

THE MISSIONARY HERALD.

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CLARENCE PEAK (FROM BIMBIA), WESTERN AFRICA.

CLARENCE PEAK, FROM BIMBIA.

BY THE REV. J. A. WHEELER.

If Bimbia has proved hitherto the least fruitful of any of our West African stations, as respects conversions, it has become a sacred spot by enshrining some hallowed memories. We can scarcely touch the shore without seeing something to call up an honoured name. Voyaging there from Clarence, a distance of **about thirty miles**, we keep for some **time in view** of the beautifully-indented shore of Fernando Po. As we pass **King William's point**, Goderich Bay **opens on our right**. Messrs. Horshall's **palm-oil stores**—one of their ships **anchored near the shore**; Kroomen busy on the beach and in canoes, **shipping casks of oil**, have turned a **solitude** into a place of busy life.

As **we pass on**, other little bays open to our view. Wood, shrubs, and **creepers** almost entirely hide the face of the **grey black rock**; but here and there you see it rising up from a narrow **band of dark sand**, while large boulders of the same basaltic character are seen **lying about**. How beautifully the oil, palm, and cocoa nuts, and other trees, are **reflected in the calm waters**, and see, as **the mountain wood slopes away and upward**, to the top of the long ridge that rises gradually from Horatio Bay to the lofty summit of Clarence Peak, **what varying shades of beauty entrance the eye!** Not simply changes in foliage, in the height and form of trees nearer the eye, which mingle into a verdant velvet pile as they recede, but light clouds above are throwing shades which sink and rise and flit, chasing one another over the sylvan carpet, leaving between bright lakes, and streams, and floods of light. We cannot linger. The breeze freshens; the canvas swells, and our vessel's head

now looks more direct for the opposite shore, where the roots of the huge Cameroons mountain swell above the sea. Its shoulders rise into the clouds, where it veils its head, save when tornadoes have made the vapours flee.

At length we turn at a beautifully-wooded headland, that stretches far out, and anchor as near the shore as safety will permit. Just where the base of the little promontory sweeps round into a lovely bay which encircles a rocky and wooded islet, a landing place is seen. They have descried our approach at the Mission-house. The boat is already launched, and six of the full-grown mission *boys* are lustily digging their broad paddles into the water, and swiftly impel the boat towards the vessel. That coloured young man steering, with the broad straw-hat, reminds us of one of the Jamaica company who have fallen in this field. We think of Alexander Fuller, as, descending into the boat, we are heartily welcomed by his excellent son Joseph. Quickly reaching the landing-place, we commence a steep and wearisome ascent, amidst shrub and tree and rock. Some little way up on the right hand, there is a little clearance, and our eye catches sight of a neat and tasteful stone, erected over a grave—for here lies another who has gone to rest, Thomas Thompson, an ardent and devoted young man, who fell almost at the first onset. Passing up yet further, we again on the right see the Mission chapel, a little dwelling, that has been made convenient for worship, where such of the Isibus as can be gathered, hear, in their tongue, at the weekly services, the wonderful works of God in the gift of a Saviour. Higher up on the left, we come in sight of the

printing-office, and dwellings of the coloured helpers. As successive sheets, stamped with the words of life, pass from that press, Merrick, "being dead, yet speaketh;" speaks, as he ever loved to do, in his Master's name, and of his full and free salvation to the lost. Alas! man's heart, yet more hard than the rock on which he treads, still lies barren, or brings forth alone the bitter fruits of death. Yet, let us be sure, that God's "word shall not return unto him void;" and we have some earnest, in a few seeds that have already taken root, and are springing up to life everlasting.

A little further on, and Merrick's dwelling-house, now Mr. Saker's, Bimbia-lodge, and then young Fuller's are seen. His happy smiling wife, with her little dark babe crowing in her arms, his bright eyes sparkling at the white stranger, is standing at her door, dropping her curtsy, and welcoming you in. But we must not stay now. Let us turn back, passing again by the printing-office, and turning to the right hand, we find the entrance to New-begin's garden. Alas! little of a garden now. Rank weeds tell us the labourer is taken from tilling either

plants of earth or plants for heaven. We sigh more deeply for poor Africa; we think again of the promise, "Ethiopia shall soon stretch out her hands unto God;" and exclaim, "How long, O Lord, holy and true?" We pass along the deserted walk, and, gradually ascending, find ourselves on the brow of the tall cliff. On our right* a young palm is shooting forth. How beautiful is that green plume which at this point crowns the rock. The sea murmurs some one hundred or more feet below us. You see its waves dashing on the rock below. Our vessel stands out, lying at anchor a little within the bay. The point stretches far out, and the channel yet further, till miles are condensed into a few lines at the horizon. The base of Clarence Peak sinks from view, but its head pierces above the low clouds which float around it, or sometimes nestle on its bosom. In such scenes, who can help repeating Heber's well-known lines—

"Where every prospect pleases,
And only man is vile?"

And shall we not more fervently pray, "O Lord, send out thy light and thy truth," and show our sincerity by contributing more liberally the means?

A PAGE IN THE HISTORY OF CHITaura.

"A handful of corn in the earth."—Psalm lxxii. 16.

A clear, bright sky, and a cold dry wind ushered in the morning of the 2nd of February, 1854. The sun rose gloriously, shedding his genial light and heat on the denizens of the station and city of Agra; from whom the glory of "the greater light" had for some days been to some extent withheld by intervening clouds and rain. We were rejoiced to see the "clearing up," and our hearts were silently lifted up to the Lord, the giver of all good, for we had projected a trip to the

Christian village of Chitaura, to witness some interesting proceedings amongst Mr. Smith's people. We left Agra for Chitaura about noon, the weather being quite cold enough for day travelling: and as we travelled in a well-laden carriage, drawn by bullocks over a heavy road, which for the most part lay over rough field-paths, and were, moreover, detained several times on our

* See the View by the writer, taken at the spot. 1852.

journey by trifling accidents, we did not reach Chitaura till six in the evening. The evening was Thursday, on which the native church met in their chapel for the week-day public service; the lateness of our arrival and the necessity of unloading and housing our luggage, left us no time to join Mr. Smith's people in the sanctuary on this occasion.

Another bright, cold, and dry morning cheered our spirits, and filled our hearts with gratitude to the Lord for his enduring goodness. The "brightness of the firmament" was reflected in more than one happy face, and the heart's melody was visibly revealed in more than one beaming countenance. We hailed fresh arrivals from Agra. Dear brethren in Jesus came flocking in, till the pastor's family at Chitaura had welcomed no less than nine brothers and ten sisters, who had come twelve or fourteen miles to show their sympathy with brother and sister Smith, and their interesting community. Some of us had brought our children, and thus the cheerfulness of the scene was considerably enhanced by a merry band of nearly a dozen noisy, romping youngsters, all bent on making holiday.

