



BENGAL.

Scale: 0 10 20 30 40 50 60 70 80 90 100
 British Miles to 10 Degrees

THE MISSIONARY HERALD.

THE MISSION FIELD.

TWENTY MORE MISSIONARIES FOR INDIA.

OUR readers are not wholly unaware that for some time past the Committee of the Baptist Missionary Society have had under their consideration the question of extending and consolidating the East India mission. After prolonged and prayerful deliberation it is their conviction, that duty calls upon them, that it calls upon the churches of Christ by whom their efforts are sustained, to make an earnest attempt to spread the knowledge of salvation more widely in that important part of the British empire. They would occupy with greater efficiency those spheres of labour in which already manifest tokens of success have been vouchsafed to the labours of the missionaries engaged.

IT IS PROPOSED TO ADD TWENTY BROTHERS TO THE PRESENT NUMBER OF OUR MISSIONARIES IN INDIA.

A brief reference to the field of labour, and the manner in which it is occupied, will show the absolute necessity of the proposed enlargement.

The Society's mission in India may be viewed in two sections, corresponding with the political divisions of the country:—the Bengal presidency, of which Calcutta is the capital, and the North Western provinces, forming the presidency of Agra. The presidency of Bengal, (not including Orissa and Assam,) according to the returns laid last session before the House of Commons Committee on the East India Charter, has a population of nearly thirty-nine millions of people scattered over thirty-eight zillahs or districts,

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containing an area of one hundred and forty thousand square miles. The population may be regarded as wholly heathen: for the three or four thousand converts to be found in its midst, are scarcely appreciable in the presence of the dense mass who continue to cling to their ancestral idolatry. Yet for the instruction in Christianity of this vast multitude there are found but seventy-eight missionaries of all denominations, that is to say, scarcely one missionary to five hundred thousand people.

Let our readers imagine but five Christian ministers among the mighty crowd congregated in London, and they will have some idea of the extreme scarcity of evangelic labourers among the perishing inhabitants of Bengal.

But this is by far too favourable a view of the case. In point of fact these seventy-eight missionaries are confined to a small part of the country. Twenty districts, with a population of more than nineteen millions and a quarter, have no missionary at all. Seven other districts with nearly seven millions of inhabitants have only *eleven* missionaries, that is one man to 650,000 people. And if the remaining eleven districts have sixty-seven servants of Christ engaged in the work of evangelization, no less than forty-one of them confine their labours to the city of Calcutta, and the country immediately around it.

But even these statements will convey to the minds of our readers a most inadequate idea of the spiritual destitution

of Bengal. The accompanying map will assist the conception of it. Calcutta, it will be seen, is situated on the east bank of the river Hooghley. If now we trace this river to the point whence it departs from its parent stream, the Ganges, we shall find that missionaries are settled in the following districts, on the west and east banks respectively:—on the west, Hooghley, Burdwan, Moorshedabad: on the east, Nuddeah. If now the Christian voyager direct his boat up the Ganges itself, to the point where it enters the map, then leaving it inquire for Christian missionaries throughout the whole of the immense region lying to the north of the noble river he has left, down to its junction with the ocean, and include in his search the Delta bounded by the Hooghley on the west, and the Ganges on the north and east, and the Bay of Bengal on the south, he will find only a few scattered baptist missionaries, six in number, from whose lips the thronging crowds of heathen may hear the word of life. Let the Christian traveller extend his journey still further to the east, let him cross the Burhanpooter and traverse the hills and plains of Mymensing, Sylhet, Tipperah, Bulloah, and Chittagong, and he will find to his dismay but two servants of the living God testifying to His power and love.

Let us mark more particularly some of the districts he will traverse, and the number of their inhabitants, where he will find no missionary, no disciple of his Lord.

Districts.	Population.
Poorneah . . .	1,600,000
Maldah . . .	431,000
Bograh . . .	900,000
Rungpore . . .	2,559,000
Pubna . . .	600,000
Dacca Jelalpore . . .	835,000
Mymensing . . .	1,487,000
Tipperah* and Bulloah	1,406,950

* Within the last year an interesting work of grace has been discovered at Comilla. Some fifteen

persons have been baptized by Mr. Johannes of Chittagong.

Thus, while some portion of this great region enjoys the labours of Christ's servants, by far the larger part is at present entirely neglected. Idolatry raises unabashed its dishonouring front before God, and myriads annually go down to the grave ignorant of the great salvation.

Think of the religious and moral condition of these multitudes. The gods they worship are said to have been guilty of every crime. The tales told of them are vile and infamous. If there be any iniquity, conceivable by human imagination, or capable of being wrought by human hands, gods innumerable may be found in the Hindoo Pantheon reported to have been guilty of it. Lying, theft, murder, adultery, are attributed to them every one. The deities of India are mere embodiments of vice in its most appalling and disgusting forms.

Can we wonder that the people resemble their gods? that "their solemn meetings are iniquity?" that morality is unknown and its plainest precepts disregarded? It is only British power that has caused infanticide to cease, and Sutteeism to be punished as murder. The most debasing wickedness is practised in open day; it is taught in the native schools. Knavery is gloried in, and the produce of fraud held to be lawful gain. Vile lusts brutalize the people, and rob them of manliness and strength, while they are the prey of unprincipled villains calling themselves their teachers, and of licentious priests.

There is no fear of God: no hope of a blessed eternity: no Saviour from the wrath to come. Myriads annually rush into perdition. The sacred rites they practise are so horrible, so vile, as only to render their misery the more inevitable.

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As compared, then, with the necessities of the Bengali people, how disproportionate are the efforts that have been made by Christians of every name to raise them from their fallen condition, and to communicate to them the gospel of salvation. Still more disproportionate are the labours of the Baptist Missionary Society.

Let us look at them a little more in detail. The society sustains in Bengal twenty-three missionaries. These oc-

cupy thirty-seven stations in twelve districts, having around them a population of rather more than *eleven* millions of persons. In eight of these districts there are missionaries of no other denomination. The following table will give the localities of their labour, together with other particulars, embracing in one view the whole organization of our mission in Bengal, and the results so far as they can be ascertained.

BAPTIST MISSIONS IN BENGAL.

