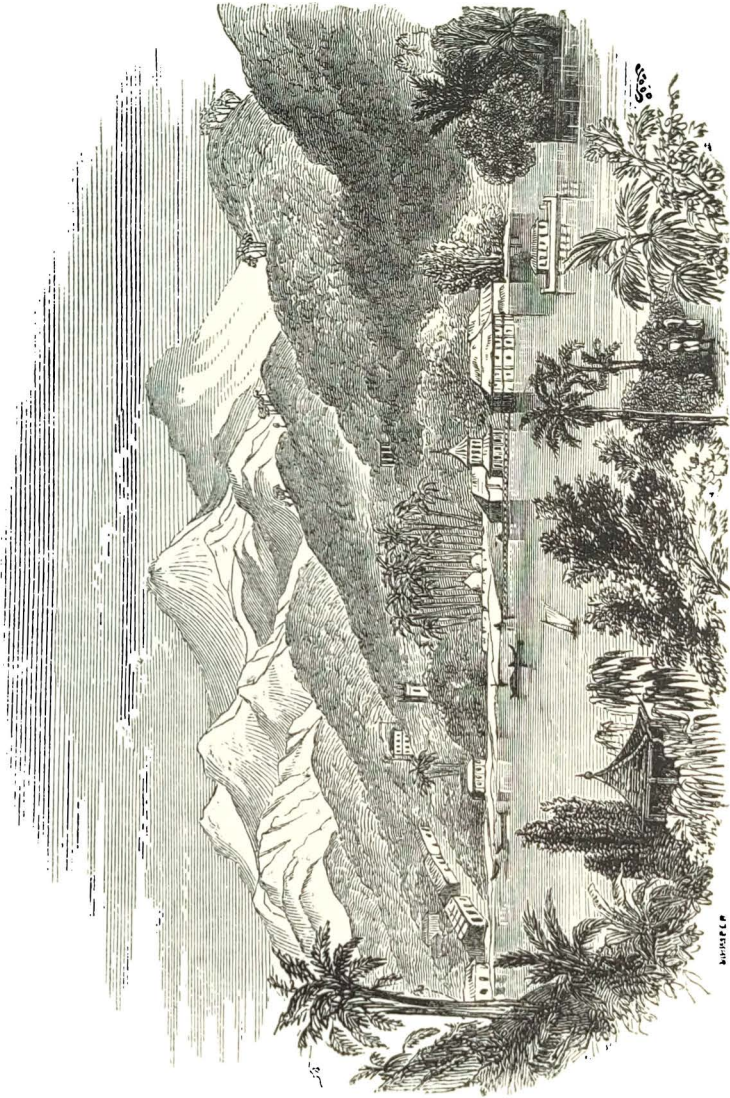


# THE MISSIONARY HERALD.



KANDY, CEYLON.

The Missionary Herald (Feb. 1849).

## ASIA.

## KANDY.

Kandy, a representation of which we have given this month, as most of our readers are aware, is the capital of that which was called till of late "the kingdom of Kandy," being the portion of the island of Ceylon which was governed by a native king till the year 1815, the rest of the island having been under British rule from 1796. The town of Kandy stands at the head of an extensive valley in the midst of wooded hills and mountains, and is more regularly built than most Indian towns. The palace is a square of great extent, built of a kind of cement perfectly white, with stone gateways. The temples of Bhudda are numerous, and that of Malgana is the most venerated of any in the country, in consequence of its containing, what is considered a precious relic, as genuine a relic as many which the church of Rome presents to its votaries, "the tooth of Bhudda."

The missionary station at Kandy in connexion with this Society, was formed in 1841, a printing press forming part of it; and the efforts of the missionaries have been greatly blessed among the Kandians, who are a distinct race from the Singhalese, who form the principal population of the remainder of the island.

The encouraging state of things at the present time our readers will learn from the letter of Mr. Allen in page 121.

## CALCUTTA.

A letter has been received from Mr. THOMAS, dated the 7th of November, in which, after stating that Mr. and Mrs. Lewis have left for a season, having gone on the river in company with Mr. and Mrs. Morgan, the health of both, but particularly that of Mrs. Lewis, having suffered a great deal, as well as that of Mr. Morgan, he says, "I hope both families will derive much and lasting benefit from the change and relaxation they are now enjoying."

"You will be pleased to hear that brother Leslie baptized four persons last sabbath day; at the same time two were baptized in the native chapel in Kalinga, and one in Intally. Thus at three places the sacred rite was administered on the first sabbath of the month. I hope we shall soon have to report other additions to one or other of our churches."

## DUM DUM.

As the name of this place has not occurred lately in the Herald, it may be desirable to inform our readers that it is a military station about eight miles north-west of Calcutta, and ten north-east of Serampore, in which a church was formed at an early period of the mission, which has consisted of soldiers and their wives. Though many have been the subjects of decided conversion, the number of which the church has at any time consisted has not been large, its members being scattered, with their regiments, throughout India, where many of them have borne a pleasing testimony to the truth and power of religion.

Mr. LEWIS, under date Calcutta, 6th November, says:—

I had the pleasure in July last of baptizing | afforded good reason to hope that they were three European soldiers at Dum Dum. They | Israelites indeed. They are all now removed

from the station, but I trust that wherever they go they will maintain their profession, and shine as the lights of the world. The station at Dum Dum is in many respects an interesting one. Those who are added to the church there are seldom permitted to remain long, but are drafted off in various directions; and though the church is never large, I believe however that many of God's people in the various military stations in India remem-

ber Dum Dum with affectionate interest as the place in which they experienced the renewing grace of God.

We are, as a family, in better health than has been afforded to us during the last few months. We are this day going for a little change of air on the river. We trust that, by the blessing of God, we shall come back quite strong and well again.

## DELHI.

In a letter from Mr. THOMPSON he states:—

From the middle of March (not including the time of my journey to Hurdwar) to the time of my falling ill in the middle of this month, I have daily visited the people in a principal street of the city, with the word of God, and addressed some 1300 of them, reading out of the scriptures and tracts, one to three chapters of the former and the same number of the latter stately; and have given to applicants single gospels or tracts, and in very rare cases larger portions of the scriptures. The Hindu pupils of the Christian school have been large applicants for our Urdu gospels, and on one occasion the European master applied to me for a dozen of each of the gospels for his Urdu class. The Christian services have been attended to by me as usual, excepting since my late indisposition, and from fifteen to twenty or more, natives and

Europeans, including the members, have attended each season of worship, either at the chapel or at my house; while in the Drummers' lines some eight or ten have attended once a week. The result of all the labours has been some five applications to unite with us on the condition of being supported in idleness. The parties showed no inclination to examine for themselves the evidences of our faith, although three of them were very well able to read, and one man had read our books for some years. We must wait for those who show an impression of divine truth on their minds, and of a more disinterested character, and till such shall apply for admission we must labour in hope. The tracts distributed amount to about 2628, and the scriptures to about 375.