The first thing that occupied the attention of the brethren was the selection of a site for the erection of a new village and chapel of brick, to supply the place of the present mud buildings, which are rendered very uncomfortable and unsafe by the boring and hollowing propensities of the white ants at all times, and the solvent property of rain in wet weather. The consideration of this subject on the present occasion was rendered appropriate by the presence of several members of the Agra Auxiliary Missionary Committee. The question of the site, and the position of the new buildings, were discussed before breakfast in the open air. To ensure cleanliness, venti-

lation, and comfort, without depriving the poor people of the means of indulging such of their primitive habits as were quite harmless in themselves or in their tendency, it was thought most desirable that the village should be built in the form of a square, having a gate in the middle of each of its four sides, and four ranges of dwellings, barrack-fashion, every one of the ranges meeting a gate at each of its extremities and forming one of the right angles of the entire square: each dwelling having behind it, that is, on the outside of the great square, a small back yard and wicket. By this plan, a large, square centre court, common to all the inhabitants, would be secured within the enclosure of the entire village, into which all the front doors of the dwellings would open. Brother Smith thought the new chapel might well be erected in the middle of this centre court, but his motion was overruled by the others, who were for erecting the chapel on an adjoining field, divided from the village site by the public road. The present chapel, besides being unsuitable as a mud erection, is now too small to hold even the usual congregation comfortably, especially in the hot season. Brother Williams stated at our annual meeting last month, that the friends of the mission at Agra had pledged themselves to assist in building a new chapel for the Chitaura brethren, as soon as their present one should be quite filled with hearers, and the people be found crowding at the windows to hear the gospel. This anticipation,—for it was in reality something more than a mere idle statement of a barely possible condition to be fulfilled as a qualification for the reception of a benefit, the bestowment of which was not felt to be very probable,—this joyful anticipation, our brother continued, had actually been realized, as he himself witnessed on a recent occasion. It only remains, then,

for the Lord's people to offer to him of their means, for the erection of a more commodious and durable building for his worship and service in this "green spot," redeemed by his power from the waste howling wilderness, by which it is surrounded on every side.

After breakfast we met, in brother Smith's study, a pandit, or village school-master. His personal appearance is very prepossessing, and his manner easy, graceful, and pleasing. His conversation is characterized by frankness, and a tone of sincerity and earnestness, that at once secure to him the attention and respect of those to whom he addresses himself. This man's position demands that he should be a teacher of the Hindu system in all its branches: but instead of propagating the terribly pernicious religious doctrines of his forefathers, it would appear that our Sovereign Lord has condescended to use him as an instrument for the spread of the truth as it is in Jesus. Though professedly a Hindu, and occupying the position of a teacher of lies, he makes it his chief business to impart to the people of the villages of that neighbourhood the knowledge of him, whom to know is life eternal. Every night, till the hour of midnight, does he read the word of God systematically to an assemblage of hearers in his own dwelling. Daily does he declare to the people the glad tidings of the gospel. Oh, that the Spirit of truth may lead him and his hearers into *all* truth! To all appearance the truth of Christ has indeed dawned on his spirit. On being asked why he did not exhibit a more decided abhorrence and abandonment of a system which his present efforts must, if the Lord bless them, inevitably undermine and destroy, he stated that his apparent adherence to error was owing to a peculiar domestic relation: he had a blind wife,—blind physically as well as morally,—and that

to make any more decided manifestation than he had made, would be to consign her to destitution; for she would never suffer him, as a Christian, to approach her or to minister to her necessities. This is a peculiar case, and well calculated to excite the sympathy of those whom a sovereign Providence has exempted from a trial of faith so severe. In contemplating such a case, we are forcibly reminded of the toleration of the gospel in the words of our Lord, "Forbid him not: for he that is not against us is for us." (Luke ix. 50.)

Numbered with the events of this day, were two weddings amongst brother Smith's people. Busy preparations were on foot everywhere. The young ladies of our party from Agra set themselves to gather fresh flowers and make wreaths to adorn the heads of the brides, while the natives of the Christian village, under the superintendence of Mr. Wiggins, the overseer of the weaving shop, decorated a portion of that spacious building with a profusion of leaves, flowers, and fruit, tastefully formed into arches, chandeliers, and festoons. The hour fixed for the ceremony at length arrived, and the party that assembled within the walls of the building included between three and four hundred visitors from the neighbouring heathen villages, drawn there by curiosity. Brother Smith, who was present in the two-fold capacity of minister and registrar of marriages, united the two couples and filled up the necessary papers. We observed both brides go through the orthodox performance of dropping a tear or two during the ceremony, and presenting a picture of perfect resignation after it! It was really amusing to witness in these poor native rustics the exhibition of characteristics which one is accustomed to consider as belonging only to a far more advanced state of society. Altogether the ceremony was interesting

in itself, and also in connection with the circumstances attending it. The persons married belonged to a party in the village who have abandoned their caste and creed, have professed Christianity, but have not yet put on the Lord Jesus in the ordinance of baptism. They are under Christian instruction, and, it is hoped, a love of the truth, and of that dear Saviour by whom the truth has been made known, will lead them to a conscientious discharge of every obligation.

After the marriage ceremony was concluded, brother Smith mounted a chair and preached Christ to a congregation of about four or five hundred attentive listeners. It was one of the most impressive scenes we ever remember to have witnessed. Occupying, as we did, a position at the back of the preacher, we had a full view of his audience. In front were the young brides with their partners, and behind them their Christian friends, occupying the middle ground; beyond which, filling up the remaining room, stood, on benches and other temporary elevations, a great crowd of such as know not God and are living without hope in the world. Our beloved brother proclaimed the gospel of Jesus Christ faithfully and suavely, and the Lord enabled us to lift up our hearts to Him for the presence and power of his Holy Spirit. It was, indeed, affecting to see the expression of earnest attention in the faces of the hearers, all of whom seemed to hang on the preacher's lips, and not a few of whom, involuntarily perhaps, nodded assent to enunciations of truth, to which their consciences apparently secretly testified. When brother Smith ceased, brother Harris preached for a few minutes, and then the great assembly broke up.

But the proceedings of this eventful day ended not here. A dinner, on a large scale, for the native Christians,

the expense of which had been borne by friends at Agra, was appointed for the evening: and after the dinner, a missionary meeting. The hour soon arrived, the sylvan chandeliers were lighted, and the large room, decorated with leaves and flowers, presented something like a "Christmas" scene. There were long benches laid in parallel lines, and covered with clean white cloth, to serve as tables. The partakers of the rustic banquet were soon seated on the ground in long lines besides the benches; brother and sister Smith and some of the visitors from Agra rendered great service in the distribution of the eatables amongst a party of upwards of one hundred persons, carrying to each person his portion and placing it before him where he was seated at the bench, or table. Here, then, we had a party of *nearly one hundred and twenty native converts* eating together, and receiving their food at the hands of a people contact with whom they once believed was defilement. In this goodly band of native converts to Christianity we behold the result of the labours of only eight years. "What hath God wrought?" Let us bless and magnify His name, who alone doeth wondrous things.

