

THE MISSIONARY HERALD.

THE MISSION IN BRITTANY.

To the Committee of the Baptist Missionary Society.

As soon as my engagements with the Cornish Auxiliary would allow, I proceeded, in accordance with Minute of July 31st, to Brittany; landing at St. Malo, and going thence by Dinon, Lamballe, St. Brieux, and round the coast road by Paimpol, Treguier, and Lannion to Morlaix; and after spending nearly a fortnight with Mr. Jenkins, returning by Guingamp, Rennes, Le Man, Caen, and Havre, I had a fair opportunity of seeing the country and the people.

I was painfully impressed with the intensely Popish character of all things wherever I went. Crosses, crucifixes, and priests, met one at every turn. But the physical condition and appearance of the peasantry, as compared with those I had seen in other parts of France, were very superior, and I was informed by persons on whose information reliance might be placed, that the Bretons were deemed to be the best soldiers and sailors in the French army and navy. They are not like the French people in general, lively, impulsive, and changeable; but steady, plodding, thrifty, and grave; though they are quickly roused to animation by what strongly interests them. They are, therefore, very tenacious of their customs, language, and religion. But in those cases of conversion which have occurred amongst them, they abide by their new faith with the same constancy, and are not deterred by the fiercest opposition. The little church at Morlaix, though several of its members live at great distances, and can only occasionally enjoy the public means of grace, has not had to mourn over a singular instance of apostacy, notwithstanding the great sacrifices some have been called to make, and the persecution they have had to endure. The severity and bitterness of these trials can only be fully understood by those who have lived and laboured in districts where Romanism is dominant.

In regard to the surrounding district, and the Breton population, Morlaix is an admirable centre of operations. The nearest Protestant places of worship are at Dinon on the east, and Brest and Quimper on the west and south, distant, respectively, at least ninety, fifty, and forty miles! An improving seaport, with a population of 12,000, and which is increasing, Morlaix, when the railway now in construction shall have been opened to it, will afford facilities for carrying on the work which few other towns in the province possess.

ORIGIN OF THE MISSION.

It may be useful to those members of committee who are not acquainted with the early history of the Breton Mission just to observe, that it originated with the churches in South Wales, who knowing the affinity between the Welsh and the Bretons, felt desirous of diffusing the light of the Gospel among their kindred on the Continent. Mr. Jenkins was sent over in 1834, in connection with the Baptist Continental Society; and when it was dissolved in 1836, he was sustained by a Committee in Wales.

Before any work could be done, Mr. Jenkins had to acquire a competent knowledge of French and Breton. He found a translation of the New Testament had been made by M. Legonedec, a priest; but that, from its style, it was not intelligible to the common people. With the view of getting one which they could understand, he began a correspondence with the British and Foreign Bible Society. In 1842 Mr. Jenkins commenced the work of translation, and

finished it in 1846. The first edition, of 3,000 was printed in 1847, and the second of 4,000, in 1851; about half the latter is yet in hand. Besides these literary labours, Mr. Jenkins has written six, and translated thirty-two tracts, including a translation of Dr. Barth's Bible Stories. The first tract was printed in 1835, and since that time more than 100,000 tracts have been printed and widely circulated. Mr. Jenkins has also composed and published a Breton hymn book.

CIRCULATION OF SCRIPTURES AND TRACTS.

The difficulties in the way of the distribution of the new version of the Scriptures and of tracts have been very great. In conjunction with Aicou, the Breton poet, a person of considerable local celebrity, who died in 1848, a humble believer in Christ, the work was renewed. In 1848 Omnes and Georget were appointed colporteurs, sustained by the Bible Society. The latter was refused authorisation by the *Prefêt* the following year, but the former continued his work till lately. This prohibition almost stopped the work in the department of Finisterre until 1857. Measures had been taken without success, to obtain authorisation, when it was suggested that perhaps the tracts and Testaments might be stamped in Paris. Specimens were accordingly sent thither, and they were approved. But a whole year was consumed in the negotiation, and even then the *Prefêt* would only authorise the sale of such books as were stamped in Paris. This arrangement continues to the present time. Though very inconvenient, it is yet a great step gained, and a way is opened for the distribution without hindrance from the authorities. Happily the *Prefêt* of the Cotes du Nord did not refuse to stamp the books which had been approved by the Government; and the work now proceeds in both departments.

To carry it on, two colporteurs are employed; Boloch, who is sustained by the Bible Society, and Gwilliou by the Mission. They are both Bretons, but the latter speaks French as well as Breton. He labours in Morlaix, and the district round about for twenty miles. Boloch resides near Guingamp, and traverses the country districts far and nigh. I spent an evening with them at Mr. Jenkins's, and subsequently I met Gwilliou several times. From all that I could learn by inquiry, and from what I saw of these brethren, I should deem them well qualified for their work, and earnest and zealous in prosecuting it.

PUBLIC WORSHIP.

The obstacles to the establishment of public worship have not been less than those already noticed. A room was first hired in 1836, and fitted up. But the *Maire* refused authorization, and then the proprietors refused the room. Nothing more could be done until 1838, when Mr. Jenkins appropriated a part of a house, to which he had removed, for the purpose. But public worship was allowed only twice in two years, the *Maire* objecting that Mr. Jenkins was a stranger, and that the law which applied to the Established Reformed Church demanded that the preacher should be a Frenchman. Meanwhile, M. Le Fourdray, the reformed pastor at Brest, used his best efforts to remove the difficulty, acting through the consistory of Nantes. In 1840 the Government relaxed the restrictions in regard to public worship, and steps were taken to erect the present chapel. But the brethren in Wales, finding it difficult to sustain the Mission, opened a correspondence with the Committee of the Baptist Mission. Mr. Jones, of Cardiff, and Dr. Angus, visited Morlaix in 1843, and the site of the chapel was fixed upon, and the Mission was incorporated with the Society.