District.	Sq. Miles.	Population.	Stations.	Missionaries.	Native Preachers.	Native Churches.	Members.	Native Christians.	Schools.			
									No.	Boys.	No.	Girls.
Calcutta (City)	625,360	3	5 Europeans, 1 Nat. Miss.	6	3	125	260	2	92	1	12
24 Pergunnahs	1189	288,000	6	2	12	6	181	862	6	238		
Burdwan (Cutwa).....	2224	1,854,152	1	1	3	1	24	52	...		1	10
Jessore	3512	381,744	10	1	8	10	213	470	4	160	1	13
Hooghley	2089	1,520,840	1	3	4	1	94	200	5	656	2	49
Dinajpora	3820	1,200,000	1	1	1	1	21	68	2	120		
Monghyr	2558	800,000	1	2	4	1	27	60	3	90	1	5
Birbhoom	4730	1,040,876	1	1	4	1	37	85	5	123	1	9
Dacca	1960	600,000	1	2	4	1	25	70				
Backergunge	3794	733,800	10	2	11	10	181	1250	4	111	1	22
Patna	1828	1,200,000	1	1	...	1	5	12				
Chittagong	2560	1,000,000	1	1	5	2	59	110	2	32	1	10
	30,261	11,244,772	37	22 Europeans, 1 Nat. Miss.	62	35	992	3499	33	1616	9	130

A glance at the map will show that some of these stations are far removed from each other, at distances which render mutual co-operation impracticable. The brethren are also very unequally divided among them. Thus, Calcutta and its vicinity have seven Europeans, and Serampore (Hooghley) three. But Burdwan, Birbhoom, Patna, Dinajpora, Chittagong, and Jessore have each but one. Three stations only have two brethren, giving each other mutual aid. And while these are so arranged as to afford no assistance whatever to the rest, the whole of the interior of the country is left entirely unoccupied.

It is perfectly obvious that our present strength in Bengal is totally inadequate to carry the gospel, in any reasonable time, to the regions beyond the present stations. The most strenuous labour of our missionary staff

cannot penetrate the vast mass of human beings living and dying around them Occasional, and necessarily infrequent, itineracies cannot do much towards making a marked impression. The visits are few and far between. Though instances frequently arise to show that the visits are not in vain, yet so brief are they as to give little hope of any extensive movement as the result.

To all this must be added the fact that the major part of the missionaries now labouring for the society in Bengal are aged men: Some of them have toiled for thirty and even more years. Not more than six or seven can be regarded as in the prime of life, though nearly all are still vigorous heralds of the cross.

Can it be then a matter of surprise to our readers, with these facts before

them, that the committee should arrive at the conclusion, that the time is come to strengthen the mission, and if possible give effect to the ardent desire of every Christian heart, to spread more widely in India the knowledge of redemption through Christ Jesus? Nay, rather let us chide our indolence. Let us take shame to ourselves that we have dealt so apathetically with the great interests committed to our charge. Let us bow down with grief before the mercy-seat of our Lord, and mourn that we yet witness so many myriads of our fellow men all unconscious of His love. Let us entreat Him to quicken in our hearts a zeal for his glory, a yearning after the salvation of the perishing idolater. Let us give Him no rest till He raise up fit labourers for the work, and let us be ready to send, by whomsoever He will send, the message of eternal life.

What is it the committee ask of the disciples of Christ? It is to enable

them to give to Calcutta, with its 600,000 souls, *three* additional men—to each district where a solitary missionary is found a brother to aid him in his work, and to cheer him in his trials; to establish in the central districts of the country—at Bauleah, at Pubna, and at Furreedpore—new stations; also to revive the mission at Patna; thus to connect the stations with each other, and to place them on a more efficient footing. Large as the request may seem, yet is it incommensurate with the need. But we anticipate a cheerful response to the plan from the churches which have sent forth a Carey, a Chamberlain, a Pearce, whose labours they will not willingly forget, or be backward prayerfully to follow.

Our space is exhausted, and we must defer to the next Herald a sketch of the mission in the north-west provinces, and its need for a similar supply of faithful men.

RESULTS OF MISSIONS IN INDIA.

Some months ago we gave a statement of the results of missionary operations throughout the whole of India and in the island of Ceylon. Since that was prepared, a second and more complete inquiry has been made, and the statistical results brought down to the end of the year 1851. From the *Calcutta Christian Observer* we take the

following summary, which we are sure will give to our readers the most gratifying evidence that the labours of missionaries in India have not been in vain:—

At the commencement of the year 1852, there were labouring throughout India and Ceylon—

The agents of	22 missionary societies.
These include	443 missionaries,
of whom	48 are ordained natives,
Together with	698 native catechists.
These agents reside at	313 missionary stations.
There have been founded	331 native churches,
containing	18,410 communicants,
in a community of	112,191 native Christians.
The missionaries maintain	1,347 vernacular schools,
containing	47,504 boys.
Together with	93 boarding schools.
containing	2,414 Christian boys

They also superintend	126 superior English day schools,
and instruct therein	14,562 boys and young men.
Female education embraces . . .	347 day schools for girls,
containing	11,519 scholars ;
but hopes more from its	102 girls' boarding schools,
containing	2,779 Christian girls.
For the good of Europeans	71 services are maintained.

The entire bible has been translated into *ten* languages, the New Testament into *five* others, and separate gospels in *four* others. Besides numerous works for Christians, thirty, forty, and even seventy tracts, have been prepared in these different languages, suitable for Hindoos and Musselmans. Missionaries maintain in India *twenty-five* printing establishments.

This vast missionary agency costs £190,000 annually, of which *one sixth*,

or £33,500, is contributed by European Christians resident in the country.

By far the greater part of this agency has been brought into operation during the last *twenty years*. It is impossible to contemplate the high position which it occupies, and the results which it has already produced, without indulging the strongest expectations of its future perfect success; and without exclaiming with the most fervent gratitude,—

WHAT HATH GOD WROUGHT!

INDIA.

MONGHIR.