The dinner over the platters were removed, and the people seated themselves on the benches to listen to the addresses of their missionary brethren. Brother Williams delivered the opening address, and was followed by a young speaker, who exhorted his hearers to be diligent in the duty of watchfulness, to be ever in a state of preparedness for the Master's coming, and to cultivate holiness of life and character, without which no man can see the Lord. Brother Smith delivered an interesting address, in which he reminded his people of what the Lord had done for them in times past, and enforced the exhortation of the preceding speaker. Two or three other speakers followed, and the engagements

of the evening were concluded by singing a hymn and prayer.

The following day, Saturday, was a period of comparative quiet, after the eventful day that preceded it. There was an air of repose everywhere. Several of the friends from Agra had returned home, and the handful of us that remained were left to our quiet meditations in the prospect of passing a Lord's-day in the midst of our native brethren, and of commemorating with them, at the table of our common Lord, the dying sorrows of Him who hath loved us, and died for us, and risen again.

The day of rest dawned brightly, and we hailed its light with gratitude to Him who is Lord of the Sabbath also. At the appointed time we repaired to the sanctuary, taking our children with us, in the hope that their young and susceptible hearts might be indelibly impressed with the deeply interesting sight of a large number of native worshippers of the one living and true God. The building was, indeed, too small for the congregation on this occasion, and consequently several of our heathen servants, whom we had invited to attend, were obliged to listen at the doors and windows. The service was, of course, conducted in Hindi, by brother Smith. We all were able to understand enough of the language to join in the prayers and profit by the sermon which was preached from 2 Kings, vii. 9, "We do not well: this day is a day of good tidings, and we hold our peace." At one o'clock the young in the village assembled to Sabbath school. We looked in for a few minutes; not wishing to remain long where our presence served to distract the attention of the children and youth under instruction. Brother Smith, we believe, regards his Sabbath school as a very important instrumentality for laying a foundation of divine truth in the hearts of the young, and thereby fortifying them against the

requirements of an idolatrous system, the debasing impressions and deep-rooted prejudices of which constitute such formidable barriers against the reception of God's truth in the mind of the full grown idolater. From all we saw and heard the school is in a most flourishing condition, and well fitted, under the Lord's blessing, to meet our brother's desires. Later in the afternoon the women of the village were assembled to hold their usual "Women's Sabbath Meeting" for prayer and praise. Sister Smith and the ladies of our party were privileged to attend, and were much pleased to witness the services of their native sisters in the Lord. This periodical meeting we are disposed to view as another important instrumentality in connection with Chitaura. It brings together some very interesting women, and by drawing out their sympathies and interesting them in the spiritual welfare of their husbands and children, it is calculated, if the Lord will, to make them centres of great influence for good to those by whom they are surrounded. In the evening we were privileged to meet again with our native brethren in the sanctuary, and to enjoy their fellowship at the Lord's table. This little church numbers upwards of forty members. May its numbers increase a hundred-fold, and may many be added to it of such as shall be saved!

We have endeavoured in the above narrative to present our impressions of that highly-favoured spot; and if we have failed to make the paper interesting, our failure must be set down to a want of skill on the part of the writer, and not to a lack of real interest in his subject.

ONE INTERESTED.

*Agra, February 11th, 1854.**

* From the "Oriental Baptist."

HOPE FOR JAMAICA.

By recent advices we learn with deep regret that the cholera has again made its appearance in some of the districts of Jamaica. It does not, however, assume so formidable an aspect as in the previous visitation. We may hope, therefore, that its re-appearance will not be attended with those terrible consequences which followed when it was almost universally prevalent three years ago. It is very satisfactory also to notice the general testimony of the brethren to the conduct of the peasantry towards those who are afflicted. In the previous case, through alarm and terror, they lost their presence of mind, and seemed, for a time, to have become strangers to those tender and affectionate feelings which usually distinguish the negro race. In the present instance they are kind and attentive, and do not leave the sick and dying to perish without the assistance and comfort which sympathising friends can afford. Their conduct in the former case was not to be very much wondered at, for then they knew nothing of this frightful disease. It was new. Its advent had been proclaimed with unusually terrifying descriptions of its fatality and power. When it came it was enough to terrify the stoutest heart, for all its forms are dreadful. But now that they have known something of it they are less the victims of undefined terror, and are therefore better prepared to act with kindness and courage.

The governor, Sir H. Barkly, has taken a course somewhat different to that of most of his predecessors in office. Instead of staying in Spanish Town and gathering his opinions of the island from mere report, he has chosen to go and see and hear for himself. He has made a tour of the northern parts of the island, and throughout has displayed a liberal and enlightened spirit. He has

seen and met all parties. He has confined himself to no class. He has visited all who were willing to receive his visit; and not only has he gone to private stations, but has given more particular attention to public institutions. Among them, Calabar institution appeared not the least important in his Excellency's estimation. He went thither, and our brethren on the north side of the island very properly determined to assemble and receive their governor. They drew up an address, which was duly presented. We subjoin a copy of it and the governor's reply, assured that both will be read with interest by our friends.

THE GOVERNOR'S VISIT TO CALABAR
COLLEGE, RIO BUENO.

On Tuesday, the 9th inst., his Excellency the Governor visited the Baptist Theological Institution in this parish. Several ministers, and a large number of Sabbath school children and members of the Rio Bueno congregation, welcomed the arrival of his Excellency. Having briefly examined two classes of students in classical literature and inspected the college buildings, the following address from ministers connected with the Baptist Western Union was presented to him by the Rev. W. Dendy:—

To his Excellency Sir HENRY BARKLY,
Knight, Commander of the Most Honourable Order of the Bath, Captain General and Governor-in-Chief of this her Majesty's Island of Jamaica, &c.

May it please your Excellency,

We, the ministers connected with the Baptist Western Union, having under our care fifty-nine congregations comprising between fifty and sixty thousand individuals, avail ourselves of the present visit of your Excellency, to congratulate your Excellency on your appointment to the government of this portion of her Majesty's dominions, and

to express our earnest desire that you may have the happiness of seeing it rise to the highest degree of prosperity.

We need not express to your Excellency our anxiety to promote the moral and religious improvement of the inhabitants of this island; and in making this statement we may be permitted to inform your Excellency that there are forty-five day schools, and upwards of sixty sabbath schools, containing not less than ten thousand scholars, in connection with the congregations under our care.

We are fully convinced that the education of the people to be effective must be religious; and feeling as we do that institutions for religious, combined with secular education, should be supported by voluntary contributions, your Excellency will not be surprised that we cannot conscientiously accept of government grants for educational purposes, believing that if those who hold influential positions in the community could be sufficiently interested in the progress of education to afford their countenance and support, the necessary amount of instruction would be supplied.