## CHITaura, NEAR AGRA.

Mr. SMITH commences his letter by a reference to his last, which was printed in the October Herald, and proceeds with an account of the present state of things at this station.

Since my last every thing has gone on tolerably well with us. The two men I mentioned as having left us, have both returned; one has been re-admitted to church fellowship, and the other is very regular in his attendance on all the means of grace, so that we hope soon to see him reinstated in the church. Their going away was most unexpected, and had a discouraging effect on us all, as we had never entertained a doubt of the sincerity, especially of one of them. We now rejoice in their repentance, and feel encouraged in our work; the seed sown is not thrown away; although it may produce no present visible effects, it shall accomplish that whereunto it is sent. One of the above mentioned individuals tried all means to shake off Christianity and forget what he had heard, but in vain. The more he strove to obliterate his convictions, the deeper they became, and

he could find no rest to his soul until he had returned to the Lord with weeping and supplication. I believe his repentance is genuine, and he now appears to be growing in grace and in that knowledge which maketh wise unto salvation. His wife also, who was the means of taking him away, and threatened self-destruction if he did not leave us, has come with him, and is now amongst our most regular attenders at the chapel and prayer-meetings. The lion has truly become a lamb. Who could hope that this violent opponent of the truth should ever have become its admirer?

### *Two persons baptized.*

On Monday, the 4th August, I had the pleasure of baptizing one of our servants, an *ayá*, by birth an African. She has, I have no doubt, been admitted to the household of faith. I have frequently found her in her little hut,

engaged in prayer, and her walk is consistent, so that we hope she may be useful among our poor women. On Sunday, the 1st of October, I baptized another, an old man a convert from Hinduism; an inquirer for some time, he has become proverbial amongst us for simplicity and straightforwardness. I have every reason to believe him truly a changed character, a disciple of the meek and lowly Jesus. At my last interview with him before his baptism, on being asked as to the state of his mind, he replied, "I am very ignorant and very sinful, but I believe Christ Jesus came to save such." During the address at the water side, he appeared much affected; I saw he had repeatedly to wipe away the falling tears. May the Lord keep these two lambs of his flock faithful to the end. We look upon them as valuable additions to our little band. Having stability of character and a good deal that is amiable in a Christian, they will draw others to Christ, rather than hinder, as many native converts have done. My prayer is that the Lord may preserve us from empty professors, and make the little church formed in this wilderness shine on all around us as a garden, though small, yet consisting of nothing but fruiters, without one cumberer of the ground.

#### *A new labourer.*

Brother Williams informed you that I had got another labourer. His name is Mohan, by which his character is not badly expressed. With a blessing on his labours, I trust he will be the means of drawing many from heathenism to God. He is one of the most zealous native agents I have met with, and I think he possesses genuine piety. His advance in knowledge has been most rapid; in a comparatively short time he has learned to read Hindi and Urdu, in Nāgri and Persian characters, with fluency; he is also getting on with English. Since he joined us I have had the pleasure of marrying him to an excellent young woman, brought up with the greatest care by our friend Mrs. Reed. Perhaps this, of all others, is the most valuable addition to our mission. With her assistance Mrs. Smith has been able to commence a prayer-meeting for females only, and so much interest has been taken in it by our poor women, that there is seldom one absent.

#### *Female community improved.*

A new day has, I trust, dawned on our female community—a visible improvement has taken place, which augurs well for the future prospects of the Redeemer's cause amongst a class of immortal beings whose condition has hitherto appeared almost hopeless. She assists also in teaching the girls belonging to our people, so that our female school has been provided for, and now all our children are under tuition. Our boys' school consists of about ten scholars—we

have no heathen schools, having neither time nor means to spend on them.

#### *Preaching among the heathen.*

Our preaching to the heathen has been most regular. We daily form two parties, one on horses for the more distant villages, and the other on foot for those near at hand, and in this manner during the last three months we have preached in upwards of 200 villages to attentive crowds, varying in number from five to sixty. There are numbers around us almost persuaded to be Christians; several have attempted to join us, but have been induced to postpone the important step by the importunities of their friends and families.

#### *Caste undermined.*

Caste is however by this means being undermined, as several men of high caste have been received into their families and former society again, notwithstanding its being well known that they had eaten with Christians, so that many readily acknowledge that there is no caste remaining in our neighbourhood; and several have refused to enter into marriage contracts with families totally unconnected with us, simply because they lived near to us. A banyā who was long connected with us has been again received into caste, and at a marriage in the village cooked puris for some hundreds of the most respectable zamindārs in the neighbouring villages. Another individual, a brahman, after being with us some time, returned home, and is now with his family in caste. A third, a rajput, being asked in the public market if he had not eaten Christians' food, replied, "Yes, I feasted with them on puris, and what of that?" I give these examples to show that links in the monstrous chain have been severed, and that caste is not, at least in our neighbourhood, what it was some time since.

#### *Christian Village.*

Our services are better attended than ever. As the number of nominal Christian residents in our village increases, so does our congregation, for none are admitted except on condition of their renouncing caste, sending their children to school, keeping the sabbath, and attending all our services. Our village contains about fifty inhabitants, and these form our congregations for the most part, and this is a most interesting feature of our mission. In the midst of a number of villages, where the sound of the church-going bell was never heard, and the sabbath brought no smile, no rest—on that holy day, to see men, women, and children, neatly dressed, wending their way to the house of God, to celebrate his praises and hear of that Saviour of whom Moses and the prophets spake—frequently drives away gloomy doubts, cheers our hearts, reminds us of the happy sabbaths of our own

dear land, and filling us with hopes as to the future, enables us to go on our way rejoicing. Early on Sunday mornings our people meet for prayer, immediately after which we have morning service. Again at one o'clock I hold an inquirers' meeting in the form of a bible class: at the same time Mrs. Smith has the females' prayer meeting, and in the evening we have service again: thus our sabbaths are

well employed; four meetings leave our people little time for worldly conversation, and tend to improve them in knowledge. During the week we have two prayer meetings, one on Monday evenings, and the other on Saturdays, besides a regular preaching on Wednesdays, and the remaining evenings our people attend family prayer in the chapel.

### JESSORE.

From two letters from Mr. PARRY we extract the following particulars:—

June 29th, 1848.—I returned home last week after an absence of upwards of three weeks. I visited Bákuspul, Sátoriyá, in both which places native Christians reside, and Kesabpur. You will rejoice with me that I had the satisfaction of baptizing five converts at Sátoriyá. During my stay of nearly ten days, two or three Mohammedans expressed a desire to embrace Christianity. I hope and pray that ere long we shall be encouraged greatly in our work, by being blessed with an abundant success towards the south. Pray for us that we may have the influences of the Holy Spirit.

