A paragraph that appeared some time ago in the "Times," in reference to this painting, seems to have produced in some quarters the impression that the thousand pounds, to which the prize picture was entitled, was given from the funds of the Baptist Missionary Society. It cannot be necessary in the case of most of our readers to correct this impression; but lest in any quarter it should prevail, it may be stated that the Society have done nothing beyond allowing two of the pictures to be placed for a few months in the library of the Mission House.

FOREIGN LETTERS RECEIVED.

| | | | |
|---------------|--------------------|-------------------|----------------------|
| AFRICA..... | CLARENCE..... | Merrick, J..... | August 1. |
| AMERICA..... | MONTREAL..... | Cramp, J. M..... | Nov. 8 and 16. |
| ASIA..... | BENARES..... | Heinig, H..... | September 20. |
| | CALCUTTA..... | Thomas, J..... | October 7. |
| | | Wenger, J..... | October 7. |
| | HOWRAH..... | Morgan, T..... | October 4. |
| | MONGHIR..... | Parsons, J..... | September 11. |
| | SERAMPORE..... | Denham, W. H..... | October 2. |
| BRITTANY..... | MORLAIX..... | Jenkins, J..... | November 10 and 21. |
| HAITI..... | JACMEL..... | Webley, W. H..... | Aug. 16, October 14. |
| HONDURAS..... | BELIZE..... | Kingdon, J..... | October 11 and 25. |
| JAMAICA..... | BROWN'S TOWN..... | Clark, J..... | September 5. |
| | CALABAR..... | Tinson, J..... | November 3. |
| | SALTER'S HILL..... | Dendy, W..... | October 19. |
| | STACEY VILLE..... | Gould, T..... | October 18. |
| | STEWART TOWN..... | Dexter, B. B..... | October 18. |

It is respectfully requested that where it is practicable the friends in the country ordering Missionary Cards, &c., would at the same time kindly mention the name of a country bookseller, and his London agent, through whom the parcels may be sent, or such other mode of transmission as may most economise the Funds of the Society.

ACKNOWLEDGMENTS.

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

- Mrs. Meredith, for a parcel of tracts, for *Mrs. Denham, Serampore* ;
- R. B. Sherring, Esq., Bristol, for a parcel of books, for *Revs. J. Merrick and W. Newbegin, Bimbia* ;
- Miss Christian's class, Sunday School, John Street, for a box of clothing, for *Mrs. Milbourne, Western Africa* ;
- Mr. C. W. Williams, for a parcel of prepared boxwood for engraving, for *Africa* ;
- W. L. Smith, Esq., for a box of clothing, &c., for *Miss Vitou, Clarence* ;
- Rev. Dr. Hoby, for a parcel of clothing, for *Rev. J. Merrick, Bimbia* ;
- Rev. S. Brawn, Loughton, for a parcel of clothing, &c., for *Rev. J. Lawrence, Monghir*.

The thanks of the Committee are also presented to Mr. Gladstones, for the plate and several copies of the portrait of Mr. Fuller.

Also to Mrs. Moore, Hackney, for a parcel of books and magazines.

Mr. Newbegin begs thankfully to acknowledge the following donations for *Africa*, from the undermentioned friends:—

- Lady Buxton, £2, for school materials ;
- Miss Gurney, £5, for general purposes ;
- Sabbath School, &c., Whitechurch, by Mr. Swain, £1, for bibles ;
- Friends at Necton, for parcel of clothing ;
- Friends, by Mrs. Brock, Norwich, for ditto ;
- The Misses Mackie, Norwich, for ditto ;
- Friends, by the Misses Culley, Norwich, for ditto ;
- The Misses Barber, Norwich, for ditto.

The respectful thanks of the Committee are presented to Mr. J. C. Dennis, for his kindness in repairing gratuitously the instruments of the "Dove."