We have in successful operation a theological institution for the training of native ministers, several of whom, having finished their term, are now located in various parts of the island as pastors of churches; while we contemplate the further extension of that institution by connecting with it a normal establishment for the training of efficient day school teachers, and for the instruction of lay students in the higher departments of knowledge.

We beg to assure your Excellency that it will ever be our aim to promote by our teaching and influence the loyal and peaceful conduct of the people under our care, as also the right discharge of those social, moral, and religious duties upon which the welfare of the community depends.

We sincerely trust that the health of your Excellency and that of your estimable lady may be long continued, and that under your administration the invaluable blessings of religion and education may be widely and uninterruptedly diffused.

EDWARD HEWETT, Chairman.
BENJAMIN MILLARD, Secretary.

To which his Excellency was pleased to make the following reply:—

REVEREND SIRS,—I have received your congratulations on my appointment to the government of this island with much gratification, and beg to assure you in return, that I shall be happy on all occasions, to co-operate with you for the promotion of the moral and social improvement of the large portion of its inhabitants who are in connexion with your missions.

Ample opportunity has been afforded me during my present tour, of judging for myself of the good which has attended your labours in districts very often so remote and difficult of access, that they must otherwise in all probability have remained destitute of the means of religious worship or secular instruction, and I should be unworthy of the position I have the honour to fill, were I to permit my personal connexions as a member of the established church, to weaken my testimony as to the great value of the services rendered to the cause of civilization and humanity by the society to which you belong.

Indeed, a crisis may be said to have arrived when it behoves all who desire the restoration of Jamaica to its former agricultural and commercial prosperity, to lay aside minor differences of opinion and unite cordially for the advancement of their common interest; and I cannot mark more strongly my confidence in the loyal and peaceful character of your teaching than by declaring, that you will ever find me ready to employ the influence derivable from my office for the countenance and support of your missions, and more especially of the numerous and well conducted educational establishments invariably associated with them, which reflect so much credit both individually and collectively upon the ministry of the baptist denomination.

I thank you most sincerely for your kind wishes for the welfare of Lady Barkly and myself, and trust with you that the period of my administration may be distinguished by a progressive advancement in the state of society in this island.

FOREIGN INTELLIGENCE.

EAST INDIES.

MONGHIR.—On the 15th December, Mr. Lawrence started, in company with the native teacher Sudin, on a missionary tour among the villages to the south of Monghir. A bullock-cart carried their tent and other necessaries. In some places the people were acquainted with them, and received their message with attention. One Brahmin, on pilgrimage to Juggernath, promised to abandon his purpose, through the persuasion of Sudin, who explained to him, from his own experience, its uselessness and folly. In the bazar of Balgoodur some of the hearers seemed thoughtful persons, whose consciences were actively alive to the nature of their actions; others were light and trifling. The reception of the servants of Christ was most encouraging amongst the agriculturists. Even the Mahomedans listened with a friendly spirit, and said the advice was good. A Hindoo farmer said, "Your religion is exceedingly good; the only difficulty is about caste. If I were to become a Christian, I could get no servants to do my work."

At Shaikpore several conversations were had, with a gosain of the Nanuk sect and his disciples. His chief objection to Christianity was, that Christians kill and eat animals. It was unmerciful. The display of mercy was of inestimable value, he said, and would redeem many serious defects of character. He listened to our Lord's sermon on the mount with pleasure, but the doctrine of the atonement he could not understand.

At Bekar many favourable opportunities were enjoyed of disseminating the word of God among numerous and attentive auditors. "There appeared," says Mr. Lawrence, "to be an impression on the minds of the more thoughtful and intelligent persons that Christianity would certainly prevail throughout the country; and that both Hindooism and Mahomedanism must fall." A respectable thoughtful Hindoo, who had made many inquiries and had listened with much candour to our replies, expressed himself as convinced that in ten years Christianity would spread very widely amongst the Hindoos. I asked why he entertained such an opinion. He

replied, "This is the religion of our rulers; our sacred books give us some intimation that a new religion is to prevail in this dark and depraved age, and there are many indications that things are tending this way. Missionaries are going about and preaching everywhere, even to the illiterate people of the villages, distributing books and opening schools. These efforts will not be without fruits. And if the government were only to issue an order, holding out some inducement for people to become Christians, why thousands would renounce their old religion without hesitation."

Other such encouraging remarks were made to Mr. Lawrence during this prolonged tour.

On their return homewards the missionaries received several visits in their tents from interesting inquirers. They expressed their dissatisfaction with idolatry, and their earnest desire to find the true way of salvation. The most intelligent of the party received with delight a New Testament, and promised to read it to his companions. He also said he should shortly visit Monghir. The following interesting incident also occurred:—

"While at this place an old gosain sent his salam and a message to say he would be glad to see us at his house, about two miles distant. We went to see him, and were gratified to find that he was not an entire stranger to our scriptures. Many years ago he had received a single gospel and a tract from some one, both of which he had read, and had committed to memory the ten commandments and the Lord's prayer. He told us that he had long ago renounced the worship of idols, and had been wishing for some one to teach him more about Christianity. We found that he was resting upon his own fancied goodness for acceptance with God; we tried to convince him that he was building upon a sandy foundation, and explained to him the scripture doctrine of justification by faith in Christ. He raised no objections, but expressed his regret that he had not had more intercourse with Christians, for in that case he thought it likely he should have joined their communion. We exhorted him to accept of Christ without delay, and promised him a copy of the four Gospels and Acts, which he accepted with great thankfulness. On leaving him he warmly acknowledged what he called our kindness in visiting him, and expressed a hope that some of the native brethren would favour him with another visit soon."

Since his return home, Mr. Lawrence has

baptised four persons, additions to the European portion of the church. Others have proposed themselves for early admission.

INITIALLY, CALOUTTA.—From the pastor of the native church, Gulzar Shah, we are happy to learn that this interesting community continues to dwell together in harmony and love; and there is encouraging reason to hope that the arrangement will work well. Several of the leading members are all much interested in the prosperity of the church, and afford the most fraternal aid to the pastor. The native Baptist Missionary Society is also in a healthy and prosperous state. There are two preachers connected with it.

CEYLON.

COLOMBO.—Much of the time of Mr. Allen is now occupied with the revision of the scriptures, of which there is almost a famine in Ceylon. Not more than 200 copies of the Old Testament are anywhere to be had, and the stock on hand of the New Testament scarcely reaches a thousand, and eighteen months must perhaps elapse before the revision can be completed. Three persons have been added to the Pettah church.