Khalispur, 27th August, 1848.—Instead of going to Sátoriyá, as I intended, I had occasion to visit this quarter, and I am happy to say that to the church in this place two members have been added, who were baptized the sabbath before last. One of them is an aged

man, upwards of ninety years old; he seems to be a simple and happy believer. The other is the wife of one of the members, and formerly belonged to Diguliyá. I and Kálímohan have been preaching in the market of Phultalá, which is situated at some distance from this place. We also visited Nihálpur, Sulpur, and Kbalispur, which is occasionally visited by Kálímohan. I am happy to say that he labours diligently, and that the heathens in these parts listen with attention to the gospel. Yesterday, at the market of Sulpur, our auditors from first to last were attentive, and no one offered any objection. One of my auditors remarked that some one ought to dispute with me, but another replied, "What can we say against such just words as we are hearing?" He seemed to approve of my instructions, and listened with great attention to them for some time.

### DINAJPUR.

In a letter from Mr. SMYLYE, dated the 1st of June, he says:—

Generally speaking there has been a great sameness between the labours of the past and former month. The work at home in the mission house on the Lord's day and week nights has been as formerly; and the bazar has been daily attended, and we have had nightly worship, while the school has had the fore-part of every day. Twenty or thirty boys were withdrawn from the school, whose places are again filled up. A gentleman in this station, on learning something of the state of our school, sent me ten rupees, with a promise of support for another school, as soon as another sirkár could be found to undertake the duties. Numbers have offered their services, but after attending once or twice at the school, seeing the duties to be performed, the books to be taught, and "the pay offered," have refused to engage. One such attended to-day, a Musalman, when he had seen what was to be done, very plainly said, "No; to teach the faith and books of the Káfir, would be my

ruin. I will however teach any Hindu shástra or the Qurán, or any other book, but not these." The schoolmaster requested him to look over one of the books, and point out what he found untruthful; this he would not do. They know not whether the books are good or bad, yet condemn them.

#### Hopeful appearances.

A very promising youth from Rangpur threw off caste and joined us some months ago; during last month his brother came over to this zilla, and while residing in the hazar met with the youth, Cuddoo, who has joined us. His brother used every argument he could contrive to prevail on him to return home with him, but in vain. Having failed to persuade Cuddoo to leave this, he left without him. A few evenings after the brother's departure Cuddoo was missing, and we have not been able to learn what has become of him. For some nights previous to his

being missed, he spent a great part of each in reading and praying, from which I entertained a hope he would become useful, but how vain! At present the school munshi continues to read the scriptures with me; when any one of the Hindus or Musalmans speak against the word of God he always takes the side of Christianity, and fails not to refute them. The other day a bold but ignorant fakir came into the school, and sat down at my side, and began to declare that there was no salvation but in believing on Muhammad.

I asked him, if any one should bring an order purporting to be from the magistrate to put him in gaol, yet without the seal of the court, which every one knows must be at the head of every such order, would he obey? "Certainly not," was his reply; "Well, your Muhammad and Qurán have no seal, why obey them?" I then showed him what seals were attached to the word of God, and to our Lord; the munshi called out with much joy, "The Qurán has no seal."

A further letter has been received from Mr. SMYLLIE, dated the 22nd of September, in which he details an excursion he had made, visiting various indigo plantations and preaching to the people, being in each case cordially received by the proprietor, and forwarded by him on his elephant to the next plantation, and ultimately to his home; and lest our friends should fear that the humble missionary has been thereby so much exalted as to be unfitted for common life, we extract one line, "Elephant travelling is almost as bad as travelling on foot; the roll and jolt of the great beast are very tiresome." He adds,

Some of the natives allow that they are beginning to comprehend something of the gospel, but millions have not even heard of it as yet. An old, respectable brahman who stood looking and listening the other day, advised the young people to take the books

and read them, for he said, "They are good, and they will prevail." We want the Holy Spirit, without him we are perfectly powerless; what is all we can do of ourselves for the millions of India?

He then gives an account of the Lesschas, a tribe who inhabit the hills in and near Darjeeling, one of the government Sanitoriums, eighty or ninety miles from Dinajpur. He says,

As far as I have seen, they appear a simple, rude people. As their hills produce cardamons and other medicinal plants, they come down to Dinajpur at certain periods to dispose of the fruits of their mountains. I have, therefore, had many opportunities of seeing them. Though more than one devoted missionary has long laboured among them, they have not as yet been cheered with one convert. Their language is mixed with the Tibetan, and the priests who wander among them came from that country. The priests carry with them a thing like an umbrella, with a cloth over it; on the shaft is a small round board, and on this board stand the little gods, but the people do not appear to be very zealous either for priests or gods. They have one goddess of whom they talk, and whom they extol much; her name is Rampunday. They say that a man has eight souls, but a woman only seven; that when a man dies a small spark of one of his souls remains, and from that all the others will be kindled at the resurrection. How this spark remains alive they cannot tell, but they believe it remains somehow, and that all will rekindle again just like so many candles. They believe that when the flood took place, one little spot was left uncovered by the water, and that on this spot man took refuge, and was saved. Of the ark and Noah

they know nothing, as far as I have been able to learn. Some of them say they have a saviour who died for them, but not to atone for their sins, nor to sanctify their souls. They are a fine, stout-made people, and in no wise resemble those of the plain. They are much fairer, and their features resemble those of the Chinese, but their eyes are not so small. They are not encumbered with caste like the Hindu and Mussalman. I invited some of them to take food at our house. An old man, who appeared to be the chief, sat down, mumbled something, and began to sprinkle the rice in the air about and over his head, at the same time blowing with his mouth. Each has a short dirk, eighteen inches long, which is ever at his side; this is their plough, their every thing; with it they cut down trees, make their houses, and do all their work.

When the harvest comes round, the neighbours and friends of a family assist, and the crop belonging to that family is reaped in one day, and brought home. The night of the kim, or harvest home, is spent in great mirth, drinking home-made beer, which is kept, not in bottles, for they have none, or ever heard of such things, but in bamboos of a prodigious size, so that a single joint will hold more than a gallon. The people are seated round on the ground, each with a long tube

or read, by which they suck at pleasure, and talk or sing according as it may be.

Here, though missionaries have no caste to

contend with, conversion has not been heard of. They cast in the seed, but cannot produce one drop of rain or even dew.

## SUREY BIRBHOOM.

The following detail of the state of things at this station is contained in a letter from Mr. SMITH, dated the 4th of November :—

It is now more than four months since I despatched my last letter to you, in which I mentioned our having been favoured with a small increase to our church of three persons, by baptism. Since then, I regret to say that we have not been increased, but rather diminished; by the death of one member and the exclusion of two others one of whom was long employed as a preacher of the gospel; so that in regard to numerical strength, we have not advanced since last year, though I sincerely trust, through the blessing of God on our feeble efforts, to promote our spiritual improvement, some progress has been made in grace and in the knowledge of our Lord and Saviour Jesus Christ—an object so desirable in itself, but hitherto so little realized amongst us. The peace of the church, thanks be to God, has not been disturbed this year, and, we hope in God, will not be so again, though experience has taught us the necessity of continual watchfulness and prayer to God, that we may be enabled to resist steadfastly in the faith the great enemy of our souls, lest we should be tempted again to dishonour that sacred name by which we are called, to injure our own souls, and to impede instead of promoting the salvation of our fellow men.