The church at Monghir is formed of both Europeans and Hindoos. The native converts do not, as at many other stations, subsist as a separate community, and are therefore under the direct pastoral care of the missionary. For the present our brethren, Messrs. LAWRENCE and PARSONS, think this arrangement should not be disturbed, although they long anxiously for the time when the native Christians shall become sufficiently numerous and strong to form a church distinct from the Europeans. Meanwhile, says Mr. LAWRENCE, under date Oct. 29th:—

We are endeavouring to impress upon our native converts generally the necessity of providing for themselves in all respects; and as a body, I think I may say, they are not indisposed to exert themselves for this purpose. We aim to keep our native preachers habitually in mind of the great truth, that they are to labour for a Master in heaven, to whom they must be accountable, and whom, therefore, it should be their first and chief endeavour to please in all things; and I am

happy to bear testimony to their sincerity, faithfulness, and earnestness. Our senior native preacher, Nainsukh, needs no prompting to do the work of an evangelist. He never seems so much in his element, or so happy, as when he is itinerating in the villages, preaching the gospel to a crowd of his countrymen, or engaged in answering the queries of those who wish to be informed about Christianity. This is the work for which he is well qualified, and in which he greatly delights. He is not so well fitted for the office of pastor; still he enjoys much of the respect, affection, and confidence of all the native Christians, and strives to promote the spiritual prosperity of the church. We do not think it would be well to leave the entire management of the native portion of the church to his care; he nevertheless performs many of the duties of the pastoral office in an acceptable manner, such as taking a part in the public services, affording instruction to inquirers, visiting the sick, settling differences that sometimes occur, watching over the members, and affording them such advice and encouragement as they may seem to require.

The projected journey of Mr. PARSONS during the rainy season was interrupted by illness. The native preachers there-

fore continued it alone. Some incidents of the journey are thus alluded to by Mr. LAWRENCE:—

Except when travelling from one place to another, they were every day engaged in preaching to and conversing with the people whom they met, and they appear to have been well received in most places. Nainsukh related a somewhat curious incident which occurred in one large village. On first attempting to collect a congregation, he found but a few who were disposed to listen. Having declared to them the leading truths of the gospel, he finished his discourse by describing the awful conflagration of the last day. Immediately after, a fire broke out in another part of the village, and consumed a number of houses before it could be subdued. The greater part of the population of the village had come to the spot, and Nainsukh was among them. Some who had treated his preaching with indifference at first, now exclaimed, "Ah! we know now that what you said is true; they who will not hear the word of God shall be destroyed. The people of this village would not attend to what you said, and already so great a calamity has befallen us!" Perceiving that they were now in a more thoughtful and serious frame, our good brother availed himself of the opportunity to preach them another sermon, to which they all listened throughout with profound silence, and much apparent interest. The good resulting from this occurrence may perhaps not be known till eternity shall disclose it, but these poor people, in all probability, have imbibed a more correct and favourable opinion of Christianity.

At the station itself, after a season of comparative deadness, some proofs of divine blessing have appeared.

The Converted Sikh.

A Sikh and his wife have been brought to the knowledge of the gospel, through the instrumentality of our native preachers, and they appear to be very decided in their

determination to follow the Lord Jesus Christ. They have offered themselves for baptism, and we hope that it will not be needful to keep them waiting long. The husband is servant to a native gentleman, a descendant of Tipoo Sultan, whose begum, or lady, is on a visit at Monghir. His mistress threatens* him with dismissal from her service if he become a Christian, and he declares that he will rather give up her service than give up Christ. The begum sent for the wife, and giving her a severe lecture for her *madness* in thinking of becoming a Christian, she inquired of the poor woman whether she expected the Christians would provide her with better food, clothing, and shelter than she and her husband had enjoyed in their present situation. "Madam," said the poor woman, "you have kindly supplied us with all these things in abundance, but you cannot give us *salvation*; that is what we now *feel* we need most of all, and there is no Saviour but the Lord Jesus Christ; we are therefore determined to become Christians, whatever may be the consequence as to our worldly prospects. If the Christians will not give us so good a place to live in as you have done, this will be of little consequence, we can live in a shed, or under a tree; if we cannot get a bed to sleep on, why, we can lie on a mat; and if no one will give us food, still we can labour with our own hands, and God will provide for us all that we need." As far as we can judge, both the man and his wife are sincere: seldom have we seen so much earnestness; and certainly they can have no hopes of improving their temporal condition, for in all probability they will have to relinquish a good situation, without any certain provision before them, except the promises of God. The daughter of a native Christian, about fifteen years of age, has also solicited baptism; we hope she is one of the lambs of Christ's flock, and will be received into the fold. Besides these there are some other natives who seem anxious to know what they must do to be saved, and appear to be convinced that the gospel way of salvation is the only true way; but they find it hard to give up all for Christ.

CHITOURA, NEAR AGRA.

The condition of the inhabitants of this Christian village continues to improve under the watchful care of the worthy missionary, Mr. SMITH. His labours are many and abundant. In addition to strictly missionary work, he has had to undertake the partial supply

of the English church in Agra, and his health has not a little suffered by the incessant toil. Gladly would the Committee yield to his request for aid,

* Since writing the above he has been dismissed from the begum's service, solely on account of his becoming a Christian.

should a suitable person present himself. Mr. SMITH, under date August 10, writes as follows:—

I can assure you nothing would add more to my happiness, nor do I think you could send a missionary to a station in India for native work where he would be likely to be more comfortable or more useful. The district around me is densely populated. On one side is the Gwalior and Dholpore territories without a single missionary, and the people are at all times kind and willing to hear the gospel. Now I have every hope that in a short time, with faithful, prayerful labour, and the blessing of God, several villages might be formed and the word of God greatly spread. Besides, such places as Chitoura ought to be well cared for on another account: we have a population free from caste; the children attend day and sabbath schools, and I have a most hopeful bible class of about a dozen young men who are earning their living during the day and receiving instructions in the evening school; now from amongst these I hope the Lord will raise up a few, at least, of native evangelists of a superior kind from those we generally have, and thus by attending to them we are preparing materials for a native ministry which all acknowledge is one of the greatest desiderata of all our missionary wants. I would therefore urge the committee as soon as they can possibly, to send another missionary to Chitoura. A man of moderate talents and attainments—deep and humble piety, and one especially of zeal sufficient to prompt him to suffer inconvenience in travelling with indifferent accommodation. A gentleman, according to the ordinary acceptation of the word, would be useless here, as we have no European society and no English preaching. The work is exactly such as your colporteurs in England, with the addition of out-door preaching daily.

Missionary labour.

Since I have been in the field I have spent not less than three-quarters of my time in evangelistic labours; every day we preach in several heathen villages or markets: but were we to leave the poor native Christians, who are for the most part illiterate, the fruit of much labour would doubtless be lost. I have hoped for some time past to get our native brother Walayat Ali to take charge of the church, and as soon as it can be done with the full consent of the members I will not delay the matter a month; still much caution is necessary, or much mischief may ensue.

