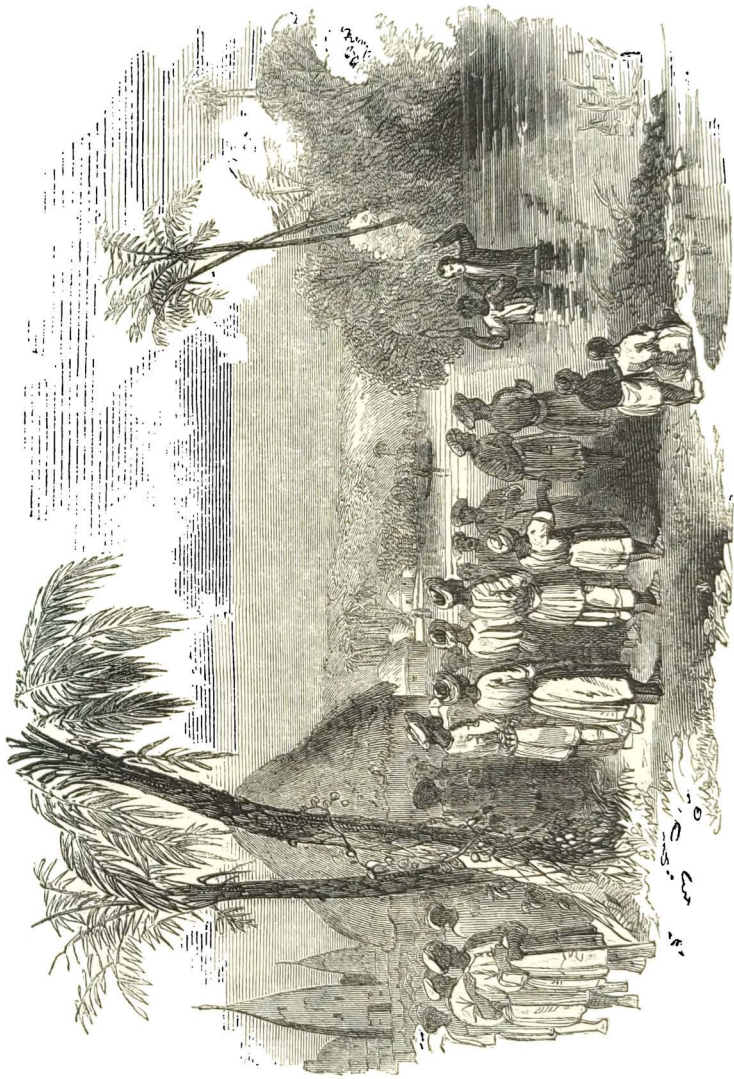


THE MISSIONARY HERALD.



A GOOD CONFESSION.—See page 21.

The Missionary Herald (Feb. 1852).

THE MISSION FIELD.

THERE is a point of contrast of some interest between the commencement of the kingdom of God under apostolic ministrations, and that of modern missionary enterprise. *Then* the whole world was open to the messengers of Christ, and they could journey everywhere proclaiming the gospel. When Thomas and Carey began their labours in India, every part of the heathen world was closed to them. It was because no other locality would admit them, that the directors of the London Missionary Society chose the islands of the South Pacific as the place of their evangelic toil. But not among the least of the blessings resulting indirectly from missionary zeal is the fact, that *now* every heathen land except Japan is accessible, not only to the preacher of the cross, but to all the ameliorating influences of a true civilization. The efforts of the first twenty-five years were naturally slow in manifesting their results. Languages had to be acquired, the Bible to be translated, countries to be explored, prejudices to be removed, governments to be rendered tolerant if not favourable. Scarcely twenty-five years can be said to have been fairly employed, in producing the astonishing results given in our last number, in India alone. Two-thirds of the missions existing in Hindostan have been established less than twenty years, and several even less than ten. The following table, presented to the missionary conference in Calcutta a few years ago, shows the accelerated rate at which the increase of converts proceeds as time goes on. There were accessions to the Christian church from :—

1793	to	1802	of	27	persons.
1803	to	1812	of	161	„
1813	to	1822	of	403	„
1823	to	1832	of	675	„

1833 to 1842 of 1075 persons.

1843 to 1844 of 485 „

The zeal of the Christian church has, however, stirred up opposition as well as allayed it—opposition from those false systems which are perversions of the gospel. Romanism and Anglicanism have, too, their emissaries in the field, and aim to sow tares among the seed of the kingdom. Thus in India there has been for some years every effort made to introduce the English establishment, with its parochial arrangements and charges, its cathedrals and ecclesiastical courts, its exclusiveness and priestly pride. Bishop after bishop has striven to effect this object, and to parcel out the empire of India as its own. If, in some things the government of India has been found obstructive to missionary efforts, in this matter it has proved itself wise and politic.

“From the time,” says the *Friend of India*, “when the episcopate was established in India, it has been the constant aim and the earnest endeavour of the episcopal authorities to divide the metropolis into parishes. But this has steadily been resisted by the government, from the very obvious necessity of preventing the introduction of those parochial rights, privileges, and prerogatives that exist in England, and which would be altogether out of place in a country where every clergyman, as regards his appointment, his removal, and his allowances, occupies the position of a military chaplain.”

There is therefore no established religion in India, except idolatry may be so considered, where the government supports the priests and temples. But this abomination is about to cease altogether. We observe, however, with regret, that while the government of India, in compliance with the urgent solicitations of

the public, both abroad and at home, is about to break off all connection with idolatry, the new Governor of Ceylon is about to resume it. Three years ago, by an official letter of Sir E. Tennent, the Ceylon government formally broke with the Buddhism of the island. By Lord Grey the step was emphatically approved. Yet the present governor has resumed the practice of appointing the priests; an oppressive system of service on the temple estates has been thereby re-introduced, and the temples themselves are adorned by forced labour.

Missionary intelligence from India continues of a cheering character. Our present number contains an interesting account from our German brother, Mr. BRON, of the baptisms he has been permitted to administer at Dacca; while Mr. JOHANNES' letter gives us some interesting details in continuation of the information already presented of the striking work going on at Comilla. One of the pleasing scenes there referred to is depicted in the engraving on our first page.

From Jamaica the intelligence of the

spiritual condition of the people is full of satisfaction. But the dark gloom of suffering and pestilence still broods over the island. In various places cholera has re-appeared, and its direful effects are aided by the prevalence of small pox in a form of great virulence. Those circumstances give increased urgency to the letter of the Rev. J. CLARK, which will be found in a subsequent page.

The usurpation successfully executed by Louis Napoleon in France has already, in some places, proved its enmity to the gospel. The very valuable labours of the Rev. N. ROUSSEL, in Charente, have been stopped, and there is every probability of a general onset on Protestantism by the jubilant priests of Rome. Our brother JENKINS is at present unmolested, and his assistants are still permitted to carry the Bible from place to place.