It may appear to some not a little surprising that our number now is not much greater than it was some years ago; this discouraging fact, however, is not so much to be accounted for by the few additions that have been made to the church during that period, nor by the exclusions that have also taken place from its communion, most of whom having been again restored, but chiefly to the dismissions to other churches that have occurred to a very considerable extent, owing to the great difficulty of obtaining employment here beyond a very limited number. It is gratifying to reflect, however, that those who have left us for other stations, have been generally usefully employed in the cause of God, being esteemed on account of their intelligence and steady Christian deportment.

### *Labours among the heathen.*

Since the commencement of the hot weather and during the subsequent rains, which have just closed, our labours among the heathen have been chiefly confined to the bazar of this place, and neighbouring villages and markets around, and although the novelty of our ap-

pearance among them, and especially the curiosity excited by our addressing them on religious subjects, has long since, in a great measure, passed away, we are still often heard with a pleasing degree of serious attention by considerable numbers, who are desirous, as much as ever, of obtaining our books, which are doubtless perused to some extent, though far less than is desirable, there being, with rare exceptions, no apparent intention on their part, either on hearing us, or in reading our publications, to embrace the gospel of their salvation.

### *Gratifying state of the schools.*

The annual examination of our schools, which took place lately, presented, as usual, a gratifying spectacle to all who were present on the occasion, and especially to our much respected Judge, F. Cardew, Esq., who takes a lively interest in them, and who is one of our best subscribers. Along with the impartation of elementary tuition, instructors, grammars, geographies, histories, introductions of science, and the bible and other religious books, are read and studied in them, so that the scholars generally, and especially those who remain till the completion of their education, must carry away with them a valuable fund both of secular and religious knowledge, that cannot fail to be highly useful to them in after life, and may, we may not unreasonably hope, through the blessing of God, dispose at least some of them to embrace the Christian religion, to which many are already favourably disposed.

### *Aid of Auxiliary Society.*

It is now about three years since the formation of our auxiliary society, which, though feeble from its commencement, has hitherto been upheld by the good hand of God, and we hope, through his continued aid, will not only be supported, but acquire increase of strength with increase of age. Our Orphan School, native preachers, and poor, have been maintained by it, aided by the monthly collections at the ordinance of the Lord's supper; and though the Parent Society may not from it derive much efficient aid, we trust notwithstanding that that aid, however little, will not be unacceptable. Our funds being nearly exhausted, I was lately under the necessity of applying to the public for further support.

who have responded to the call beyond my expectations, so that we are again provided for by a kind Providence for at least one year more. Our subscriptions are chiefly from the members of our church, and donations from others. The amount of both will be found in the tabular statement enclosed in this letter.

We entreat your prayers that a more abundant blessing than hitherto may be vouchsafed to this and to all our stations, nay to every part of God's vineyard, that the heathen may be speedily given to his Son for his inheritance, and the uttermost part of earth for his possession.

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From the Calcutta Oriental Baptist we extract the following gratifying information of additions to some of the churches.

#### CALCUTTA.

##### LAL BAZAR.

A lady, formerly connected with the Church of England, was baptized on a profession of faith in Christ on the last sabbath in September, and on the following sabbath received to the communion of the church.

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#### KALINGA.

Three converted natives were baptized by the Rev. J. WENGER, and added to the church under his care, on the first Lord's day in October.

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#### AGRA.

Two Europeans publicly professed their faith in the Lord Jesus Christ by baptism on the 1st of October.

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#### CHITAUURA, NEAR AGRA.

An African female was baptized on the 14th of August, and one aged Hindu convert followed her example on the first sabbath in October.

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#### CUTTACK.

Four young men were baptized at Chugar on the 27th of August, on the 3rd of September a female convert was immersed on a profession of her faith in Christ at Cuttack, and two young men made a similar avowal of their love to Christ on the first day in October.

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#### JESSORE.

In September Mr. PARRY had the pleasure of immersing three believers, two of whom were young females belonging to Mrs. Parry's school.

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#### CEYLON.

##### COLOMBO.

In the Herald for October last reference was made to the serious illness of Mr. Davies, which had compelled him to leave his station, and it was stated that



He was about to avail himself of the kindness of the Queen's Advocate, Mr. Selby, who had offered him the free use of his cottage at Newera Ellia, the highest and coldest district in the island. In a letter dated Newera Ellia, 13th November, we have the gratifying intelligence,

My health is gradually improving, and we purpose leaving this place for Colombo about the end of the next month. We have been accommodated here by the kindness of the Hon. H. C. Selby, Queen's Advocate, free of rent. I inclose his note to me, not only to show our personal obligations, but to acquaint you with the saving it has been to the Society.

In consequence of the great difficulty in obtaining accommodation here, had it not been for Mr. Selby's kindness we should have had to pay, in all probability, not less than £50 for the time we have been here. In addition to this, Mr. Selby has given £5 to the mission this year, and Mrs. Selby supports a girl in Mrs. Davies's school.

We cannot deny ourselves the pleasure of inserting an extract from Mr. SELBY'S letter. It is highly honourable to himself, and not less so to our missionary, showing the estimation in which he is held by one whose good opinion is worth possessing. The letter is dated Colombo, 17th September.

We were very glad to hear of the improvement of your health, and trust that a further residence at Newera Ellia will permanently restore it. It affords me much pleasure to have it in my power to give you the occupation of the cottage during the period of your proposed stay at Newera Ellia, and it will be quite a sufficient recompence to me to know

that your residence under my roof has prevented the necessity of your departure from the island, for "the harvest truly is great and the labourers are few." I hope you will not refuse me this gratification. I trust you find things tolerably comfortable. Mrs. Selby joins me in kind regards to Mrs. Davies.

#### KANDY.

Mr. ALLEN, in a letter received from him, dated Nov. 14, 1848, gives a pleasing account of the stations with which he is immediately connected.

Since my return from Colombo things have assumed a more cheerful aspect. I preach in the morning and afternoon to the Singhalese, and in the evening to English, and others who understand it. There has certainly been an awakening amongst all. The congregations, especially the native, are larger than I have ever seen them. The chapel is filled to the extent of its seats. There seems to be a spirit of hearing, and in the English congregation there is evidently an awakening, especially amongst the soldiers who attend. Many have been to me of late expressing their anxiety about salvation, and have asked me to meet them privately for instruction. I am not

allowed to go amongst them in the barracks; so I meet them in the chapel on Wednesday evening. I hope before long to tell you of some putting on Christ. The truth is evidently at work, and I assure you it is cheering to one in this land of apathy and indifference. On the whole it appears to me that the claims Kandy has to importance are rather on the increase than otherwise. A larger sphere of labour might be found, but something surely may be done here. Indeed, I can find plenty to do. All that is wanted is the outpouring of the Spirit, without which nothing will be effectual.