KANDY.—P. Pereira attends to the Tamil part of the population, and visits the coffee estates. Thomas Garnier takes the oversight of the schools at Matelle and its vicinity. Mr. H. Pereira has charge of the Singhalese church at Kandy, and two young Europeans are labouring devotedly in the day school. Thus Mr. Davis is able to devote much time to the mastering the colloquial language of the people. The schools have greatly excited the wrath of the Romish priest. In self-defence, to preserve his flock from the influence of the bible, he has opened two schools. This has temporarily affected the attendance at the Mission-schools.

WEST INDIES.

HAITI, JACMEL.—By letters written in the month of April, Mr. Webley informs us that his long deferred hopes appeared to be about to be realized. The schools were daily increasing in numbers, so much so as to make the present buildings inconveniently small. Mr. Webley says:—

“We have now 121 children in both schools, 82 in the girls', and 39 in the boys'. I have also succeeded in obtaining a good

school master for the boys. He was originally one of the principal teachers in the government 'National School' in this town, and has proved himself, up to the present, all that I could desire, both as to efficiency and moral character.

“Diana and Corinne are also carrying on the girls' school in a way that reflects great credit upon themselves, and gives every satisfaction to us.

“Our little church too is prospering. We have already added four to our number this year, and have great hopes of several others.

“The first two were man and wife. The husband, originally a soldier in Boyer's army, purchased, when a lad at Port au Prince, a New Testament. This occurred about twenty five years ago, and the Testament was purchased from the first Wesleyan missionaries then at Port au Prince. From that time he appears to have made a constant companion of the scriptures, and to have read them whenever opportunity occurred. He seems, however, to have never understood much of their meaning, except so far as they deterred him from gross acts of immorality, and led him to marry a wife instead of living with one or more concubines as is usual here. A few months ago, he was induced to attend our meetings, and with a heart already deeply imbued with divine truth, was not long, as you may suppose, in deciding for God. The difficulty then in the way of his openly professing Christ was principally on his wife's side. He was anxious to bring her with him; whilst she, a rigid and violently opposed catholic, withstood all his advances. Her heart has, however, at length yielded to the precious influence of divine grace, and both have now given themselves to Christ.

“They were no sooner converted themselves, than they undertook the conversion of others, and one of the first individuals that came under their influence and instruction, has also just been added to us. This was a young man from the mountains, a sort of mountain priest, a young man who, with the simple gratification of being able to read and sing, was chosen to officiate at the funeral services of our mountain dead. This, as you may suppose, was a somewhat lucrative and responsible position, but you will perhaps hardly be prepared to believe that it is one that can only be sustained by worshippers of serpents, and those who are gifted in the superstitious and magical ceremonies for which the African race are so notorious. That such a young man, in such a position, yielding to the influence of divine grace, should choose to be abandoned by his wife, his children, and his mother, rather than return to long-cherished superstitions, is, I think, a circumstance that may almost come under the denomination of modern miracle. He put on the Lord Jesus a by baptism on the 31st of last month, and, in a certain sense a widower, an orphan, and childless for the sake of Christ, was received

into Christian fellowship on the 2nd of the present month.

"Another, and the fourth, is a young man who has long been seeking after truth and has long been a secret disciple of our Lord. With a memory well stored with divine truth and a heart sweetly subdued by divine grace, and with a character especially fitted to adorn the gospel, he applied to me for baptism a

few weeks ago, and the church unhesitatingly received him. I hope to baptize him on Friday next. His piety is of no ordinary stamp, and his present religious attainments, together with his mild, unassuming, yet deep toned morality, give promise of his occupying a high position in our ranks. The Lord graciously bless him and us, and add to us a thousand fold of such."

NOTICE.

We have great pleasure in announcing that a valedictory service, to commend the brethren who are to sail for India on the 15th inst., to the divine blessing and care, will be held at Denmark Chapel, Camberwell, (Rev. Dr. Steane's) on Thursday the 13th inst. The service

to commence at seven o'clock. We earnestly invite all who can to be present on that occasion. It will be an encouragement to the brethren to be surrounded, on that occasion, by a goodly company of sympathising Christian friends.

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Saker, A., Jan. —
CAPE TOWN, Nelson, T., Mar. 31.
CLARENCE, Saker, A., Feb. 28, Mar. 13 and 24.
SIERRA LEONE, Celse, E., April 15.
TENERIFFE, Diboll, J., June 1.
ASIA—AGRA, Jackson, J., April 21; Williams, R., Feb. 8.
BARISAL, Page, J. C., Feb. 14.
BENARES, Heinig, H., Feb. 14.
CALCUTTA, Lewis, C. B., Feb. 17, Mar. 4; Seymour, J. F., Feb. 18; Thomas, J., Feb. 4, 17 and 18 (two letters), Mar. 4 and 18 (3 letters), April 4, 5 and 18; Wenger, J., Feb. 3, April 4.
CHITAURA, Smith, J., Feb. 22, April 22.
CHITTAGONG, Johannes, J., April 6.
COLOMBO, Allen, J., Feb. 10, Mar. 10, April 11 and 20.
CUTWA, Supper, F., April 1 and 26.
DACCA, Bion, R., Feb. 25.
DELHI, Johnson, A. D., April 18.
DINAGAPORE, Smylie, H., Mar. 1.
GYA, Kalberer, L. F., Feb. 10.
HOWRAH, Morgan, T., Jan. 31.
JESSORE, Parry, J., Jan. 16, Feb. 4, Mar. 31; Sale, J., Feb. 2.
KANDY, Davis, J., Feb. 10, April 11, April —, May 5.
MONGHIR, Lawrence, J., Mar. 9; Parsons, J., April 7.
POONAH, Cassidy, H. P., Feb. 11, Mar. 27.
SATBERYA, Parry, W., April 24.
SERAMPORE, Denham, W. H., Mar. 3, April 4 and 29.
SEWRY, Williamson, J., April 10.
SHANGHAI, Roberts, J. J., Dec. 31.
AUSTRALIA—MELBOURNE, Vaughan, C., Jan. 24.
BAHAMAS—GRAND CAY, Littlewood, W., Mar. 13.
NASSAU, Capern, H., Feb. 9, Mar. 13.

