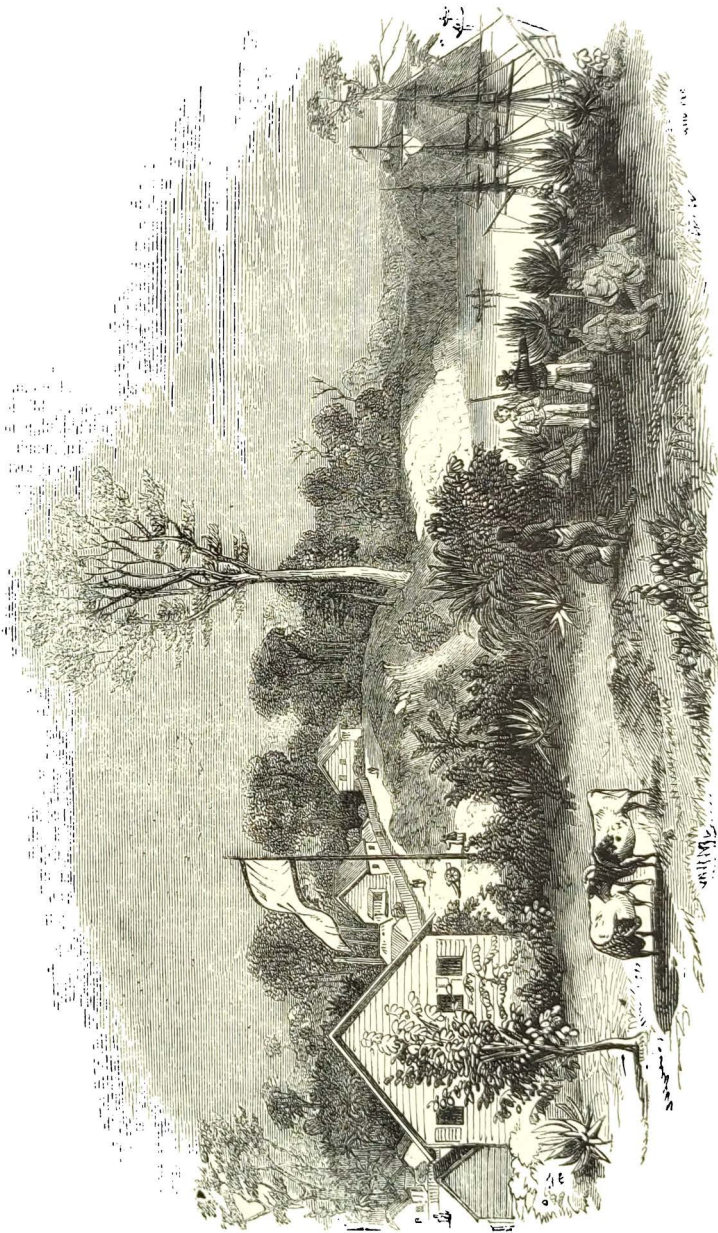


# THE MISSIONARY HERALD.

The Missionary Herald (Oct. 1848).



CLARENCE, FERNANDO PO.

## ASIA.

## SERAMPORE.

Specimens of the labours of native preachers possess peculiar claims to attention. Some connected with the church at Serampore in a recent tour recorded facts respecting the reception they met with in a diary, from which the following are extracts.

In the morning we arrived at a village inhabited by Muhammadans. We entered the house of one individual, and preached the gospel to all in his house. They heard us with attention, and some of them took the books we offered them. Having a strong wind against us, and rain, we put to in a khal belonging to the village, where a great many people came through the rain to hear us. They were highly pleased, and took many tracts.

In the morning we came to a village called Nebubunea, where we preached the gospel in two houses, where both men and women heard the word of God attentively. Some of them offered us a fowl, which we refused to accept of. At noon we arrived at a village on the river Panguchi, called Bolabunea, where there was a market, into which we entered, and preached the gospel till evening. Here we saw only five or six Hindus; the rest were Muhammadans, and we saw no women amongst them. They heard us very attentively, and as only a few of them had heard the gospel before, they put many questions to us, and we were obliged to enter very fully into its doctrines. When we began to distribute tracts, they were so eager to get them that they began to quarrel amongst themselves for them. After distributing the tracts we had with us, we returned to our boat, and large numbers followed us there, and manifested so much eagerness to get tracts, that we were obliged to put out from shore, and then several people came to us on their *dingis* to get them.

In the morning we arrived at a market in a village called Soyena. We first entered a blacksmith's shop, where we preached the gospel to several who heard us attentively; they also asked a few questions, which we answered to their satisfaction, and they received tracts with pleasure. When we returned to the boat, several Hindus and Muhammadans followed us, to whom we expounded the fifth chapter of Matthew, and gave them tracts. At noon we arrived at Kaukhali Bazar, and preached the gospel on both sides of the river. On the north bank

of the river we met many Muhammadans, who heard us very attentively, and received our tracts with much pleasure. On the south bank of the river, when we began our work, the shop-keepers left their shops, and came out to hear us. They heard us with attention, and received the books we offered them. We then went to a market called Mohesani. There were about a thousand people there, and we went out in two companies. All heard us attentively, but when we began to distribute tracts, they came round us in large numbers, and pressed upon us. When we got back to our boat we saw that the people in the market were coming in such large numbers that we were obliged to put out from shore; and many came to us in their boats for tracts.

We came to Jalakati Bandar. This village has been lately established, and is a very large one. The attention with which we were heard, and the general conduct of the people towards us, led us to hope that many from this village will shortly embrace Christianity. They left their occupations to hear the gospel; they gave us seats in their shops, and asked us to expound portions of the scripture to them, and several of them remarked that if some of us could remain amongst them for a few days, and explain the doctrines of scripture to them, many might turn to the Lord. One man said, "From the time I read your shastras, I have forsaken Hinduism, and take the scriptures for my guide as far as I understand them, so that my neighbours call me a Christian." In this village we preached the gospel in several places.

Yesterday evening we arrived at Munshi Bazar. There is a fair held here at the new moon in the month Kartik. The traders here build large houses, to deposit their goods, and every thing may be had here. Large numbers of people from all the surrounding districts, from Chittagong, Tipperah, Mymensing, Barisal, and Jessore, visit this fair, which is much larger than that held at Ganga Sagar. This morning we went into the fair, and preached in four different places. The people heard us attentively, and many of the

shop-keepers left their shops to hear us. Seeing that the number of people in the fair continued to increase, we went out again the afternoon. While preaching, a man came to us from the Zemindar's *kachari*, and said that the *Naib* had invited us thither. Supposing that he was desirous of making some inquiries regarding Christianity, we went to him, but as soon as he saw us, he mocked and bade us be gone. The people around him appeared anxious to hear the gospel, but he would not allow them. We therefore returned with a heavy heart, and preached again in the fair; the people heard us as before with much attention.