CONTRIBUTIONS,

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

| Annual Subscriptions. | | £ s. d. | | £ s. d. | | £ s. d. | |
|-----------------------------|----------|-------------------------|---------|----------------------------|----------|---------------|-------|
| Hoby, Rev. Dr. | 5 5 0 | Newton Abbott— | | Contributions | 1 6 8 | Contributions | 1 3 0 |
| Thornton, Miss S. | 1 1 0 | Collection | 2 2 0 | Do., for Dove | 0 13 7 | | |
| Donations. | | Torquay— | | Colne— | | | |
| Allen, J. R., Esq. | 5 0 0 | Collection | 1 14 9 | Collection, &c., 1847, | | | |
| Anon., by Jos. Sturge, | | Contributions | 3 0 0 | by Rev. John Ed- | 6 0 0 | | |
| Esq., for African | | ESSEX. | | wards | | | |
| Schools | 5 0 0 | Langham— | | Manchester, on account, | 250 0 0 | | |
| Bothen, for Java | 0 10 0 | Salmon, Mrs., for Debt | 5 0 0 | by T. Bickham, Esq. | | | |
| Gouldsmith, Mrs., for | | Loughton— | | Padiham and Salden— | | | |
| Africa | 10 10 0 | Contributions | 1 18 6 | Friends, by Mr. Yar- | | | |
| Harvey, Thomas, Esq., | | Saffron Walden— | | nold, for African | | | |
| Leeds, for African | | Contributions, for | | Schools | 5 11 0 | | |
| Schools | 5 0 0 | Debt | 20 13 0 | LEICESTERSHIRE. | | | |
| Hoby, Miss | 5 0 0 | GLoucestershire. | | Leicester, Charles Street— | | | |
| Jowett, Robt., Esq., Leeds, | | Tewkesbury, on account | 20 0 0 | Collection | 13 14 0 | | |
| for African Schools | 5 0 0 | Wotton under Edge— | | Contributions | 19 0 0 | | |
| King, Messrs., Bristol, | | Collection | 4 4 1 | NORFOLK. | | | |
| Passage Money of Dr. | | Contributions | 4 17 7 | Diis— | | | |
| and Mrs. Prince re- | | HAMPSHIRE. | | Contributions, for | | | |
| turned | 50 0 0 | Ashly— | | Debt | 25 0 0 | | |
| Meacher, Mrs., for Debt | 5 0 0 | Contributions, for | | Norwich— | | | |
| Olney, Mr. Thomas, for | | Dove | 0 15 2 | Contributions, by Rev. | | | |
| Africa | 1 0 0 | Brockenhurst— | | P. J. Saffery, for | | | |
| Peto, S. M., Esq., M.P., | | Collection | 1 10 0 | Debt | 35 17 6 | | |
| for Cane Mill for | | Lymington— | | Ditto, by Messrs. | | | |
| Africa | 10 10 0 | Collection | 5 6 0 | Fletcher and Hum- | | | |
| Pewtress, Thomas, Esq., | | Contributions | 7 9 8 | phrey, for African | | | |
| for Debt | 20 0 0 | Do., for Africa | 3 19 4 | Press | 17 12 6 | | |
| Smith, E., Esq., Sheffield, | | Do., Sunday School | 7 13 0 | Gurney, J. H., Esq., | | | |
| for African Schools | 5 0 0 | Newport, I. W.— | | for do. | 10 0 0 | | |
| Sturge, Joseph, Esq., for | | Collection | 10 15 2 | Gurney, Anna, North- | | | |
| do. | 10 0 0 | Contributions | 5 13 4 | repps, for do. | 5 0 0 | | |