Thus, chequered as is the scene of missionary operations, yet in them all may we discern the great Head of the church overruling all things for its good, and preparing the way for his glorious and righteous reign.

INDIA.

DACCA.

Under date of Oct. 31, 1851, our German brother, Mr. BRON, gives us a very encouraging report of his labours. After referring to the advantages he had gained by his brief residence at Serampore, and his subsequent marriage to a daughter of our aged brother ROBINSON, he proceeds to recount—

His success.

You must have heard that our good Lord blessed my feeble endeavours in winning souls to him, and that I have had since the last four years a native Christian congregation of forty souls. After our baptism, however, nearly all of them left us, and seemed resolved never to return. I am, therefore, very happy

to tell you that most of them begged to regain their membership. Four of them were baptized last February in the presence of Messrs. Leechman and Russell, and on the 12th inst. I had the happiness to immerse other five believers in the river at my out-station, Dayapur. I held an address from the boat to the congregation, to which some Hindoos and Musselmans attended. After this I immersed them upon a profession of faith in our Lord Jesus Christ, and administered the Lord's supper after preaching a sermon in my bungalow. It was a day of much blessing to me, and I hope to all who were present.

There are eight or ten more candidates for immersion at Dayapur, all of whom (with the exception of one) are of my former flock.

I delayed their baptism for a good reason, but I hope the Lord will grant me the

pleasure of re-admitting them very soon into our flock.

His labours.

My work here is chiefly in Bengali. Brother Robinson and myself take turns in preaching on the sabbath both in English and Bengali, and when brother Robinson is not able to take his turn I preach for him.

On Tuesdays I have a regular expounding of the scriptures with the native preachers, to which also all other members attend.

On Thursdays I have a Bible class in English with the children of the native Christians, which is also attended by the children of brother Robinson.

On Wednesdays we intend to continue the weekly service in English which has been interrupted during the last few months on account of having no audience.

Besides this I have the boys for an hour daily to teach them singing, that our worship in Bengali and English may, by and by, be benefited in this point also, which is most desirable and I think necessary.

Two young lads of my flock at Dayapur I have taken under my care here to give them instruction. They are promising boys, and accompany me in my journeys, distributing books and singing with me in the bazars to collect people for hearing the word. At evenings I accompany one of the native preachers to preach in the streets and bazars in town, which preaching is really most encouraging as we have nearly always good and attentive hearers. By saying this I would not rouse any sanguine feelings, the people are still deaf and dead; the Spirit of God must awaken them, and not less stimulate the preachers also, that we may truly say, 'the hand of the Lord is with us.'

Last sabbath we had again a blessed day. My dear wife with her sister were baptized upon a profession of faith in our Lord Jesus. The former had, a year since, struggled with many fears and doubts, but happily the Lord answered our prayers at last, and triumphed over every obstacle. The chapel was very well attended both morning and evening. I preached in Bengali before a mixed congregation, brother Robinson held an address in English at the water side and then immersed his two daughters. Thus you will praise the Lord with us, and magnify his name. I hope sincerely that the Committee will not hesitate to keep up Dacca, and, if possible, send my old fellow labourer here also, that we may both, as we did before, do the work of evangelists.

I have not opened any school as yet, my

uncertain situation prevented my doing so, but I cherish the hope, and if God permits, to commence with this branch after the cold season.

Yesterday I visited again with brother Robinson our out-station, where we found things in pretty good order, and settled some matters connected with the ground there. Next week I shall for eight days visit a very large melah at Munshi bazar, where, it is said, 40 or 50,000 people will flock together from all the adjacent districts. We hope to blow the trumpet of the everlasting gospel to many hundred souls, and distribute the word of life more widely than we did before.

After this trip I intend to travel through and into the Tipperah district, and make known the all-sufficiency of the atonement of our Lord Jesus. There are somewhere some people apparently near the kingdom of God, may they be fully rescued from the wrath to come, and become devoted followers of the Lord. I will not fail to give you some report of our itinerations.

The field.

Dacca is the capital of whole East Bengal, surrounded by a great population; the capital of the eastern and northern districts of Bengal, extending from Chittagong and Tipperah on the east, as far as Purneah on the west, a country of at least 70,000 square miles of land, with a population, it is supposed, of about eighteen millions of immortal beings, and is occupied with but two or three missionaries. The seed has been widely sown in all the adjacent districts, as Dacca itself, Tipperah, Silhet, Mymensing, Pubua, and Furreedpore, and it cannot but germinate in the hearts of these multitudes. Everywhere Supper and myself have been received in a most encouraging manner in our journeys in the preceding years; the attendance at the English services is gradually increasing; two small native congregations collected, and other things call on us to go on and not to abandon the field. There is a Romish bishop with some priests and nuns here, who exercise not an unimportant influence upon several Europeans, they seem to be trying to get a firm footing here. Shall, then, the truths as they are in Jesus be taken away from this wide and inviting field? I hope not. I rather trust the Committee will strengthen this place by another brother, and I would be happy to spend my life for the gospel with my former colleague Supper, who has nine years since been my intimate friend and brother in Christ, my fellow student at Basle, and fellow labourer and sufferer in Bengal.

CHITTAGONG.

The interesting facts relative to the work of grace proceeding at Comilla, are further detailed by Mr. JOHANNES, as follows :—

A new church formed.

[18th Sept. 1851.—Before I left the village from which I last wrote, I felt it my duty to administer the rite of baptism to four men and four women, and thus form the first Christian church at Comilla. The other eight candidates are placed under instruction ; and I hope that when I next visit the place I shall also baptize them. It is my firm persuasion that this church will, under the divine blessing, prosper ; for from the disposition of the people I am convinced that God is carrying on his own work ; and now that I am away from them my heart is among the people there, and to instruct them in the things of God will constitute one chief end and employment of my life.

After the baptism of these few followers of Christ, I entreated them to recognize their obligations as Christians, and ever to bear in mind their lost and ruinous condition by sin, and that nothing under the sun would deliver them from suffering, sorrow, and death but a firm belief in a crucified Saviour—that from the day of their putting on Christ by baptism to the day of their death, the work of repentance and grace must progress in their souls—that they must live by faith which will overcome the world, surmount difficulties, and make them meet for the inheritance of the saints in light.

The converts instructed.