On the next day we went out again, and were heard with as much attention as yesterday. While we preached, an aged Vaishnabi came to us, begging for some books. She was accompanied by some of her disciples, and finding that she read well, we gave her a copy of the New Testament and the Psalms of David. Shortly after a young man who had listened attentively to the preached word, burst into tears, and falling at our feet, cried out, "This is the truth." We raised him up, and bade him go to Jesus, and in the exercise of faith, to fall at his feet and weep there, and he would obtain forgiveness. In the afternoon we were again out, and when we were just about to leave off preaching, we found a man who secretly professed Christianity, and invited us to his boat. He came with a man named R., of the village of Sanchra, Pargannah Ranchandrapur, in Comillah. There were several men and women with him; and when he heard of us, he came out and sat with us, and we praised the Lord together. This man had read and was able to repeat several tracts; he had also read portions of the New Testament. He believed that Jesus Christ is the Saviour, and had spoken of him to his friends and neighbours, some of whom also believed. When we heard this we rejoiced, and having spoken and prayed with them, we returned to our boat.

On the next morning we were again amongst the people. This was the bathing day, and the crowd was so great, and the people made so much noise, that we could not preach long at a time; we only spoke a few words, and distributed tracts, which also we found much difficulty in doing. At noon we found it more easy to preach, as many of the people were preparing food for themselves, and the day being cloudy, we were able to labour with comfort. Towards evening the people came out in larger numbers to hear us. When we returned to our boat, R., with some of his disciples, came to pay us a visit, and for some hours we conversed together, praising the

Lord. He also asked us what his duty was regarding the ordinances of Christ. We advised him to go to some one of the missionaries to be instructed in divine things, and to be baptized. We then showed him from the scriptures the meaning and intent of this ordinance. He also said that having seen the name of Serampore in several tracts, he had been anxious for the last two years to go thither, but had not been able, but he hoped to go this year. There were two obstacles, he said, to his being baptized now; the first was that he hoped in his present state to be able to draw a few others, shortly, to the profession of the gospel; another was, that were he to be baptized, the Zemindars would persecute him, plunder all his property, and not allow a washerman or a barber to serve him. We then spoke to them of the temptations to which young Christians are exposed, and showed the encouraging promises of the Lord Jesus, which tend to strengthen our faith in him. They read them, and were much delighted, and wished that we would live amongst them, and instruct them. We advised them to go to Dacca. They then asked us in what way we performed divine service. We sung a hymn, in which they joined with much pleasure; we then read a chapter and expounded it, and two of us prayed. In prayer we commended R. and his companions to God, beseeching him to protect them in all their ways, and to own them for his children. R. also prayed, and we found that he and his disciples pray as the sect called *Karta Bhaj* do; and we think much that they do is according to the mode adopted by that sect; and what wonder? It must be expected that they do not know how they should act in all things, for they have had no instruction. We showed them how the Lord commanded us to pray, and how David and others mentioned in the scriptures prayed; and we gave R. a copy of the whole bible, and to his disciples different portions of it; they were with us till very late that night.

We arrived at Chattuck. Of all the villages we visited in the Sylhet district, we met with most encouragement here. They heard the word attentively, and apparently with affection. We met some to whom one of us, on a visit here about four years ago, had given some tracts, and we were glad to find from their conversation, that they had read those tracts with attention.

In the afternoon we went to a market called Kolura Khan, where we met with much abuse, but no injury.

We arrived at Sylhet. In the afternoon we went into the bazar, and preached in three or four places; but the people were not attentive; many mocked and others abused

us. With one Muhammadan who had read something of the scriptures, we had much pleasant conversation; and in the evening a Hindu youth came to our boat to receive instruction.

On the next day we preached at the ghat, and had an attentive congregation, who received tracts gladly. In the afternoon we

stood in the boat and preached to several people and distributed tracts, and then went across the river, and preached in the bazar. Here, as in many other places, the Muhammadans were more attentive than the Hindus. In the evening we met a young man who had been baptized at Dacca. He invited us to his house, where, after dinner, we had worship with his family, and spent the evening in praising God and in profitable conversation.

### JESSORE.

Mr. Parry has baptized two persons, who have been added to the church at Kain-mari.

One of them, he says, has been called to make a painful sacrifice. Five days after he had embraced Christianity his wife clandestinely left him. All his and my own personal endeavours to persuade her to return to her husband, have hitherto proved unsuccessful. She has lost caste, and the parents and friends of the girl will eventually cast her off, although they at present have given her an asylum. The parents, I believe, hoped by persuading their daughter to leave her husband, that he would thereby be induced to return to Hinduism. If such was the case, I suppose they must have felt sadly disappointed when they

heard of his baptism. The father of the young man whose case I have alluded to, embraced Christianity about eight or nine years ago, and has great cause for gratitude and praise to God, for his rich grace bestowed on his poor son, who has been brought from darkness to the glorious light of the gospel.

The other member is a female who has been in the habit of attending on the public means of grace for nearly two years, amidst many trials and difficulties, owing to the opposition offered to her by her husband. I hope ere long he will also seek the Saviour.

### CHITAURAH.

The native church here as met with renewed difficulties arising from the opposition of their unbelieving countrymen, respecting which Mr. Smith speaks thus:—

The last two months have brought many trials, and much persecution to our native church, which I am thankful to say is now past, and we are again enjoying peace after the storm. Two of our members have separated themselves from us, having loved this present world more than their Lord and Master. With this exception all our affairs are prospering. Several inquirers have been received, and others have expressed a desire to join us. Our services in the chapel are well attended, and our people, I trust, are improving both in a temporal and spiritual point of view. Preaching in the villages has

been carried on with some degree of regularity. Last month we addressed about sixty congregations; nor are our labours without the appearance of profit. During the month several individuals have promised to join our village. Yesterday we were visited by a person who wishes to come and live with us; to-day also I have had two on the same errand: thus the word of God is evidently gaining ground in this vicinity. May he bless it abundantly to the conversion of many souls. We beg an interest in the prayers of our brethren, that we may not labour in vain, or spend our strength for naught.

Mr. Williams, having accompanied Mr. Smith and a native brother in a preaching tour of three days' duration, says:—

The people, in nearly every place, listened attentively. There is a great change for the better in this respect, comparing things as they are now, to what they were four years ago, when I preached in that neighbourhood first. In a large place called Shamshabad, the people used to be very noisy, indeed I have been hooted out and even pelted at with

clods of earth, but now they hear us very well. At our meeting last night the diaries of the native agents were read, and much that is encouraging was brought out. We have taken on another agent to labour with brother Smith at Chitaurah; though, indeed, we can ill afford it—for our funds are very low—but we believe that the Lord will provide.

## MONGHIR.

A letter from Mr. Lawrence, dated April 14th, 1848, contains some pleasant tidings:—

The season for itinerating has again closed for the present, as the hot weather has set in with more than usual severity; and owing to the prevalence of easterly winds, the season is not healthy. The cholera has begun to rage among the natives in our neighbourhood. We are daily hearing of the death of some of them. At present no cholera case has occurred among the Europeans, and I am thankful to say that all in our mission circle are as well as usual.