While the chapel, which is situated in one of the best streets in the town, was in progress, the *Curé* insisted that it should not, in appearance, differ from a private house. The Government was applied to, and they gave Mr. Jenkins permission to build it as he pleased. It was opened in 1846, and since then public worship has been carried on without interruption from the authorities.

It is a very plain structure, without any ornament, measuring about 23 feet by 45, fitted up with a pulpit and benches, and is light and airy. It is the only Protestant place of worship in the town. The congregation, on the Lord's day I spent there, amounted in the morning to about forty, and in the evening was over sixty. Nearly all were Bretons, and most Romanists. Many more came in during the service, remained a short time, and then went out. But there was no confusion or disorder. Mr. Jenkins usually preaches in French, but he addresses the Bretons who may be present, in their own language, and contemplates setting up an entire Breton service, as the number who attend is increasing. The singing was very beautiful, and considerable attention is paid to it by those who understand music; and I was pleased to see how generally the congregation joined. In the afternoon there is a Sunday School, consisting of the children of the friends who attend the chapel, and several adults who are anxious to learn to read the Scriptures and receive instruction in them. The chapel is also opened every Saturday, which is the chief market-day, when some thousands of the country people are in the town, and Guilliou attends to sell Testaments and tracts, and to converse with any one who may come in.

Besides these agencies, there are four members of the church, three of whom reside in the country, who give a good deal of time, for which Mr. Jenkins gives them a trifling remuneration, to reading the Scriptures, and teaching to read, such as are willing to learn, both children and adults. Many of the latter have not only evinced the strongest desire to learn, but, by great perseverance have succeeded. The attendance on these classes varies from twelve to twenty. In some instances children thus taught have become the teachers of their parents. When at one of these stations, I visited a family living in a secluded, but magnificent gorge among the hills, and I shall not soon forget the expressions of delight with which the father introduced his little girl, an interesting child of nine years of age, as the teacher by whom he himself had been taught to read the Word of God. Both the parents of this little one are hopeful inquirers, and are expected, ere long, to be proposed for baptism and fellowship.

PREACHING IN THE COUNTRY.

It will be seen from the foregoing statements how little could be done to get at the people, for a long time. But when the revolution took place, in 1848, Mr. Jenkins at once took advantage of the liberty afforded for public speaking, and tried an open-air service, after mass, when a large congregation assembled, and in the evening of the same day the house of Omnes, the reader, was filled with attentive hearers. During that and the succeeding year such services were frequent in the district. The country round Morlaix was equally open, and preaching was commenced in many villages within a circuit of two or three leagues. The disposition to hear, which the people manifested, was most encouraging. Only a few cases of interruption occurred, though the priests endeavoured to excite the people by refusing absolution, by personal visitation and rebuke, and by inducing the landlords to interfere. Then came the reaction—and on the present regime being set up the priests again took courage, and their opposition became the more formidable as various edicts were passed against public meetings, until finally, these services were stopped. As, however, there were a few houses open in the country, where Mr. Jenkins preached as often as perhaps he dared, the work was kept on. As the restrictions hitherto in force against public meetings are being cautiously relaxed, he will extend his operations. There are three stations which are often visited, Corquer, Tremel, and Plougason, with occasional services elsewhere. At the readings which the colporteurs carry on in the houses of the peasantry there will be ten, sometimes fifteen and twenty persons present. These facts will serve to show the Committee how varied and formidable the obstacles have been with which Mr. Jenkins has had to contend; and the patience, perseverance, and wisdom with which he has met them.

THE CHURCH.

Since the church was formed twenty-eight persons have been baptized. All these have come from the country except six. Only one has died. Besides seven members who reside in the town, there are five friends not Baptists, who are in fellowship, among whom are Lady Noel, and her niece, Mrs. Donelly. Both these ladies take a very lively interest in the work. Five members have been added to the church this year, and there are two candidates, and some hopeful inquirers. The number of members is now *thirty-five*.

The whole church assembles once a quarter to break bread, and it is to them a high day. Some of them travel all through the previous night a distance of thirty miles, in order to be present at ten o'clock. After the public services are over, Mr. Jenkins throws open his house, and they assemble for personal intercourse, reading, and prayer. These services were described to me as profoundly interesting. *Christian fellowship* was an unknown thing to these poor people prior to their joining the church, and their expressions of love for each other, when they meet, are extremely ardent and affecting. They anticipate these assemblies with deep interest, and enjoy them intensely, and never leave them without great reluctance, often with tears. They think nothing of two nights' travelling, mostly on foot, compared with the benefit and joy which spring from these holy festivals. I very much regret that, owing to storms and tempests, I did not arrive in time to attend the church-meeting which was held the first week in October.

OUT-STATIONS.

I had the gratification of accompanying Mr. Jenkins to services held at Plouganon, and Tremel. The former was held in an old Romish chapel, on the property of a lady recently escaped from the bondage of the Papacy, and the expressions of her abhorrence of it are intense and startling. It was interesting to see Mr. Jenkins standing on the platform of what was formerly an altar, while opposite to him were the ruins of a confessional. Our little congregation, though hastily summoned, consisted of twenty-five persons, and their attention to the sermon was very marked.