The night preceding their baptism, myself and the brethren employed ourselves in singing hymns and exhorting the people to continue steadfast and faithful unto the end. I told them that their happiness was great in the manifestation of God's distinguishing favour towards them, while thousands in the villages around were sunk in gross darkness, and knew not the value of this great salvation—that as Christians they must now live up to the standard of the gospel, walk in love, and be conformed more and more to the image of Christ—be meek and lowly in heart—have the mind which was in Christ Jesus—then and then only they were likely to enjoy the great peace of the gospel and fellowship with God and his Son Jesus Christ—happy under all the vicissitudes and trials of life, and triumphant in the anticipation of the glorious period when they shall enter into the joy of their Lord. I also told them that they must not forget to keep their hearts with all diligence and continually to strive and pray

to have their sins washed away in the blood which cleanseth from all sin. The four female candidates more than once expressed their happiness in their high calling of God in Christ Jesus ; and told me that they were fully convinced in their minds that they had now known the true love of God and the way of peace.

A good confession.

Early in the morning of the 15th of August, these eight persons made a public profession of their faith in Christ. It was a very affecting sight. While offering up a prayer, the women followed, repeating every word after me, and that most earnestly and devoutly. Whilst in the water Bishwanath, one of the Brahmans, pulled off his Brahmanical thread or paita from his neck (long his companion there, and roughly flinging it in the water), said, "Thou hast long deceived me and the world. I have now done with thee for ever for the sake of Christ whom I now own." The second Brahman, Benikanta, also followed his example. I appointed a teacher to instruct the people in reading and writing. From the day of my arrival, I commenced giving instruction in Bengali, and before I left, the four women came to me and said that they could repeat a part of the alphabet. I encouraged them to perseverance and promised to send them books. This I did on my arrival at Chittagong. I also left the native preachers there to attend the court, and to return and inform me of the result of their petition before the magistrate. Some of the men who have come from them inform me that no order has as yet been passed. You will be happy to hear that I have not neglected this infant church. My preachers are sent regularly to remain there for a month, two by turns, and the people are always coming backwards and forwards. I have now two young men, very hopeful, whom I have set to work, they are under my immediate instruction, and are two of the eight candidates.

I must add that the brethren who had suffered oppression were completely deprived of their house, weaving materials and apparatus, and that I ventured partially to relieve their wants by allowing them a few rupees to provide themselves for future usefulness.

3rd October, 1851.—The brethren at Comilla are still suffering even more greatly from zemindari oppression. The complaint which they had lodged in the magistrate's court has been dismissed. This was owing to their non-attendance. They had remained at Comilla till they had spent their last pice, when they were compelled to return home. I believe the case must be instituted *de novo*,

and this I am unwilling to do, as it is expensive, vexatious, and trying. When I am present on the spot, I shall see some of these Hindu zemindars and try a more conciliating mode of going to work.

You will be glad to hear that some of the native converts visit me at Chittagong very frequently. I have now two with me under instruction.

SEWRY BIRBHOOM.

Under date of Dec. 2, 1851, our excellent brother WILLIAMSON furnishes the following reply to some inquiries as to the qualifications and labours of the native agents under his direction. We give, first his own letter, and then extracts from the journal to which he refers. They will be read with interest,—the first as a most valuable testimony of one best able to judge, to the activity and zeal of the native brethren engaged in the work; the other, as affording a fair illustration of the efforts made by them in diffusing the light of the gospel among their benighted fellow countrymen:—

You are naturally desirous of knowing something of the character and qualifications of those who labour with me in the gospel. Whether as teachers or preachers, I have much pleasure in saying, that though they are not learned men, nor men of eminent piety, they are nearly all pretty well educated, sensible, intelligent men, and, I trust, possessed of necessary, though not extensive, religious attainments. They are also so useful to me in the mission, that I know not how I could dispense with their services. For many years they have cost the society nothing, their salaries having been paid out of funds collected at this station. At present four assistants are employed as teachers and preachers of the gospel—two in preaching only, and two more as schoolmasters as well as preachers—chiefly at home. I have heretofore, at different times, transmitted to the society extracts from their journals, and have now the pleasure of sending enclosed an account of a few weeks' itinerancy with me, from which we have just returned. The translation is as literal as the English language will well admit of, and the account is concise, in order to occupy as little room as possible.

Nov. 8th. We (Saheb, Sonaton, and myself) set out for Loopoor mela. On our way we spoke to the people in the market of Poorindoopoor, and in the villages of Hatti-

kora, Grogoria, and Pama, telling them that they could not be saved by those from whom they expected salvation, seeing they were themselves sinners, but only by the Lord Jesus Christ, who has wrought out salvation for all who believe on him. Many people, at every place, listened in silence.

9th, Lord's day. We preached in the villages of Neturee, Mongoldi, Lebura, Resubpoor, and Kosba. We said generally, that the worship of idols is exceedingly displeasing to God, because they are made by men's hands; none can make God, who is the Creator of all things, and the only proper object of worship. Generally, large, attentive congregations.

10th. Visited to-day the villages of Bandoga, Kendanga, Bolobpoor, Soorool, Raypoor, and Mirzapoor. Pretty good congregations of quiet hearers, except at Raypoor, where some opposition was manifested, and one of our tracts torn. Our chief subject was salvation by Christ only.

11th. We preached in the mela and market of Loopoor, making known the love of God in sending his Son to save a lost world; many hearers.

12th. Both morning and evening we went, some of us into the mela or fair, and others to the neighbouring villages. Some observed that they could not forsake the religion of their fathers, to which we replied, that the gods, being sinful beings, could not save their votaries; but that Jesus, who is perfectly holy, could; to which they assented.

13th. We adopted the same method as yesterday, speaking of the miracles and sacrifice of the Son of God, the only foundation of our hope.

14th. In the fair we insisted chiefly on the one great sacrifice for sin, effected by the Lord Jesus Christ (who is god in human nature), contrasted with the inadequate propitiation of human invention.

15th. In the mela and Hator market, we said that Christ has shed his precious blood as an atonement from sin, that we sinners might be reconciled to God. Many seemed to approve of what was said.

16th, Lord's day. Addressed the gospel to several congregations in the villages of Loopoor, Chundurpoor, Mirzapoor, and at the fair. Among many other things, we observed that mankind, having lost the knowledge of God, had reduced themselves to a

miserable condition in this world, and exposed themselves to still greater suffering in the next; but that God, seeing their lost and undone state, had come in human nature to save them, and is graciously calling them to himself, saying, "Come unto me all ye that labour and are heavy laden, and I will give you rest."

17th. In the morning Saheb and I went to Bhedin, while Sonaton remained in the fair; when in the evening we all addressed the people by turns.

18th. Both in the fair and market we endeavoured to exhibit the gods as corrupt and unable to save their worshippers, and Jesus as the only true Saviour. Some tried to argue the subject with us, but were soon silenced.

19th. In the morning, after delivering two or three addresses, we took our leave of the mela, which was not very full of people, having, like several other fairs in this district, greatly fallen off of late years. Leaving Loopoor, we spoke the word of God at Gutgan, Dhansona, Jemoli, Upper K'hara, and Middle K'hara.