BRITANNY—MORLAIX, Jenkins, J., April 20 and 25, June 8.
HAITI—JACMEL, Webley, W. H., April 6, 11 and 26.
HOLLAND—ROTTERDAM, Hiebink, H., March 31.
HONDURAS—BELIZE, Henderson, A., Mar. 17.
JAMAICA—ANNOTTA BAY, Jones, S., April 25, May 10 and 25.
BETHSALEM, Sibley, C., May 11.
BROWN'S TOWN—Clark, J., Mar. 24, May 22.
CALABAR, East, D. J., Mar. 29, April 17, May 8 and 22.
FALMOUTH, Gay, R., Mar. 9, May 9.
HOBY TOWN, Henderson, J. E., April 1.
KINGSTON, Curtis, W. and others, Mar. 25; Gibson, R., and Wood, T., April 25; Gray, A. E., April 26; Knibb, T. H., April 25; Oughton, S., March 11 and 25, April 9 and 26, March 11 and 26; Oughton, H. L., no date, received April 1; Palmer, E., April 26; Phillippo, J. M., April 26; Phillippo, H. C., Mar. 26; Roberts, M. and others, April 24.
MOUNT CAREY, Burchell, H. C., Mar. 9; Hcwett, E., May 22.
PORT MARIA, Day, D., Mar. 6 and 11, April 7.
PROVIDENCE, Claydon, W., May 3.
ST. ANN'S BAY, Millard, B., Mar. 6, May 8 and 25.
SALTER'S HILL, Dendy, W., May 15.
SAVANNA-LA-MAR, Clarke, J., April 1 and 10; Hume, W., April 6.
SPANISH TOWN, Phillippo, J. M., May 11 and 25.
ST. DOMINGO—PUERTO PLATA, Rycroft, W. K., Mar. 14.
TRINIDAD—PORT OF SPAIN, Law, J., Mar. 11, May 10.

ACKNOWLEDGMENTS.

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

Mr. C. A. Christey, for a parcel of magazines;
 Miss Crampton, for a parcel of magazines;
 A Friend, unknown, for a parcel of magazines;
 Friends at George Street Chapel, Plymouth, by Miss E. C. Square, for a case of clothing, value £20, for *Rev. A. Saker, Western Africa*;
 Friend, Hampstead, for a parcel of magazines;
 Rev. G. Francies, for a parcel of magazines;
 Captain Thompson, Nailsworth, for a parcel of magazines, for *Africa*;
 Mrs. J. C. Hurst, for a box of clothing for *Rev. J. Gordon, Mount Nebo, Jamaica*;
 Mr. Mann, for 6 volumes of the Baptist Magazine;
 Friends at Salhouse, for a box of useful articles, for *Rev. J. Diboll, Western Africa*;

Friends at Islington, by Mrs. Barnett, for a parcel of useful articles, for *Rev. A. Saker, Western Africa*;
 Mrs. W. W. Nash, Camberwell, for a parcel of magazines;
 Mrs. Risdon, Birlingham, for 3 copies of Calvin's Institutes, for *Messrs. Gregson, Anderson and Martin*;
 A friend, for a parcel of magazines;
 Sunday School, Andover, for a parcel of clothing, for *Mr. J. J. Fuller, Western Africa*;
 Mr. J. R. Gould, Epping, for a parcel of magazines;
 R. Harris, Esq., Leicester, for a package of magazines, &c.;
 Miss Maywood, Plaistow, for a parcel of magazines;
 A. B. Z., Hackney, for a parcel of magazines.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from April 1 to June 20, 1854.

£ s. d.		£ s. d.		£ s. d.	
ANNUAL COLLECTIONS.		Morley and Co., Young Men at Messrs.....	3 5 0	Brompton, Thurlow Chapel—	
Annual Meeting, Exeter Hall	75 18 9	Wood, F. J., Esq., LL.D.	1 0 0	Collections.....	7 4 9
Designation Service, Bloomsbury Chapel...	60 16 8	<i>Legacies.</i>		Contributions	10 0 0
Annual Subscriptions.		Kightley, Mrs., late of London	1557 6 7	Less expenses	17 4 9
Bugby, Mr.....	1 1 0	Watson, Alexander, Esq., late of Edinburgh, in full of £2000, less legacy duty.....	800 0 0		15 17 9
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Denham, Mrs.....	1 0 0	Wyld, Thos., Esq., late of Leeds	100 0 0	Collections.....	40 17 6
Doxsey, Rev. Isaac.....	2 2 0	LONDON AND MIDDLESEX		Contributions, Crawford Street Sunday School, for <i>Intally</i> ...	12 5 5
Gibbs, S. N., Esq.....	1 1 0	AUXILIARIES.		Church Street—	
Giles, Edward, Esq.....	1 1 0	Alto Street, Little—		Collections (moiety)...	6 7 6
Hoby, Rev. Dr.....	5 5 0	Collections.....	6 16 6	Contributions, for <i>Rev. H. Heiniy's School, Benares</i>	4 0 0
Johns, Mrs. W., Chelmsford	1 0 0	Contributions	0 7 1	Dalston, Queen's Road—	
Smith, Margaret	0 5 0	Battersen—		Collections.....	11 11 0
Stevenson, Mrs L.....	1 1 0	Blackmore, W., Esq. 10 0 0		Devonshire Square—	
Williams, Mrs., Brighton	3 0 0	Blandford Street—		Collections.....	18 17 6
Donations.		Ladies' Association, for <i>M. s. Sale's School, Jessore</i>	3 0 0	Contribution	0 10 0
E., for <i>India</i>	1 0 0	Juvenile do., for <i>do.</i>	2 0 0	Drayton, West—	
Edmence, Mrs.....	0 2 0	Bloomsbury Chapel—		Collections.....	2 1 3
Gurney, Miss Honrietta, Clapham Park	1 0 0	Contributions, on account	179 4 10	Contributions	2 8 0
Hayward, Mr. Thomas, Deal	0 10 0	Bow—		Eldon Street—	
Hoby, Rev. Dr., Second contribution, for <i>India</i>	10 0 0	Collections.....	7 2 6	Collection	3 9 2
M., for <i>India</i>	20 0 0			Contributions	23 17 9
M. G., by W. Boddome, Esq.....	3 0 0			27 6 11	
				Less for Baptist Irish Society & expenses	1 8 0
					25 18 11