You will hear from brother Parsons some account of his journeys. He was from home nearly the whole of November, and through a part of December. He also visited the Caragola mela in February, when he was accompanied by Mrs. Parsons. They were from home about a month. During the month of January, accompanied by our beloved Nainsukh, I had the pleasure of visiting a district called Bisbazara, to the south of Monghir. Here we found much interesting work. As far as we could learn no missionary had visited those villages before; but the villagers were not wholly ignorant of the name of the Saviour. Some had heard the gospel in Monghir, and many hundreds had heard our native brethren preach at Surajgarah, where some thousands come, about this time every year, to deliver to the government agent the opium which they have been cultivating. The instances were not few in which the villagers recognized Nainsukh, and seemed pleased to see and hear him again. In several villages our reception was very friendly: the people pointed out the best place for our tent, and cheerfully brought us wood and milk, which in some places, through the unfriendliness of the people, we cannot obtain at any price. We often had large crowds of attentive hearers, while we endeavoured to expose the folly of idolatry, and to proclaim the cross of Christ as the only way of salvation. Numbers came and sat by our tent for hours, and patiently heard us explain some of the most important truths of God's word. They would freely talk of the claims and the character of Christianity, and some would candidly confess that if all could but be persuaded to receive and practise it, there would soon be a very blessed change in the state of society. But when the claims of the gospel were pressed home, and they were urged to seek the blessings it confers without delay, alas! they were too ready with some evasive answer. Though strong convictions in favour of Christianity were sometimes felt and acknowledged, still the fear of losing caste, or some other worldly considerations, formed an

insuperable barrier to an earnest and sincere inquiry after truth.

We attended several village markets, on which occasions we had opportunities of preaching to larger numbers than we could otherwise have found collected together, as well as to many people whose villages we could not visit. In the midst of much hurry and confusion, we had a great crowd of hearers, and gave away some books to such as could read. In two or three villages only did we meet with an unfriendly reception. In one village all appeared to have agreed together to oppose us. We were abused not a little, and peremptorily ordered to be off; but by mildly and firmly expostulating with the more respectable portion of the crowd, they became somewhat ashamed of their behaviour. We made several attempts to preach the gospel to them, but all in vain; to this they would not listen. We were therefore obliged to leave them with the painful reflection, that in rejecting the gospel of Christ, they had judged themselves unworthy of eternal life. In no other village did we meet with such strong and decided opposition. Here and there an interested brahmin would show his bitter hatred to Christianity by his violent anger and abuse, but such persons seldom had the sympathy of the crowd. The greater number of our hearers were favourably disposed, and I hope some of them really understood the way of salvation by faith in the Lord Jesus Christ, as we endeavoured to explain it to them. For the fruit of these efforts we must live in hope; at present we hear not the voice of sincere and earnest inquiry, and we see not the symptoms of any great work of conversion; but we must not conclude from this that no good is done by the preaching of the gospel. The diffusion of evangelical knowledge must do good; it has done good already. It has loosened the fetters of superstition and brahminical tyranny. It has weakened the confidence of the people in their idols, their priests, and their deities. It has led many to treat with contempt ceremonies that were formerly deemed indispensable. It has produced a conviction in the minds of not a few, that Hinduism is ineffectual as a remedy for the evils which sin has brought into the world; and some are found, where the gospel is fully preached, who are ready to avow that as to virtue, truth, and purity, Christianity is far superior to Hinduism, and is much better adapted to exalt men to holiness and happiness. And impressions like these have been gaining ground, and taking a deeper root, slowly

it is true ; nevertheless they are surely progressing. I might give you some examples of what I have now mentioned, but I fear being tedious. I will, however, mention one instance which took place in Tirhoot not long ago, which shows the decline of brahminical influence and superstition. A certain inferior caste, according to the usual custom of the country, had employed for many generations a certain order of brahmins to perform some particular religious ceremonies at the sittings of its panchayat (meeting for business), for which the brahmin received a handsome fee. A question arose as to the necessity of continuing the services of the brahmin, and after some discussion it was unanimously agreed that they were unnecessary, and might be dispensed with. The officiating brahmin was accordingly dismissed. He, no doubt, regarded it as a sad proof of the depravity of the times, as a few years ago these people would as soon have thought of dispensing with their food as with the services of the brahmin.

Since I wrote to you last we have been cheered by the addition of three new members to our English church. Two were baptized in December last—a young man and his wife. They have been very regular attendants at our chapel for two or three years, and have been a long time under

serious impressions, but were unable to come to a decision until the autumn of last year, when they made up their minds to profess their faith in Christ by public baptism. They were accordingly accepted by the church and baptized, and on the first Lord's day in January they were received into communion.

The other new member is a gentleman residing in Tirhoot, an indigo planter, and a relative of one of our members. He is a very intelligent man, and well versed in Hindu literature. He has been the subject of real religion, I believe, for several years, and was desirous of being baptized, but there were some obstacles. He renewed his application for baptism in March, and was then accepted by the church. On the 1st of April he was baptized in the presence of a large and deeply serious congregation. I felt a peculiar interest on the occasion from the circumstance that the candidate was a descendant of faithful Abraham, and that we could henceforth regard him as one of the true Israel of God. He is now desirous of turning his perfect knowledge of the native language to some good account, and he has already been engaged in the work of translating for the benefit of native Christians. I trust he will prove a "burning and shining light" in the midst of heathen darkness.

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## CEYLON.

Mr. Davies, of whose indisposition and consequent visit to Kandy our readers were informed last month, gives the following account of his state in a letter dated thence, July 10th :—

When writing to you by last mail, I hoped to be able soon to return to my duties ; but since I have been very ill, so much so that our kind friend Dr. Elliott thought it necessary to go without delay to engage a passage home in the "Persia," which was to sail in a few days. I was in the most distressing perplexity as to what was best to be done, but after a little consideration, I refused to consent to such an important step without further medical consultation and trial of a colder climate. I am now thankful that I did not consent to return to England, as I have been gaining strength for the last ten days, and my

medical man in Kandy thinks that a few months' residence in a colder climate will completely re-establish my health. Our very kind friend Mr. Selby, the Queen's advocate, has given me the free use of his cottage at Newera Ellia, which is the highest and coldest district in the island. We hope to reach it in three days by easy stages, commencing the journey to-morrow.

It grieves me to think that my labours must be suspended for five or six months ; but if this will have the desired end, as I believe it will, it will be better in every way than returning home.

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## AFRICA.

### FERNANDO PO.

The view of Clarence prefixed to our present number is taken from a spot near the Governor's House, the beginning of a tongue of land which ends in Point William.

The house in the foreground is occupied by Captain Becroft, the Spanish consul, and the Spanish flag is hoisted in front of it. The house immediately behind the flag-staff is Matthews' store. The house in the distance, behind the tall tree, was Mr. Sturgeon's, in which the school is now carried on by Miss Vitou. The tall tree is a lance wood tree, it is a fine specimen, and very high. The houses seen in the picture stand seventy or eighty feet above the sea. The town of Clarence lies behind, on the left hand, on somewhat lower ground. Clarence Cove is not much more than a quarter of a mile across.

In a letter dated June 14th, Mr. Saker says, "Our beloved friends at Bimbia are quite well. Here we are not so. The doctor is in a state that requires a change. Mrs. Prince is not well. Miss Vitou is quite unfit for her duties; and I am absolutely useless."