20th. To day preached Christ Jesus, the great and only Saviour of sinners, in opposition to the gods of the heathen, at Lower K'hara, Itindu, Ekhadara, Modhobpore, and Singhu.

21st. Spoke the word of God at Singhu, Bijra, and Bahira, in all of which places we were well received with the exception of the last mentioned, where, after Saheb had spoken awhile, we were hooted almost out of the village, two wicked brahmans having set the people against us, vociferating "Hori Bol," in which all joined.

22nd. In Sienne and in Loopoor market, to which place we had returned, we made

known the gospel of salvation to perishing sinners, hardly any gainsaying.

23rd, Lord's day. At Kamarpara, Dooronda, Rumnogger, and in Elambuzar Nat; spoke chiefly on the sin and danger of idol-worship.

24th. Made known the way of life through the Lord Jesus Christ in Elambuzar and four neighbouring villages.

25th. Discoursed on the necessity of receiving Christ, forsaking sin, and serving God. Visited five more villages in the vicinity of Elambuzar.

26th. On our way from Elambuzar to Doobrajpoor, we spoke of the efficacy of the death of Christ, in the villages of Pair, Ghooria, Sonmoome, Lonet, Gara, and Podmo.

27th. This day addressed various groups of people at Binoone, Rengna, Gopaulpoor, and Hetumpoor market. In some of these we obtained only a few hearers. In one village Saheb disputed sometime with a musulman on the authority of the Koran.

28th. In the large market of Doobrajpoor, addressed crowds of people on the infinite mercy of God in giving his only begotten Son that whosoever believeth on him should not perish, but have everlasting life. Sometimes a little disputation.

29th. On our way home from Doobrajpoor spoke to the people on their eternal well-being, in four different villages; generally well received.

In this tour we distributed 420 tracts and 107 portions of scripture. During our absence from home, Jadob and Beni made known the gospel to the poor on Lord's days to the prisoners in the gaol, and to the people in the Bazar. Gave away thirty-two tracts and ten gospels.

CEYLON.

The last mail brought the pleasing intelligence of the safe arrival of Mr. and Mrs. DAVIS at Ceylon—an event not more gratifying to themselves than encouraging and pleasant to our long-overworked brother, Mr. ALLEN. The following are extracts from letters dated Colombo, Dec. 15, 1851.

Mr. DAVIS writes:—

Having been guided and protected by the hand of our almighty and faithful God we anchored in Colombo roads, safely and in health, on the morning of the 10th inst., after a favourable voyage of seventeen weeks.

Our very kind friends Mr. and Mrs. Allen have welcomed us to their home, where we

expect to remain for the present, to reap the advantage of their knowledge and experience. We found Mrs. Allen looking very well, but Mr. Allen appears to need rest, and is evidently debilitated. We are highly pleased with the new Pettah chapel, and the large attentive congregation worshipping therein.

My time has been principally occupied in getting my luggage from the vessel, preaching for Mr. Allen at the Pettah, and conversing with the native preachers and teachers. During the next month I shall be able to visit many of the stations, and will then endeavour to carry out the plan you suggested, of collecting the native teachers, in order to attempt some improvement in their mode of imparting instruction.

Mr. ALLEN welcomes his colleagues:—

We have an answer to our prayers in the

arrival of the Severn, bringing in health and strength brother Davis and his wife. Having watched the approach of the vessel for some time from our verandah, at day-light, I started at six A. M. to bring them off. They have had a pleasant voyage, and seem glad that they are on shore once again, though far away from the land they love, as I suppose we exiles do in every case. I trust we shall find in them all that we have looked for,—missionaries of the cross in truth.

Brother Davis took the Pettah services yesterday, and for once I sat as a listener, yet though I trust mine was a profitable position, as indeed all must have thought, I would rather have been occupied in preaching elsewhere; I do not like idle sabbaths. I say not this because I wished to occupy the place he did, but simply because I feel a preference for doing the Lord's work actively. It was to me a high privilege to hear the brother beloved, and for the sake of these people I could strongly wish they might hear him constantly. It was well too, for rest is needful. I am tolerably well, but have no great physical strength, it has been exhausted and needs a little renewing. As soon as they are settled and tolerably acquainted with the various parts of the work it is desirable that

we, that is, we who have borne the burden and heat of the day, should avail ourselves for a month or so of Kandy and its cooler climate. By the next mail we shall be able to acquaint you with any definite arrangements we may see fit to make. As yet we have not done any thing in the matter, the mail of to-day preventing. Brother Davis will no doubt write you of the voyage. He looks likely to wear well, and sincerely do we hope the climate will suit him. We have had quite a sick house, more than twenty at one time with fever. My own children have all been ailing, and need to breathe the mountain-air. The Davis' will remain with us at present, and so one rent will be saved to the mission. You may be sure we feel thankful enough that they have been permitted to land in safety and in health, and have no doubt you will join with us in praise to Him whose providence is over all; we owe him praise for his goodness to us and to them; us he has preserved and strengthened for the work that devolved on us, and them he has conducted safely hither. May they be strong to labour, may their bow abide in strength, and the arms of their hands be made strong by the mighty God of Jacob.

WEST INDIES.

JAMAICA.

The Rev. J. CLARK, of Brown's Town, has addressed to the Secretaries of the Society the following letter. It is with pleasure we give it a place in the *Missionary Herald*, commending the Special Fund formed to aid our brethren, to the generous sympathies of our readers:—

DEAR BRETHREN,—

On behalf of myself and brethren, allow me through the medium of the Herald to return our grateful acknowledgments to those esteemed friends who have so nobly and generously responded to the appeal on behalf of our Jamaica mission, and to express my earnest hope that their example will be extensively followed, so that those beloved brethren who are toiling in the midst of affliction and distress may have their hearts cheered and their hands strengthened by the manifested sympathy of their Christian friends at home.

As in many parts of the country information is desired respecting our mission, allow me also to request the insertion of the fol-

lowing brief statement in the pages of the Herald.

It is generally known, that after a season of almost unexampled spiritual prosperity, our churches have had to pass through one of trial, during which they have been sifted as wheat; but painful as the process has been, the result we trust will be to the glory of God.

Two years ago they were in a state of deep depression. The Spirit of God appeared to be grieved, and his converting and sanctifying power restrained. Many of our people, however, were afflicted at the low state of Zion. They humbled themselves before the Lord, and with earnestness and importunity implored him to revive his work in our midst. In some few churches there seemed to be an immediate answer to prayer, but generally lukewarmness prevailed amongst professors of religion, and the impenitent grew more hardened in their sins.

God at length visited us, but it was in judgment. He sent the pestilence which speedily swept over the island, and cut down one tenth of the population.

Then the churches were aroused from their slumbers, blacksliders returned with weeping

and supplication to their injured Saviour, and sinners fled from the wrath to come and sought refuge in Jesus.