Prospects.

Our native preachers generally, are not what we wish them to be; there are of course

bright exceptions. I hope however another and better stamp are being raised up from the members of our churches who live independent of missionary aid, and will therefore come forward at the request of the church in a similar manner to the candidates for ministerial labour in England. Our people are beginning to do something for themselves. They have for some time paid the expenses of lighting and cleaning the chapel, as well as subscribed to the mission funds. During the last year Walayat Ali has done much in supplying my pulpit here when I have had to officiate for the English church cantonments, Agra; and I have one young man who has given himself to the Lord's work from amongst the young people forming my bible class, and who is likely to be very useful in village preaching. Thus I hope all is progressing the right way and tending towards the point you would have it. I shall of course do all I can to encourage a spirit of independence, and I hope the time is not far distant when our little church will have reached the state of maturity you and myself are so anxious to see.

The weavers of Chitoura.

I am thankful brothers Makepeace and Jackson have arrived, and I trust a little travelling in my own district on mission tours may serve to restore my broken health. Many are urging me to seek a change in the hills at once before it be too late: I am however not very apprehensive of any necessity to leave my station; nor do I see the possibility of going away for more than a day or two, as I am getting on with the English looms, and my going away would, I fear, not a little retard their progress. I have nearly finished a weaving shop, 190 feet by 35, and capable of containing 60 looms, 20 of which are already up, and 16 at work. Our people are already earning about twice what they did on their own primitive looms, and will soon treble their former earnings; this will hasten the time when our church will be able to support their own pastor and mission, and is of more importance than you can imagine at present. Thousands have visited us from all parts, and no little stir has been made amongst the large class of weavers by which our neighbourhood is crowded.

Interest awakened among the Chumars.

During this year another class of people have shown a strong disposition to join us; the Chumars, which includes most of our labouring population and all that work in leather. Three families have come to reside in our village and have renounced caste; and in a small market town about four miles distant, there are a number of the same caste who are very favourable to Christianity, and have frequently attended service at

Chitourah. I am doing all I can to keep them in their own village. Before I write again I trust a small building will be erected for chapel and school, in doing which they have promised to assist.

The Schools.

Our schools have not been so successful as I could wish; the Pundits and Brahmans have repeatedly emptied them, and just now their fears are much excited, and consequently they are straining every nerve to keep the people from under our influence, both young and old; these things do but prove how deeply the truths of Christianity are affecting the people, and how conscious the Brahmans are that they are in danger of losing their prey. If we had any strength at all adequate the work to be performed, a more visible effect might soon be realized; but with four men

for the north-west provinces, what can we expect? Well did the late Dr. Hamilton remark, that the most discouraging feature of the Indian mission was the disproportion between the labourers and the field they had to cultivate. Surely something will be done to strengthen our hands, that we may not be permitted thus to linger on rather than live.

Mr. SMITH will be rejoiced to learn what plans the Committee have in view to strengthen the hands of our little band in this great district. Let the churches at home be fully roused to the grandeur of the work before them, and the desires and prayers of all would, with God's blessing, be rapidly realized.

AFRICA.

CLARENCE.

A recent vessel has at length brought us the long delayed letters of our missionary, Mr. SAKER. It is cause for grateful thanksgiving to God that the health of the mission family is thoroughly established, though the burden now resting on the hands of our brother is heavily pressing him down. As the health of Mr. WHEELER constrains him to withdraw from the mission, the Committee are now anxiously desirous of sending a brother to the help of Mr. SAKER, should a suitable person present himself.

In a letter dated September 28, Mr. SAKER writes:—

The work of missions, as we see it and feel it, loses none of its interest. We have two scenes ever before us, and painted in unmistakable colours. Here is wickedness in its most degraded and deadly forms; misery, discord, and death float around us. A corrupting mass,—a sea of death—subjects for deepest compassion, work for the purest benevolence.

We have also a pleasant enclosure apart from this fearful scene. An enclosure where the voice of prayer and praise happily continues, where the lovely plants of a better

climate are springing up and bearing fruit to God. All glory to him who plants and waters the precious seed.

In our churches we have enough to make us thankful, in the steadfastness and piety of our members. That many endure so much and so well is a marvel. This is especially the case at Cameroons. That some are wavering, or worse, cannot be surprising.

Since Mr. Wheeler left us, we have buried four honourable members. The continued rainy seasons alone prevent us from baptizing some, and the number of inquirers is increasing.

But there is one thing almost disheartening. We have three churches in as many different places, we have two other places where the word is regularly preached; yet what is the whole of this to the mass of men living in darkness around us? What proportion is a hundred members of churches, to the tens of thousands treading the same soil, danting before our eyes, alike careless of God and themselves? What do we among so many? Where one regards the voice of mercy, thousands turn a deaf ear; and yet death goes on with his work; war, diseases, and witchcraft are insatiable; and a generation is almost gone since I first saw this dreary land. This fearful woe is unmitigated, except we feel the value of one soul saved from ruin, and it is not of one only we rejoice in, so our joy is great. Thus ours is a mingled lot—highest pleasure with disheartening sorrow. In such a land, what manner of men ought we to be?

Again, under date October 28th, he writes:—

Baptisms and inquiries.

You will be glad to learn that I baptized three converts in our mountain stream last Lord's day. One was a native of the island, who is treading a path highly satisfying to me. The others are females resident in the town, and who have been inquirers at least seven years.

Our inquirers are increasing, especially amongst the young. Two days since we lost one of the teachers of our infant school—lost to Clarence but not to the mission; waiting now a passage to Cameroons, as wife of our teacher, Mr. S. Johnson. She is a native of this island, and has for a long time been an honourable and useful member of our church. In 1849 I employed her in teaching, and she has conducted herself well. She holds fast her profession, and we esteem her very highly. Her present movement is highly satisfactory to us all.

We are quite hopeful, that the Lord has been training one of the daughters of a member to fill up the vacancy in the school. For months past, say May last, a young friend has been in daily attendance at the school, assisting in all the work, and now is able to take her part with Mrs. Johnson in alternate weeks, and it is scarcely known we have lost a teacher. It is thus our master preserves his own cause from hindrance and decay. We shall be more satisfied when we can receive her as a member of the church.

Heathen conflicts at Cameroons.