Fourteen days afterwards, writing again from Clarence, Mr. Saker gives some additional information, appealing also for reinforcements from this country.

Another vessel leaves us this evening for Liverpool, and as I now see Dr. Prince returning from Bimbia, I am in hopes of giving you the pleasing news that we are all well. The doctor will be here in about half an hour, in the mean while I may say how much I have improved by a change of air, &c. When last I wrote a few lines I had just returned from Bimbia. Since then I have improved much, and feel a daily progress toward a healthy state. Since the doctor's absence I have had the care of his people, and have not found the various exercises in any way injurious. As usual, we have had a large attendance on the services, both on the sabbath and in the week; and on the sabbath evenings Longfield house has been filled with those who met me for prayer—for special prayer—for a blessing on the preached word. Those evenings have been highly gratifying.

Mrs. Prince is, I think, somewhat better than when I wrote last, and I hope the doctor is no worse. Miss Vitou has had a little cessation from her school, and is bettered by it. She has resumed it again this week.

A good change, could it be effected, would be highly advantageous to her.

Dr. Prince is now come. He is not worse than when he left, though wearied from thirty-six hours' exposure to the sun and rain. Brother Merrick and family are all well. Johnson is now mercifully settled at Camerons, and Christian has returned to Bimbia, but only on his way to this place: he is well.

Other communication I would fain make, but must withhold it for a few days; yet I may just add, that there is every reason to conclude that our feeble band will be enfeebled more in a few days. The calls in providence seem urgent for the voyaging of two of our company. Oh, that our God may send us help speedily! Dear sir, are the churches so destitute of pious young men, that labourers cannot be found for Africa? Are there none who can place their lives at the disposal of the Saviour in this sickly land? Do our pious youths forget that ours is a God *near* and *far off*? Oh, that the blessed Spirit may send you the men and the means, as well as the heart to send them here. We must have them speedily. Africa groans to be delivered from the bondage of sin.

## WEST INDIES.

### BAHAMAS.

The following letter from Mr. Capern is dated Nassau, May 27th, 1843.

By the last packet I informed you that we had determined to send home our dear little girl to the Institution at Walthamstow, and accordingly she left us in that same packet, under the care of Mrs. Littlewood. Ere this

we trust God has brought them to their desired haven. We hope also that we did not do wrong in sending her without giving you longer notice.

I am sorry to inform you that since she

left her mother has been seriously ill, and is now in a very feeble and exhausted state. She has had a violent attack of dysentery—a disease which too often proves fatal here, especially at this the rainy season of the year. We were obliged to call in medical aid, and for nine days the doctor attended three times a day. I am thankful to say that we have some hope of her recovery.

I regret to have to add that of late my own state of health has been unfavourable. I have been afflicted with giddiness, which at times is quite distressing. It arises from indigestion in part, but more from general debility. The least excitement brings it on, and the exercise of writing more than any thing else. I do not write this letter without feeling it painfully. I have consulted our medical attendant, and have been ordered to drink ale, but advised to seek a change and rest for a few months. I have no specific or

organic disease, but am suffering from mere exhaustion. I cannot, dear sir, work as formerly, which is exceedingly distressing to me, as the demands on our time and strength are as great as ever.

A few months in America would, I think, renew my strength, but I see not, in consequence of expense, &c., how I am to leave. Yet to remain here in weakness, so as to be incapable of performing the duties of the station, is what cannot be thought of, and would indeed be in every respect wrong. I am in a strait, and wish to know the will of God.

But for the sickness of my dear wife I should have been at this time at Ragged Island. It is more than eighteen months now since a visit was paid there. This is the only island of any distance from Nassau that we shall be able to reach until the hurricane months are over.

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### TRINIDAD.

A letter from Mr. Cowen, written on the first of August, contains the following pleasing information:—

I have just returned from the interior, after spending some time among the stations, and was on the whole gratified, though from my long absence matters in every particular have not gone on as I could wish. The members are united, however, and generally well disposed, and will, I trust, under more constant attention than they have hitherto received, be led under the Spirit's quickening and sanctifying influences to strive together for the faith of the gospel. Brother Hamilton is still at his post, and has an interesting school, though not numerously attended. This is a promising station, and will, I think, become increasingly encouraging as our labours and influence under God's blessing can be brought to bear upon it. At Montserrat, which place you may remember, the cause I think is taking deep root. The little chapel was crowded the two sabbaths I remained there; there was also a nice sabbath school. The day school is not so flourishing as I want to see it, but in the course of a little time I trust I shall be able to secure an improvement. Mr. Proctor, a coloured person whom

I baptized a little before I left the island last year, has taken up his abode at Montserrat, and has made himself very useful among the people. He labours constantly in word and doctrine, and pays considerable attention to the sabbath school. We have in connexion with Montserrat station a good meeting on a neighbouring estate, which in course of time will, I hope, be still more encouraging. I trace all this to the erection of our little chapel in that quarter, as without it we could not carry on with any degree of efficiency our work. I am sorry that no assistance has been offered towards the erection of the two that remain to be built. At the New Grant station the people are getting the timber ready, and doing all they can to provide a place in which to meet. But after all, much will devolve upon me. This evening we intend celebrating freedom in our chapel in Port of Spain. The question of the universal abolition of slavery is, wonderful to say, one of the most popular that can now be brought before a West Indian audience.

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### FRANCE.

#### BRITTANY.

In a letter dated Morlaix, August 31, Mr. Jenkins gives the following account of efforts made to preach the gospel and distribute the scriptures and religious tracts.



I left home on Tuesday, the 15th, the holiday of the Assumption of the Virgin. At Plougonven, after mass, I gave away a great many tracts, and sold a Testament. This was a good opportunity to speak a few words to the people, who were well disposed to hear, and received tracts with readiness.

I reached Guerlesquin in the afternoon. This is a large village, with about 600 or 700 inhabitants. I had never visited this place before, but Rieou and some colporteurs had. After vespers there was a procession in honour of the Virgin, which presented a spectacle of real idolatry. When all came to a close I visited a few houses to offer Testaments and tracts, and approached the church when the people were coming out. A crowd surrounded me, and some good would have been done had it not been for one evil-disposed man, who began to use abusive language, and would hear no reason. This individual set himself to push the people against me several times, and a few others were disposed to follow his example, so that I thought it advisable to withdraw, and return to my lodging. A few persons expressed their indignation at the conduct of the disturbers. However, all was not lost, for a few persons came for tracts to my room, and among others a young man, with whom I had an interesting religious conversation. He had serious thoughts of religion, was convinced some things were wrong in the church of Rome, and desired to know the truth in its purity. He took some tracts. Later several persons came to the house, to whom I explained the third chapter of Matthew, and went to prayer with them. These men heard with attention, and expressed their approbation of what I read and said to them.

Wednesday morning I left this place, and saw bits of our tracts strewn in the road. After walking eight leagues, I reached Treselan, a village in the parish of Beghard. Here I had a conversation with two respectable farmers, one of whom was the *adjoint* of the mayor. They each of them bought a New Testament, and on going away one of them desired me to preach the sabbath following at Beghard.