In the district in which one brother labours, one thousand five hundred persons were in a few weeks summoned into eternity, and amongst them nearly two hundred members and one hundred and fifty inquirers in connection with the churches under his care; but such was the concern awakened, that upwards of five hundred individuals came to him professing repentance, and expressing their desire to be received into the church of Christ.

Similar results followed this awful visitation in almost every part of the island; and although we lost, it is believed, not far short of three thousand of our church members, and large numbers of inquirers, attendants and sabbath scholars, their places were immediately filled up, and thousands who had long been indifferent to the claims of the gospel crowded to the sanctuary.

When I was about to leave the island, I requested an esteemed brother to give me a brief account of the revival, with which the churches under his care had been favoured. From his reply I make the following extracts:—

“The deep depression under which the island had so long groaned, had perhaps been as severely felt in this neighbourhood as in most parts. Congregations fell off to a great extent; the church rapidly declined in numbers, and the sabbath-school was almost abandoned by the teachers.

“Man’s extremity, however, is God’s opportunity. When I was brought to feel that I was powerless, he graciously took the work into his own hands, and before we were aware, he made himself manifest amongst us in all the plenitude of his mercy.

“About the beginning of 1850, several persons came to me anxiously inquiring what they must do to be saved. Some of these were young people who had been in our schools, but whom in the course of years I had forgotten.

“In April, a week having been set apart by the Western Union for several services, a series of meetings was held on successive evenings to pray for different classes of characters. To these plain and pungent addresses were delivered, by which recent impressions appeared to be deepened, while it is hoped that new ones were made on the minds of not a few. Our prayer meetings from this time were better attended; our class meetings, which had been broken up, were revived, and at all our stations a death-like solemnity rested on our sabbath congregations, so that I began to hope that the Spirit of God was at work in the midst of us.”

In May of that year, fifteen, and in October thirty-eight persons were baptized by our brother.

“In December,” he continues, “a still larger number were about to be added to the church, when the cholera broke out in the neighbourhood with dreadful fury, spreading terror, dismay, and death on every side. It is hoped, however, that this visitation was overruled for good, not only in producing conversions in many, in strengthening them where they previously existed, and in driving some souls to the cross, but in arousing old members from their slumbers and inducing them to do their first works.”

When the scourge was removed from the district, forty-two more were baptized; and on the following month thirty-six, and on the succeeding one forty-two more were added to the church, making one hundred and seventy-three, in little more than a year, between eighty and ninety of whom had been in the day or sabbath-schools, and more than one hundred of them children of church members.

Since I have been in England I have learnt that the good work is still progressing at those stations; that sixty persons were recently baptized, and that there were an equal number of candidates, most of whom have probably by this time been received into church fellowship.

A native brother, formerly a student at Calabar, and now pastor of one of the churches of our lamented brother Knibb, lately wrote me, “There is a glorious work going on here. The chapel is crowded every sabbath. The inquirers’ and backsliders’* classes are increasing every week, and there is not a day without young persons coming to talk with me about their souls. There is every thing to encourage, and God has blessed me very much. Help me to praise Him for his goodness towards me.”

But for the fear of making this communication too long, I might quote intelligence of a similar character from letters I have received from other missionaries. One has lately baptized sixty persons; another between seventy and eighty; another nearly one hundred; and, indeed, there are scarcely any of our brethren—European or native—but whose hearts have been cheered in the midst of trials and difficulties by large additions to the churches under their care.

But God has not yet removed his chastening hand from Jamaica. The cholera still prevails. In the district of Green Island there have recently been several hundred deaths. Montego Bay and other parts of

* Large numbers of backsliders having returned, it was thought necessary at all our stations to place them under the care of an experienced Christian, to converse with them from time to time, to watch over their conduct, and, as far as practicable, to ascertain whether they were bringing forth fruits meet for repentance, before they were restored to church fellowship. Hence the term, “Backsliders’ Classes.”

the parishes of St. James and Trelawny, have been re-visited, and great numbers have died. By the last packet I received intelligence that it had broken out at Brown's Town and Sturge Town, and there was reason to fear that the desolating scourge would spread in localities hitherto exempt from its ravages.

Another awful disease has broken out in some parts of the island. Mr. Dexter, in a letter I lately received, says, "You will be sorry to learn that the small-pox is still raging fearfully, not only in this district, but in every part of the parish. At Duncans, the deaths have been numerous. At New Birmingham, also, many have been taken off, while almost all have been visited by it. To say three out of four would not be a sufficient proportion. At one spot—and all within a stone's throw—you may stand surrounded by the dwellings of five widows, all members of the church. In the Plantain Walk, at Stewart Town, just below our house, there are sixteen cases now, one lying dead, and another every moment expecting to die."

I cannot but regard these repeated and painful afflictive dispensations as proofs of the Saviour's regard to the Jamaica converts—to try the faith of some, and to call others from their wanderings; for, "As many as I love," he says, "I rebuke and chasten; be zealous, therefore, and repent." And therefore must the prayers of God's people still be lifted up, that they may continue to be sanctified, and that our beloved people may come forth from the furnace as gold seven times purified.

These trials, however, in connection with the commercial and agricultural distress which is still severely felt by all classes of the community, render it impossible for the people at some of our stations to support their pastors; and certainly there never was a time when the earnest efforts of self-denying, holy men were more needed than now, to comfort the suffering, to instruct the anxious, and to improve these visitations to the spiritual good of the whole community. It is, therefore, most important that our already broken ranks be not further enfeebled by other brethren being compelled to retire from their work because of inability to obtain support for themselves and families.

The Wesleyan society find it necessary to expend nearly £7,000 per annum on their Jamaica mission. The London and United Presbyterian societies are wisely and liberally supporting theirs. The church establishment is maintained at a cost of about £40,000 annually. And surely there are friends in our own denomination who will furnish the comparatively small amount needed to sustain one which Coultart and Tinson, Knibb and Burchell, and other men of like spirit, lived and died to establish and extend, and which has been as richly blessed as any missionary effort in modern times, numbering not less than 25,000 members, besides many thousands of inquirers, sabbath-schools, and attendants.

I remain, dear brethren,
Faithfully yours,
JOHN CLARK.

FRANCE.

MORLAIX.

The letter from the Rev. J. JENKINS, giving the particulars of the work of evangelization in his department, is as follows. It is dated Jan. 9th.

A good work stopped.

