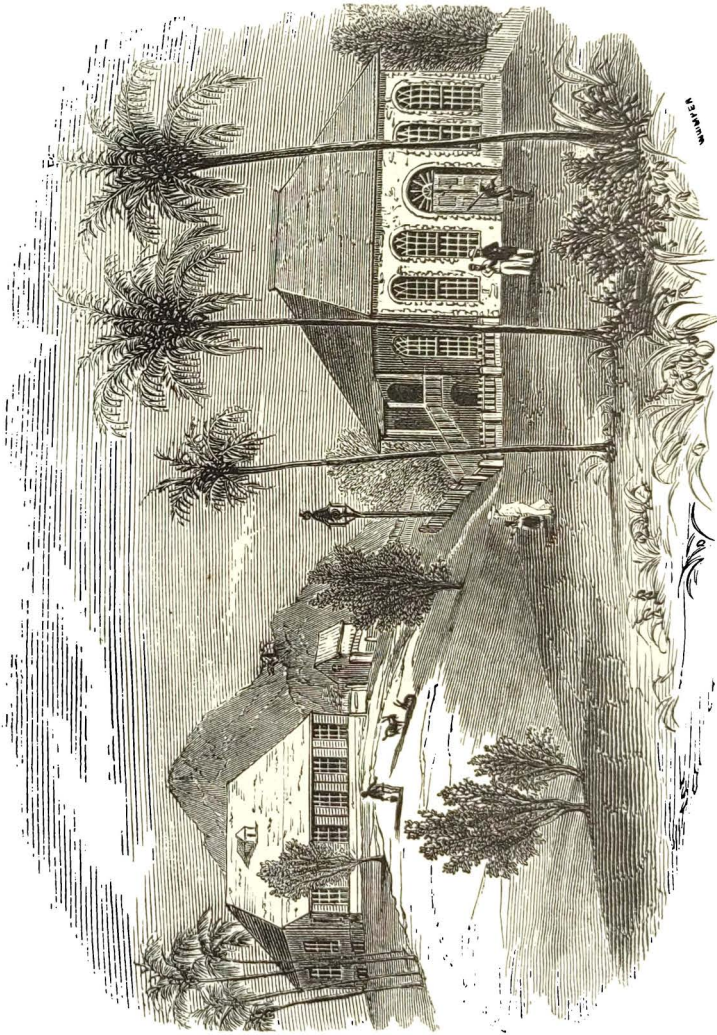


THE MISSIONARY HERALD.



BAPTIST CHAPEL AND MISSION HOUSE, JERICHO, JAMAICA.

The Missionary Herald (March 1845).

ASIA.

CALCUTTA.

Letters as recent as Dec. 20th, 1844, have been received. Influenza prevailed throughout the city, and almost all the missionaries had been indisposed. Mr. Pearce was on the river, seeking restoration, and Mr. Leslie and Mr. Wenger were about to ascend it, partly for missionary purposes, and partly in order to recruit their exhausted strength.

Two of the Society's missionaries, who have for some time past been in the habit of addressing the natives once or twice a week in one of the public thoroughfares, were lately several times interrupted in their preaching labours by a certain Musalmán, usually accompanied by two or three friends, who brought forward, in a most self-sufficient manner, the blasphemous arguments with which Muhammadans are wont to attack Christianity. On one occasion this adversary came up just when they had done preaching; and on seeing him join the listening crowd, they left the spot, whilst the Muhammadan spectators raised a deafening shout of triumph. Emboldened by this apparent success, the same man returned to the charge on two subsequent evenings, but was both times silenced by the sharp rebukes that were administered to him. Nothing daunted, he made his appearance a third time a few days since, and finding that the missionaries were not disposed either to yield, or to enter into an argument with him, he, with his friends began to preach against Christ, about fifteen yards from the place where the missionaries were preaching the gospel. Both parties had been thus engaged for nearly an hour, when the audience of the missionaries was joined by a young up-country Hindu, who with great earnestness asked whether Jesus was the son of Joseph? One of the missionaries who was familiar with the Hindi, replied, "No! certainly not." The young man said, "Well, I thought as much. Look at that Musalmán there; he is telling the people that Christ is the son of Joseph, but I know it is all a falsehood; for I have read the gospel of Matthew,

and remember very well what is written there." Upon this the missionary questioned him a little in detail, when to his surprise the young man, before a multitude listening with breathless silence, repeated nearly verbatim the whole account of the birth of Christ, as contained in the first chapter of Matthew. The missionary's curiosity being excited, he put several further questions to the young man on the leading points of Christianity, to all of which he gave very good answers. Among other things, he said Christ was to sinners what a physician was to a sick man; and that the object of Christ's coming into the world was to make himself a sacrifice for sinners. On inquiry he stated that he had been living for three or four months (probably in the capacity of a servant) with a European gentleman,—not a missionary, but a layman—who had repeatedly conversed with him about Christianity, and had given him the gospel of Matthew to read.

This incident shows, 1st, that Christian laymen may do much for the conversion of natives; 2ndly, that the perusal of the Christian scriptures produces some impression upon the minds of the people; and, 3rdly, that opposition is more useful than injurious to missionaries. The attention of this young man was arrested, and his indignation roused by the things which that wicked Musalmán preached; he first confounded him, and by joining the audience of the missionaries, drew after him the whole crowd which had gathered around the Muhammadan preacher. And there can be no doubt that when the people dispersed, they continued to talk over what they had heard.

DACCA.

Our aged brother, Mr. Robinson, writes thus:—

Partly through the wet weather, and partly through the state of my health, I have been able to do very little in the way of preaching out of doors, but I have been able to attend to all our regular services, in both languages, with the exception of one sabbath, when I was obliged to leave my share of labour to the native brethren. The native chapel has been as well attended as usual. Last sabbath many were present for a considerable time,

and apparently heard with much attention. One spoke very loudly in opposition; but I gave him no answer. I sought him at the end of the service, but he had disappeared. Prán, the Dacca bairági, was there during the whole time. I conversed with him, but he was so full of self-justification that I could entertain no hope of him. He still leans, in appearance, to Hinduism; but I do not think he has always a quiet conscience. It is a comforting reflection that when I cannot go out, I can always do something at home. My window seems to be as well known as any shop in Dacca, and not a day passes without a few customers for books and tracts. During all last month, persons came every day; some took tracts, regretting, as I did too, that I had nothing better to give them; while others adduced very weighty arguments in favour of their obtaining large books, which were all answered by my telling them that I had none to give them. Many, I could perceive, did not believe me, when I assured them that I had no large books; and they left me, I fear, under the impression that I was telling them a falsehood. In this country, where falsehood is more current than truth, who can expect that his word will be credited? I am happy to say that the arrival of another box of books has just been announced, and a good large one it is; so that this month I shall not have to send the hungry away empty. It is very possible, however, that when I address you at the beginning of next month, I shall have to inform you that this large supply is expended; and that we must still reiterate the cry of "give, give."