Tuesday I called on Mr. Le Tiec, and found him in the same good disposition as when I first saw him, and I am glad to say that it appears he is a man of learning, judgment, conviction, uprightness, consistency—good to the poor, amiable and kind, and I trust he is a man of solid piety. As I had written to him, he had made known my coming, and had done his best to have a room in the *Mairie* to preach in. In this he had failed, though his cousin was the mayor; nevertheless there was a favourable disposition. There was an election to be at Beghard on the sabbath, and this being a *chef lieu de canton*, electors from four other parishes were to attend. This is a sad profanation of the

Lord's day, but offered a good opportunity to preach the gospel. We decided that I should preach at Beghard on the sabbath, and Mr. Le Tiec and his sister invited me to announce our attention to the servants and labourers who were in the house,—news which they received with pleasure. Our friend Omles joined me here, and Mr. Le Tiec told him to bring him twenty Breton Testaments and twenty French ones. The priest at Treselan had made no reply whatever respecting the Testament I had given him from Mr. Le Tiec, but the priests at Beghard had preached against our books, &c. A man told me that in the month of May last the parson had preached against the protestants, and that he cried out, *Malediction, a thousand maledictions of God on the protestants!* I called on one family, and went by St. Eloy to Louargat. The state of the harvest made it too difficult to have evening meetings on week days.

Friday.—In the morning I called on an intelligent and respectable farmer, who desired to see me. He is a charitable man, and has always been opposed to the priests on account especially of their rapine and wickedness. About midday some half a dozen men came to converse with me about religion. They desired to have an explanation respecting praying to the saints, &c. This was pleasing, and they appeared to understand what I told them on the subject, and respecting the only Mediator and Saviour Jesus Christ. In returning I called on the blind man with whom I had conversed when I first visited Beghard. He had expressed a wish to see me again. He gave me a truly interesting account of his visit to the parson to know what he had to say against the Breton New Testament. The priest had nothing to say but against one word, and his remark was not at all important. He wanted to accuse the blind man of pleading our cause, but to that this sincere man replied, he pleaded but for the New Testament, which he believed to be perfectly good, and added he could very conscientiously go to sell that book, and that he thought he could sell 500 Testaments in six months. The priest told him respecting Mr. Le Tiec acting with us, his application for a room at the *Mairie* to preach in, and the refusal. The blind man observed to the priest he thought a room to preach in ought to have been granted. He told me he had kept carefully the tracts I had given him, except the letter to the priest respecting the New Testament, that one was burnt because at the close of it I declared all the priests of the church of Rome to be in error. However, he did not try to prove the contrary; he was much more moderate than the first time. We had a good conversation together, which I trust the Lord will bless to him. Knowing that Mr. Le Tiec had given away Testaments, he expressed a desire to have one. He mentioned a young man, now studying for the

priesthood, who had told him he wished to see me.

After leaving the blind man I called on the newly elected mayor. There was no objection to my preaching. I returned to Treselan.

Saturday. I called in the morning on Mr. Le Tiec. In the afternoon I went to Beghard, and called on the young man destined to be a priest, and had a religious conversation with him. We talked on controversial points, but more particularly the infallibility of the pope. Though he was quite unable to show reason for this enormous error, yet he was somewhat tenacious to say he believed it.

Sabbath. While taking a little walk in the morning I heard some one saying, *race de canaille*. From about nine o'clock many persons came to my room, and among others our blind friend, who asked me our belief respecting the end of the world, the final judgment, &c. I told him, and read to him a portion of the twenty-fifth chapter of Matthew, and he expressed his satisfaction there before a number of people. A large group of persons were standing before the house for a good while before the meeting began. A few minutes after twelve o'clock I went out, and took my stand on one side of the large square in the middle of the village. A great number of people surrounded me immediately, and in a few minutes the people from mass were to be seen coming fast to join the crowd. I preached in Breton from Matt. xxviii. 18—20, to a quiet and attentive congregation. It is thought that from a thousand to twelve hundred persons were present, among whom were several of the influential inhabitants of Beghard and other parishes. As soon as I closed, Mr. Le Tiec came for-

ward, and desired me to announce from him that the New Testament was to be given gratis to those who desired to have it. I did so with joy, and immediately the people came for Testaments, so that in a few minutes we gave away all we had—thirty-four, a great many being obliged to go away without being supplied. A considerable number of tracts were also distributed. This was a precious opportunity—a remarkable day. May the Lord abundantly bless the good seed sown. I may add that I received here all kindness. The landlord of the house where I was putting up bought a large bible, and showed me a room he was willing to let me have to preach in. This room is very well for the purpose, but the way to it is not convenient. I intend visiting this place soon again.

On Monday I saw the blind man, and gave him a Testament, for which he was very thankful. He remarked it would not be burnt or destroyed, but kept carefully, and that he would have it read to him.

I returned home truly joyful on account of the opportunity given to preach God's word, and the prospect of the spread of the gospel. When I arrived home I learnt that one of the two interesting women in the country had come over the day before, walking in all near six leagues, with the intention of asking me many explanations for herself and her friend. My being absent was a disappointment to her. She said they would come both very soon. One of them keeps a little shop. It appears they have been considering the duty of not selling any thing on the Lord's day. This is a striking fact, while nominal protestants in the towns in this country keep their shops open on the sabbath.

## HOME PROCEEDINGS.

The following article will explain itself. The plan which it develops has originated with some zealous young men, members of churches in the metropolises, who having submitted it to the Committee, and being anxious to engage the co-operation of others, desire to give publicity to this statement.

### YOUNG MEN'S MISSIONARY ASSOCIATION,

IN AID OF THE

### BAPTIST MISSIONARY SOCIETY.

The Committee of the Young Men's Missionary Association (formed in London, Aug. 16th, 1848), in aid of the Baptist Missionary Society, desire to explain briefly the objects contemplated by the Association, and to request the co-operation of the friends of Missions.

The importance of systematic and intelligent effort on behalf of missions, is acknowledged on all hands. God has eminently blessed them, and added the encouragement of success to the obligation of positive command.

In connexion with all evangelical denomi-

nations the exertions of the young in this work have been peculiarly cheering, both from their results, and from the promise they give of being continued for years to come. The young are, in one sense, the hope of the church, and to them in succession must be entrusted the work of diffusing the gospel.

There is needed among the friends of missions a more vivid impression of the wants of the world. We must therefore contemplate them. It was when our Lord beheld the city that he wept over it. It was when Paul saw Athens wholly given to idolatry that his spirit was stirred. It was on reading Carey's letters that Henry Martyn first thought of the claims of India, and resolved to devote his life to that field. Andrew Fuller's description of the heathen without the gospel was blessed to at least one hearer, and Richard Watson consecrated himself at home to the same work. Another appeal of the same advocate changed the pursuits of Thomas Wilson, and blessed the church with a life of benevolent effort on behalf of our own country. Similar information might lead to similar results, and would certainly lead, under God, to the exercise, though perhaps in other forms, of the same spirit.