I enclose a letter from Mr. Roussel, which I received a few days ago, by which you will see that his interesting and promising labours in the Charente have been put a stop to by the Prefect of the Department. This is greatly to be regretted. I need not dwell on this painful fact. It appears evident that the present state of political affairs in France adds to the power of the clergy, and so far is destructive to religious liberty. It is not easy to know what will be the future state of things in this country. We desire justice, liberty, order, peace, union, and prosperity; but we see the opposite evils gaining ground;

and such are the ignorance, corruption, vice, and impiety which prevail, that we despair of seeing that happy state of things which would rejoice the heart of every good man. I am inclined to think that the Lord has in reserve his heavy chastisements for the sins of nations and their rulers. The Ninevites will condemn the nominally Christian nations of Europe. Nevertheless our duty is to labour to accomplish good. I am glad to say we have not been affected by the late political events; so we continue our labours as heretofore. We have even the prospect of doing more good both in town and country.

Our Breton colporteur Omnes has recommenced selling the scriptures and distributing tracts in the Cote-du-Nord.

The work done in another way.

The other colporteur Georget, who has no authorization to sell the scriptures, has just

commenced a work which is likely to be very useful. Some time ago we printed a small book to teach reading Breton. It struck me not long ago that Georget could make himself useful by going about the neighbourhood where I preach in the country, to teach children and adults to read, making use for that purpose of the Breton reading book and the New Testament. He is fairly qualified for this work, and lives in that part of the country, while, on account of bodily infirmity, he is not able to do hardly any other labour. Last month he commenced, and soon had thirty-six pupils. As soon as the priest perceived this work going on he visited himself the families, anathematized against Georget, and forbade them to receive him to give lessons on pain of being refused absolution and communion. In consequence of this the number of scholars was reduced to twenty-

eight. But Georget was not to be frightened or discouraged by these priestly proceedings, he continued his labours, and when I heard from him a short time ago he had forty pupils. I am persuaded this is an excellent way of doing good in this country, it is the Sunday school brought into daily use here, and we have decided our friend will make a trial of going on with it for three months at the expense of the congregation at Morlaix.

Our friend Humbert, who, as you know, has been unable to be of great service for want of a Prefect's authorization to sell the scriptures, has in view something to do that is likely to give him the means of providing for himself, and also to do much good in the work for which he came here. As this is not certain of success, I only mention it at present as likely to be realized. If this plan will succeed I will give you later further details.

THE KAREN MISSION

ON THE TENASSERIM COAST.

Continued from page 14.

Go southward—traverse the Ye, the Tavoy, and long Tenasserim, and you find that along all these rivers, from mouth to source, with nearly every tributary stream, the gospel has been effectually preached, disciples baptized, churches constituted, chapels erected, assistants sent forth, jungle schools established, and, we trust, souls saved. From the adjacent islands, the Siamese mountains, and the Thong-yeen valley, converts have also been multiplied. The deep glens, and dark ravines have often witnessed the baptismal ordinance, and reverberated with songs of heavenly praise.

The strong citadels of superstition have begun to fall; many who have from time immemorial sacrificed to nats and demons, and danced around the bones of their ancestors, have looked forth from the labyrinths of superstition and idolatry,—have seen the beacon light hung out over the ocean of heathenism—have fled to it for safety, and “run into the strong tower.”

Both tribes of this rude untutored race have received a written language, with a considerable number of valuable books. In Syen Karen, the New Testament, with a sixth of the Old, is completed, besides about twenty works of various sizes and volumes. These include a grammar, dictionary, mathematical books, &c.

In the Sho or Pwo dialect, Matthew, John, and Acts have been printed, a grammar, and a few elementary books. This people are as yet but little known. They are in some respects superior to the Syens, but far more

inclined to Budhism, consequently more averse to Christianity.

And these tribes, a few years since so wild, can now read understandingly to the number of twelve or fourteen hundred in these provinces, besides in Rangoon and Bassein.

The Karen mission has three principal stations—Maulmain, Tavoy, and Mergui, where are located ten mission families, and one single lady, belonging to this department. There are connected with the Karen mission two efficient missionary societies, one in Tavoy, the other in Dong-yahn, a large Pwo settlement, twenty-five miles north of Maulmain. There are also about thirty jungle schools, three boarding or preparatory schools, and two theological seminaries. There are nearly thirty organized churches, with fifteen or more connected stations; between thirty and forty assistants, and six ordained pastors.

In addition to what has been done for Karens, among the Selongs, also, a church of forty-two members has been gathered, their language reduced to writing, and some elementary books printed. Light has also spread into the Rangoon region from these provinces, and from Dr. Judson's Burmah church at Rangoon, so that now many valuable assistants and two ordained preachers have been raised up from there.

There are now connected with the Karen mission about one thousand six hundred and sixty-four baptized believers, and in Rangoon and vicinity near one thousand five hundred more.

Such are the treasures secured to the church

—the Bride of the Lamb, from these dark wilds. Precious—costly gems! Nor are these all the riches gained. Lo! far away in the heavenly world stands a lovely shining band striking their golden harps! Blessed! blessed company! mingling with angels, and swelling the glorious anthems of praise to the Lamb!

ELLEN H. B. MASON.

At the annual meeting of the Karen pastors in December, 1850, it was found that there were at that time no fewer than forty-four churches, under the care

of forty-eight native preachers. During the year 529 persons had been baptized, chiefly by the native pastors. Only fourteen had been excluded from fellowship, while 151 had entered into rest. There were 123 persons awaiting baptism. These churches do not include many little clusters of Christians in various places. Sabbath schools are found among them, and all aid more or less in supporting their own preachers.

HOME PROCEEDINGS.

We have not received any account of meetings held in the country since our last publication. Those which the Secretaries have had to arrange have been as follows:—Mr. J. CLARK and Mr. HENDERSON have been engaged at Shouldham Street, and the former with Messrs. BROCK and MAKEPEACE at Somerleyton and Lowestoft; Messrs. UNDERHILL and HENDERSON at Shacklewell; Mr. HENDERSON at Wallingford, Wantage, and Oxford; Messrs. TRESTRAIL, LEECHMAN, and CLAYDON, at Windsor, Sunninghill, and Staines, and the former at Colnbrook and Wraysbury. Mr. UNDERHILL has also paid a visit to Chatham.

Accounts of meetings held on behalf of the mission are always acceptable; and we find our readers are pleased with such intelligence. We shall be glad, therefore, if the secretaries of auxiliaries will kindly bear this in mind, and furnish us with such details as they may deem suitable.

The proceedings of the last Quarterly Meeting of the Committee were of unusual interest and importance.

The Sub-Committee appointed to consider some suggestions of the deputation respecting the management of the commercial department of the Calcutta Mission Press, presented their report, which gave cordial satisfaction to the

Committee, and was received and adopted.

Another report of a Sub-Committee was presented on the best method of providing for the widows and orphans of Missionaries. This subject has often engaged the attention of the Committee, and has been found to be a difficult and embarrassing one. The report recommended, in general, a scheme of Life Insurance. The details cannot be given here; but the plan was generally approved. It is also intended to provide something definite for the widows and orphans of Jamaica brethren, in lieu of the late island-fund, which, from a variety of circumstances, has been found almost useless. This will relieve them of some large and pressing debts, and it is confidently expected, will not prove more expensive to the Society than the plan hitherto followed. After an animated and interesting discussion, the report was received and adopted.