We have to mourn over constant quarrels, frequent fightings, and deaths at Cameroons. Two brothers still contend for supremacy in one town. In another there is jealousy maddening the chiefs against the chiefs of another town. All this fighting and fear

much hinders our work. Yet we have occasion to rejoice; our own people have been useful in preventing fighting often; and once in going between contending parties and planting a flag of peace, to the imminent danger of their lives. For this both parties were thankful. Our congregations, though often interrupted by these frequent fightings, are generally good; but we do not make that impression on the mass of men we have hoped for. Peace, permanent peace, we must have before the gospel can be listened to by the many. The Lord is still calling a few, and through dangers and trials of all sorts they are found steadfast.

Bimbia.

At Bimbia, I hope something more is doing; but I may have occasion to speak more at large respecting that place when I come to stay there a month or more.

Our printing has progressed very slowly for the want of a boat since July last, but by staying there, and absenting myself from other places, we shall print John's gospel, the Isubu Grammar, and Duala vocabulary, this year.

In closing, I may just say, we are all, all in the mission, in good health, and all diligently at their work.

Thus, amid every difficulty, the work of grace is making progress. To the above information we may add, that "The Dove" has finally been disposed of. She has been purchased by a local trader for commercial purposes, and is now busily engaged in gathering gold dust and palm oil from the native producers.

FRANCE.

MORLAIX.

By our missionary, Mr. JENKINS, we have been favoured with the following narrative of the power of divine grace. He writes, under date Dec. 27th, 1852:—

Between sixteen and seventeen years ago, while distributing the Breton New Testament in the country, I entered the cottage of a poor but industrious widow, who had brought up her family of four children by hard labour as a weaver. She was at the time a

congregationist in the church of Rome, but a person of much thought and religious sentiment. We had some interesting religious conversation, which encouraged me to call again and give her tracts to read. Soon after my first visit, very providentially, a French bible came into her possession. My present object will not allow me to enter into an interesting account of this woman and her bible; I can only remark that she gradually grew in the knowledge and grace of our Lord Jesus Christ by these means. Of late years

she had become quite an evangelical Christian, but still, on account of difficulties, could not muster strength enough to break off her outward connection with the church of Rome. Nevertheless, as she had believed God's word, she could not abstain from speaking, and her accent was that of pious conviction and sincerity. She deplored the religious state of her country, but thought that the moral darkness and priestly influence were so great as to render the evangelization of the people a very hopeless task. Her desire has been for some time that the Lord would grant a way to leave Rome.

Light spreading.

A few years ago she was made the instrument of, I believe, a real conversion to the Saviour of another woman, who, like herself, was in so dependent a position upon others, that to leave the church of Rome would expose her to lose her bread. It would be pleasing to know how these women read with delight the bible together, the one reading, translating, and explaining to the other, who knew no French. They lived seven or eight miles from this town, but came to see us now and then, and I did what I could by going to see them. Some time later, a sister of this last woman was also brought to the little society, and was seriously impressed and gained by the gospel. They were sometimes called to contend for the faith of Christ. While they were going on thus, in their humble and timid position, the priests did not attack them personally, though they must have had knowledge of what was going on. My opinion is, that both parties feared each other, though for very different reasons; and this realized a kind of a tacit truce which could not always continue, though its end could not yet be foreseen.

Another convert.

However, while this apparent calm was reigning, about two years ago a remarkable change was wrought, and soon became evident, in a respectable young woman, the daughter of a rich peasant family, and sister of the deputy mayor of the parish. She was powerfully struck with a deep conviction of sin, and her lost state as a sinner. She had recourse to the erroneous means of consolation in the church of Rome,—confession, absolution, penance, and communion, but all without avail; solid and lasting comfort she could not obtain. She abandoned any vain clothing she possessed; frequented no more the amusing assemblies of the country; vain attractions had lost their charms in her sight; she rebuked sin, and became very liberal to the poor. But her soul could find no peace; her tears often ran down her cheeks, and despair was terrifying her heart; her burthen was great, and Satan seemed to tell her she had better put an end to

her life, though she never entertained such an intention. She became the object of public notice, so great was the change visible in her, though she had always been a person of good moral conduct, and regular in what is considered religious duties in the church of Rome. Her only and great desire now was to be saved.

The sinner led to Christ.

The good woman with the bible heard of her distressing case, more particularly by means of one of the two sisters already mentioned, who lived close by her; and to this woman she remarked she believed she could tell things from the gospel that would console the mind of the young woman. This was told her; and from that hour she made up her mind to speak to the one who had the bible, with a view to know what good things she had to tell her. Soou she found an opportunity to see her. That was in May last. From the bible she was shown salvation by grace and faith, through Jesus Christ the Saviour, free and full salvation, sufficient and efficacious to save the greatest of sinners that believe and come to God by Christ, as shown in the cases of the thief on the cross, Saul of Tarsus, &c. The word of life was blessed; the young woman believed, and found peace and consolation for her soul. She sent for a New Testament for herself, and two for two female acquaintances. She was hungry and thirsty for the bread and waters of life. Her testament became at once her pocket companion; and she read chapters of it daily. Every Sunday after mass these women met, and retired into a field or some other lonely and quiet corner to read the word of God, and converse on the things of the Lord. This gave great light to the young woman.

Progress and opposition.

In August last we saw her for the first time; she came then with the other two women to a Breton meeting held in our chapel. Since that her visits here have been pretty often. Along with this progress she became a true confessor of Christ. The movements of these good women soon excited general notice and stir. Opposition was fast manifesting itself in the family of this young Christian friend. The catholic priest became wide awake to the danger, and when she went to confess to him for the last time (being as it were obliged by circumstances), instead of a confession it was a debate on religion they had, in which she told him excellent truths in a firm and excellent spirit. The priest told her she must give up her New Testament to him. She replied she would not do so. "Then," said he, "I will go and demand it of you before your mother (her father is dead), and if that will not do, before your brothers also; and if necessary, I will have the gendarmes

to take it from you." She continued firm. At last he said he could not give her absolution. She replied, she told him she did not care for it, that in fact she did not ask it, as it was the Lord alone that could pardon her sins. He threatened her also, that in case she would die in that state, the priests would not bury her, and that she would not be buried in holy ground. To which she replied, it signified nothing; that her soul would not be then in the same place as her body. From this time there was a great ado in the matter.

Decision.