There is needed too among the friends of missions a clearer conviction of the pecuniary resources and duties of the churches. All recent experience has shown what may be done by systematic effort, by continuous giving and collecting. Single Juvenile Associations raise by system as much as whole counties without them. The Sunday scholars connected with Baptist churches would gather by collecting each a shilling a year, more than one third of the present income of the Baptist Mission. One penny a week from each member of every Baptist church in England, would alone amount to more than £26,000 a year: a sum amply sufficient to support the present operations of the Society, and greatly to extend them.

To create a deeper conviction, especially among the young, of the misery of the heathen, and of the power and responsibilities of Christians, and to guide to effort consistent with this conviction, is the object of this Association.

The Committee ask the co-operation of all the friends of Missions, and especially of the Baptist Missionary Society. Most of us are Sunday school teachers, and we appeal to the enlightened feeling and holy principles of our fellow-teachers. We have seen the happy results of missionary effort among the young, and we ask for the co-operation of parents. We are all of us young men, and qualified perhaps, by our common sympathies, to act upon those of our own age, and we seek the increase of a spirit of consecration in them and in ourselves. We are professed members of the body of Christ, and we request the encouragement of our pastors and our brethren,

to promote systematic effort, to aid in diffusing missionary intelligence, and to cultivate and draw forth in us the spirit which influenced in an infinitely glorious degree the heart of our Lord.

In prosecution of the general objects of the Association a course of Lectures on Christian Missions will be delivered in the Library of the Mission House, Moorgate Street, London, on the third Wednesday of the months of October, November, December, January, February, March; to commence at 8 o'clock.

A Meeting of Members of the Association will be held for prayer and for conversation, on topics connected with Missions, on the fourth Wednesday of the same months; to commence at eight o'clock.

The Association will have the use of a room in the Mission House on the Wednesday of each week, when the books of the Mission Library will be accessible for consultation, and various Missionary and other religious periodicals (both European and American), will be laid on the table, for the use of the Members. The qualifications of membership are such as (it is hoped) will induce many of the friends of Missions to join the Association.

Among the practical measures which are likely to occupy the early attention of the Committee, are the following:

The more general formation of Juvenile and Sunday School Auxiliaries, and the increased efficiency of those already formed.

The preparation and delivery of Lectures to the children connected with Auxiliaries, to which the parents of the children may be specially invited.

And the delivery of Lectures to the Young generally, on topics connected with Missions, but which cannot be introduced at length in ordinary Missionary Addresses.

#### Treasurer.

#### Auditors.

MR. JOHN FRANCIS. MR. WM. E. BEAL.  
MR. A. GRAFFTEY.

#### Secretaries.

Correspondence.—MR. JOHN EDWARD TRESSIDDER, 4, Rockingham Row East, New Kent Road.

Minute.—MR. WILLIAM TAYLOR, 5, Grove Street, Hackney.

#### Committee.

MR. JAMES BENUAM,  
— EDWARD WILLIAM CLARKE,  
— JOHN COX, JUN.,  
— JOHN FRANCIS,

MR. BENJAMIN L. GREEN,  
 — WILLIAM HANKS,  
 — CHARLES THEODORE JONES,  
 — SAMUEL P. NICHOLSON,  
 — WILLIAM OLNEY,  
 — HENRY POTTER,  
 — FRED. JOHN POTTER,  
 — EDWARD R. TIDDY.

#### CONSTITUTION.

This Society shall be called the "Young Men's Missionary Association, in aid of the Baptist Missionary Society;" and its objects shall be—to diffuse a Missionary spirit, especially among the Young, by the dissemination of Missionary information; the establishment of Missionary Libraries; and the delivery of Lectures—to form and encourage Sunday School and other Juvenile Missionary Auxiliaries, and to promote systematic efforts on behalf of the Mission.

II. That the business of the Association shall be conducted by a Treasurer, two Secretaries, and a Committee, who shall be members of churches connected with the Baptist denomination.

III. That this Association shall consist of the Teachers of those Sunday Schools which have subscribed to the Baptist Missionary Society, during the preceding year, not less than £3; of the collectors connected with Juvenile Auxiliaries to the Baptist Missionary Society, who have collected not less than £1 during the preceding year; and of Young Men subscribing one penny per week, or upwards, or collecting £1 a year or upwards, towards the funds of this Association.

IV. That the Funds contributed to the Association, after deducting expenses incurred

in promoting its objects, as before defined, shall be devoted from time to time, to such departments of labour in connexion with the Baptist Missionary Society, as shall seem to the Committee desirable.

#### RULES.

I. A Meeting of the Members of the Association shall be held annually, at which a report of the proceedings of the past year shall be read, and a Committee appointed for the ensuing year.

II. A Special General Meeting of the Members may be called at any time by a resolution of the Committee, or on the requisition of twenty members, addressed to the Secretaries, specifying the object of such meeting.

III. None of the Rules of the Association shall be altered, but at the General Annual Meeting, or at a Special General Meeting called for the purpose, in accordance with Rule II.

IV. The Committee shall consist of twelve Members of the Association; who shall be elected at the Annual Meeting of the Society. In the event of vacancies by death or resignation, the Committee shall be empowered to fill up the same.

V. The Committee shall meet once a month, or oftener if found necessary, five being a quorum.

VI. Three Auditors shall be annually elected by the Members, one of whom shall be a Member of the Committee.

VII. All orders for payment on account of the Society, shall be signed in Committee, by two members of the same, and the Chairman, and shall be countersigned by one of the Secretaries.

## AMERICAN BAPTIST MISSIONS.

Twelve months ago we placed before our readers a brief account of the missions conducted by our American brethren, as recorded in the Report of the American Baptist Union. The Report for 1848 has now reached us, and a few extracts from it will doubtless afford pleasure. The Executive Committee remark that the year "has been laden with mercies rather than judgments." "Death," they add, "has made no breach in the ranks of those entrusted at home with the direction of our foreign missionary operations; and in but a single instance has it been permitted to break the circles of missionary labourers abroad. At home and abroad, they that have gone forth weeping, bearing precious seed, have come again with rejoicing, bringing their sheaves with them. He whose faithfulness never fails, has crowned 'the year with his goodness;' the memory of which fills our hearts with gratitude and hope."

#### SUMMARY.

The whole number of missions in connexion with the Missionary Union is 16, of stations 52, and of out-stations 87. The number of missionaries and assistants

is 105, of whom 45 are preachers; and of native preachers and assistants 158; total number of labourers 263. Of churches there are 123, with 10,020 members, of whom 689 were baptized last year; and of schools 44, with 1472 pupils; as in the annexed table.

TABLE OF MISSIONS, STATIONS, ETC., OF THE UNION, IN 1847-8.