Our native brethren visited many markets in the course of last month. The list before me says thirteen; all but one situated at the

distance of from eight to ten or twelve miles from Dacca. The rivers were very rough, and they were exposed to much danger. Poor Chánd was so terrified last Saturday evening, that after getting so near home as the other side of the Dacca river, he preferred remaining there all night to trusting himself to the boisterous waves. The account which our native brethren give of their reception is always pleasing; in all places they are heard with attention, and in some places the people say to them, "Come again, we want to hear more of these things."

On sabbath evening, June 23rd, we had the pleasure of opening our new chapel for English worship. The chaplain being absent from the station, and there being no service in the church, our little chapel was crowded, and some who came and could find no seats returned. It was a pleasing sight; the attention was fixed and sustained throughout. Last sabbath evening the chaplain was here, and the church was open at the same hour as the chapel, but we had a good congregation for Dacca. Our weekly prayer-meeting, which was held at different houses alternately, we have transferred to the chapel; one of the brethren may pray, and I shall have to expound. We commenced last Wednesday evening, and were encouraged by the attendance of a few, whom we should be glad always to see. I have now a better opportunity than formerly for sowing the seed: this is all that can be said at present. Who will reap the harvest no one can tell; be that as it may, let me have ample opportunity for sowing; this is a pleasant part of our work; and the time will come, how distant soever it may be, when the sower and the reaper will rejoice together.

MUTTRA.

The following extract of a letter from Mr. Phillips is extracted from the Calcutta Missionary Herald.

You will rejoice to hear that we have had another baptism. Shiv-Jitrá, after six months probation and conversations with Christian friends at Agra and Muttra, was received as a candidate, and on the 21st of July, was baptized at the same ghát where B. had been baptized. He is a villager, whose family for generations have held the office of Kánungo. When he came to us, his mind was very dark respecting divine things, but the light has very gradually spread over the whole horizon of his mind, and now I hope he loves and walks in the light. His behaviour has been worthy of his profession hitherto, and now he is very zealous for the Lord against idolatry. We have made him a teacher in our school, and he is supported by Christian liberality. He will fetch his wife from his distant village when the roads are passable after the rains.

His baptism has excited great attention in the city, he being the first Hindu baptized here, for B. was a Roman Catholic. The people however still listen cheerfully to the truth, and the school is increasing in numbers.

The other inquirer has turned out to be a great deceiver. He was expelled from the church at Loodiana, after being with them for three years. He has in turn visited all the mission stations, and has been dismissed from all.

We look forward with joy to the arrival of our fellow-labourers, and hope that division of labour will, with God's blessing, make the work of the Lord very prosperous here. We have had abundant rains, but also continual flights of locusts, which show how easily God can punish the ingratitude of the people now that he has so richly blessed them.

DELHI.

The following are extracts from the journal of Mr. Thompson, who labours at this station :—

I have the pleasure to state that on Saturday night last, at a church-meeting, I gave the right hand of fellowship to my son D. and at a church-meeting yesterday morning to Mrs. B. wife of a member, and to Drummer L., and repairing to the river near our house, we had service in Hindi and English, when we sung "With joy we in his footsteps tread;" and after addressing the people regarding the Saviour of the world, union with him, and the blessedness of his ways, I went down into the water, and baptized the three candidates. Returning to the house I had an English and Hindi service, discoursing severally from Acts viii. 26—40, on baptism, and from 1 Cor: xi. 23—32, on the Lord's supper; and at the close of the service, addressing a few words to each of the candidates separately, admitted them to the Lord's table, and we all held solemn communion. May He who looks down on the feeblest lambs of his flock, look down on the souls now joined to us, bless them, render them holy and useful members of his church, and give us joy in their walk and conduct.

I am happy to say my fellow-labourers have continued in health, and all go out daily reading to the people, and occasionally distributing gospels and tracts. I too have been enabled to go out daily, and call the attention of the people to the gospel of our Lord Jesus Christ; and almost daily I have had the happiness to address new strangers, asking them to read the word of God, and consider the word and work of Jesus. Many respectable persons have by this means been led to send for the entire Testament or other portions of the divine word. The tracts on the Muhammadan controversy are beginning to excite inquiry and increase an interest in scripture discussions. An aged Maulavi from the camp of the commander-in-chief, brought a letter of recommendation to me from a chaplain, desiring to be furnished with a Testament with marginal references, and the strongest of Mr. Pfander's publications, fully and leisurely to consider both sides of the question.

July 2nd.—Immediately after my return from Hurdwar I hired a room in the principal street and seated my party, then three persons, in it, to invite passengers to sit, read, hear, and discuss points; while I drove leisurely a mile or two more, stopping occasionally, gathering crowds around me, reading and discoursing with them. The room is open twice a day, an hour and a half in the morning and three hours in the afternoon; and in the course of the last two months, upwards of six hun-

dred persons, mostly strangers, have been addressed on the subject of salvation, and some thousands of scriptures and tracts, handed to them; besides the multitudes in the crowded parts of the city, and isolated individuals met and addressed by me in the roads round Delhi, and the scriptures and tracts given to them. I believe a fair also took place in the mean time, and an influx of the followers of Dádu, Charn-dás, and Kabír, a great many of whom took away our books when they departed. The distributions therefore, taking from the 22nd of November, 1843, and including the above-mentioned occasions, down to the 30th of June, are, 562 volumes, 2387 gospels and other portions, and 7612 tracts; in Persian, Urdu, Hindi, Sanscrit, Bengálí, Panjábí, and Arabic; but it is to be observed that a proportion of the recent distributions, say for a month past, consist of books recovered from the swamped cases. I trust from the terms in which a good many of the books were taken, that they will not be laid aside or destroyed, and when kept and read, the divine blessing will attend them.

One more circumstance, and I have done for the present. During my absence at Hurdwar a new regiment of infantry arrived here, and the Christian drummers and musicians sent two of their numbers to invite me to go and establish Christian worship among them in Hindústání. On my return home I lost no time in sending for two or three of the party, and ascertaining their views. They came, said they were destitute of Christian instruction, and many of them wished to acquire a knowledge of the Nágrí and Persian letters, to enable them to read the word of God for themselves. They desired therefore I would both statelyly preach to them, and engage the necessary teachers for them: and that they might have a place as well for worship as for instruction in a knowledge of the letters, they proposed according to their slender means to build one. They have built, and received from me only five rupees as my contribution to their house, and two rupees to clear a debt on the chapel. My daughter, Mrs. B., has presented the place with three benches or forms, and I hope to add three more. The walls are of mud, and the roof is a choppered one: and perhaps fifty persons may sit with convenience in it. I have had the pleasure to preach a few times in this place, when I have had about thirty, but more came the last sabbath, when I could not attend from indisposition. I pray I may long have this door opened to me, and be enabled to declare the whole counsel of God to this

people. A Mr. F., drum-major, is their principal man, and I have taken measures for providing him with the salaries of the Nágrí and Persian teachers. The persons already able to read among them have taken at least twenty volumes of the Hindí and Urdu scriptures for their own use, and the demand is likely to increase with their increased ability to read, and now I humbly pray the Lord to grant his blessing on this opening for usefulness.