The good woman with the bible, in the sixty-third year of her age, was looked upon as the principal author of the mischief, and seemed somewhat to tremble while seeing the storm gathering thick around. She would have leaned still longer to her temporizing principle, but her young vigorous friend, with a mind more calm, would submit to no surrender of duty. Indeed, her great principle now was to serve God in all things according to his will. Foreseeing the impossibility of serving God at home, she made up her mind to come to Morlaix to live with her other friend, proposing to aid her from her own temporal resources, in case that would be necessary. When I heard of this intention, I told them, "Don't make any change in your temporal condition on account of religion unless you will be obliged in order to serve God, but at the same time take care as to any proposals of going to a convent, &c., and sign no papers without knowing well their contents;" for I feared an attempt would be made to force this young woman into a convent.

Trial and conflict.

Wednesday, Nov. 24. This admirable young person called on us, gave an affecting account of a shameful attempt made that day week to make out a case of insanity against her, in order to shut her up in a house under medical treatment. A doctor of the Morlaix Hospital, and the parish priest arrived at her family's house, and proceeded to examine her by questions, &c., with which the religious question was mingled. She answered the priest and others with much good sense and gospel truth, confounding him in what he said. There were even false witnesses made use of among the servants of the house. The doctor wanted to bleed her, and tried at different times to persuade her; so did also the priest; but she

firmly refused, on the ground that she was quite well. The doctor beseeched her to go to the hospital for twelve or twenty days, which she also refused; and well for her that she did, otherwise her liberty, and perhaps her health, were sacrificed to priestcraft and popery. The same day I called upon the doctor, who told me he had found her quite sane in mind and intelligent, but that he had given a certificate of partial insanity on the ground of the testimony of witnesses, one of whom undoubtedly was the priest, who persists, it appears, in saying that she has not been of sane mind for the last two years. He said his certificate would enable the family to institute a legal inquiry into the case if they wished. I told the doctor my conviction as to absence of all insanity; that the distress of her mind, bordering on despair, was the effect of a deep conviction of sin, &c., and that I would consider any further attempt to carry this project into execution as a most serious violation of the religious liberty of this young woman. We have not heard anything more of this project of cruel injustice. We thank God, and rejoice that this interesting disciple of Jesus did not fall a victim to this desperate scheme of the enemy. She returned home the same day, after I had seen the doctor.

Peace.

The great desire expressed by the family was that she would stay with them. She proposed doing so, even since the above event, on condition of her enjoying religious liberty. This was not granted, and it was resolved she should come here to live. Consequently she came about three weeks ago, and is now living quietly and happy in her own rooms with her Christian friend, who has been a comfort to her in her trials. She has entirely left the church of Rome, and will soon fully join our church here. So will also her two other friends, as the one who has the bible will join the party.

General effects.

You can hardly form an idea of the stir and the effect this event has created in this country far and wide, and it may be said with truth that priestly influence, fanaticism, gross calumny, superstition, family connections, &c., have been all put in movement to stop it if possible; but in vain. My opinion is, that a great breach has been accomplished, which, under divine blessing, will widen more and more. Popery had not yet received so painful a blow in Brittany. Praise God with us for this work of his grace, and pray for us.

HOME PROCEEDINGS.

The meetings which have been held during the past month, as far as we know, have not been numerous. Mr GAY has advocated the Society's claims at Chatham, Staines, Colnbrook, and Wraysbury, in company with Mr. GREEN, who, with Mr. TRESTRAIL, has also visited Windsor. Mr. UNDERHILL and Mr. GAY were present at a meeting at Watford. These meetings have been well attended, and an animated spirit seemed to pervade them.

At the last quarterly meeting of the committee most of the members were present, and owing to the importance of the business the brethren sat from ten o'clock in the morning, with a brief interval, until half-past eight at night.

The report of the sub-committee on the Indian Extension scheme was brought up, considered, and adopted. The documents are now in the printer's hands, and will shortly be laid before the churches for their consideration. We beg to call attention to the paper on this most important subject in the first pages of the present Herald, in connection with which the committee lay before the pastors and deacons, with an earnest request for their serious consideration, the following suggestions:

SUGGESTIONS FOR RAISING FUNDS TO SEND OUT AND MAINTAIN TWENTY ADDITIONAL MISSIONARIES IN INDIA.

Isaiah liv. 3, 4.

- I. It is suggested that every meeting for this object be preceded by a season of devotion and earnest supplication at the throne of grace for a blessing on the work.
- II. It is proposed that in London and in the various auxiliary districts of the country, or where these do not exist from connected churches, the ministers, deacons, and other friends be invited to meet to receive information on the plans of the Committee, and to confer together as to the best means of carrying them out in their respective congregations and localities.
- III. That in organizing the Christian activity of the churches, it be regarded as of the

first importance to raise the annual income of the Society by enlarged and additional subscriptions.

1. By laying the object before every present subscriber, and requesting an increase of his annual gift.
 2. By seeking out new subscribers; persons who from various causes may not yet have become annual contributors.
 3. By endeavouring to interest in the object those individuals of the like faith and practice with ourselves, who may however be members of other communions.
- IV. That missionary boxes and collecting books be employed as largely as possible to secure regularity and frequency in the contributions.
- V. That stated times be appointed both to impart missionary intelligence and to receive the contributions gathered by the various collectors employed.
- VI. That special attention be drawn to the missionary intelligence conveyed in the publications of the Society and endeavours be made to increase their circulation.

To the first of these suggestions we would call particular attention. There seem to us to be two great objects demanding special consideration—first, that God, in answer to prayer, would graciously pour out His Spirit to animate the churches, and awaken in them the determination to aid, with greater liberality, the Society in the effort about to be made to enlarge its operations; and, second, to stir up holy and devoted men to give themselves to the work. The number required for this service will be TWENTY. "Pray ye the Lord of the harvest, that he would thrust out more labourers into His harvest."

Several communications having been made by various friends respecting the need of some paper of missionary intelligence to give to weekly subscribers, and the subject of the revival of a "Quarterly Paper," having been brought before the committee by a resolution of the committee of the Northern Auxiliary, the secretaries were directed to make full inquiries, and bring up a report on the matter. This report was

laid before the quarterly meeting of the committee, and fully discussed; and the following resolution was adopted, to which we call the attention of our friends:—

Resolved,—That under existing circumstances it appears to the Committee most desirable to extend the circulation of the *Missionary and Juvenile Herald*, and would call the attention of the Secretaries and Collectors of Auxiliaries to the interest of the intelligence they contain and the low price at which they may be purchased.