Missions.	Stations.	Out-stations.	Missionaries.	Female assistants.	Total missionaries and assistants.	Native preachers and assistants.	Churches.	Baptized.	Whole number.	Schools.	Pupils.
Maulmain, Burman	3		7	7	14	16	4	11	200?	3	160
“ Karen	1	21	5	6	11	30	*10?	106	1800?	2	65
Tavoy Mission	2	13?	4	4	8	18?	11	37	770	3	84
Arracan Mission, Burman	2	2	1	1	1	10	2	15	55	2	42
“ Karon	1	5	2	1	3	31	30?	?	3523		
Siam “ Siamese department	1		2	3	5						
“ Chinese	1	1	2	2	4	3	1	1	23		
China “	2	3	4	3	7	7	2	11	25?		
Assam “	3		6	8	14	2	3	21	50?	20	700?
Teloogoo “	1		2	2	4	3	1	?	?	5	150?
Whole number in Asia	16	45	35	36	71	120	64	202?	6446?	35	1201
Bassa Mission	1	2	1	2	3	4§	1	3	20?	3	60
Mission to France	7	10	2	1	3	10	15	23	200		
“ Germany	14	24				15	30?	316	2000		
“ Greece	2		2	4	6					1	60
Whole number in Europe	23	34	4	5	9	25	45	339	2200	1	60
Mission to Ojibwas	2	1	2	2	4	1	2		50?	1	50
“ Ottawas in Michigan	1		1	1	2		1		25	1	20?
“ Tonawandas, &c.	1		1	1	2		1		39		
“ Shawanoes, &c.	3		3	5	8	3	4	23	140?	2	40?
“ Cherokees	5	5	3	3	6	5	5	122	1100	1	41
In Indian Missions	12	6	10	12	22	9	13	145	1354	5	151
Total	52	87	50	55	105	158	123	689	10020	44	1472

\* Including some in Burmah Proper.

+ Including Bassein churches.

‡ Besides schools in the jungle villages.

¶ In 1846-7.

§ Including two coloured helpers from United States of America.

FINANCIAL OPERATIONS.

The following sums have been received within the year:—

	Dollars.
Donations, from churches and individuals	80,444 85
Legacies	5,449 57
Profits on Magazine	331 94
Grants of U. S. Government	4,000 00
“ American and Foreign Bible Society	5,750 00
Grants of American Tract Society	1,400 00
Interest on Fund for support of officers	1,200 00
<b>Making the receipts, from all sources</b>	<b>98,576 36</b>

The expenditures during the same time have been, for

	Dollars.
Objects specified in Treasurer's report	81,834 53
Civilization of N. A. Indians	4,000 00
Translation, Printing, and Distribution of Scriptures in Greece, Germany, Assam, Burmah, and China	5,750 00
Tracts in Germany, France, Siam, and China	1,400 00
Support of Secretaries and Treasurer	1,200 00
<b>Making the whole amount of expenditures</b>	<b>94,184 53</b>
<b>And leaving a balance of</b>	<b>4,391 83</b>
	<b>98,576 36</b>

which have been used in reducing liabilities, with which the year was commenced, to 29,296 73 dollars.

Of donations and legacies, the unprecedented sum of more than twenty-seven thousand dollars was paid into the treasury the last month of the financial year. But that was not the result either of extraordinary agencies employed in the collection of funds, or of extraordinary donations, so much as of the severe pecuniary pressure which prevailed, through the Atlantic cities and states, in the months of December, January, and February; and which induced many churches to delay their ordinary collections, with the hope of better times and larger contributions. In the month of March their donations came in such amounts as to inspire every heart with devout gratitude to God, and increased confidence in his favour and faithfulness to the missions.

Comparing the receipts of the last two years with each other, we find that the increase has been about 160 per cent. in contributions from Ohio, Indiana, Illinois, and Wisconsin; and nearly 14 per cent. in those from Maine, New

Hampshire, Vermont, Massachusetts, New York, and New Jersey; and that from these states 12,163 39 dollars have been received in advance of the amount for the year ending April 1, 1847. But there has been a falling off in the contributions of Pennsylvania and Iowa of about 55 per cent.; and in those of Rhode Island, Connecticut, Delaware, and Michigan of 28 per cent.;—and from these states the receipts have been less, by 10,134 59, than they were in the year ending April 1, 1847. The net gain, therefore, in donations and legacies from the sixteen states and territories embraced in the home field of the Union, has been 1,928 80 dollars for the past year. But on those received from all quarters, the increase has been no more than 885 18 dollars. The remaining balance of increase is to be credited to the liberality of the two co-ordinate societies, whose appropriations have been expended in bible and tract operations.

Some interesting details will be given in our next number.

### FOREIGN LETTERS RECEIVED.

AFRICA.....	CLARENCE.....	Prince, G. K.....	June 17.
		Saker, A. ....	June 14 & 28, July 8.
AMERICA .....	MONTREAL .....	Crsmp, J. M.....	August 9.
ASIA .....	AGRA .....	Dannenber, J. C.	July 10.
	CALCUTTA .....	Thomas, J.....	July 1.
	COLOMBO .....	Allen, J.....	July 8.
	KANDY .....	Davies, J. ....	July 10.
	MATURA .....	Dawson, C. C. ...	June 15.
	PATNA .....	Beddy, U.....	June 18.
BRITANNY.....	MORLAIX.....	Jenkins, J.....	August 31.
HAITI.....	JACMEL.....	Webley, W. H. ....	July 9.
HONDURAS .....	BELIZE .....	Adams, E. ....	July 11.
	SARTENEHA .....	Kingdon, J.....	July 3.
JAMAICA .....	BROWN'S TOWN .....	Clark, J.....	August 5.
	CALABAR .....	Tinson, J. ....	July 1.
	DRY HARBOUR.....	Smith, T. ....	July 31.
	FULLER'S FIELD .....	Hutchins, J. ....	August 5.
	JERICHO .....	Cornford, P. H....	July 21.
	KETTERING .....	Dendy, W., & ors.	July 20.
	KINGSTON .....	Oughton, S.....	July 21, August 7.
	MOUNT CAREY .....	Hewett, E.....	July 29.
	OFF PORT ROYAL .....	Wood, J. H. ....	July 31.
	SAVANNA LA MAR .....	Hutchins, J. ....	July 20.
	STURGE TOWN .....	Hodges, S. ....	July 17.
	ST. ANN'S BAY .....	Millard, B. ....	August 5.
TRINIDAD... ..	PORT OF SPAIN.....	Cowen, G. ....	August 1.

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

ACKNOWLEDGMENTS.

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

- Mr. T. W. Macalpine, Paisley, for a parcel of shawls, &c., for *Dr. Prince, Africa*;
- Robert Forster, Esq., Tottenham, for a parcel of French and Spanish Scriptures, for *Haiti and Trinidad*;
- Louisa Cowling, of Salters' Hall Sunday School, for a parcel of fancy articles, for *Mrs. Saker, Africa*;
- British and Foreign School Society, for a parcel of the Society's Reports, for the *Missionaries*;
- Teachers and Children of the Pembroke Chapel Sunday School, Liverpool, for a parcel of books, &c., for *Dr. Prince, Africa*.

The thanks of the Committee are also presented to the church at Borough Green, for a present of books (sent by Mr. Constable), for Mr. Saker, of Cameroons.