Oct. 7th.—I have much pleasure in stating that we held a church-meeting yesterday, when we gave the right hand of fellowship to Mrs. L., who had for some months expressed a wish to join us. Shortly after receiving her, we repaired to the river, and with the usual service, I baptized her before a crowd of attentive and seriously disposed natives. Among these, as voluntary attendants, I was glad to perceive two persons who I did not think would have been present, viz. a bráhma student of the English College, of a sceptical turn of mind, and a goldsmith, an extremely bigoted idolater. The latter was not only purposely present, but before the baptism came to my house for such books as I might deem useful for him. It so happened that at the moment of his coming, a pandit also came for the word in Sanskrit: the latter took the Testament and went home, while the former repaired to the ghát and awaited the administration of the ordinance. The event may give rise to feelings favourable to the interests of the gospel, and to his leisurely perusing the divine word, and may perhaps serve to soften down the inveteracy of mind he has manifested for years towards truth opposed to idolatry.

I am happy to say that the worship in cantonments serves to bring under the sound of the gospel from seventeen to twenty persons, who would otherwise be without that privilege; and some two or three of these appear to hear as for eternity, and at times when I have not been expected, I have found them reading the word of God in the shade of a

tree. The Urdú and Hindí school too has produced some readers, who otherwise would not have had the knowledge of letters, and perfected others in their reading of Hindí and Urdu, and furnished them with the Christian scriptures. One of the heathen readers, a native of Almora, and musician in the regiment, has expressed his admiration of the truths he has thus been made acquainted with, and formed a wish to join us as a believer in and worshipper of Christ, the Incarnate God and Saviour of men. I have only heard of this wish from others; he has not spoken to me on the subject. I hear he bears a good character in the regiment, and there is no charge of dissoluteness brought against him by those who appear to know him best.

In the city, I am happy to say, I am enabled to go about among its crowds daily, once or twice, and to secure for the gospel of our Lord Jesus Christ that attention which may be considered the basis of future good. Of those whose attention has been thus arrested, numbers are in the habit of reading the gospels, the Testament, the Pentateuch, or the entire bible, in Urdú, Persian, Hindí, and Sanskrit. Of these, three are stated attendants at the Hindí and Urdú worship; a fourth individual attended, but sickness has confined him to his house for three weeks. Of this individual I entertained a hope, five years ago, that he would have joined us, and a recent conversation before his illness has revived this hope. I hope he may persevere in his desire; but his family and numerous connexions are in his way. Of the right impression of divine truth on his own mind I have no doubt, but he has obstacles to contend with which no ordinary mind could overcome without an uncommon measure of divine grace. The affrighted man proposed to me to receive and baptize him privately, two months ago; but I would not encourage the measure. If ever we needed the prayers of our brethren we need them ten-fold more now, and I at this particular juncture intreat them in an especial manner.

AGRA.

A letter from Mr. Williams, dated Agra. Dec. 20th, contains the following passages:—

I think I told you in a former letter of the baptism of a Hindoo residing in a village fourteen miles from this. I have recently baptized two more of the same place, and some others are inquiring the way to Zion. I have therefore been encouraged to build a small chapel there, the whole expence of which has been defrayed by the church, and I fully intend to have preaching in it once a week throughout the year, providing my health will be con-

tinued to me. The Lord has dealt hountifully with me this year in this respect; I have never been better since I came to India. I also intend establishing a school in the same village. I have already mentioned the subject to the people there, who appeared well pleased with the proposal, and engaged to send their children; indeed schools are very much needed in all the surrounding villages, for perhaps not more than one in fifty of the

inhabitants can read any thing. Awful ignorance therefore every where prevails. Here is the kingdom of darkness, and as a necessary consequence, the unfruitful works of darkness are most abundant,—the most shameful, disgusting, and abominable idolatries.

I have preached the gospel in a goodly number of villages this year, assisted by the native preachers of the local society, four of whom are members of our own church. We have systematically arranged all our operations, so that we know what we have to do every day, and what places we shall visit. On the sabbath I attend to English preaching only; one of the brethren preaches in the native language. On Monday we preach in the market held near my house. On Tuesday we have village preaching the whole of the day, to a distance of eight, ten, twelve, or fourteen miles, and in four or five different places. On Wednesday I have to preach in English. On Thursday we go to the villages, on Friday to the market. On Saturday we go to the Tripolia, the entrance of the city, and in the evening I preach to the native Christians and others who attend. Such is

our work every week, and I am thankful to say that the great Head of the church has graciously been pleased to bless and own our poor efforts, so that we have not laboured in vain, or spent our strength for nought. Some poor perishing sinners have been turned from darkness to light, and from the power of Satan unto God. I have baptized twelve persons this year, six of whom are natives, and more are coming forward. Indeed, three Hindoos (one of them a Brahmin) have already expressed their desire to be baptized, and in all probability will soon be admitted into the church. These are from the village where the chapel has just been erected, so that we shall have a native church there shortly, I hope. Thus we are greatly encouraged to proceed in the great and good work of bringing souls to Christ. In fact, I have never witnessed such a spirit of serious inquiry among the people as at present. Amidst much that is debasing and deplorable, there is also something very promising. I hope that I shall live to see some native Christians in all the villages which we regularly visit. Pray for us, that the word of the Lord may have free course, and be glorified.

A M E R I C A.

CANADA.

The following extract of a letter from Mr. Girdwood is dated Montreal, Dec. 24, 1844.

Things in Kingston move on so well under Mr. Lorimer's ministry that, with the exception of having a promise of aid, no particular demand has been as yet made. Mr. Lorimer is much esteemed and loved by the people. His amiable disposition, in conjunction with his talents, has done much for Kingston. They have formed into a church again, and it is trusted that harmony of feeling and union in action will be displayed among them. Some are about to join the church.

Bytown is at present supplied by a Mr. Dick, who has just finished his studies in the States. He went from Canada to study. The baptists in Bytown have made application to us to aid them in supporting him among them, but before taking any decided step, we have requested him to visit Montreal. He may be here in a day or two. His brother also studied in the States, and is now pastor of a church in Lanark, Canada West.

The Lord is evidently doing great things for his people in Quebec. Mr. Landon, at the request of the Committee, has gone down to

supply during the winter, as it was evidently necessary for some one to be there. We have arranged with Mr. Carryer to supply the Tuscaroras during Mr. Landon's absence. A church is to be formed on January 1, 1845. Mr. Landon is much encouraged, and thinks that, by judicious management, the friends would be able almost to meet their own expenses by next summer. We may give them a year.

The French Mission in Milton and Hoxton is successful. God continues to hess the labours of the colporteurs. The expense connected with the commencement of this mission falls heavily on our funds, but the fruits are valuable—triumphs won against the man of sin. We undertook it, not doubting that it would deeply engage the sympathies of your Committee. You perceive how the Lord is setting open doors before us. Enter them, as it seems, we must.

From the contents of this letter you will perceive our destitution as to agency. May the Lord of the harvest put it in your power

to send us a band of devoted brethren, say six, next spring. | but how to attain this I know not, unless we withhold our subscriptions from missionary objects ; but this we cannot do.