The service at Tremel was held in a rude hut about 20 feet square. The people began to drop in while the couple living in it were taking their evening meal of potatoes and milk, the fowls having gone to roost in the rafters above. I sat in a corner, and looked on. Mr. Jenkins was quietly studying his sermon by the aid of a solitary light, and now and then speaking to those whom he knew as they entered. The hut was soon full, and as there were only two or three stools, the people had to stand; and with their large hats, short pipes, and unshaven faces, they looked more like a company of brigands than anything else. But when Mr. Jenkins rose there was instantly a profound silence; and after cordially welcoming them, he requested Gwilliou to pray. Every head was immediately uncovered, and all knelt reverently down. The prayer was very earnest. We then sang a hymn, and Mr. Jenkins preached, and Gwilliou closed the service. I learned that there were more persons outside the hut than there were in it. In that case there could not have been less than 150 persons present. It took us some time to get away from the people, to whom the visit was evidently most gratifying. Nearly all were Papists. It was midnight ere we arrived home; but no one cared for the fatigue of this long journey after witnessing such a scene.

Nothing, however, gave me more pleasure in connection with this visit than to find in Mr. Jenkins a preacher of great earnestness, life, and vigour. Among us he appears to disadvantage, owing to his having lost command of the English language. He rarely speaks anything but Breton or French; the latter is invariably used in his family, and some of his children know no other tongue. This circumstance, then, combined with his very quiet, unassuming manners, would give one the impression that he lacked energy. It is not so in truth,

and the impression arises from the causes I have named. His French, I am informed, is very pure and grammatical, yet wanting, perhaps, in the idiomatic style of a native. But his Breton, they say, is perfect. No Breton would detect, from Mr. Jenkins' speech, that he was not a Breton. He is most highly esteemed by all parties both in town and country, and his reputation is spotless. Mrs. Jenkins is a cordial co-worker in the cause, and I was much gratified to observe the warm interest taken by her and the elder children of the family in it. The more I saw of Mr. Jenkins and his household, the deeper was my impression of his worth. I greatly enjoyed my visit to them.

The chapel and its fittings needed some repairs to be done at once. The pulpit is far too high, and the benches—for there are no pews—are very narrow and uncomfortable, and were aptly described by one of the friends as "truly penitential"! After conferring with Mr. Jenkins and several friends, it was determined to have the ceiling repaired, the pulpit lowered, and the benches altered. I have reason to believe a moiety at least of the expense will be borne by the people. They would have undertaken the whole but for the outlay last year of £12, to light the chapel with gas. With very few exceptions the people are extremely poor; and I felt assured the Committee would not mind my doing what I did, in their name, as an encouragement to their zeal.

In regard to the future, I found Mr. Jenkins would like a colleague, such as M. Buhon, who had just concluded his visit, and with whom I spent part of two days at Dinan, who would be most acceptable to the French speaking part of the population. Such an arrangement would enable Mr. Jenkins to devote more time to the Breton people. While such a step would greatly strengthen the Mission, yet the expense would, probably, be regarded as an insuperable objection. It strikes me, however, that an extension of the kind of agency now in operation would be very advisable. Thirty or fifty pounds a-year spent in this way would spread around Morlaix a useful, noiseless, but very effective agency. Meanwhile, this Report will exhibit the Mission in its present operation, and perhaps tend to impart to the Committee a sense of its usefulness, similar to that impressed on my own mind by this visit to the scene of its labours.

FREDERICK TRESTRALL.

FOREIGN INTELLIGENCE.

NORTHERN INDIA.

DELHI.

OUR readers will be pleased to peruse the following extracts from the journal of our missionary brother, the Rev. J. Parsons. They afford a pleasing view of the daily labours of the servants of Christ, and encourage the most cheering hopes for the future.

"Dec. 8, 1859.—Visited and preached to an interesting assembly of Choomars this morning. Many of these people seem to be earnestly desirous of knowing the truth. A spirit of inquiry prevails amongst the whole community of them in and about this city, and a considerable number of them have already come forward and made an open profession of Christianity. May the Lord pour out his Spirit upon them and upon us."

"Dec. 12.—Preached this morning in a large suburban village called Pahar Gunge, to an attentive audience of about 200, principally Mussulmans. Had an animated discussion

with three of the followers of the false prophet after I had done preaching. Many of them seem to be convinced of the truth of Christianity. One of them told me it was generally believed amongst them that all the late troubles and disasters which they had experienced were sent upon them by God as a mark of his displeasure for their neglect and rejection of the Scriptures of the Old and New Testaments. He further stated that several of their Moulvies had declared to them that the above was the sole cause of all their sufferings, and had exhorted them all to study, believe in, and obey the Christian Scriptures. Another

followed me part of the way to my house, and stated several doubts which he wished to have cleared up concerning the principal doctrines of the Christian religion. I found on inquiry that both of these men were studying the New Testament, and could converse familiarly on many topics contained therein. They wanted copies of the Old Testament, but I regret to say we have none to give them.

"Dec. 14.—Had a blessed time while visiting and exhorting the Choomars this morning. I hope soon to see more of these people truly converted. Preached this evening to about 150 persons in the street; many of them appeared to be very serious. Held a prayer-meeting in one of our vernacular schools after preaching.

"Dec. 23.—The work still progresses, and we hope shortly to reap a more abundant harvest. Each morning during this week I have visited two or more villages of the Choomars, and have been much encouraged in my endeavours to lead them to Jesus. The remainder of each day has been spent in visiting the schools, conversing with inquirers, reading and expounding, preaching in the bazaars, and holding prayer-meetings, &c.

"Dec. 29.—An interesting case has recently occurred of two Mahomedans coming forward as inquirers, who were impressed with the truth of what they heard whilst I was preaching. May the Spirit of God guide them aright.

"Jan. 3, 1860.—Divine services are now held thrice a week in my house near the Ajmere Gate.