CONTRIBUTIONS,

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

£ s. d.		£ s. d.		£ s. d.	
<i>Annual Subscriptions.</i>		BUCKINGHAMSHIRE.		Harston—	
Chandler, Mr. J. ....	1 1 0	Stony Stratford .....	6 0 0	Collection .....	4 4 0
Cobb, F. W., Esq., Mar-		CAMBRIDGESHIRE.		Landbeach—	
gate .....	2 2 0	Bottisham Lode—		Collection .....	3 3 8
Perrin, W., Esq., Kings-		Contributions .....	0 4 0	Contributions .....	1 5 6
wood .....	1 0 0	Cambridge—		Do., for <i>Dove</i> .....	0 17 6
Rogers, J. Esq., Wotton		A Friend, by Mrs.		Melhourn—	
under Edge .....	1 0 0	Warwickor.....	20 0 0	Collection .....	8 7 10
<i>Donations.</i>		St. Andrew's Street—		Contributions .....	5 1 0
Belsey, John, Esq., for		Collection .....	69 16 3	Do., for <i>Africa</i> .....	4 0 0
<i>Debt</i> .....	1 0 0	Contributions .....	4 2 4	Swavesey—	
Friend (M. K. C.) .....	5 0 0	Do., Sunday School	6 14 3	Collection, &c. ....	10 10 0
Harvey, Thomas, Esq.,		Zion Chapel—		Waterbeach—	
for <i>Debt</i> .....	5 0 0	Collection .....	4 15 8	Collection .....	3 11 6
Howland, W., Esq., for		Contributions (in-		Contributions .....	2 0 2
do. ....	5 0 0	cluding Sunday		Willingham—	
Olney, Daniel, Esq.,		School) .....	0 17 5	Collection .....	2 1 6
Tring, for do. ....	5 0 0	Caxton—		Contributions .....	1 2 0
Radnor, the Earl of, for		Collection .....	1 19 9	Acknowledged before	
<i>Africa</i> .....	50 0 0	Contributions .....	0 10 0	187 5 4	
Thorsby, Rev. Mr., for		Chesterton—		120 0 0	
<i>Debt</i> .....	2 0 0	Sunday School and		67 5 4	
LONDON AUXILIARY.		Juvenile Fund .....	2 7 0	NORTH EAST CAMBRIDGESHIRE	
Little Prescott Street, on		Cottenham—		AND WEST SUFFOLK AUXILIARY—	
account .....	26 0 0	Collection .....	22 10 10	Barton Mills—	
BEDFORDSHIRE.		Great Shelford—		Collections .....	14 2 0
Cotton End—		Collection .....	2 13 2	Contributions .....	9 0 0
Collections and Sub-		Contributions .....	3 10 0	Burwell—	
scriptions (molety) .....	12 0 0	Haddeuham—		Collection .....	1 4 10
		Contribution .....	1 0 0		

	£	s.	d.		£	s.	d.		£	s.	d.
Isleham—				<b>LEICESTERSHIRE.</b>				<b>WESTMORELAND.</b>			
Collection .....	8	9	10	Leicester—				Great Asby .....	0	6	2
Contributions .....	0	10	0	Contributions, for							
Do., for <i>Dove</i> .....	0	10	0	Debt.....	25	10	6				
Prickwillow—								<b>WILTSHIRE.</b>			
Collection .....	4	0	0	<b>LINCOLNSHIRE.</b>				Westbury, Cook's Stile Chapel—			
Soham—				Lincoln—				Collection .....	2	2	5
Collections .....	5	16	8	Contributions, for				Contributions .....	1	15	0
Contributions .....	1	16	5	Debt.....	20	0	0				
<b>DEVONSHIRE.</b>								<b>YORKSHIRE.</b>			
Tavistock—				<b>NORFOLK.</b>				Bradford—			
Angus, Miss, for <i>Debt</i>	10	0	0	Kenninghall .....	16	0	0	Acworth, Rev. Dr., for			
Yarcombe—				NORFOLK Auxiliary, on				Debt.....	5	5	0
Collection .....	0	12	4	account .....	70	0	0	Godwin, Mrs. J. V.,			
								for <i>Ceylon Schools</i> ...	2	0	0
<b>ESSEX.</b>				<b>NOTTINGHAMSHIRE.</b>							
Loughton—				Collingham—				<b>SOUTH WALES.</b>			
Contributions .....	6	14	0	Contributions, for				<b>CARDIGANSHIRE—</b>			
				Debt.....	21	15	0	Penrhyncoch—			
<b>GLOUCESTERSHIRE.</b>				Nottingham—				Collection .....	0	12	0
Gloucester—				Contributions .....	5	10	0	Contributions .....	0	19	6
Earl, Mary, for <i>Dove</i>	0	10	0	Do., for <i>Debt</i> .....	21	0	0				
								<b>MONMOUTHSHIRE—</b>			
<b>HERTFORDSHIRE.</b>				<b>SHROPSHIRE.</b>				Abergavenny—			
Royston—				Bridgnorth—				Collection, Public			
Nash, Misses Eliza-				Friend, by Mrs. Sing	10	0	0	Meeting .....	4	5	0
beth and Martha,								Frogmore Street—			
for <i>Rev. J. Jenkins,</i>				<b>SOMERSETSHIRE.</b>				Collection .....	2	17	6
<i>Morlaix</i> .....	3	0	0	Chard—				Contributions .....	4	15	8
St. Alban's—				Collection .....	2	6	4	Do., Sun. Schools	0	17	6
Sunday School, for				Contributions .....	4	1	6	Lion Street—			
<i>Matara School, Cey-</i>								Collection .....	1	5	3
<i>lon</i> .....	8	0	0	<b>STAFFORDSHIRE.</b>				Contributions .....	1	4	4
				Walsall—				Abersychan—			
<b>KENT.</b>				Collection, Goodall St.	2	4	0	Collection .....	2	0	6
Wrotham—				Contributions .....	1	4	6	Contributions .....	1	15	0
Tomlyn, Mr., for <i>Debt</i>	5	0	0					Caerleon—			
				<b>SUSSEX.</b>				Collection .....	1	2	7
<b>LANCASHIRE.</b>				Seaford—				Contributions .....	5	0	10
Liverpool—				Sunday School, for				Magor—			
Contributions, for				<i>Dove</i> .....	0	5	0	Sunday School Girl,			
<i>Debt</i> .....	25	5	0				for <i>Africa</i> .....	0	5	0	
Pembroke Chapel—				<b>WARWICKSHIRE.</b>				Newport—			
Sunday School, half				Birmingham—				Collections.....	11	14	4
year's subscrip-				Contributions, for				Contributions .....	18	14	7
tion, for <i>Patna</i>				<i>D. bt</i> .....	33	2	0	Do., Sunday School	0	17	5
<i>Orphan Refuge</i> ..	4	0	0				Pontheer, Sion—				
Stanhope Street, Welsh				Coventry—				Contributions .....	29	2	0
Church—				Collection.....	18	11	4	Pontrhydryn—			
Collection .....	1	7	6	Contributions .....	30	0	0	Collection .....	0	16	0
Contributions .....	0	12	6	Do., Juvenile Asso-				Contributions .....	8	5	0
Manchester—				ciation.....	33	10	8	Pontypool—			
Contributions, for				Do., for <i>Debt</i> .....	27	4	6	Collections.....	3	7	9
<i>Debt</i> .....	27	12	0					Contributions .....	9	2	6

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