In Montreal we much need a larger chapel,

In successive numbers of the Montreal Register which have recently arrived, we find the following interesting paragraphs :—

It is believed that many Christian friends in this province are desirous of contributing to the foreign operations of the London Baptist Missionary Society. The editor begs to inform them that any sums sent to him for that purpose will be duly acknowledged in the Register, and transmitted to England to be appropriated according to the wishes of the donor.

Mr. Titus Merriman, one of the students at the Baptist College, Montreal, having completed his studies, a meeting was held at the Baptist Chapel, St. Helen Street, on Monday evening last, for the purpose of commending him to the blessing of God, prior to his departure for South Potten, the scene of his future labours. Prayer was offered by Mr. Davidson (student), and Messrs. Bosworth and Girdwood. The president of the college addressed the young minister on the solemn responsibilities of his office, and encouragements derived from the divine promises, and concluded the service with prayer. The meeting was well attended and highly interesting.

The members of the Canada Baptist Missionary Society, and the denomination at large, will be glad to hear that arrangements are now in progress for the erection of the new college. It will be built on the elevated part of the ground purchased by Messrs. Try and Thomson, and most liberally placed by them at the disposal of the Society. The advantageous sales of the lower portion of the

ground effected in November last have been already reported. The house at present occupied by the students is still unsold, and will be held by the Society till the new building is ready. The college about to be erected will be a handsome building of cut stone, with a frontage of 120 feet, and 56 feet in depth. There will be a massive portico in the centre, supported by six pillars, and flanked by pilasters. The situation is admirable, commanding an extensive and beautiful prospect, and the building will be a great ornament to the city.

The contract for the masons' work has been obtained by Messrs. Hutchinson and Morrison, who have commenced operations by conveying stone to the ground.

The new place of worship, erected for the use of the baptist church at Stanbridge, was opened on Thursday last. Sermons were preached by Messrs. Cramp, Girdwood, and Bosworth, of Montreal, and a collection taken up on behalf of the Canada Baptist Missionary Society. The attendance was very numerous.

The building is neat and commodious, and reflects great credit on the persons employed in its erection. Mr. Jersey, the pastor, labours indefatigably, and is much encouraged by the success attending his efforts. We shall be glad to hear that the congregations under his care show that they duly appreciate their privileges by making generous provision for his temporal wants. In some districts there is a lamentable deficiency in this respect.

E U R O P E.

BRITTANY.

The following statement respecting the Translation of the New Testament into the Breton language, drawn up by our friend, Mr. Jenkins of Morlaix, will be found deserving of special attention.

In 1827 the New Testament was published for the first time in the Breton language by the British and Foreign Bible Society. The edition was 1000 copies. It had been translated by Mr. Le Gonidec, at the request of the Bible Society. The Old Testament also

is translated by the same person, but not published. The translation was made from the Latin Vulgate version, the author of it being a catholic. As there were no protestants among the Bretons, it was a difficult thing to have it distributed among them. However, through the kindness of one or two well disposed persons, this was effected to some extent in the neighbourhood of Morlaix and Landerneau. To this good work the priests soon opposed themselves, and nothing was done in a way calculated to produce effect. In 1834 I was sent over from Wales to Lower Brittany to see what could be done in the way of enlightening and evangelizing its inhabitants. After having acquired a sufficient knowledge of the language, I set to the work of distributing the Testament. The success attending my excursions for that purpose exceeded my expectation. I used to sell among the country people from six to nine Testaments a day. But to my great disappointment I soon perceived that the people read the book with difficulty, and that the style of the translation rendered it very unintelligible to them, so much so that I was convinced of its utter unsuitableness, and the inutility of distributing it.

I shall attempt showing why this translation is unintelligible, while it is the production of a distinguished Breton scholar. In the first place, Mr. Le Gonidee, like Dr. Owen in Wales, is the author of a new system of orthography, which presents difficulties to the Breton reader, and while it is superior in some respects to the common orthography, it introduces some useless changes, especially as the Breton orthography is based upon that of the French, such as *w* instead of *ou* in certain cases, and *k* instead of *c* hard. The author wrote his translation according to his new system of orthography. But the principal reason why this translation is unintelligible is, that Mr. Le Gonidee made use of a great many obsolete words which are neither made use of nor known among the people, while he distorted others to convey meanings which do not properly belong to their signification, a remarkable instance of which is found in the *distal*, used in the Testament for *pardou*, for this word is never used in that sense; and even the translator himself has not given it that meaning in his "Dictionnaire Celto-Breton." It is the word *pardou* that is uniformly used in Breton, but it was rejected because it was taken from the French. Mr. Le Gonidee was induced to act thus from an ardent desire to rid the Breton of words of foreign extraction, in order to cultivate the language, and reduce it to its pristine purity; in which garb it would be hardly cognizable to the present race of Bretons. But however praiseworthy such a thing may be in itself, to introduce for the first time a great change of the kind in any popular work must prove destructive to its utility; how much more

then to the New Testament, a book unknown in the country a few years ago, and the distribution of which is opposed by the catholic clergy? It would be difficult to form a just idea of the great obstacle which arises from the style of the translation to its being read at all, and when read to its being understood. A style of writing so unintelligible and so different from that of religious books in general will never do. Moreover, the possibility of cultivating the Breton to the extent Mr. Le Gonidee and his few disciples would carry it, is more than doubtful; and this will appear evident when it will be considered that the whole stock of pure Breton or Celtic words does not exceed 10,000, while the literature of this language is poor, and that the language itself must disappear in the course of time, however distant that period may be.

I do not stand alone in my opinion respecting Mr. Le Gonidee's translation; what I have stated above is the general opinion among those who have read the Testament. Mr. Le Fourdrey, pastor of the Reformed Church at Brest, entertains the same view of it, which is the result of inquiries made by him into the matter. Mr. Williams, missionary at Quimper, has found that the Breton Testament is not understood by the people. In my correspondence with the Bible Society respecting the translation, I gave the opinion of Mr. Ledau, a famous Breton printer, and the bishop's Breton printer, a man who has translated and printed more Breton books than any other in the country. His opinion and mine are the same. Mr. Riou, a good Breton scholar, and the translator into Breton of Aesop's Fables, entertains precisely the same view respecting it.

That there are some who would express a different opinion from that which I have stated is very probable, and that might occasion difficulties in reference to the question of having a new translation; but the ground of all such difficulties can be easily removed by remarking that those who would support the opposite view are only a few literary gentlemen, who are amateurs of the Breton language, calling themselves the disciples of Mr. Le Gonidee, but are far from having at heart the religious improvement of their countrymen, and I have reason to fear that they are opponents of the gospel. However, I can hardly believe that even this extreme party would declare that Mr. Le Gonidee's style of writing is conformed to the general way of speaking and writing this language, and that his translation is as intelligible to the people as those portions of the scriptures which are to be found in Breton books printed for the service of the church of Rome.