"Jan. 9.—Visited the small town of Murhowlee, close by the far-famed Kootub Minar, to-day. Preached in the bazaar to a large and very attentive audience.

"Jan. 19th.—Hope some of the Choomars are 'not far from the kingdom of God.' Had several interesting discussions with both Mahomedans and Hindoos lately. Witnessed three baptisms at our chapel this evening.

"Feb. 7.—I have lately been visited by a very respectable and intelligent Bengali Baboo, who expresses a desire to become a Christian.

"Feb. 13.—After I had done preaching this evening a Hindoo pundit stood up before all present and declared his belief in Jesus Christ as the only Saviour of sinners, and stated in a very forcible manner that it was utterly impossible for any person to obtain deliverance from the guilt and power of sin by attending to the rites and ceremonies of Hindooism.

"Feb. 20.—An aged Mahomedan exclaimed after I had done preaching, 'I believe all you have said is true. I own you to be a true descendant of Israel.'

"Feb. 29.—About twenty inquirers followed me to my house after the evening's preaching was over. To these I explained the Scripture plan of salvation, and several professed their faith in Christ. One amongst them, a Sikh, exclaimed, 'Tell me of nothing else but this, that the glorious Son of the Most High God came into the world, and bore all the punishment due to sinners in their stead. This is enough for me to think of, I want to hear nothing more. Why, there is *nothing* for us to do to obtain salvation. Our load of sin has been taken away *already*. This ought to be told to *all the world*, for it is *food* to the *body* and *life* to the *soul*!'

"March 10.—A Mahomedan from the north of Rohileund, to whom I once gave tracts, &c., has come all the way to Delhi in search of me, 'in order,' as he says, 'to become and die a Christian.'

"March 11, *Sabbath*.—Divine services conducted to-day at four places as usual. Two young Hindoos attended the morning service; staid behind for religious conversation. Both of them shed tears whilst I was beseeching them to be reconciled to God through Christ.

"March 28.—The number of inquirers gradually increases, and daily I am visited by both Hindoos and Mahomedans, who seem desirous to know the truth. Had a few baptisms again lately.

"March 29.—Preached in English this evening at our chapel from 2 Cor. v. 17; after which I had the pleasure of baptizing Brother Broadway's son in the name of the blessed Trinity."

SOUTHERN INDIA.

POONAH.

We rejoice to learn that the labours of our brethren are not without some earnest of approaching success. Mr. Cassidy, under date of July 4th, communicates the following interesting facts:—

"Last Sunday evening, at the Communion of the Lord's Supper, we had the pleasure of receiving nine new members into the English Church. These were all baptized

by me a fortnight previously; seven of them in the evening, in the presence of the largest congregation I have yet seen in the chapel; the other two were baptized in the morning.

"These nine have formed a very pleasing addition to our little English Church. Nearly all date their conversion to a very recent period, and with scarcely an exception have afforded us peculiar gratification by the spirit of intelligence, and earnestness, and humility, they have evinced. Already two or three others have requested baptism. Others I know are under deep convictions of sin, and I fully expect we shall have the pleasure of baptizing again this month. It is a cause of deep gratitude to the God of all grace that he thus blesses his word amongst us. May all that he has yet done for us prove but the prelude to more signal blessings!"

One of the Free Church of Scotland Mission in Bombay, who has received a

good English education in the Elphinstone Institution, and had water sprinkled on him by Mr. Adam White before his own baptism, has given in his reasons for withdrawal from the doctrine of infant sprinkling, and his adherence to the doctrine of believers' baptism, to the Presbytery. He is a Parsee, Mr. Behramjee Kersasjee.

I have had some interesting conversation with him, and believe him to be a sincere follower of the Saviour.

Matters appear more cheerful this year than in any of these seven years past. It is possible Mr. White may make Poona his field. He is a humble, dear, consistent Christian. There is still much to be done, however, and prayer in the closet and field more needed than ever.

We think that our readers will be gratified to peruse a portion of the journal of our native brother, Sudoba, as written by his own hand. It will be perceived that his knowledge of English is extensive. It gives a very vivid picture of the nature of the work, and of the discussion into which the missionary is led by the objections of the heathen.

It is thus seen that Sudoba is engaged in very important labours in the Lord's vineyard. Both by pen and tongue does he endeavour to lead his countrymen into the true knowledge of God and of his salvation.

"Blessed be the name of the Lord, who has given me good opportunities of proclaiming his name to my perishing countrymen during the last month. Day by day I get more and more encouragements to persevere in the work which the Lord has given me to perform. In the appointed places of preaching, in the camp and city, the blessed name of Jesus has been proclaimed. Generally the poor and low caste people hear with much attention.

FOLLY OF IDOLATRY.

"One day, while I was preaching in the street, a shoemaker said, 'What you say is all right; our gods are truly false.' Immediately a brahmin, who was standing and hearing me, said, 'O, fool! what do you know of religion. You are not able to read and write, and how can you know to judge any religion whether it is true or false.' The man replied, 'The great gods in this world are the brahmins, but they are the greatest liars and deceivers. And from this I know that the gods of the Hindoos are false.' Another Hindoo said, 'But our Krishna is a true god.' I told them that God is holy in his attributes and perfections, whereas Krishna is described as telling and doing wicked works. This shows that he is not God; nay, he is worse than a man, because there are many men who are far more superior to Krishna, Rama, and many other gods of the Hindoos. Another Hindoo, very angrily,

said, 'And is not your Christ a sinner? Did he not at one time rob an ass?' Asked him where it is said that Christ robbed an ass. The man said, 'In your Bible it is said so.' Asked him in what part of the Bible it is said so. He could not tell the name of the book or chapter in which it is written. Read to him Matt. xxi. 1—3, and told him that these very words are sufficient to prove that Jesus Christ was not a robber. Proved to his satisfaction that Jesus Christ was God. Told them the general history of the Saviour. Many objections were raised as to the incarnation of Jesus Christ. Answers were returned. The people heard very attentively.