		£	s.	d.			£	s.	d.			£	s.	d.
HACKNEY.														
Hackney—					Bedford, Bunyan Meeting—					Chudleigh—				
Medley, S., Esq., Chat-					Contributions (moi-					Collection	3	10	0	
ham, for India	5	0	0		ety)	30	3	10		Contributions	12	3	11	
Sunday School, Ann's					Biggleswade—					Collumpton	3	0	0	
Place, for Schools...	3	16	4		Foster, B., Esq., A.S.	5	5	0		Credition—				
HAMMERSMITH.														
Hammersmith—					Cotton End—					Collection	0	17	6	
Collections	13	9	6		Collection (moiety) ...	8	0	0		Devonport—				
11awley Road, St. Paul's					Houghton Regis—					A friend, for African				
Chapel—					Collections	8	18	6		Translations	5	0	0	
Collections	7	3	0		Contributions	13	12	6						
Contributions, Juve-					Luton, Union Chapel—									
nile	5	0	0		Contributions	10	2	6						
HENDON.														
Hendon—					Risley—									
Collections	1	5	0		Collection	0	11	6						
HENRIETTA STREET.														
Henrietta Street—					Sharnbrook—									
Collections, &c.	7	6	0		Collection	2	2	0						
Contributions, Sun-					Contributions	1	1	6						
day School, for					Steventon—									
Mickavitta School,					Collection	2	3	10						
Ceylon	1	2	6		Contributions	0	7	0						
HIGHGATE.														
Highgate—					Thurleigh—									
Collections	6	16	3		Collection	2	0	0						
ISLINGTON, CROSS STREET.														
Islington, Cross Street—					Contributions	2	10	0						
Collections	19	7	5		BERKSHIRE.									
KENNINGTON, CHARLES STREET.														
Kennington, Charles Street—					Bonrton—									
Collections	4	2	6		Collection	0	9	7						
KENNINGTON, WHITE HART STREET.														
Kennington, White Hart Street—					BUCKINGHAMSHIRE.									
Sunday School (moi-					Brickhill, Great—									
ety)	2	0	0		Collection	2	0	10						
KEPPEL STREET.														
Keppel Street—					Contributions	1	13	0						
Collections	5	13	9		Do., Sunday School,									
MAZE POND.														
Maze Pond—					for E. I. Schools...	2	9	2						
Collections	13	10	0		Datchet	1	0	0						
Contributions, Sun-					Princes Risborough...	1	0	0						
day School	10	0	0		CAMBRIDGESHIRE.									
NEW PARK STREET.														
New Park Street—					Cambridge—									
Collections	24	5	0		"A Grateful Tribute" ..	25	0	0						
Contribution, for					Wisbeach—									
India	5	0	0		Yelverton, Mrs. Elizth.	1	0	0						
OLD CASTLE STREET.														
Old Castle Street—					CORNWALL.									
Sunday School	0	6	6		CORNWALL—									
POPULAR, COTTON STREET.														
Poplar, Cotton Street—					Balance of last year's									
Collections	4	15	0		account	27	6	2						
PRESBOT STREET, LITTLE.														
Prescot Street, Little—					Camborne—									
Contributions	14	0	0		Anon	0	10	0						
REGENT STREET, LAMBETH.														
Regent Street, Lambeth—					Redruth—									
Collections	10	16	1		Anon	1	2	0						
Contributions, Juve-					DEVONSHIRE.									
nile, for Rev. H. Hein-					Ashburton—									
rig's School, Benares					Collection	1	15	7						
12 9 3					Contributions	3	2	4						
SALTERS' HALL.														
Salters' Hall—					Less expenses	4	17	11						
Collections	5	9	8			0	3	6						
SOHO CHAPEL.														
Soho Chapel—					4 14 5									
Contributions, Juve-					Bovey Tracey—									
nile, by Y. M. M. A.,					Collection	2	3	5						
for Kottaville School,					Contributions	5	11	0						
Ceylon	10	10	0		Less expenses	7	14	5						
SPENCER PLACE.														
Spencer Place—						0	3	6						
Collections	6	10	0		7 10 11									
STEPNEY COLLEGE CHAPEL.														
Stepney College Chapel—					Brixham—									
Collections	2	11	4		Collection	5	8	2						
Contributions, Juve-					Contributions	4	4	10						
nile, for Do., Sunday					Do., Juvenile	0	7	0						
School	0	5	8		10 0 0									
TOTTENHAM, FIRST CHURCH.														
Tottenham, First Church—					Less expenses	0	17	0						
Collections	7	1	6			9	3	0						
TOTTENHAM, SECOND CHURCH.														
Tottenham, Second Church—					BUCKINGHAMSHIRE.									
Collections, &c.	2	15	2		Brickhill, Great—									
VERNON CHAPEL.														
Vernon Chapel—					Collection	2	0	10						
Collections	4	18	0		Contributions	1	13	0						
Contribution	1	10	0		Do., Sunday School,									
WALWORTH, LION STREET.														
Walworth, Lion Street—					for E. I. Schools...	2	9	2						
Female Auxiliary, on					Datchet	1	0	0						
account	25	0	0		Princes Risborough...	1	0	0						
BEDFORDSHIRE.														
Amphill—					CAMBRIDGESHIRE.									
Contributions, for					Cambridge—									
Chapel, Puerto Pla-					"A Grateful Tribute" ..	25	0	0						
ta, St. Domingo.....	5	0	0		Wisbeach—									
					Yelverton, Mrs. Elizth.	1	0	0						

	£	s.	d.
HAMPSHIRE.			
Andover—			
Sunday School, for			
<i>Bimbia School bell...</i>	0	6	4
Basingstoke—			
Contributions	1	5	0
HERTFORDSHIRE.			
Berkhampstead—			
Baldwin, Mr. Jos.....	1	0	0
Totteridge and Whetstone—			
Contributions	2	17	2
KENT.			
Ashford—			
Contributions	3	2	2
Do, for Schools.....	1	1	0
Bessels Green—			
Sunday School box ...	1	1	0
Blackheath, Dacre Park—			
Collections.....	5	2	6
Less expenses	1	0	6
	4	2	0
Crayford—			
Collections.....	4	0	0
Contributions	2	9	3
Do., Sunday School,			
for <i>Native Preachers</i>	3	10	0
	9	19	3
Less expenses	0	4	6
	9	14	9
Deptford, Midway Place—			
Collections.....	4	10	0
Contributions, Sunday			
School.....	0	10	0
Footscray—			
Sunday School	1	6	0
Gravesend, Zion Chapel—			
Collections, &c.....	12	14	2
Contribution, for <i>India</i>			
.....	0	2	6
Lee—			
Collections.....	5	11	9
Lewisbam Road—			
Collections.....	9	4	4
Malling, Town—			
Collections.....	7	4	6
Contributions	4	14	0
Do., for <i>Native</i>			
<i>Preachers</i>	0	16	6
Do., Sunday School			
	14	5	0
Less expenses	0	5	0
	14	0	0

LANCASHIRE.			
Spark Bridge—			
Fell, John, Esq.	5	0	0
LEICESTERSHIRE.			
Foxton —			
Hackney, Mr. Samuel,			
Ilston on the Hill...	2	0	0
LINCOLNSHIRE.			
Lincoln—			
Contributions, for			
<i>Bimbia School bell...</i>	0	9	0

	£	s.	d.
NORFOLK.			
NORFOLK—			
Balance of last year's			
Contributions	10	3	2

NORTHAMPTONSHIRE.			
Billsworth—			
Contributions	1	3	1
Brinton—			
Collection	2	5	1
Contributions	0	10	0
Do., Sunday School			
	0	7	0
Buckby, Long—			
Collection	11	0	0
Contributions	3	16	9

Bugbrook—			
Collection	5	11	10
Less for Heralds	0	5	0
	5	6	10

Glosthorpe Park—			
Cave, Mr.	1	0	0
Hackleton—			
Collection	4	9	4
Contributions	5	12	9
Do., Sunday School			
	0	15	4
Proceeds of Tea Meet-			
ing	1	2	7
Harlestone.....	1	2	0
Harpole—			
Collection	3	2	7
Contributions	1	15	6
Kingsthorpe	2	0	0