It is unnecessary to remark what a serious obstacle to the propagation of the gospel in Brittany was the style of the New Testament we had to distribute; for having a powerful, intolerant, and vigilant clergy to oppose our

labours, and a Testament of this kind to put into the hands of the people, what could we do, and what permanent fruit could we expect from the little we were able to do? Such a state of things, in a country where the success of the gospel must depend upon the spread of scriptural knowledge, was highly detrimental and discouraging. Therefore it became necessary to take steps to correct the defects of the present translation, or to have a new one, otherwise we should have been compelled to abandon our field of labour. We entertained for some time the hope of being able to correct the defects of Mr. Le Gonidee's translation, but that idea was abandoned by the friends in Wales upon a due consideration of the difficulties attending such a task, especially as it was a translation from the Vulgate, and its author was a catholic. I am convinced we did right. It is infinitely better to have a good and faithful translation at once, than to correct the defects of one which must after all pains and labour be more or less imperfect in some important points.* Therefore, though sensible of my great want of qualifications for such a very important work, having no one to do it but myself, I was necessarily led to undertake the task of preparing a new translation, made according to the original Greek. The Greek and Latin Testament I make use of is, 'H KAINH ΔΙΑΘΗΚΗ, Novum Fædus, cum versione Latina, secundum curam Leusdenii et Griesbachii, Edituus ab. H. A. Aitton. Glasguæ, 1816. I consult the authorized English version, the Welsh bible, and those of Martin and Ostervald in French. My great desire and prayer is, that I may be able to make a good and faithful translation of the word of God. I translate the original literally as far as I can, in order to give to the Bretons an exact image of it. The work can be written in a style superior to the common one, which is to be desired, but it is requisite that care should be taken not to suffer that improvement to be carried so far as to render the translation obscure to the Breton reader, otherwise our labour will be in a great measure lost. I have got over the gospel according to John and Mark; I have written the first copy of the gospel according to Matthew, and I am now in the fourteenth chapter of the gospel according to Luke.

I shall now make a remark respecting the terms used in Breton in reference to baptism. The word in use for this ordinance is *badiziant*, which is marked by Mr. Le Gonidee in his Dictionary as of a foreign derivation, introduced along with the Christian religion. This language is so poor that words signifying properly to *immerse*, *immersion*, and *immerser*, cannot be found in it. The Bretons make

use of the verb *plongea*, for to *plunge* or *immerse*, and *plonga duvez* for *plunge* or *immersion*. I presume these terms would not be thought suitable, especially as they are taken from the French verb *plonger*, and consequently rejected by those who hold to pure Breton, and for that reason are not to be found in Mr. Le Gonidee's Dictionary, nor in that of Mr. A. E. Troude. These authors give the word *pluia* for to *plunge*, but there is no term formed from this verb to signify *immersion*. Mr. Le Gonidee gives the verb *souba*, as signifying to *soak*, to *plunge into a liquid*, to *imbibe*, to *bathe*, but gives no substantive derived from it. Besides, it is a word rarely made use of, and signifies properly to *soak*, being derived from *soubeu*, the word used for *soap*, and was evidently formed from the French word *soupe*. It appears to me that there are no good and suitable Breton words to convey the meaning of the terms used in the original in reference to baptism, and that consequently we have nothing to do but to adopt the terms now in use. If I shall live to see our translation finished and published, I shall think it my duty to write a few notes to explain what ideas we should attach to the word *badiziant* and others, according to the original terms in Greek, so as to assist the reader to acquire a thorough knowledge of revealed truth.

I am happy to state that I have reason to believe our translation will be quite intelligible to the people, for we have printed a small tract composed of portions of the gospel, and I can say from my own observation that it is well understood by the people. I send you the testimony of Mr. Ricou, a remarkable Breton, who has acquired a knowledge of the Latin by his own efforts, and has translated Æsop's Fables into his native tongue, and who from his thorough knowledge of Breton is well qualified to give his opinion in this case. He is willing to give us all the help he can in preparing the translation. I hope I shall be authorized to engage him for that purpose, as he could render me great assistance.

I am very desirous of finishing the translation as soon as possible, and that we should be able to have it printed as soon as it will be ready. The utility of printing the New Testament in the Breton language will appear by the fact that the Breton population amount to a *million*, and that about the half of that number know no other language. It is indeed a painful reflection that this people has been left so long without the word of God. But it is evident that the Lord has brought about a very fit season to give them the holy scriptures; for peace reigns every where, there is no law to hinder the distribution of the divine volume among them, many can read, and education makes rapid progress, the people manifest a very favourable disposition to receive the Testament and religious tracts, and there is an encouraging prospect of its being

* Mr. Le Gonidee's translation would have required a careful revision, for it is defective in several places.

widely distributed, as there are three mission- | colporteur to Brittany for that purpose. May
aries in the field ready for the work, and the | the Lord enable us to accomplish his will in
friends in Paris have told us they will send a | this work !

HOME PROCEEDINGS.

THE DOVE.

On Monday, January 27th, a meeting was held on board the Dove, composed of members of the Committee of the British and Foreign Sailors' Society and of the Baptist Missionary Society, for the purpose of presenting to Captain Milbourn a Bethel-flag. Besides members of the two Committees, there was a considerable attendance of other friends; and the meeting was altogether one of deep interest. Dr. Cox stated the destination of the vessel, and Mr. Seaborn addressed the crew. The Bethel-flag was presented by Mr. Hooper, in the name of the Committee of the Sailors' Society, and Mr. Milbourn in acknowledging the gift, expressed his hope that wherever they went "the God of Bethel" would go with them, and that his service would be regularly observed. Mr. Russell, Mr. Hyatt, and Mr. Angus took part in the services.

On Friday, the 31st, the Dove dropped down to Gravesend, and on Saturday sailed for Cowes, where the missionaries were to embark. On Tuesday morning the missionaries, in company with two or three friends, left London for Cowes, and got on board the Dove in the afternoon. The evening of that day was spent in singing and prayer, and was felt by all to be a hallowed season. The following morning the vessel weighed anchor about eight o'clock, and went through the Needles with a favourable breeze. All on board were in good spirits, and were looking forward to their engagements in Africa with feelings of deep interest and holy joy.

The Pilot who conducted the vessel to the Isle of Wight wrote thus after his return:—"I have piloted your vessel, the Dove, from the East India Docks to the Isle of Wight; and I beg to say that a vessel cannot possibly behave better than she did. The speed she went was from eleven to twelve miles. From Blackwall to Gravesend in two hours and ten minutes; and from Gravesend to the Isle of Wight in sixteen hours; and, under proper management, I should say a finer vessel cannot be: indeed I cannot say too much for her qualifications. She is uncommonly stiff under canvas."

Since the Dove sailed from Cowes no communications from her have been received, and it is hoped that by the time the Herald is in the hands of our readers she may have reached the north part of the African coast.

Several friends have kindly presented various valuable articles for the use of the Dove. The Committee thankfully acknowledge these presents: amongst them are—

A set of nautical instruments, value £30, from Mr. Dennis, mathematical instrument maker, Bishopsgate Street;

A cooking apparatus, &c., value £11, from Messrs. Bowser and Son, Parsons' Street, Ratcliff;

A grant of a library at half price, £3; and a grant of Foreign and English tracts, value £3, from the Committee of the Religious Tract Society.

A grant of 500 Tracts and 1000 Handbills, from the Committee of the Baptist Tract Society.

DEATH OF THE REV. J. D. ELLIS.