USE OF STREET PREACHING.

"The number of deists in this city is increasing more and more. Several of the Hindoos are not satisfied with the religion of their forefathers, and therefore they turn deists.

"I regard street preaching as most important. It is true that sometimes people do not like to hear about Christ. But the number of such is decreasing. There are many who love to hear about Jesus Christ, but want of opportunity, sometimes, keep them back from coming to hear. There are people who, on account of the fear of their relatives and friends, are afraid to go to a missionary's house to know more about the Saviour. To such a

class of people street preaching is exceedingly useful.

"I have six stations for preaching in the camp and city. I have regularly visited these stations during the last month.*

"I am happy to say that the number of the hearers on the Sabbath at our chapel is increasing. At one time there were about twenty who came to hear. Native Christians of other missions, either from Bombay, Ahmednuggur, or other places, are often present.

"On every Sabbath afternoon a certain Christian gentleman's servants were instructed in the Word of God. Among these was my Christian brother Rayaji, who was baptized in the last year.

WORK IN TRANSLATION.

"During the last month most of my time was employed in translations. The tract, published by the Baptist Tract Society, named 'The Strange Sight,' was translated into Marathi. I believe the tract will do a great deal of good among the natives, for whose use it is translated. The American Mission has its own book on the subject of baptism; likewise the Church Mission has its own Catechism on the subject, for the use of the native Christians in connection with their mission. Both of these books contain a good deal of falsehood and superstition. I hope and pray that 'The Strange Sight' will open the eyes of many to see the proper meaning, from the Holy Scripture, of Scriptural baptism.

"Another tract published by the same Society, named 'Christian Baptism,' by the Hon. and Rev. Baptist Noel, M.A., was also translated. This tract gives a summary of the views of the Baptists on the subject of baptism. I have no doubt but this tract, when published, will be read extensively.

"I am glad to bring to your notice that some months ago I had written a small work on the subject of the Sabbath, in the Marathi language, and presented it to the Bombay Tract and Book Society. It has been accepted by the Society, and I hope it will soon appear in a printed form. A book on this subject in Marathi was greatly needed.

"Another small English work, named 'The Heaven,' was translated into Marathi, and sent to the Bombay Tract and Book Society. The Society has accepted it, and the secretary has asked me to revise it. Half of it was revised last month. It will soon be ready for the press.

"In conclusion, pray for me that utter-

ance may be given unto me, that I may open my mouth boldly to make known the mystery of the Gospel."

SPREAD OF DIVINE TRUTH.

"In the report from Sudoba, dated the 5th June last, and received the following day, there were some serious matters which seemed coming to a crisis, on account of which I delayed informing you of them. Since then one has come to a crisis, but I shall not anticipate. Sudoba writes:—

"I have been twice to Tullegaum at the request of some of the inquirers there, who were glad to see me. I taught them the Word of God. The Sabbath always affords a good opportunity of preaching there, as the clerks and others connected with the court have leave on that day. Several of these clerks are convinced of the truth of the Gospel, but are afraid to break their caste. The Moonsif conversed with me for nearly an hour. He asked me what was necessary to become a Christian. I told him that repentance of sin and faith in the Saviour Jesus Christ were necessary. He replied, 'Any man can do this. Hindoos can do so though they stay in their castes, and among their relatives.'

"S. There is no such thing as caste in the Christian religion. All men are descended from Adam and Eve. If you recognise caste you cannot be a disciple of Jesus.'

"M. Is it necessary that a person should be baptized?"

"S. Every believer in Jesus will be willing to obey him, and Jesus says, 'He that believeth and is baptized shall be saved.'"

"M. How is baptism to be administered?"

"S. Baptism signifies immersion. The disciple of Jesus must be immersed in water, into the name of the Father, Son, and Holy Ghost.'

"M. This is very difficult, since every one who embraces the Christian religion must incur the hatred of every other.'

"S. He who wishes to follow Jesus must take up his cross and follow him; he must be ready to suffer persecution, as Jesus has foretold. Heaven is the place of happiness, and believers will be happy there for ever. Jesus will wipe away all tears from their eyes.'

"He appeared very serious during the conversation, and at the close of it said, 'The missionaries are very good people; they really love our countrymen, for whom they have established schools, and for whose welfare they are determined to do their best.'

* He has been elsewhere as well as these regular stations.—H. P. C.

A MISSIONARY'S CONVERSATION.

"Some of the influential men of the town called me to converse with them on Christianity. I went, and one of them began by asking, 'What kind of a being is God?'"

"S. God is holy and just, hates sin, and will punish all who have sinned. He is unlike the idols of the Hindoos, for they are liars and full of abominable works. But the God of the Christians is a consuming fire."

"Man. Show us your God, and then we shall become Christians. Our gods may be seen, and why should we forsake them for another?"

"S. There are not two nor five gods. There is only one. How can I show him since he is infinite. He is a Spirit, and invisible to our fleshly eyes. Your idols are visible, because they are stones, metal, &c. They have eyes, but they see not; feet, but they walk not; mouths, but they speak not. Yet the Hindoos worship them. In this they sin. The true God says, "Thou shalt have no other gods before me," and he will punish those who worship idols. If you wish to know him read the Bible, wherein he has revealed his character."

"A Mussulman said, 'You Christians have no Scriptures. Jesus Christ was one of our prophets, but you make him a son of God. Has God a wife?' He then uttered abusive language."