Milton—			
Dent, Mrs., for <i>Female</i>			
<i>Education</i>	1	0	0
Northampton, Mount			
Zion	3	16	0
Patchell	4	12	0
Ravensthorpe	8	0	0
Roads—			
Collection	2	18	7
Contributions	4	2	7
Proceeds of Tea Meet-			
ing	0	18	10
Weston by Weedon.....	7	4	6

NOTTINGHAMSHIRE.			
Sutton on Trent—			
Collection	2	18	1
Contributions	3	15	9
Do., Sunday School			
	11	15	3
	8	9	1
Less expenses	0	3	1
	8	6	0

OXFORDSHIRE.			
Banbury—			
Collection	3	6	3
Contributions	1	0	0

SOMERSETSHIRE.			
Bath—			
Aymes, Mrs.	2	0	0
Bridgewater —			
Collections.....	8	13	2
Contributions	11	6	10
Bristol—			
Balance of last year's			
Contributions	221	12	3
Burton—			
Contributions	0	15	0
Chard —			
Collections	8	4	7
Contributions	16	7	5
Orewkerne—			
Collection, &c.	5	1	7

	£	s.	d.
Frome—			
Collections—			
Badcox Lane.....	4	10	0
Public Meeting.....	8	14	7
Shepards Barton...	7	0	0
Contributions	41	8	1
Do., Bible Class,			
Mrs. Middleditch	1	1	0
Dividend on Mr.			
Butcher's Legacy...	5	17	8
Ile Abbott—			
Collection, &c.	2	3	10
Minehead—			
Collections.....	5	1	6
Friend, Withycombe	1	0	0
Do., for <i>Africa</i>	0	15	0
Montacute—			
Collection	2	4	2
Contributions	7	1	9
Do., Sunday School			
	0	14	1
Paulton—			
Sunday School	1	0	5
Wellington	15	17	0
Wincanton	7	5	3
Yeovil—			
Collections.....	7	10	11
Contributions	8	4	11
	401	11	0
Less expenses	9	8	4
	392	2	8

SUFFOLK.			
Needham Market—			
Vincent, Mr. J.....	0	2	6
Sadbury—			
Collection	3	12	0
Contributions	4	0	0
Do., Sunday School			
	8	7	4
Less expenses	0	1	0
	8	6	4

SURREY.			
Norwood, Upper—			
Collections.....	9	2	11
Contribution, Mason,			
Miss M.	2	0	0
	11	2	11
Less expenses	0	11	0
	10	11	11

WILTSHIRE.			
Bromham—			
Contributions	2	17	0
Do., Sunday School			
	0	6	1
Corsham—			
Collection	1	14	0
Contributions	7	8	6
Corton—			
Collection	1	12	6
Crockerton —			
Collection	1	3	3
Contributions	1	0	0
Devizes—			
Collections.....	18	9	5
Contributions	16	7	7
Do. Juvenile	6	9	11
Do., Sunday School			
Girl	0	2	0
Ludgershall—			
Contributions, for			
<i>Native Preachers</i> ...	0	14	6
Melksham, on account,			
by Mr. R. Smith	20	0	0

£ s. d.		£ s. d.		£ s. d.	
Penknapp—		Llansanan—		Bethesda—	
Collection	2 0 0	Collection	0 3 1	Collection	1 15 0
Contributions	4 15 0		9 7 6	Contributions	3 10 8
Do., Girls' Senior		Less expenses	0 0 1	Do., Sunday School	1 0 0
Class	0 5 0				
Ridge Chilmark—			8 18 5	Less expenses	6 18 2
Collection	5 5 7	MONTGOMERYSHIRE—		Less expenses	0 0 6
Semly and Berwick St. John—		CARRYS—			6 11 8
Contributions	3 6 5	Collection	1 1 7	Blaenau, Salem—	
Warminster	17 18 0	Do., for Native	0 6 6	Collection	1 7 0
Westbury Leigh—		Preachers	0 6 6	Contribution	0 5 0
Collections	6 7 9	Less expenses	1 8 1	Blaenavon, Ebouezer—	
Contributions	3 3 8		0 0 4	Collection	0 16 6
Do., Sunday School	4 2 2		1 7 9	Contribution	0 5 0
Wootton Bassett—		SOUTH WALES.		DARTRENFELLEN—	
Mackness, Mr. J.	1 1 0	BRECKNOCKSHIRE—		Collection	1 9 0
	126 2 4	Maesyerllan—		Contributions	0 15 0
Less expenses	0 13 0	Collection	1 14 0	Llanwenarth—	
	125 9 4	Contributions	0 17 6	Collection	2 14 0
WORCESTERSHIRE.		Less expensea	2 11 6	Contributions	6 2 6
Netherpton—			0 0 6	Newport, Charles St. (Welsh)—	
Collection	1 9 6		2 11 0	Collection	2 10 6
Do., Sunday School	0 15 0	GLANORGANSHIRE—		Contributions	2 2 6
Worcester—		Cwmnach		PEMBROKESHIRE—	
Page, Miss, Malvern	5 0 0	Collection	1 15 6	Penybryn	0 17 0
YORKSHIRE.		Do., J. D.	5 0 0	Tabor—	
Bradford—		Do., J., Mrs., for	5 0 0	Collection	1 7 0
Acworth, Rev. Jas.,		India		Contributions	0 13 0
L.L.D., A.S.	5 5 0	MONMOUTHSHIRE—		IRELAND.	
Dewsbury—		Argoed—		Dublin—	
Contributions	1 0 0	Collection	2 10 0	Purser, John, Esq.,	
Sheffield, on account	30 0 0	Do., Sunday School	0 5 9	for Refuge Schools,	
NORTH WALES.		Contributions	3 15 0	Jamaica	3 0 0
ANGLESEA—		Bassaleg, Bethel—		FOREIGN.	
Amlwch	9 10 6	Collection	0 18 6	AMERICA—	
Capel Gwyn—		Contributions	4 13 6	Montreal—	
Collection	0 11 3	Less expenses	5 12 0	Wenham, Jos., Esq.,	
DENBIGHSHIRE—			0 0 8	A.S.—	
Codau—			5 11 4	JAMAICA—	
Collection	0 6 7	Argoed—		Alps, for Africa	1 0 0
Denbigh—		Collection	2 10 0	Brown's Town, for do.	20 0 0
Contributions	7 2 0	Do., Sunday School	0 5 9	Fuller's Field, for do.	2 13 0
Llanellian—		Contributions	3 15 0	Green Island, for do.	0 7 0
Collection	1 0 0	Bassaleg, Bethel—		Saint John's, for do.	3 0 0
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Llangernin—		Less expenses	5 12 0	for do.	1 0 0
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