The protracted afflictions with which it has pleased our heavenly Father to exercise his servant, Mr. Ellis, formerly of Calcutta, terminated, at Lewes, on Lord's day, February the ninth. "His happy spirit," we are informed, "took its flight at a quarter past one, after the most pleasing testimony to the faithfulness of God in supporting him throughout his affliction, and to the all-sufficiency of his grace in a dying hour."

GRAVESEND.

The first public meeting in behalf of the Baptist Missionary Society at Gravesend was held in the new chapel on Thursday, January 23rd, on the occasion of Messrs. Newbegin and others going out as missionaries to Western Africa in the Society's new ship "Dove," Thomas Pewtress, Esq., occupied the chair. After singing and prayer, the chairman opened the business of the meeting by an appropriate address, and the Revs. Dr. Cox, Eustace Carey, George Scott (Wesleyan minister of Gravesend), and the missionaries severally delivered suitable and highly interesting addresses to a numerous meeting; after which £7 1s. 6d. was collected in aid of the mission, being the first contribution to the missionary cause from the new baptist interest there; and it is hoped that the lively sympathy excited on the occasion may tend to kindle a warm feeling in favour of the Society among the friends of that interesting cause.

ANNUAL MEETINGS IN LONDON.

The arrangements for the Annual Meetings will be announced fully in our next number. It may, however, be convenient to our friends to be apprised now that the time fixed for holding the Annual Public Meeting in Exeter Hall is Thursday, the 1st of May. Mr. Aldis has kindly engaged to preach on behalf of the Society on Thursday evening, April 24th, Dr. Raffles on Wednesday morning, April 30th, and Mr. Knill, to the young, in the afternoon of April 28th.

The Annual Meeting of Subscribers will be on Tuesday morning, April 29th; and it is intended to hold on the evening of May 1st, a Supplementary Public Meeting, by adjournment from Exeter Hall.

FOREIGN LETTERS RECEIVED.

AFRICA	CLARENCE	Clarke, J.	Aug. 9, 28, & 31, Sept. 17, 18, & 30, Oct. 2 & 8, Nov. 5.
		Do., & others.	Nov. 4.
		Fuller, A.	Sept. 18.
		Lynslager, W. B.	Sept. 24.
		Merrick, J.	Aug. 6, Oct. 7 and 9, Nov. 4 (2 letters), Nov. 5.
		Prince, G. K.	Sept. 11 and 24, Oct. 9.
		Saker, A.	Sept. 2, Oct. 10, Nov. 5.
		Sturgeon, T.	August 27, Oct. 29.
AMERICA	MONTREAL	Cramp, J. M.	Nov. 21, Dec. 6, 7, and 25, Jan. 21.
		Girdwood, J.	Dec. 24.
	NEW YORK	Colgate, W.	Jan. 29.
ASIA	AGRA	Williams, R.	Dec. 20.
	CALCUTTA	Evans, W. W.	Dec. 20.
		Leslie, A.	Dec. 18.

THE MISSIONARY HERALD

CALCUTTA	Thomas, J.....Nov. 15 and 16, Dec. 20.
	Wenger, J.....Nov. 16.
COLOMBO	Davies, J.....Nov. 22.
	Elliott, C., & others Nov. 23.
DACCA.....	Leonard, O.....Dec. 16.
	Robinson, W.....Dec. 10.
DINAGEPORE.....	Smylic, H..... Nov. —, Nov. 27.
HONG KONG.....	Shuck, J. L.....Sept. 4.
	Dean, W.....July 25.
HOWRAH	Morgan, T.....Nov. 18, Dec. 20.
JESSORE.....	Parry, J.....Nov. 15.
INTALLY.....	Pearce, G.....Nov. 14.
KANDY.....	Birt, M. O. J.....Dec. 14.
	Dawson, C. C.....Dec. 16.
MONGHIR.....	Lawrence, J.....Dec. 10.
MUTTRA	Phillips, T.....Nov. —.
PATNA.....	Beddy, H.....One letter, no date, received Dec. 14.
SEWRY	Williamson, J.....Nov. 5.
BAHAMAS.....	NASSAU
	Capern, H.....Dec. 5, Jan. 12.
	Rycroft, W. K. .Jan. 10.
	TURK'S ISLAND
	Littlewood, W...Nov. 17.
BRITTANY.....	MORLAIX.....
	Jenkins, J.....Jan. 18.
HONDURAS.....	BELIZE.....
	Henderson, A.....Nov. 19.
JAMAICA	BELLE CASTLE
	Kingdon, J.....Dec. 21.
	BROWN'S TOWN
	Henderson, J. E.Nov. 19.
CALABAR.....	Tinson, J.....Nov. 20, Dec. 19.
FALMOUTH.....	Francies, E. J.....Dec. 9 and 16.
	Pickton, T. B...Nov. 11.
GUY'S HILL.....	Armstrong, C.....Nov. 26.
KETTERING.....	Bloomfield, H.....Dec. 5.
	Clark, J.....Dec. 5.
	Knibb, W.....Dec. 6 and 18.
KINGSTON	Kingdon, J.Jan. 8.
	Oughton, H. L...Dec. 23.
	Oughton, S.....Jan. 7.
LUCEA.....	May, J.Nov. 19.
MORTEGO BAY.....	Cornford, P. H...Jan. 4.
MOUNT CAREY.....	Burchell, T.....Nov. 20.
OCHO RIOS	Millard, B.....Nov. 6.
PORT MARIA.....	Day, D.....Dec. 5.
	Teall, W.....Dec. 20.
ST. ANN'S BAY	Abbott, T. F.....Nov. 18, Dec. 4 & 28, Jan. 7.
	Dexter, B. B.....Nov. 20.
	Dutton, H. J.Nov. 20.
	Evans, G. P.....Nov. 21.
	Kingdon, J.Nov. 20.
	Knibb, W.....Nov. 20.
	Phillippo, J. M..Nov. 21.
	Do., & others..Nov. 21.
	Do., & Abbott, T. F. Dec. —.
SPANISH TOWN.....	Anderson, W. W. Jan. 7.
	Bullock, R. & ors. Jan. 6.
	Dowson, T.....Jan. 7.
	Francies, E. J....Jan. 7.
	Phillippo, J. M...Dec. 8 and 20, Jan. 7.
WALDENIA	Henderson, J. E.Nov. 15, Jan. 3.
YALLAHS.....	Hands, T.....Nov. 20, Jan. 4.
TRINIDAD	PORT OF SPAIN.....
	Cowen, G.Dec. 5 and 28.

ACKNOWLEDGMENTS.