"S. Mahomed extracted from the Old and New Testaments, and compiled the Koran. How dare you then say that we have no Scriptures. They contain a great many names of Christ, each of which has a certain meaning. He is called the Lamb of God, because he was submissive, obedient, and innocent; he came in a humble state, and offered himself as a sacrifice for

sin. In like manner he is called the Son of God because the Father loved him as a father loves his son."

INQUIRERS ABOUT BAPTISM.

"There are some at Tulligam who desire to be baptized."

"I have received several letters from various inquirers after baptism at Ahmednuggur. Some there are doubtful of the propriety of infant baptism, and, being useful assistants to the mission there, they are under the displeasure of the missionaries. One of the deacons has changed his views of infant baptism, and consequently there has been some confusion in the mission churches. The missionaries are delivering lectures on infant baptism, and the members of the church are unsettled, and are searching the Scriptures to see whether these things are so."

Sudoba gives extracts from the letters of the deacon above referred to, who is a relative of his own, from which it appears that some painful expressions have been used towards us all; but the result has been that Gyanoba Powar came to Poona, laid the whole matter before me, and Suddoba and I laid it before the Church, and he was baptized on the 1st of this month. He intends to return to Ahmednuggur."

I have been more busy and anxious than I remember ever to have been that the church here should be roused to prayer, mutual edification, and aggressive labour. Frequent meetings have been held in the chapel to ascertain the mind of God regarding the principles on which we commune, and the basis of fellowship, its objects; and if I can but get the members to have plans and carry them out, I shall be happy, happy, indeed. We shall then have a mission here; now we have only a church, a missionary, and a native preacher.

REVIVAL IN JAMAICA.

WE hasten to lay before our readers some particulars of a very remarkable movement which has lately manifested itself in the island of Jamaica. From the following letters, it will appear that this "work of God" commenced in the parish of St. Elizabeth, among the Moravians. Thence it proceeded, on the one hand, into the parish of St. James, and deeply moved the people connected with the stations of the Rev. E. Hewett; and, on the other, found an entrance into the parishes of Manchester and Clarendon. Westmoreland and Hanover have also participated in the showers of Divine mercy; so that the revival may be said to have covered the entire western side of the island, and touched the hearts of many thousands of the population. All denominations have been affected, and symptoms are not wanting to encourage the hope that the movement will extend to other portions of the country.

It is not at the present moment possible to characterise the movement,

or to count the results of the extraordinary anxiety displayed. If some possible evils may arise, yet unquestionable benefits are at once apparent—in the deep seriousness of the people, in the pressing forward to obtain salvation through the Lord Jesus Christ, in the breaking up of illicit connections and the abandonment of unlawful pursuits. Let there be much prayer presented to the Throne of Grace on behalf of both ministers and people, that the one may be supported and gifted with wisdom from on high, and that the other may be preserved from error and all unrighteousness.

Many striking resemblances are apparent between the movement and the recent revival in Ireland, and the blessed effects there realised encourage the hope that Jamaica may be alike blest, and multitudes of its people be safely folded in the Church of God.

The first communication to which we call attention is that of the Rev. W. Claydon, whose stations are at Porus, in Manchester, and Four Paths, in Clarendon. He has also two or three other stations in the district. Under date of Nov. 7, he writes as follows:—

“ I must hasten to give you some account of the extraordinary work of God among his churches in this neighbourhood. You will, doubtless, have heard of the religious excitement that commenced about five weeks ago in the parish of St. Elizabeth; it is two weeks since it began in Manchester, and has been experienced in all the churches under my care. It would be vain for me to attempt to convey any idea of its depth or extent; it baffles all description. As you may suppose, various and conflicting are the opinions respecting it; some see in it nought but the work of the devil; others, nothing but the work of God. I have endeavoured to make myself thoroughly acquainted with its details, being called to labour in it day and night for the last two weeks; and, while I fear there is much mere natural excitement, and have no doubt Satan is busy scattering tares among the wheat, I cannot but believe that God is working mightily by his Spirit, and am encouraged to hope that many souls are being born to God. There appears to be no natural cause to account for the origin of the work. Its extension may be accounted for from the earnest, untiring efforts of those who have been wrought upon to carry the work to neighbouring churches. When it once takes possession of a church or district, the most intense excitement prevails for two or three days and nights together; for when the feeling has been aroused, nothing short of physical force will induce the congregation to disperse till nearly every one is brought under its influence. The work is characterised by most agonising convictions, accompanied often by physical prostration; piercing cries for mercy, and heartrending groans, continuing, in some instances, for nine or ten hours; and, in some few cases, where there has been no one to point the convinced to the Saviour, it has settled down into a quiet melancholy for days. When rightly directed, the conviction subsides, and gradually a calm and subdued feeling prevails, which ripens into the most frantic joy, expressed by rapturous exclamation, ‘Blessed Jesus!’ ‘Sweet Saviour!!’ ‘Precious Redeemer!!’ This, again, gives place to a calm but cheerful joy, which is most strikingly seen in the countenance. In this state of mind, expressed by the converts, ‘Peace, peace;’ they commence to seek out all their acquaintances known to be in a state of sin, and wrestle and labour with them till they bring them under conviction. I should observe, while under conviction they confess to all the sin of which they feel themselves to have been guilty, and seem not able to find peace till they have been reconciled to those with whom they have been at variance, and spoken to those with whom they have been leagued in sin. This work prevails mostly among the young, and of these many of the most dissolute; but it is by no means confined to them, for it has been felt by many inquirers, and several members who had proved unfaithful; and among this latter class I have witnessed the most awful convictions and the most poignant anguish; while those who have not been really under convictions have been so filled with awe as to be compelled to acknowledge sins long concealed. The whole Church appears to be awakened and prepared for any sacrifice for the cause of God; a spirit of Christian charity has laid hold of every heart, and the new converts, as well as the members, seem to vie with each other in exhibiting a spirit of gentleness, kindness, and affectionate salutation. The ministers and officers of the Church are treated now with the most marked respect, and welcomed with most cordial affection. This charity is cherished

not only towards members of the same church or denomination, but for all who love Christ; it appears to give unbounded joy to all that we hold united meetings with the Independent friends: we have been in all our meetings as one church.