The committee have lost no time in bringing the project of enlarging the Indian branch of the mission before the London churches. An invitation has been sent to the pastors and deacons to hold a conference on the subject, in the Library, on the 1st of February, at which Mr. Peto has kindly consented to preside. That conference will be sitting while many of our friends in the country are reading these lines. Let them direct their prayers to the Giver of every good and perfect gift, that a spirit of concord, wisdom, zeal, and liberality may be given to those present. We look forward to this meeting with interest and

hope. On it much will depend. May every anxiety be dispelled, and every hope fulfilled.

We have received a few lines from Mr. TRAFFORD, dated at sea January 2, expecting the next day to be at Alexandria. The passage had been pleasant. He and Mr. SHERRING, of the London Mission, going to Benares, had carried on services on the Lord's days, and daily morning worship in the saloon, at which many attended. Mr. TRAFFORD's youngest child, who was in feeble health when they embarked, had however died on the voyage, and her body was consigned to the deep a few days before. Very painful was this bereavement to him and his wife; but when the last rite was performed, they both felt the peculiar application of the words of sacred writ—"The sea shall give up the dead that are in it." In a few more days we trust they will be safely landed in Calcutta.

We are glad to learn by the last West Indian Mail that Miss HARRIS arrived at Jacmel in safety, and in good health, on the 24th of December.

POSTSCRIPT.

We beg to announce to our subscribers residing in London and its vicinity, that Mr. SAMUEL STANGER will wait upon them for those subscriptions for the current year which have not been already paid.

FOREIGN LETTERS RECEIVED.

AFRICA.....	CAPE PALMAS	Drayton, B. L....	August 30.
	CAMEROONS	Saker, A.....	September 11.
	CLARENCE.....	Saker, A.....	November 6 and 10.
AMERICA	BALTIMORE	Kingdon, J.....	October 8.
	NEW YORK	Colgate, W.....	October 12.
ASIA	AGRA.....	Makepeace, J.	November 9.
		Smith, J.	November 10.
	BARISAL	Sale, J.....	November 2.
	CALCUTTA	Lewis, C. B.....	October 8.
		Supper, F.	October 5.
		Thomas, J..	Sept. 8, Oct. 8, Nov. 8.
		Wenger, J.....	Aug. 12 to Sept. 6.
	CAWNPORE	Williams, R.	August 21.

THE MISSIONARY HERALD

COLOMBO	Allen, J.....	Sept. 14, Nov. 15.
DACCA	Bion, R.	August 28.
	Robinson, W.	August 24.
DELHI	Thompson, E.	October 25.
DINAGEPORE	Smylie, H.	Sept. 7, Oct. 27.
FUTTEHPORE	Edmoustone, G.	October 1.
JESSORE	Parry, J.	November 3.
KANDY	Davis, J.	August 28, Nov. 13.
MADRAS	Page, T. C.	No date, recd. Nov. 20.
MONGHIR	Lawrence, J.	October 29.
	Parsons, J.	August 27.
On Ganges	Makepeace, J.	August 20.
SERAMPORE	Denham, W. H.	October 4 and 28.
AUSTRALIA	MELBOURNE	Kerr, R. August 6.
		Robinson, P. October 8.
BAHAMAS	GRAND CAY	Littlewood, W. Sept. 13, Oct. 23.
	NASSAU	Capern, H. October 11, Nov. 11.
BRITTANY ?	MORLAIX	Jenkins, J. November 16, Dec. 27.
HAITI	JACMEL	Webley, W. H. November 6, Dec. 4.
	PUERTO PLATA	Rycroft, W. K. November 1, Dec. 7.
JAMAICA	ANNOTTO BAY	Jones, S. November 25.
	BROWN'S TOWN	Clark, J. Oct. 9, Nov. 22, Dec. 8.
	CALABAR	East, D. J. December 2.
	DRY HARBOUR	Smith, T. October 10.
	FLETCHER'S GROVE	Armstrong, C. November 20.
	GURNEY'S MOUNT	Armstrong, C. Oct. 22 and 23.
	KETTERING	Knibb, M. November 4.
	KINGSTON	Oughton, S. October 25.
	LITTLE LONDON	Hume, W. November 25.
	MONTEGO BAY	Hands, T. October 21, Nov. 4.
		Reid, J. October 21, Nov. 8.
	MOUNT CAREY	Burchell, H. C. November 23.
		Hewett, E. December 6.
	MOUNT HERMON	Hume, J. July 20, Nov. 8 & 25.
	MOUNT NEBO	Gordon, J. November 8.
	PORT MARIA	Day, D. August 3, Nov. 17.
	PROVIDENCE	Claydon, W. October 5, Dec. 8.
	ST. ANN'S BAY	Millard, B. Nov. 20 & 23, Dec. 10.
	SALTER'S HILL	Dendy, W. November 4.
	SAVANNA LA MAR	Clarke, J. Sept. 30, Nov. 19.
		Merrick, E. No date, recd. Dec. 20.
	SPANISH TOWN	Phillippo, J. M. November 8.
	STEWART TOWN	Dexter, B. B. Oct. 11, Nov. 11, Dec. 6.
St. THOMAS'		Gould, T. September 21.
TRINIDAD	PORT OF SPAIN	Law, J. Oct. 23, Nov. 26, Dec. 11.

ACKNOWLEDGMENTS.

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

Mrs. Hawtin, for a box of books, for *Rev. J. Makepeace, Agra* ;
 Juvenile Working Party, Batterssea, for a parcel of clothing, for *Haiti* ;
 J. P. G., for one year's numbers of the *New Baptist Magazine* ;
 Friends, at the New Road Chapel, Oxford, by Mrs. W. P. Bartlett, for a parcel of clothing, for *Africa* ;
 Friends at Kingsbridge, by Miss M. P. Randall, for a case of clothing, for *Rev. A. Saker, Western Africa* ;
 Miss Elizabeth, for a box of useful articles, for *Rev. J. Sale, Barisal* ;

Friends at Vassall Road, by Mr. Percival, for a box of useful articles, for *Rev. A. Saker, Western Africa*;
 Mrs. Moore, Hackney, for a parcel of magazines;
 Mr. W. Bailey, for a parcel of magazines;
 Mrs. W. W. Nash, for a parcel of magazines;
 Major Farran, for a number of idol gods and a native Indian book.