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

- R. B. Sherring, Esq., Bristol, for a package of books, for *Rev. J. Clarke and others, Western Africa* ;
- R. B. Sherring, Esq., for a parcel of books, for *Rev. A. Leslie, Calcutta* ;
- Friends at Waltham Abbey, for a parcel of books, for *Rev. T. Sturgeon, Fernando Po* ;
- Mr. J. B. Ulph, St. Ives, for two boxes of nails, cutlery, tools, and needles, for *the Mission, and a packet of newspapers, for Dr. Prince* ;
- Mr. N. Hammond, for a volume, for *Africa* ;
- Ladies at Aberdeen, for a box containing about 200 articles of clothing, for *Rev. J. Merrick, Western Africa* ;
- Mrs. Henson, Nottingham, for a box of clothing, for *Western Africa* ;
- Ladies of Rev. J. Edwards' Congregation, Nottingham, for a box of clothing and useful articles, for *the same* ;
- Ladies at Agard Street Chapel, Derby, for a box of clothing, for *Dr. Prince, Western Africa* ;
- Directors of the London Missionary Society, for the first volume of the History of that Society ;
- Mr. Richardson, Waltham Abbey, for a bag of tools, for *Rev. T. Sturgeon, Fernando Po* ;
- Mr. Pugh, Waltham Abbey, for a parcel of drapery, for *the same* ;
- Mr. Yarnold, for a box of drapery, cottons, &c., for *Western Africa* ;
- Miss Huntley, Bow, for a parcel of magazines and reports ;
- A friend, Harnsworth, for a parcel of magazines and tracts, for *Rev. W. K. Rycroft, Nassau* ;
- Ladies of Baptist and Pædobaptist Congregations, East Dereham, for a box of useful and fancy articles, for *Rev. J. M. Phillippo, Spanish Town* ;
- Mr. Whiteman, Riverhead, for three casks of lime (about 55 bushels), for *Western Africa* ;
- Mr. William Park, Wigan, for seven bags of nails, and a box of books, for *Western Africa* ;
- Mrs. Risdon, Birlingham, near Pershore, for a parcel of clothing, &c., for *Rev. J. Clarke, Western Africa* ;
- Young friends, Pembroke Chapel, Liverpool, for a box of clothing, for *Messrs. Thompson and Milbourn, Western Africa* ;
- A friend, Spencer Place, for a parcel of magazines ;
- Mrs. McAll, for a parcel of magazines ;
- J. K. Clement, Esq., for a box of nails and writing paper, for *Rev. J. Clarke, Western Africa* ;
- Mrs. Clement and Miss Sargeant, Laytonstone, for a box of clothing and school materials, for *Rev. J. Clarke, Western Africa* ;
- Friends at New Park Street, for a parcel of clothing, for *Western Africa* ;
- Mr. Ewes, Kennington, for a parcel of magazines and reports, for *Western Africa* ;
- Mrs. Davies, Tottenham, for a parcel of tracts, for *Western Africa* ;
- Mrs. W. L. Smith, Denmark Hill, for a box containing various packages, for *Rev. J. Clarke, Western Africa* ;
- Miss Elmes, Brixton, for a parcel of clothing, for *T. Sturgeon, Fernando Po* ;
- Ladies, at Melksham, for a box of clothing and drapery, for *J. Clarke and J. Merrick, Western Africa* ;
- Friends, at Battersea, for a parcel of clothing, for *J. Clarke, Western Africa* ;
- Friend (unknown), for a parcel of magazines ;
- Friend (unknown), for a parcel of shoes and leather, for *J. Clarke, Western Africa* ;
- Mrs. Elizabeth Forster, Tottenham, for a parcel of calicoes, &c., for *the same* ;
- Friend (unknown), for a package, for *J. Clarke, Western Africa* ;
- Mr. Robert Sadler, Norwich, for a parcel of magazines ;
- Mr. Edward Wright, Chesterfield, for a crate of earthenware, for *Dr. Prince, Western Africa* ;
- Friends at Melbourn, for a parcel of magazines ;
- Mr. Thomas Chapman, Sandhurst, for a quantity of magazines bequeathed to the Society by the Rev. James Gates ;
- Mr. George Hoby, St. James' Street, for a basket of blacking ;
- Mr. E. Whimper, Canterbury Place, Lambeth, for Fox's Book of Martyrs (illustrated edition) and other books, for *the Mission Library* ;
- Mr. John Paxton, Berwick, for a parcel of the Eclectic Review and other books, for *the College Library, Montreal* ;
- J. C. Gotch, Esq., Kettering, for a quantity of shoes, for *Western Africa* ;
- Friends, Regent Street, Lambeth, for a quantity of useful articles, for *Western Africa*.

	£	s.	d.
CAMBRIDGESHIRE.			
Cambridge—			
Contributions, by G. E. Foster, Esq. ...	50	8	7
Do., Juvenile Fund, by Mrs. Edmund Foster	11	10	3
DERBYSHIRE.			
Derby—			
Contributions, by Miss Emily Hackett	1	12	0
DEVONSHIRE.			
NORTH DEVON AUXILIARY, by Rev. R. May	45	0	0
Bampton—			
Monthly Meeting Box	1	3	0
Dartmouth—			
Collection	2	6	6
Contributions	3	5	1
Do., proceeds of Tea Meeting, for Africa	5	10	0
A Friend to Africa, by Rev. E. H. Brewer, for do.	10	0	0
Devonport, Morice Square	14	6	4
Contributions	17	11	0
Do.	T.	0	10
	32	7	4
Acknowledged before and expenses	20	15	10
	11	11	6
DORSETSHIRE.			
Corfe Mullen—			
Collected at Tea Meeting, for Africa	0	10	0
Wimborne—			
Budden, Mr. E., for do.	0	10	0
ESSEX.			
Harlow—			
Contributions, by J. T. & A. T. Chaplin, for "Dove"	1	13	8
Loughton Association ...	5	19	0
B. School Association	1	5	1
Dawkins, M. A., for "Dove"	0	12	3
Potter Street—			
Contributions, by Mrs. Gipps, for Africa ...	3	0	0
GLOUCESTERSHIRE.			
Coleford—			
Collection	4	0	0
Contributions	29	0	3
Wotton under Edge—			
Collection	10	17	4
Contributions	10	12	2
HAMPSHIRE.			
Boaulieu—			
Burt, Rev. J. B., for <i>Entally</i>	5	0	0
Blackwater—			
Collection	3	10	0
Swarraton—			
Marvin, Miss, for Africa	0	10	0

	£	s.	d.
HEREFORDSHIRE.			
Hereford—			
Contributions, by Miss Francis and Miss Evans, for "Dove"	1	0	0
HERTFORDSHIRE.			
Hemel Hempstead—			
Collections	6	5	7
Contributions	13	13	9
Do., Juvenile Association	5	3	9
St. Albans—			
Contributions, by Miss Young, for <i>Entally</i>	3	0	0
HUNTINGDONSHIRE.			
Huntingdon—			
Collections (moety) ...	3	14	0
Ladies' Association (do.)	2	11	6
Contributions (do) ...	4	4	0
Spaldwick—			
Collection (two thirds)	5	10	4
KENT.			
Eythorne—			
Contributions, by Miss C. Webb and A. Hawkes, for "Dove"	1	0	0
Gravesend—			
Collection	7	1	6
Hadlow—			
Collection	5	7	10
Sheerness—			
Collection	1	17	6
LANCASHIRE.			
Liverpool, on account ...	70	0	0
Ladies' Negro's Friend Society, for <i>Brown's Town Schools</i>	12	12	0
Bible Class, by Mr. R. Johnson, for "Dove"	1	0	0
Contributions, by Mrs. Lyon, for support of <i>Elizabeth Lyon, Patna Refuge</i>	4	0	0
Neal, Mr. John, for <i>Mission Premises, Fernando Po</i>	2	0	0
Moety of Collection, Soho Street, Jan. 5, by Mr. Francom, <i>Widows' Fund</i>	1	8	0
LEICESTERSHIRE.			
Leicester, Charles Street—			
Collections	41	4	0
Contributions	25	16	6
LINCOLNSHIRE.			
Limber—			
Contributions, by Mrs. Maddison	2	14	6
NORFOLK.			
Lynn—			
Sunday School, for "Dove"	1	8	8
Norwich—			
Gurney, J. J., Esq., for <i>African Saw Mill</i> ...	5	0	0
NORTHAMPTONSHIRE.			
Kingsthorpe—			
Collection	2	12	0