| LONDON AUXILIARIES. | | Wellow, I. W.— | | Webb, J. B., Esq., for | | | |
| Albion Chapel, Collec- | | Collection | 1 3 1 | do. | 5 0 0 | | |
| tion, for Africa | 13 15 6 | Contributions | 1 11 2 | Somerleyton— | | | |
| Blandford Street— | | Yarmouth, I. W.— | | A Thank-offering for | | | |
| Sunday School | 1 2 0 | Collection | 1 10 0 | the Gospel | 3 3 0 | | |
| Brixton Hill, Salem Chapel— | | HERTFORDSHIRE. | | NORTHAMPTONSHIRE. | | | |
| Sunday School, for | | Bishop Stortford— | | Friend | 1 8 6 | | |
| Dove | 1 10 1 | Contributions, for | 3 2 0 | Northampton, College | | | |
| Henrietta Street— | | Hemel Hempstead— | | Street, on account | 60 0 0 | | |
| Proceeds of Lecture | 3 7 6 | Collection | 5 4 5 | NORTHUMBERLAND. | | | |
| New Park Street— | | Contributions | 8 16 9 | Newcastle on Tyne, on | | | |
| Contributions, by Mr. | | HUNTINGDONSHIRE. | | account, by Mr. H. | | | |
| M. Moore, for Debt | 4 4 0 | HUNTS, on account, by | | Angus | 35 0 0 | | |
| Walworth, Lion Street— | | Thomas Coote, Esq. | 85 0 0 | NOTTINGHAMSHIRE. | | | |
| Sunday School, for | | KENT. | | Basford, New— | | | |
| Africa | 2 2 0 | Eynsford— | | Collection | 5 0 0 | | |
| BERKSHIRE. | | Contributions, by Miss | | Collingham— | | | |
| Reading | 76 13 7 | E. R. Rogers | 5 5 0 | Collections, &c. | 32 14 10 | | |
| Wallingford— | | Collection | 2 12 8 | Contributions, Sunday | | | |
| Collections | 10 9 3 | Contributions | 3 7 4 | School | 0 10 2 | | |
| Contributions | 16 10 10 | Tonbridge— | | Do., for <i>Entally</i> | 5 0 0 | | |
| Do., Sunday School | 0 8 4 | Thompson, —, Esq., | | Newark— | | | |
| CAMBRIDGESHIRE. | | for Debt | 1 0 0 | Collection | 1 5 11 | | |
| Cambridge— | | Tunbridge Wells— | | Contributions | 3 11 2 | | |
| Contributions, for | | Collection | 8 12 3 | Do., Sunday School, | | | |
| Debt | 55 5 0 | Edminson, Mr. J. | 1 1 0 | for Dove | 1 11 0 | | |
| Ely— | | Friend, for Debt | 5 0 0 | Nottingham— | | | |
| Contributions, for do. | 3 0 0 | Sunday School | 2 0 1 | George Street— | | | |
| DEVONSHIRE. | | LANCASHIRE. | | Collections | 23 0 8 | | |
| Bovey Tracey— | | Ashton under Lyne— | | Contributions | 32 13 0 | | |
| Collection | 2 2 0 | Collections | 6 2 6 | Park Street— | | | |
| Contributions | 3 10 9 | Chowbent— | | Collection | 5 0 0 | | |
| Do., Sunday School | 0 10 0 | Collection | 2 4 0 | Southwell— | | | |
| Honiton— | | SHROPSHIRE. | | Collection | 1 7 0 | | |
| Collection | 3 13 9 | SHROPSHIRE, on account, | | SHROPSHIRE, on account, | | | |
| Contributions | 5 18 3 | by Joshua Sing, Esq. | 30 0 0 | Wellington | 14 10 7 | | |