The Committee also beg to acknowledge the receipt of £1 from Mrs. Nichols, of Collingham, for the *Rev. J. Hume's School, Mount Hermon*, and £1 10s. from friends at Glasgow, by the Rev. J. Williams, towards the *Chapel Debt at Vale Lionel, Jamaica*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of December, 1852.

£ s. d.		£ s. d.		£ s. d.
Annual Subscription.				
Hanks, Mr. W.....	0 10 6	CHESHIRE.		Portsmouth, Portsea, & Gosport Auxiliary, on account
Donations.		Stockport—		50 0 0
Bible Translation Society, for Translations	250 0 0	Contributions	2 13 8	
Pardon, J. & W., box by.....	0 3 3	Less expenses	0 0 7	HEREFORDSHIRE.
S. S., box by	0 4 7		2 13 1	Hereford.....
LONDON AUXILIARIES.				
Bloomsbury Chapel, on account	31 14 6	CORNWALL.		0 18 0
Little Wild Street	6 10 0	CORNWALL, on account, by Mr. P. H. Guthridge	12 10 0	HERTFORDSHIRE.
BEDFORDSHIRE.				
Biggleswade—		DEVONSHIRE.		Hemel Hempstead—
Seymour, Mrs.	0 10 0	Stonehouse, Ebenezer—		Collections.....
Do., for W. I. Cholera Fund	0 10 0	Sunday School	0 7 1	Contributions
Little Staughton—		DURHAM.		Less expenses
Collection	5 9 5	Sunderland, on account, by Mr. John Hills ...	30 0 0	12 15 3
BERKSHIRE.				
Wallingford—		ESSEX.		0 15 3
Collections	9 13 5	Waltham Abbey—		12 0 0
Do., Warboro'	0 5 3	Contributions	6 1 5	KENT.
Do., Dorchester ...	0 5 0	Do., Juvenile	2 15 1	Dover—
Contributions	14 16 9	GLOUCESTERSHIRE.		Kingsford, Mr. A.....
Do., for Africa	1 0 0	Chalford—		Gravesend—
Do., Juvenile Association, for Betnara School	6 12 4	Collection	0 18 3	Collection
HAMPSHIRE.				
Acknowledged before and expenses.....	23 5 5	Stroud—		4 6 6
	9 7 4	Collections.....	10 0 6	Contributions, Juvenile
Wantage—		Contributions	5 11 3	4 5 3
Collection	8 7 3	Do., Juvenile.....	1 18 6	LANCASHIRE.
Contributions	11 4 10	Less expenses of District	3 4 6	Haslingden, Pleasant Street—
Do., Sunday School	0 11 6		15 4 0	Collection
	20 3 7	GLoucestershire.		5 0 0
Less expenses	0 17 6	Chalford—		Sabden—
	19 6 1	Collection	0 18 3	Foster, George, Esq., for Jamaica Theological Institution
		Stroud—		50 0 0
		Collections.....	10 0 6	Do., for Serampore College.....
		Contributions	5 11 3	50 0 0
		Do., Juvenile.....	1 18 6	LEICESTERSHIRE.*
		Less expenses of District	3 4 6	Leicester—
			15 4 0	Hall, Miss
		HAMPSHIRE.		5 0 0
		Jersey, St. Heliers—		NORFOLK.
		Contributions	1 15 0	Friends, by Rev. A. Powell
		Lymington—		1 12 0
		Collection	4 11 11	
		Contributions	4 4 7	
		Do., for Africa	2 12 6	
		Do., Sunday School	3 7 6	
		Niton, I. W.—		
		Collections.....	1 11 8	
		Sunday School	0 3 9	
			1 15 5	
		Less expenses ...	0 5 5	
			1 10 0	

* The deduction of £12 16s. 3d. for expenses from the Leicestershire contributions in the December Herald, should have been stated to include those for Nottinghamshire also.

£ s. d.		£ s. d.		£ s. d.										
NORTHAMPTONSHIRE.			Chelmondiston	1	11	0	Bishop Burton—							
Brayfield on the Green—			Clave—				Collection	6	0	0				
	Collection	1	6	1	Collection	2	12	6	Do., Skidby	1	12	0		
	Contributions	0	3	10	Contributions	3	1	0	Contribution	1	1	0		
	Do., Sunday School	0	10	1	Eye—				Hull, on account	40	0	0		
NORTHUMBERLAND.			Contributions, for						Toft, Mrs., for <i>Widows</i>					
Ford Forge, for <i>Africa</i>			<i>Schools</i>	0	16	0			<i>and Orphans</i>	5	0	0		
NOTTINGHAMSHIRE.			Glemsford	1	6	0	Leeds	18	16	10				
Newark—			Horham—											
	Collection	7	10	3	Collection	1	18	2						
	Contributions	1	2	6	Contributions	3	0	0	SOUTH WALES.					
					Ipswich, Stoke Chapel—				CARMARTHENSHIRE—					
					Collection	12	3	0	Newcastle Emlyn—					
					Contributions	11	8	3	Collection			1	4	0
					Do., Juvenile	6	16	0	Contributions			2	11	6
					Rattlesden	2	2	6	Do., Sunday School			10	0	0
					Risbangles	1	7	0	Less expenses			13	15	6
					Somersham	0	9	0	Less expenses			0	6	6
	Less expenses	8	12	9	Stradbrook—							13	9	0
		0	14	0	Collection	2	1	8	GLAMORGANSHIRE—					
					Contributions	3	14	0	Cardiff, Bethany			10	7	11
					Do., Sunday School	0	13	0	Tabernacle—					
					Sutton	2	3	0	Collection			12	3	9
					Wattisham	3	0	0	Waintroudu—					
									Collection			1	0	0
									MONMOUTHSHIRE—					
					Acknowledged before	99	15	1	Chepstow—					
					and expenses	75	4	7	Collections			2	9	0
									Contributions			2	8	6
									Do., Sunday School			0	12	0
									Do., for <i>Native</i>					
									<i>Preachers</i>			0	14	8
									Less expenses			6	4	2
									Less expenses			0	12	0
												5	12	2
									PENBROKESHIRE—					
									Pembroke—					
									Collection			3	3	4
									SCOTLAND.					
									Crieff—					
									Menzie's, Mr. James...			0	10	0
									IRELAND.					
									Coleraine—					
									A Friend			1	0	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; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, 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.