	£	s.	d.
OXFORDSHIRE.			
OXFORDSHIRE, on account	80	0	0
Bicester—			
Contributions, by Mr. O. Smith	2	16	0
SOMERSETSHIRE.			
Bath—			
Contributions, by Mrs. Forster, for "Dove"	1	0	0
SUFFOLK.			
Bury St. Edmunds (in addition to £38 13s. acknowledged last month)—			
Juvenile Association	10	2	2
A Friend to encourage do.	5	0	0
WARWICKSHIRE.			
Birmingham—			
B.	A. S.	1	1
WILTSHIRE.			
Damerham and Rockbourne—			
Contributions	4	10	0
Do., Sunday School	0	10	0
YORKSHIRE.			
NORTH OF ENGLAND, by Rev. P. J. Saferly	86	0	0
Barnoldswick—			
Collection	2	2	0
Bingley—			
Contributions, by Mrs. Burton, for "Dove"	1	0	0
Ripon—			
Earle, F., Esq., M.D., and Mrs. E.	6	6	6
Saltcoats—			
Collection, by Mr. J. Dunlop	1	0	0
Scarborough, on account	60	0	0
NORTH WALES.			
DENBIGHSHIRE, on account, by Mr. E. S. Jones	25	0	0
Holyhead—			
Collection and Contributions	11	15	2
Sunday School	0	6	9
SOUTH WALES.			
BRECKNOCKSHIRE.			
Brecon—			
Watergate—			
Collection	2	10	0
Contributions	1	1	0
Kensington—			
Collection	3	6	2
Contributions	1	6	6
Brynmaff, Tabor—			
Collection	2	18	6
Contributions	0	7	6
Builth—			
Collection	1	2	1
Contribution	0	10	0
Dyffryn, Collection	0	12	6
Elim, do.	0	15	0
Erwd, do.	0	11	3
Llanely, Bethel, do.	1	10	0
Llanfrynach and Talgarth, do.	0	10	10
Llangorse, do.	0	12	8
Llangrnydr, do.	0	14	3
Maesyerllan, do.	2	5	4

		£ s. d.			£ s. d.			£ s. d.
Olechon and Tabernacle,			Tabernacle—			PEMBROKESHIRE.		
do.....	0 18 6		Collection	2 2 6		Bethsaida—		
Pontestryll & Dyfnog—			Contribution.....	1 0 0		Collection	0 9 0	
Collection	1 2 6		Rhymney, Soar—			Contributions	0 4 2	
Contributions	2 0 0		Collection	1 12 0		Blaenwain—		
Pontyccelyn—			MONMOUTHSHIRE.			Collection	2 4 8	
Collection	5 5 7		Blaenau—			Thomas, Rev. W.....	0 10 0	
Contributions	0 10 0		Salem—			Ebenezzer—		
Sardis and Soar, Collec-			Collection	1 0		Collection	1 14 2	
tion	0 16 11		Contributions	0 5 0		Contributions	4 6 0	
CARDIGANSHIRE.			Gwent—			Do., Sunday School	5 0 0	
Penrhyncoch—			Collection	1 3 1		Jabez—		
Collection	1 5 2		Contributions	1 0 0		Collection	1 8 6	
Talybont—			Blaenavon—			Contributions	2 15 0	
Collection	3 3 11		Horeb—			Penuel—		
CARMARTHENSHIRE.			Collection	0 11 0		Collection	1 0 8	
Ffynnon Henry.....		0 10 0	Contributions	0 17 6		Contributions	1 17 0	
Llangynog, Ebenezer—			Ebenezzer—			Penybryn—		
Collection	2 6 11		Collection	0 13 0		Collection	0 11 6	
Contributions	0 15 0		Contribution.....	0 10 0		Contributions	0 5 0	
GLANORGANSHIRE.			Calvary—			Do., Snn School ...	2 1 4	
Aberdare—			Collection	1 5 0		Soan—		
Collection	1 3 6		Castletown—			Collection	0 12 1	
Howells, Mr. W., A.S.	1 0 0		Collection	2 6 11		Contributions	4 11 6	
Abernantgras—			Contributions	3 2 6		SCOTLAND.		
Collection	0 17 0		Cwmbrane—			Alloa—		
Contributions	1 0 0		Collection	0 13 0		Collection	1 1 0	
Dowlais—			Llaneddel—			Auchencairn—		
Contributions	0 15 0		Collection	1 2 6		Collection	2 10 0	
Caersalem—			Contribution.....	1 0 0		Bowmore—		
Collection	1 13 0		Nantyllo, Hermon—			Collection	2 0 0	
Sunday School	2 13 1		Collection	2 16 8		Dumbarton—		
Eim	0 10 0		Contributions	2 5 8		Collection	2 10 0	
Hebron—			Penycae, Nebo—			Galashiels—		
Collection	1 14 0		Collection	2 3 4		Collections, for <i>Trans-</i>		
Sunday School	1 0 3		Contributions	0 15 0		lations.....	4 0 0	
Glyn Neath—			Do., Sun. School...	1 0 8		Hall Moss, St. Fergus—		
Collection	1 2 0		Pontypool—			Collection	1 1 0	
Contributions	2 1 0		Tabernacle—			Perth—		
Hirwann—			Collection	2 2 6		Gift of an old friend,		
Collection	1 8 1		Contributions	2 17 6		by Mr. Thomson....	5 13 0	
Contributions	2 1 0		Rhymney, Penuel—			IRELAND.		
Lantwit—			Collection	1 1 3		Moate—		
Contributions, by J.			Contribution.....	0 2 6		Contributions	1 11 0	
Jones.....	0 11 0		Sirhowy—			Do., by H. J. and		
Merthyr—			Collection	0 10 4		E. Hamilton, for		
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Collection	2 8 7		Tredegar—			FOREIGN.		
Contributions	5 5 0		Welsh Church—			Nassau, Bahamas—		
Zion Chapel—			Collection	4 2 4		Contributions, for		
Collection	5 16 1		Contributions	3 5 0		<i>Africa</i>	12 10 0	
Contributions	4 10 0		English Church—					
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Collection	3 1 5		Contributions	3 0 0				

The Treasurer of the Baptist Missionary Society begs to acknowledge the receipt of £4 7s. 1d. from Agra—first-fruits from India. He has appropriated it as requested.

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