"A spirit of prayer pervades the minds of all. Last week, morning and evening, we had, I suppose, 2,000 persons present at nearly all our meetings; and though the excitement has subsided, the desire for prayer still lives. As might be expected, there is an unquenchable desire for tracts, Bibles, hymn-books, &c. So eager are the people for religious conversation, that they will hardly allow their teacher time to take food or rest; for days I have been compelled to allow friends to be present for conversation, while taking food, and frequently compelled to send many away at night, in order to get rest. As on the day of Pentecost, 'great fear has fallen upon all men.' In the village of Porus two rum-sellers have given up the traffic; places of gambling have disappeared, the voice of blasphemy is hushed, and strife and contention have ceased.

"The results of all this, so far as I have been able to gather them up, to my own churches, is upwards of 200 new inquirers; also application from about fifty backsliders. About fifty couples, who were living immorally, have published the banns of marriage—many of them imploring me to unite them at once; a spirit of hearing on the part of all the people, and greatly increased congregation; an anxious concern on the part of all for religious instruction. This awakening has given rise to a multitude of social questions that require no ordinary wisdom to solve; the people throw themselves entirely upon the wisdom of the pastor—his word is now law. You may conceive how worn out one must be at such a time, with such a district as I have here; and, though my body and mind have been tasked till both are exhausted, I cannot meet half the claims made upon me; continual calls are coming from distant classes, 'Oh, pray, minister, come and see us;' this day I have ridden twenty-five miles, attended three meetings, and now, at midnight, I write you this hasty letter, and must be away from this by four to-morrow morning, to reach 'Ebenezer' by daylight, for I am overwhelmed with anxiety respecting it. You know I do not think Jamaica churches should be a burden upon the Society; but I should be guilty of trifling with souls if I did not urge the wants of this district upon the Committee; I believe fifty pounds per annum for three years would enable these churches to sustain two ministers among them, and after that would be strong and healthy churches. Let me implore you to take the case of this district into your prayerful consideration for my sake, for the sake of the churches, for the sake of souls; see if anything can be devised for the good of the cause here."

A letter, dated Nov. 1, from the Rev. J. Clarke, of Savanna-la-Mar, Westmoreland, enters more fully into particulars. From this we select the following striking facts:—

"The work of the Spirit of God has begun in our midst, in a way we have not before seen in Jamaica. Surely God is the hearer and the answerer of prayer, and to him should all flesh come. It is just a year since we began to unite in special prayer for the outpouring of the Holy Spirit among us. I too often felt weak in faith, as if the *blessing* would not come in my days; and so dead and cold did everything appear, that I began to doubt if I should be able to continue until death in this loved island of Jamaica; but suddenly the clouds began to disperse—one after another began to think of the soul and eternity, and then the joyful tidings came that at one of the Moravian stations, named New Carmel, the work of the Holy Spirit had evidently begun. We had but heard of this work when it came into the Bigwoods, on Darliston district, where many of my flock reside; and the wonders effected in the conversion of some of the most hardened sinners, in those parts, cannot be described. All Christians united in holding meetings, and in fervent prayer; and all saw they had little to do but give praise to God, and stand in awe of him, when he smote the hardened scoffer to the ground, laid him under terror and horror for a season, and then raised him up with the gladness of the newborn soul, beaming with angelic sweetness and happiness from his eyes. Soon, too, in some cases, Saul, the persecutor, became Paul, the preacher of the faith he before hated and sought to destroy. Passing over the prostrations, the beating of the breast, the cries for pardon, and the long periods of gloom and despair, through which some of the many passed, I would describe rather some of the more striking results which have followed this amazing shaking among 'the dry bones,' some of whom we feel certain already live to God.

"1st. There has been manifested the strongest possible abhorrence of the sins of concubinage, fornication, adultery, and the like. Those intending to marry immediately

separate, and, without regard to fine clothes, take steps to get married without delay. Old separated ones, who have forsaken each other, some for seventeen years, seek out each other, and once more live as husband and wife. Those who have been living as adulteresses, destroy the very earrings and dresses they have received as the wages of sin. At a *Wake*, in the locality where the revival had begun, they had singing of hymns and prayer, instead of feasting and drinking of rum.

"2nd. There is an abstaining from spirits; and the noise in going to market, and in returning, has almost ceased, and a general thoughtfulness extends even to those parts to which the revival has not yet come.

"3rd. Many are giving in their names as inquirers; our daily prayer-meetings in private houses are well attended, and great numbers who did not before hear the Gospel now come under its influence. Backsliders are also returning with penitence, and are seeking re-admission into the Church of God.

"4th. In confessions made by the '*stricken*' ones, there seems an utter forgetfulness of the presence of man; God is felt to be there, and all seems forgotten but his awful majesty—the sinfulness of the soul pleading for mercy, and his promise of pardon and peace through his Son. And in all, the abiding opinion is that they cannot get peace unless they confess all the sins they remember they have committed.