#### MATELLE.

Matelle is likely to become a more important place than it has been. The rebellion has injured us, but still I hope good will come out of it. Thomas Garnier lost about £150, and the chapel £15 or £20. He is gone back again. I was there last week. The people are more tractable. A district court is established there. It is now a military station.

In consequence of the court, more people will resort to Matelle as residents, and there is probability of a better congregation. It is perhaps one of the best locations for a missionary to the Kandians, being surrounded with villages and more densely populated than other districts about Kandy.

## WEST INDIES.

## JAMAICA.

## STEWART TOWN.

In a letter from Mr. DEXTER, dated the 13th November, he says, "In the church things remain much as when I last wrote. On Saturday next I hope to baptize thirty at New Birmingham, and there are still a few hopeful cases here."

## TRINIDAD.

Mr. COWEN, under date, Port of Spain, 20th November, 1848, says, "Since my last we have received some additions to our New Grant church, but though I have again and again proposed it, the people will do little in the way of giving money. I hope, however, by and bye this duty will be better understood and performed by them."

The following letter has been received from Mr. LAW, dated Port of Spain, 21st November, 1848.

It is indeed a long time since I had the pleasure of writing to you, but my silence has not been the result of negligence or of want of love to yourself and the blessed work in which we are engaged. Lately I have been fully occupied in the work of the Lord Jesus Christ. I am preacher, schoolmaster, and printer, or any thing, as the case may require. The Haverfwest press has given much trouble and labour. It is now in working order. A young man has been printing for us constantly for the last three months. I have printed a Portuguese hymn book, and have also commenced a series of "*Tracts for Trinidad.*" The sixth number is just from the press. They all treat on the subject of popery, the great curse of this land. I have just written and published my first letter addressed to the Roman catholic bishop of Trinidad, exposing the fearful errors contained in a catechism which he causes to be circulated among his people here. "Woe is me if I preach not the gospel" to all to whom I can have any access either by the living voice or the press. May the Lord add his rich and effectual blessing.

*Need of aid for printing tracts.*

As to meeting the expenses connected with the press, I do not know what to say. I have this year expended fifty or sixty dollars in printing, and from no one have I received any assistance in money except from a Portuguese Christian and an African brother, whose united contributions amount to four dollars. By the first vessel from this to London, I shall send you specimens of the tracts printed, in the hope that the friends at home will procure the necessary funds.

*Satisfactory state of the schools.*

As to the schools at the station, I can report favourably. Mr. Best, with his wife, at our

request, has come from Demarara to reside in this island. They are both baptized Christians, and have taught a school in Demarara for some years. Mr. Best has taken charge of the Dry River school, and has already a good attendance. Besides, he is able to act as a local preacher. He preaches and keeps a school at Cocorite on the sabbath forenoons, as also at Dry River. His assistance is of great value to me on the Lord's day. Formerly my work on the sabbath was almost killing to the body, and now I have as much work as I can undertake with comfort. I have still every Sunday three preaching engagements, two in English and one in Portuguese; but the whole of the afternoon I have for the Sunday school, which is a source of great delight. At present we have four Sunday school teachers and nearly fifty scholars. Since I last wrote to you two individuals have been added to our little church by baptism.

*Deficiency of supplies.*

There is one thing to which I would direct your special attention, and that is the insufficiency of £50 to meet all the expenses of the schools connected with this station. Just think, there are four schools, five teachers, very little obtained from the children, four dollars to pay every month for school rent at Corbeau Town, and only £50 to defray all expenses. Some of our teachers are often in want of daily bread. What am I to do? I cannot give up any of the schools. Rather, I am almost determined to commence a day school at Cocorite, if the Society of Friends could place at my disposal £75 instead of £50, our schools would be in a far more comfortable and prosperous condition. The box of clothing which we this day received from

the kind friends at Amersham, will be disposed of to assist in commencing a school at Cocorite.

Dear brother, continue to urge the churches

of Britain to do what they can for the cause of Christ. Your missionaries in their work of faith and labours of love look to the friends of Christ for support.

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## A F R I C A.

### BIMBIA.

We are permitted to take the following extract from a letter from Miss VITOU to Mrs. Lepard Smith, dated Clarence, October, 1848.

“We heard from Bimbia a few days ago. Mr. and Mrs. Merrick, with the dear children, are well, and their hearts are cheered by seeing a movement among the dark inhabitants. The attendance on sabbath days is increasing, and King William has given orders that no canoes go out on that day.

“Our friends at Cameroons have recently suffered much, but are mercifully restored. We hope that good is doing there. Sad accounts reach us from Old Calabar. Twenty-four persons were sacrificed a week or two ago on the death of a chief; but Mr. Goldie, from whom we have just heard, says, ‘We labour on in faith and hope.’”

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### CLARENCE.

A short letter has just been received from Mr. SAKER, dated the 28th of October, saying, “I write a few lines to-day just to report all well. I forward, also, letters from Bimbia, by which you will learn, as I have done by others, that all is well there. Of Cameroons, the news is, as usual, grateful to my spirits; all well, peaceful, and the brethren hard at work. Oh, that God may pour out plentifully of his grace, that these desert lands may become fruitful.”

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## E U R O P E.

### BRITTANY.

A letter has been received from Mr. JENKINS, dated the 6th of January, giving the following account of his labours, and of the opposition of the Roman catholic priests.

#### *Preaching excursions.*

I have just made another excursion to preach the gospel. I left home on the 20th December, and returned on the 26th. As I informed you in a former letter, I took a room at Louargat at thirty-three francs per annum. The priest were strongly opposed to my having this room, and told the man they would have preferred giving sixty or seventy francs for it rather than we should have it. The owner is a tiler, who depends on the priests for much of his labour, having to keep in repair the church and seven chapels; thus they had a

strong hold on him, and they and some intolerant persons threatened to take all their work from him unless he would stop our having the room. In consequence of this the poor man came and begged me to annul the bargain, which I thought it right to do after considering the case. The poor man received nothing for his house last year, nor has he any chance of having any thing for it this year, and it is possible the priests will not give him any thing to make up his loss in consequence of annulling his bargain with me. The priests are great oppressors. But I do not think this will be any loss to us. I know that many

disapprove of these unjust proceedings on their part. A rich freehold farmer, who always comes to hear preaching, to whom I related the affair, told me he will give me a room to preach in when his house, which is now being rebuilt, will be ready, which will be in the month of April, and that without any expense. I read and explained 1 John iii. to this man and his wife, and had an interesting religious conversation with them.

Sabbath, 26th. The weather was very cold, so that I could not preach in the open air, but I addressed a few persons in a private house. There was present a man who had come from Treglamus, who very warmly invited me to go to that parish to preach. In consequence of my arrangement I could not go till the following day, but Georget, an interesting man from Belle Isle, who is in the habit of reading and explaining portions of the gospel, went with the friend, and had an opportunity of conversing on religion with several persons in the evening. I went to Beghard, where I preached in a room I had taken in the village with the approbation of Mr. Le Tiec, for the purpose of holding public worship. There was a fair attendance, though the weather was inclement, and the priests had pronounced their decree of no absolution or communion for any one who would come to hear me.