A notice of motion given by the Rev. J. WEBB, on the receipt of government grants for educational purposes by missionaries, came on for discussion, on which it was resolved:—"That, in the opinion of this Committee, it is inexpedient and inconsistent with our principles to accept government or other state grants for religious purposes—the pur-

pose of religious education included." It is, therefore, an instruction by this Committee to our brethren, that in all their arrangements they act upon this principle as the only one which can commend their efforts in the department of education to the sympathy and support of our churches.

A Sub-Committee was also appointed to inquire and report to the Committee whether any of our missionaries receive or have received within the last ten years government or other state grants in support of schools, either directly or indirectly, connected with the Society.

The Secretaries brought up a paper which they had prepared, on the pastorate of the mission churches. It was read, and directed to be circulated among the Committee for consideration.

In reference to the objects to which the Special Fund now raising for the temporary assistance of Jamaica, the following resolution was passed:—

"That, in the application of the Special Fund raised for Jamaica, cases of application for assistance in sending out pastors to churches in that island capable of supporting them, be entertained by the Committee, and dealt with according to the opinion which they may form of their respective merits; it being understood that in no case shall such aid be construed into any future claim on the funds of the Society, or on the Special Fund."

We call *especial* attention to the foregoing resolution; partly because it will be seen at once, that it enlarges the object for which the Fund, as stated in the circular, was intended; and partly because it meets that portion of our esteemed brother CLARK's forcible and affecting letter, inserted in our present number, in which he adverts to this subject. We hope that this matter will not be lost sight of by our pastors and churches in their response to the appeal already made to them.

POSTSCRIPT.

As we are going to press, we have the satisfaction of hearing of the safe arrival of the Rev. D. WEBLEY and his wife at Jacmel, in Hayti. The voyage

through divine blessing had been a prosperous one, and they were in excellent health.

DESIGNATION OF REV. JOHN JACKSON.

In compliance with the request of the Committee, the Rev. J. JACKSON, pastor of the church at Falmouth, has kindly consented to undertake the pastorate of the English church at Agra. Two interesting services in connection with his departure were held at Falmouth on the 21st of January. In the morning, after the usual introductory service, conducted by the Rev. W. MEAD of Truro, Mr. UNDERHILL gave an account of the locality where our brother is called to labour, and of the rise

and present condition of the church and mission cause in the presidency and city of Agra. Mr. JACKSON then read an interesting statement, presenting the reasons that had led him to resign the pastorate of the church at Falmouth, and to enter on the work of the ministry in Agra, after which the Rev. SAMUEL NICHOLSON of Plymouth addressed our brother, affectionately urging prayer on his behalf, that he may speak "boldly" the gospel of Christ in his new sphere of labour.

After a social gathering of the friends and members of the church, a public meeting was held in the chapel in the evening, presided over by JOHN FREEMAN, Esq. Appropriate addresses were given by the chairman, the Rev. Messrs. TROTTER, MEAD, NICHOLSON, and Mr. UNDERHILL. At the close, one of the deacons presented in the kindest manner to Mr. JACKSON a purse containing fifteen guineas, for the purchase of some books as a memorial of a pastorate

closed with universal regret, and amid the sincerest expressions of mutual esteem and Christian affection on the part of both pastor and people.

The services were of a deeply interesting and affecting character.

The labours of Mr. JACKSON at Fal-mouth closed on the 25th, and he expects to sail for India, with his beloved wife and child, in the "William Carey," towards the end of the month.

YOUNG MEN'S MISSIONARY ASSOCIATION, IN AID OF THE BAPTIST MISSIONARY SOCIETY

On Tuesday evening, October 14, the third annual meeting of this Association was held in the Baptist Mission Library, W. H. Watson, Esq. presided, and, after the Rev. John Clark, of Brown's Town, Jamaica, had supplicated the divine blessing, briefly introduced the business of the meeting.

The Secretary, Mr. Thomas J. Cole, having read the report, resolutions approving of the course pursued by the Committee during the past year, and urging the continuation of similar efforts, were moved by the Revs. C. M. Birrell, of Liverpool; J. Davies, of Wallingford; G. W. Fishbourne, of Bow; Isaac New, of Birmingham; R. W. Overbury, of Eagle Street; William Walters, of New Park Street, London.

The objects of this Association, as stated in the report, are the diffusing missionary information, and endeavouring to increase a missionary spirit among young men; the encouraging and aiding Sunday school children, and the young generally, in making systematic efforts on behalf of missions; and the cheering the hearts and strengthening the hands of the missionaries in their educational efforts.

The Committee have carried out these objects during the past year, by the delivery of lectures to young men, the holding of missionary prayer meetings, and the contributing articles upon missionary subjects to various periodicals. They have also delivered fifty

illustrated lectures on India, in the metropolis and the provinces, by means of which, upwards of 23,000 persons were made acquainted with the state and claims of the baptist mission in the East. In addition to which, their deputations have attended many juvenile meetings, and visited many country schools, endeavouring to establish juvenile missionary auxiliaries in every direction, and place them upon a secure basis. The Committee have also maintained a regular correspondence with the missionaries, not the least interesting part of which has been the arranging for the regular supply of a weekly newspaper to each of these beloved labourers in distant lands.

We are glad to find that the Association is making its efforts tell on the important work of education; much time and thought has been spent in obtaining an exact knowledge of the educational wants of each station, and by appeals to the juvenile auxiliaries, this Association has obtained permanent support for thirteen of these mission schools, and gives promise of still greater results during the coming year.

We would earnestly commend this report to the prayerful consideration of all Christians, but especially Christian young men, and trust that the Association will have a great share in their sympathies and prayers.

FOREIGN LETTERS RECEIVED.

AFRICA	CLARENCE	Saker, A.	October 17.
AMERICA	QUEBEC	Marsb, D.	December 5.
ASIA.....	CALCUTTA	Thomas, J.	November 8.
	DACCA.....	Bion, R.	October 31.
	INTALLY	Pearce, G.	November 7.
	SERAMPORE	Marshman, J. C. & ora.	November 7.

BAHAMAS.....	GRAND CAY	Rycroft, W. K.....	November 15.
	NASSAU	Capern, H.....	November 10.
BRITANNY	MORLAIX.....	Jenkins, J.....	January 9.
JAMAICA	FALMOUTH	Gay, R.....	November 24.
	KINGSTON	Graham, R.....	November 29.
		M'ulloch, J. & ors.	November —.
	MONTEGO BAY	Hands, T.....	November 24.
		Lewin, J. L.....	November 24.
	REFUGE	Fray, E.....	December 9.
	STEWART TOWN.....	Dexter, B. B.....	December 8.
TRINIDAD	PORT OF SPAIN	Law, J.....	December 13.