| SOMERSETSHIRE. | | S. S. D. | | S. S. D. | | PENBROKESHIRE— | | £ s. d. | |
|-----------------------|---------|----------|--|---------------------|---------|------------------------|---------|---------|--|
| Bridgewater— | | | | Tenbury— | | Blasencyn— | | | |
| Collection | 3 13 2 | | | Collection | 1 12 8 | Collection | 1 8 8 | | |
| Contributions | 3 6 6 | | | | | Contributions | 3 14 0 | | |
| Do., Juvenile..... | 4 18 4 | | | | | Do., Sunday School | 1 17 4 | | |
| | | | | YORKSHIRE. | | | | | |
| Frome— | | | | Farsley— | | Blasenny— | | | |
| Collection, Public | | | | Collections..... | 5 1 6 | Collection | 0 14 2 | | |
| Meeting | 10 19 6 | | | Contributions | 4 15 6 | Contributions | 6 15 0 | | |
| Contributions | 11 19 6 | | | | | Haverfordwest, on ac- | | | |
| Do., for <i>Patna</i> | | | | NORTH WALES. | | count, by W. Rees, | | | |
| <i>Orphan Refuge</i> | 3 1 0 | | | MONTGOMERYSHIRE— | | Esq | 150 0 0 | | |
| Badcox Lane— | | | | Benlah | 0 15 0 | Molcston..... | 1 15 0 | | |
| Collection | 5 5 6 | | | Garth | 0 13 6 | Narberth..... | 5 10 4 | | |
| Contributions | 15 8 10 | | | Mochref..... | 0 11 8 | Tenby— | | | |
| Do., for <i>Debt</i> | 0 10 0 | | | New Chapel | 1 14 1 | Collection | 2 11 4 | | |
| Sheppard's Barton— | | | | New Well | 0 12 7 | Contributions | 2 2 0 | | |
| Collection | 6 10 0 | | | Rhosyennan | 0 8 5 | | | | |
| Contributions | 11 2 0 | | | Sarn..... | 1 14 8 | | | | |
| | | | | Tydneywern..... | 0 14 2 | Acknowledged before | 176 8 4 | | |
| | | | | | | | 20 0 0 | | |
| Acknowledged before | 64 16 4 | | | SOUTH WALES. | | | 156 8 4 | | |
| | 60 0 0 | | | BRECKNOCKSHIRE— | | | | | |
| Winscombe | 4 16 4 | | | Bontestyll | 5 4 4 | RADNORSHIRE— | | | |
| | 5 0 0 | | | Builth | 2 0 5 | Bwlchysarnau | 1 7 6 | | |
| | | | | Llanviangel | 1 9 2 | Dolan | 2 0 8 | | |
| | | | | Ynysyfelin..... | 0 15 6 | Llanbister | 0 6 6 | | |
| | | | | | | Maesyrhelem..... | 1 5 6 | | |
| | | | | GLANORGANSHIRE— | | Nantgwyn | 0 13 0 | | |
| | | | | Aberdare | 4 13 8 | Newbridge | 2 14 1 | | |
| | | | | | | Old Abbey | 0 16 3 | | |
| | | | | Cardiff— | | Rhayader | 1 7 6 | | |
| | | | | Collection, Public | | | | | |
| | | | | Meeting | 6 17 0 | SCOTLAND. | | | |
| | | | | Bethany— | | Braemar— | | | |
| | | | | Collection | 10 3 11 | Haynes, H., Esq., M.D. | 5 0 0 | | |
| | | | | Contributions | 24 5 6 | Stirling— | | | |
| | | | | Do., Sun. Schools | 0 18 0 | Blair, Rev. J..... | 10 0 0 | | |
| | | | | | | | | | |
| | | | | | | IRELAND. | | | |
| | | | | | | Athlone— | | | |
| | | | | | | Collection | 0 15 6 | | |
| | | | | | | Contributions | 3 10 6 | | |
| | | | | | | Birr— | | | |
| | | | | | | Collection | 1 1 6 | | |
| | | | | | | Do., Banagher | 1 3 6 | | |
| | | | | | | Contributions | 0 15 0 | | |
| | | | | | | Ferbane— | | | |
| | | | | | | Collection | 0 11 0 | | |
| | | | | | | Contributions | 1 17 6 | | |
| | | | | | | Moate— | | | |
| | | | | | | Collection | 1 2 0 | | |
| | | | | | | Contribution..... | 0 3 6 | | |
| | | | | | | Nenagh— | | | |
| | | | | | | Contributions | 3 3 6 | | |
| | | | | | | Rahue— | | | |
| | | | | | | Collection | 1 0 6 | | |
| | | | | | | Contributions | 0 17 0 | | |

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."