Christmas day morning, after high mass, I preached again in the room to an attentive auditory. After this I left for Treglamus. It was with difficulty I arrived in time to address the people after vespers. Many had gone away, but there were not less than 300 persons still remaining, who heard the truth respecting the birth of our Saviour. A few were disposed in the beginning to deride, and one cried out that they were catholics. In answer to him I said, that the name catholic or protestant would avail us nothing in the day of judgment, that no one will be saved but the sinner that is converted to God, believes in Jesus Christ the Saviour, and obeys his word. All were peaceable, and the attention good. The blind woman who came forward to ask for a tract the first time I preached there, was on this occasion not far from where I stood. Perhaps I ought to mention here, that Georget, after high mass, began to show the Testament to the people, and to read and explain some portion of it, but the mayor's deputy forbade his doing so. He was not discouraged, but went to the mayor and pleaded religious liberty, but in vain. When I preached after vespers, I met with no opposition, though the mayor's deputy was present. This parish is contiguous to that in which the mayor stopped my preaching.

#### *Labours of Colporteurs and Scripture Readers.*

I am glad to be able to tell you that our Breton colporteur makes progress in the knowledge of the gospel. He has left the church of Rome, and is very sincerely attached to true religion. He conducts himself very well. I have had much religious conversation with Georget, who has always attended our meetings since I began preaching in that part of the country. It is evident he has made much progress in the knowledge of evangelical truth, and now understands salvation by grace and not by the merit of our own works, which is contrary to the erroneous teaching of the church of Rome. He daily reads his New Testament, and reads and explains it to others in his own house and in the houses of his neighbours. He is a man of more than ordinary understanding and general knowledge, and expresses himself very well in French and in Breton. Though advanced in years, he is desirous of becoming a colporteur and reading the New Testament, and I think he would be a useful man. I hope the Liverpool friends will enable us to employ him.

In reply to your inquiry respecting colporteurs, I have to state that this work is under the superintendence of Mr. De Pressensé. The Bible Society grants to Mr. Williams and myself a colporteur each so long as the sale justifies the expense, consequently we had pretty regularly in this part of the country a French or a Breton colporteur. A good French colporteur was sent to us five or six months ago, but illness and a want of knowledge of the language rendered his stay here of little use, and last month he was called to labour in Paris. Since his departure our Breton colporteur has recommenced his labours, but the sale is now rather small.

#### *An Evangelist wanted.*

The aid granted by the Bible Society is truly important, but as its special object is the sale of scriptures, it follows that the colporteur can visit the same neighbourhood but seldom, and cannot take time to read and explain the word of God, and is uncertain as to the duration of his stay in the same part of the country. The work of the scripture reader and the evangelist, which is indispensable to the spread of divine truth, is left to be done by others. I am sorry that the funds of the Society are so low, and that you fear you cannot enable us to make a trial of Mr. Lugent. Our mission greatly needs an evangelist. I am obliged to be often from home, and there is no one to take my place.

## HOME PROCEEDINGS.

## DEPARTURE OF MR. AND MRS. SALE.

At length the Committee are enabled to report the departure of one missionary for the field of labour in India, and under circumstances that are peculiarly gratifying. Mr. Sale was accepted for India about twelve months ago, and he has now left for that country in the "William Carey," a vessel belonging to William Jones, Esq., of Pwllheli, who has kindly given our friends a free passage to Calcutta. He has also expressed a hope that his ship may never visit India without carrying on board, and on the same terms, one missionary at least for that vast and important field. Mr. and Mrs. Sale took leave of the Committee at their weekly meeting on January 2nd, and we trust that He who holds the waves in the hollow of his hands will take charge of them till they reach their "destined haven" in peace.

## OUR YOUNG MEN.

We have heard with great pleasure that the students of that branch of the Presbyterian body which support the mission at Old Calabar, in West Africa, have "not only formed themselves into a Missionary Association, and thus sought to foster among themselves the spirit of an enlarged and generous sympathy for the worst wants of the human race, but with the ostensible object of assisting to raise funds for the African Mission, they visit, by deputations, many of the congregations of the body, and thus are instrumental in diffusing a missionary spirit throughout the denomination." While we look forward with considerable interest to the benefits likely to result from the "Young Men's Missionary Association" lately formed in London, and trust the example will be followed by our young men in other places, we should be gratified by seeing the students in our colleges take the lead, feeling assured that great good would result to themselves as well as to the cause in which they were engaged.

The next Lecture in connexion with the Young Men's Association will be delivered by Rev. John Branch, of London, on the evening of February 21st. The chair will be taken at eight o'clock.

## GRATITUDE WELL EXPRESSED.

While, alas! many expressions of gratitude for mercies received end in words, it is gratifying to hear that the feeling sometimes prompts to personal sacrifice, and we would present for imitation the teacher of a British school, who has transmitted a sovereign, "as a thank-offering to the Lord for his unspeakable mercy in having permitted her to occupy her post for four years without a day's interruption from indisposition."

## THE DOVE.

It may be satisfactory to our friends to learn the last intelligence of the "Dove" before she got off the coast. It is from Yarmouth (Isle of Wight), where she put in on the 19th of December, after having encountered very rough weather at the back of the island. The missionaries went on shore, and stayed three hours, and were about to proceed to chapel, when a breeze sprung up, which carried them quickly out of sight; a good Wesleyan friend (Mr. Warder) offering his services gratuitously to pilot them out. After this it appears they had a fine wind for many days.

## ANNUAL SERMONS.

The Committee have pleasure in announcing that the Annual Sermons on behalf of the Society will be preached by the Rev. JAMES SHERMAN, of Surrey Chapel, and the Rev. OCTAVIUS WINSLOW, of Leamington.

The former (who was prevented by the illness of the late lamented Mrs. Sherman from fulfilling a similar engagement last year) will preach at Surrey Chapel on the evening of Thursday, April 19th, and the latter will preach at Bloomsbury Chapel, on the morning of Wednesday, April 25th.

## NOTICE TO AUXILIARY SOCIETIES AND CONTRIBUTORS.

The Treasurers of Auxiliary Societies, and other friends, who may have money in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 31st of March. All payments, therefore, intended to appear in the Appendix to the next Report, must be made in the course of this or the following month.

It is requested that the respective accounts may be sent, properly balanced, to the Secretary, Baptist Mission House, Moorgate Street, accompanied by the list of subscribers, &c., in alphabetical order.