ACKNOWLEDGMENTS.

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

Mrs. Gouldsmith, for a box of useful articles, for *Rev. J. A. Wheeler, Western Africa*;
 Mrs. Jane Anderson, Elgin, for a box of magazines, for *Africa*;
 Friends at Wokingham, for a box of useful articles, for *Rev. J. Sale, Barisal*;
 J. B., Islington, for a parcel of magazines;
 Mrs. Hassall, Clapham, for a parcel of magazines (five years);
 Mrs. Mary Bailey, for a parcel of magazines;
 Mr. Meredith, for a package of books, magazines, &c., for *Rev. J. Smith, Chitoura*;
 Mrs. Cozens, Clapton, for a parcel of magazines;
 Mrs. Moore, Hackney, for a parcel of magazines;
 Mrs. McAll, Tottenham, for a parcel of magazines.

The Rev. D. Day, of Port Maria, Jamaica, desires us thankfully to acknowledge the receipt of a parcel of useful and fancy articles from Miss Longworthy and friends at Harrow.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of December, 1851.

£ s. d.		£ s. d.		£ s. d.	
<i>Donations.</i>		Contributions	10 13 5	Bethesda—	
Bible Translation Society, for <i>Translations</i>	300 0 0	Do., Sunday School	0 11 0	Collection, Public Meeting	11 2 6
Friend	0 5 6		20 16 1	Contributions	13 19 6
Gordon, Mr., for <i>Chapel at Matelle, Ceylon</i> ..	2 2 0	Less expenses	0 12 7	Garden Street—	
W. R., by "Record" ..	5 0 0		20 3 6	Contributions	2 0 0
LONDON AUXILIARIES.		BUCKINGHAMSHIRE.		ESSEX.	
Bloomsbury Chapel, on account	25 0 0	Waddesdon—		Thorpe—	
Camberwell, on account ..	30 0 0	Contributions	0 14 6	Contributions	0 16 2
Drawing Room Collection, and Sunday School, Crawford Street, by Mr. Diokes, for <i>Italy</i>	2 18 0				
		CAMBRIDGESHIRE.		HAMPSHIRE.	
BEDFORDSHIRE.		Waterbeach—		Andover—	
Risely—		Contributions, by Miss Drew	0 11 2	Collections.....	5 11 4
Friend	0 5 0			Contributions	18 6 4
		DEVONSHIRE.		Do., for <i>Bundoo</i> ..	7 4 0
BERKSHIRE.		Devonport, Morice Square—		Do., for <i>Sooden</i> ..	4 4 0
Wantage—		Collection	10 3 6	Do., Juvenile Working Association...	7 5 8
Collection	11 8	Contributions	17 9 6	Do., Infant Class, in farthings	0 2 4
		Do., for <i>Scriptures for Fernando Po</i> ..	5 10 0	Proceeds of Tea Meeting	2 18 8
					45 12 4
		DURHAM.		Less expenses	2 11 6
		Sunderland—			43 0 10
		Bethany—			
		Collection	8 0 0		

		£ s. d.			£ s. d.			£ s. d.
Brockenhurst—			Pembroke Chapel—			YORKSHIRE.		
Sunday School		0 10 0	Collection, for <i>Chapel</i> ,			Leeds, on account, by		
Longparish—			<i>Haiti</i>		22 14 10	Mr. H. Gresham ...		10 13 0
Collection		1 10 0	Contributions, for do.		05 0 0			
Lymington—			LINCOLNSHIRE.			SOUTH WALES.		
Collection		5 0 2	Boston—			Pembrokeshire—		
Contributions		5 10 9	Collections.....		4 16 6	Blaenllyn—		
Do., for <i>Africa</i>		3 11 4	Contributions		5 9 10	Collection		0 18 8
Do., Sunday School			Holland Fen—			Contributions		7 5 0
Teachers and			Collection		0 10 0	Fishguard, Ebenezer ...		1 16 0
Children.....		4 18 5				Harmony—		
						Collection		0 14 0
		19 0 8			10 16 4	Contributions		3 1 0
Less expenses		0 13 10	Less expenses		1 3 6	Letterston—		
					9 12 10	Collection		1 1 0
		18 6 10				Contributions		0 15 0
Newport, I. W.—			NORTHAMPTONSHIRE.			Llangloffan—		
Collection		7 16 7	Friend, near Northamp-			Collection		2 2 0
Contributions		4 15 0	ton, for <i>Debt</i>		10 0 0	Contributions		8 7 0
Do., Sunday School		1 0 0	Do., for <i>Haiti</i>		1 0 0	Pembroke Dock, Bush		
			Do., for <i>Bahamas</i>			Street		10 0 0
Less expenses		13 11 7	<i>Chapel</i>		1 0 0			
		1 1 7				SCOTLAND.		
		12 10 0				New Pitsligo—		
KENT.			SHROPSHIRE.			Contributions, by Mr.		
Ashford		5 5 4	Ightfield—			James Leslie.....		1 2 4
Margate, on account,			Collection		2 14 6	IRELAND.		
by Mr. J. B. Flint ...		10 0 0	Snailbeach—			Ballina—		
Sevenoaks—			Sunday School, for			Collection		3 10 0
Contributions		2 6 1	<i>Native Teachers</i> ...		0 10 0	Belfast—		
Uphill, near Folkstone,			Whitchurch—			Collection (less ex-		
Union Chapel		0 17 0	Collections.....		4 1 5	penses)		6 5 0
LANCASHIRE.			Contributions		8 18 8	Contributions		4 6 1
Bootle—			Do., Sunday School		0 6 0	Waterford—		
Collection, for <i>Chapel</i> ,			Less expenses ...		13 6 1	Coombe, John, Esq....		0 10 6
<i>Haiti</i>		7 10 0			0 10 7			
Liverpool—					12 15 6	FOREIGN.		
Collections—			SUFFOLK.			VAN DIEMAN'S LAND—		
Great Crosshall St. .		19 12 1	Bildeston—			Launceston, by Rev. H.		
Pembroke Chapel,			Collection		2 15 0	Dowling		3 0 0
Public Meeting... ..		28 18 2	Eye—					
Boho Street		11 19 0	Howes, Rev. T.,					
Woodside		3 13 6	Thorndon		1 0 0			
Contributions—			Ipswich—					
Pembroke Chapel			Contributions (addi-		1 12 6			
Sunday School,			tional).....		20 6 5			
for <i>Italy</i>		4 0 0	Somersleyton					
		68 2 9						
Less expenses		12 11 0						
		53 11 9						

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; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, 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 DUBLIN, by John Purser, Esq., Rathmines Castle; 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 Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.