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. J. Neal, Liverpool, for a jar of seeds, for *Rev. W. Newbegin, Bimbia*;

Mr. Cradock, Barton, Lancashire, for a parcel of magazines;

Ladies at Turret Green Chapel, Ipswich, for a box of clothing, &c., for *Rev. G. Cowen, Trinidad*;

W. L. Smith, Esq., for a parcel of books, for *Rev. J. Wenger*;

Miss Huntley, Bow, for a parcel of magazines;

A few friends (place unknown), for a parcel of useful articles and twenty shillings;

The Misses Phillips, Pontypool, for a box of fancy articles, for *Haiti*;

Mrs. W. Miller and friends, Edinburgh, for a case of clothing, medicines, &c., for *Rev. J. Merrick, Bimbia*;

Joseph Gurney, Esq., for bibles, for *Missionaries in Calcutta*.

The respectful thanks of the Committee are presented to Messrs. Bowser and Son, for repairs and fittings supplied gratuitously to the "Dove."

## CONTRIBUTIONS,

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

Annual Subscription.		£ s. d.	Jeremiah xxxv. 6 and 8		£ s. d.	Trinity Chapel, by Mrs.		£ s. d.								
Sherwin & Cope, Messrs.	1	1	0	0	0	10	6	W. Gover .....	2	13	4					
<i>Donations.</i>			Pope, Mrs., Tottenham, for <i>Africa</i> .....			3	0	<b>BEDFORDSHIRE.</b>								
Angus, Rev. Jos., box by .....	1	0	4	Sutton, Mr., box by .....			1	1	Luton—							
Cobb, F. W., Esq., Mar- gate, for <i>Debt</i> .....	20	0	0	Wagon, Mr., Tunbridge Wells, for <i>Debt</i> .....			0	10	Contributions .. .....			12	0	0		
Edwards, Mrs. E., Champion Hill .....	10	0	0	<i>Legacies.</i>			<b>BUCKINGHAMSHIRE.</b>									
Friend, Leighton Buz- zard, by Dr. Hoby, for <i>Debt</i> .....	0	10	0	Kidd, Mrs. Jane, late of Hull, part of residue			75	0	Haddenham—							
Howard, Miss, Totten- ham, for <i>Schools</i> .....	2	10	0	Mitchell, Mrs. Ann .....			90	0	Sunday School, for <i>Dove</i> .....			1	6	6		
J. G., special acknow- ledgment .....	10	0	0	<b>LONDON AUXILIARIES.</b>			<b>MISSENDEN, GREAT—</b>									
Jackson, Mrs., Dorking, for <i>Africa</i> .....	10	0	0	Henrietta Street—			Collection .....						4	13	0	
				Contributions .....			17	6	Stony Stratford—			Contributions .....		5	0	0
				Do., Sunday School			0	5	Do., for <i>Dove</i> .....			1	0	0		
				Girls .....			0	5								
				Spencer Place .....			7	12								

	£	s.	d.
<b>CAMBRIDGESHIRE.</b>			
Cambridge—			
Contributions .....	60	0	5
Lilley, W. E., Esq. ...	40	0	0
<b>CHESHIRE.</b>			
Chester—			
Harling, Mr., for <i>Debt</i>	1	1	0
Mollington—			
Davies, John, Esq., for			
<i>Translations</i> .....	2	2	0
<b>DEVONSHIRE.</b>			
Devonport, Morice Sq.,			
on account .....	20	0	0
Paigton .....	1	17	3
<b>ESSEX.</b>			
Colchester—			
Contributions, for			
<i>Debt</i> .....	12	10	6
Langham—			
Contributions, for			
<i>Debt</i> .....	12	0	0
Waltham Abbey—			
Collection .....	2	18	3
Contributions .....	3	2	4
Do., Juvenile .....	5	12	1
Do., for <i>Debt</i> .....	1	11	6
<b>GLOUCESTERSHIRE.</b>			
Arlington—			
Collection .....	2	14	7
Contributions .....	2	15	4
Do., Sunday School	0	13	9
Blakeney—			
Collection .....	4	16	16
Contributions .....	0	6	0
Do., Sunday School	0	16	2
Bourton on the Water—			
Collection .....	2	8	7
Contributions .....	7	10	6
Cheltenham—			
Contributions, for			
<i>Debt</i> .....	15	8	6
Coleford—			
Collection .....	4	10	0
Contributions .....	23	8	4
	27	18	4
Expenses .....	0	6	0
	27	12	4
Cuteadean—			
Collection .....	2	2	6
Fairford—			
Collection .....	2	15	0
Contributions .....	2	12	0
Longhope—			
Collection .....	2	13	0
Lydney—			
Collection .....	5	6	5
Contribution .....	1	1	0
Malsey Hampton—			
Collection .....	2	12	0
Contributions .....	0	15	7
Do., Sunday School	0	5	9
Naunton and Guiting ...	5	7	9
Stow on the Wold—			
Collection .....	1	16	7
Contributions .....	0	17	0
Stroud—			
Contributions, for			
<i>Debt</i> .....	4	4	0
Winchcomb—			
Collection .....	2	11	0
Contributions .....	3	5	7

	£	s.	d.
Woodside—			
Collection .....	3	0	0
Contributions .....	6	8	6
	9	8	6
Expenses .....	0	6	0
	9	2	6
<b>HAMPSHIRE.</b>			
Guernsey—			
A Friend, by Rev. S.			
Spurgeon .....	5	0	0
Lockerley—			
Collection .....	1	10	0
Contributions .....	1	0	0
<b>HEREFORDSHIRE.</b>			
Ross—			
Collections .....	4	5	0
Contributions .....	11	0	4
Ryeford—			
Collection .....	3	6	9
Contributions .....	1	1	0
Withington—			
Collection .....	1	0	0
Contributions .....	0	10	0
<b>HERTFORDSHIRE.</b>			
St. Albans, on account	10	0	0
<b>KENT.</b>			
Eythorne—			
Collection .....	3	9	6
Do., Barnswell .....	0	15	0
Contributions .....	12	0	0
Raingate, balance of			
1846-7, by Rev. J. M.			
Daniell .....	14	2	2
Sevenoaks—			
Collections (part).....	11	16	4
Contributions .....	18	17	1
<b>LANCASHIRE.</b>			
Bury—			
Sanderson, Serj.-Maj.	9	10	6
Rochdale, West Street—			
Juvenile Association	8	15	7
Spark Bridge—			
Fell, John, Esq., for			
<i>Madras</i> .....	10	0	0
<b>LEICESTERSHIRE.</b>			
Husbands Bosworth—			
Collection (mortality) ...	0	17	9
Contribution .....	1	0	0
Loicester—			
Paul, T. D., Esq. ....	1	0	0
<b>LINCOLNSHIRE.</b>			
Lincoln—			
Collections .....	27	11	9
Contributions .....	25	13	8
Do., Sunday Schools	3	3	4
<b>NORFOLK.</b>			
Cossey .....	1	0	0
Lowestoft—			
Collections .....	14	6	0
Contributions .....	5	10	0
<b>NORTHAMPTONSHIRE.</b>			
Kettering—			
Greene, Miss, the late	5	0	0

	£	s.	d.
Stanwick—			
Contributions .....	3	14	0
Do., Sunday School	0	6	0
<b>NORTHUMBERLAND.</b>			
Newcastle on Tyne, New Court—			
Collections .....	9	6	9
Contributions .....	5	19	0
Do., for <i>Translations</i>	2	1	0
Do., for <i>Female Education</i> .....	1	7	6
<b>OXFORDSHIRE.</b>			
Burford and Milton—			
Collections .....	3	16	2
Contribution .....	0	10	0
<b>SHROPSHIRE.</b>			
Oswestry—			
Contributions, for			
<i>Debt</i> .....	7	10	0
Snailbeach—			
Contributions .....	1	0	0
<b>STAFFORDSHIRE.</b>			
Burton on Trent—			
Friend, by Dr. Prince,			
for <i>Output to Africa</i>	20	0	0
Tamworth .....	5	0	0
<b>SUFFOLK.</b>			
Aldborough .....	2	0	0
Bildestons .....	4	7	2
Bury St. Edmunds—			
Collections .....	13	5	0
Contributions .....	11	10	5
Do., Sunday and			
Day Schools .....	4	11	7
Chelmondiston .....	0	13	6
Cranford .....	0	15	1
Fransden .....	2	14	1
Ipswich—			
Collection, Public			
Meeting .....	9	6	7
Stoke Chapel—			
Collection .....	13	4	4
Contributions .....	11	14	10
Otley .....	2	17	0
Rattlesden .....	2	13	11
Rishangles .....	2	0	0
Stonham .....	0	14	6
Stowmarket .....	2	11	1
Sudbury .....	6	10	0
Waldringfield .....	1	7	6
Walsbam .....	1	0	0
Wetherden .....	1	0	0
	94	16	7
Acknowledged before	50	0	0
	44	16	7
<b>SURREY.</b>			
Dorking—			
Contributions, by Miss			
Vitou, for <i>Africa</i> ...	4	10	0
<b>SUSSEX.</b>			
Battle—			
Collection, &c. ....	3	5	4
Forest Row—			
Collections .....	3	3	0
Horsham—			
Contribution .....	1	0	0
Lewis—			
Collection, &c. ....	21	12	6

		£	s.	d.			£	s.	d.			£	s.	d.					
<b>NORTH WALES.</b>																			
<b>DENBIGHSHIRE—</b>																			
Midhurst—					Wrexham—					Haverfordwest—									
Collection .....	5	2	6		Contributions, for					Collections .....	22	0	0						
Contributions .....	1	2	6		Debt .....	1	0	0		Contributions .....	100	19	11						
<b>NEWICK—</b>																			
Contributions .....	1	12	6																
Rye .....	5	0	0																
<b>UCKFIELD—</b>																			
Collection .....	1	13	0																
Contributions .....	2	10	0																
Do., for Translations	1	0	0																
<b>WARWICKSHIRE.</b>																			
Birmingham, on account	23	11	0																
<b>WORCESTERSHIRE.</b>																			
<b>ATCH LENCH—</b>																			
Contributions .....	4	2	4																
<b>PERSHORE—</b>																			
Contributions, for																			
Debt .....	25	3	6																
<b>UPTON—</b>																			
Contributions .....	6	0	6																
<b>WESTMANCOTE—</b>																			
Collections .....	2	0	0																
<b>WORCESTER—</b>																			
Contributions, for																			
Debt .....	15	10	0																
<b>YORKSHIRE.</b>																			
<b>MILLWOOD—</b>																			
Collection .....	0	17	9																
Contributions .....	1	12	9																
<b>MILN'S BRIDGE—</b>																			
Collection .....	3	0	8																
Contributions .....	3	19	6																
Sheffield, on account	40	0	0																
<b>STIPLEY—</b>																			
Contributions .....	13	3	0																
<b>SHEEP LANE—</b>																			
Collection .....	1	9	0																
Contributions .....	1	0	0																
<b>NORTH WALES.</b>																			
<b>DENBIGHSHIRE—</b>																			
<b>WREXHAM—</b>																			
<b>CONTRIBUTIONS, FOR</b>																			
<b>DEBT .....</b>																			
<b>MONTGOMERYSHIRE—</b>																			
<b>NEWTOWN—</b>																			
<b>CONTRIBUTIONS, FOR</b>																			
<b>DEBT .....</b>																			
<b>SOUTH WALES.</b>																			
<b>MONMOUTHSHIRE—</b>																			
<b>BETHANY—</b>																			
<b>COLLECTION .....</b>																			
<b>BLAENAU GWENT—</b>																			
<b>COLLECTION .....</b>																			
<b>CONTRIBUTIONS .....</b>																			
<b>CAERWENT—</b>																			
<b>COLLECTION .....</b>																			
<b>LANGORSE—</b>																			
<b>COLLECTION .....</b>																			
<b>MAGOR—</b>																			
<b>COLLECTION .....</b>																			
<b>SIRHOWY—</b>																			
<b>COLLECTION .....</b>																			
<b>CONTRIBUTIONS .....</b>																			
<b>USK—</b>																			
<b>COLLECTION .....</b>																			
<b>CONTRIBUTIONS .....</b>																			
<b>Do., Sunday School .....</b>																			
<b>PENBROKESHIRE—</b>																			
<b>BROADHAVEN—</b>																			
<b>COLLECTION .....</b>																			
<b>GROESGOCH—</b>																			
<b>COLLECTION .....</b>																			
<b>CONTRIBUTIONS .....</b>																			
<b>HARMONY—</b>																			
<b>COLLECTION .....</b>																			
<b>CONTRIBUTIONS .....</b>																			
<b>SCOTLAND.</b>																			
<b>DUNDEE—</b>																			
<b>CONTRIBUTIONS, FOR</b>																			
<b>DOVE .....</b>																			
<b>DUMFRIES LINE—</b>																			
<b>CONTRIBUTIONS, FOR</b>																			
<b>AFRICANA PRESS .....</b>																			
<b>OBAN—</b>																			
<b>FRIEND, BY REV. JOHN</b>																			
<b>CAMPBELL .....</b>																			
<b>IRELAND.</b>																			
<b>BIRR—</b>																			
<b>CONTRIBUTIONS, FOR</b>																			
<b>DOVE .....</b>																			
<b>DUBLIN—</b>																			
<b>CONTRIBUTIONS .....</b>																			
<b>Do., for Debt .....</b>																			
<b>NEWAGH—</b>																			
<b>CONTRIBUTIONS, FOR</b>																			
<b>DOVE .....</b>																			

The contributions for the Debt from Gloucestershire, by the Rev. E. Carey, acknowledged in the Herald for December, included the following:—

	£	s.	d.
Isaac Hillier, Esq., Nailsworth .....	5	0	0
Mr. Francies, ditto .....	1	0	0
Mr. Flint, ditto .....	1	0	0
Samuel S. Marling, Esq., near Stroud .....	2	0	0
Nathaniel S. Marling, Esq., ditto .....	2	0	0
W. Hunt, Esq., ditto .....	2	0	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."