"5th. Spontaneous meetings are everywhere held. We do not need to say to any, Go to such a place. The active Christians go, and others assemble, and many hundreds meet in every direction. As one of our pious lawyers was coming to attend the Circuit Court on Monday last, he was descending the Haddo Hill (notorious of old, from insurrection occurrences to our late excellent brother Gardner), when he heard the voice of singing, and stopped his carriage to learn the cause of such a concourse of people at that place. It was a revival meeting, and he joyfully took part in it. He saw the angelic joy in the looks of some who had found peace, trembled *himself* as in a place where God was specially present, and left deeply impressed with what he saw. As he came on, he found a person on the road, under conviction of sin, and one with her asked if he was a minister, and if so, if he would speak to this sin-stricken one. He said he was not a minister, but hoped he was a servant of Jesus, and he would speak to her of the Saviour, and this he did for some time. He is a Presbyterian, and has long conducted the weekly meetings at Lucea, to pray for a revival of true religion there."

HOME PROCEEDINGS.

THE unusual press of matter, occasioned by the publication of the Reports of the West India Deputation in the last *HERALD*, prevented the insertion of any other proceedings.

Our friend, Mr. Page, has been actively engaged, during November and December, in Nottinghamshire, Sussex, Kent, Berkshire, and Middlesex; while Mr. Wenger has attended meetings in Oxfordshire and Sevenoaks. Mr. Green has accompanied Mr. Page to Battle, Hastings, Lewes, and Brighton; and Mr. Underhill has visited Bristol, Waltham Abbey, Windsor, Folkestone, Dover, Somerleyton, and Lowestoft; Mr. Brock being united with him in the two latter places. Mr. Henderson and Mr. Supper have gone through the Shropshire district; and Mr. Hewett has been to Winchcomb and vicinity; also to Windsor, Wraysbury, Sunning hill, and Colnbrook. The reports respecting these engagements which have come to hand, speak of them encouragingly.

In regard to the Coate district, Mr. Arthur writes:—"It is pleasing to state that, notwithstanding the large sum recently raised by our friends for their own chapel, there has been no diminution in the amount given to the Mission. It is also gratifying to add that, during the last five years, the annual amount has increased from £8 to £30, and the average local expense has not exceeded ten shillings."

As all our readers do not see *The Freeman*, they will be pleased to read the news that was sent to that paper. The *Wanderer*, having on board Mr. Saker, Mr. Smith, Mr. and Misses Diboll, under the command of Captain Milbourne, formerly of the *Dove*, again wishful to return to Africa, had arrived at Madeira, after seventeen days' passage from Dublin, on November

£ s. d.		£ s. d.		£ s. d.	
Walworth, Lion Street—		Redruth—		Portsmouth, &c., on ac-	
Contributions, by Mrs.		Collections		count, by Mr. James	
W. H. Watson, on		Contributions		Robinson	
account		Proceeds of Tea-meet-		47 0 0	
20 0 0		ing		Romsey—	
Sunday School, for		25 17 3		Collection	
Gubulaya School,		Less expenses		5 6 10	
Ceylon		25 5 3		Contributions	
10 0 0		DERBYSHIRE.		7 17 7	
Westbourne Grove—		Derby—		Less expenses	
Sunday School, by		Goodall, Mrs.		0 8 0	
Y.M.M.A.		2 0 0		7 9 7	
24 1 11		DEVONSHIRE.		Ryde, I. W.—	
BEDFORDSHIRE.		Devonport, Morice Square—		Collection	
Houghton Regis—		Contribs., on account		4 2 0	
Anstee, Mr.		4 1 3		Less expenses	
1 0 0		Honiton—		0 7 6	
Leighton Buzzard—		Contributions		3 14 6	
Collections		1 1 0		Southampton—	
Do., Burecott		Tavistock—		Collection Public	
0 10 0		Windeatt, T., Esq. ...		meeting	
Do., Heath		1 1 0		4 6 4	
2 2 6		Windeatt, Miss.		Portland Chapel—	
Do., Ledburn		1 1 0		Collections	
0 9 7		DOBSETSHIRE.		Contributions	
Contributions		Dorchester—		7 15 0	
9 10 8		Contribs., Juvenile ...		HERTFORDSHIRE.	
Do., for Africa		0 11 7		Watford, on account ...	
0 6 0		Poole—		25 0 0	
Do., for Schools		Collections		KENT.	
3 10 0		7 8 5		Sevenoaks—	
Do., Sunday School		Contributions		Collections	
1 13 7		3 10 7		Contributions	
Less expenses		Do., Sunday School		6 3 8	
2 10 0		and Classes		6 10 11	
25 3 3		2 10 0		Do., Sunday School,	
BERKSHIRE.		Less expenses		for N.P.	
Wantage—		0 6 0		1 19 8	
Collections		13 9 0		Tenterden—	
10 13 0		13 3 0		Collection	
Contributions		DURHAM.		4 0 0	
11 19 7		South Shields—		Contributions	
Do., Sunday School		Contribs., on account		2 1 4	
0 8 0		10 0 0		LANCASHIRE.	
Less expenses		Proceeds of Lecture,		Blackburn—	
0 7 6		by Rev. J. W. Lance,		Collection for W. & O.	
23 0 7		for China		0 10 0	
0 7 6		1 2 6		Bolton, Moor Lane—	
22 13 1		GLOUCESTERSHIRE.		Collections	
BUCKINGHAMSHIRE.		Cheltenham, Cambray Chapel—		16 17 11	
Kingshill, Little—		Collections		Briercliff—	
Collection		23 0 3		Collection	
2 1 3		Contributions		3 6 0	
Do., Juvenile		1 19 9		Less exp., 2 years..	
2 0 3		EAST GLOUCESTERSHIRE,		0 7 0	
Contributions		on account, by Mr. H.		2 19 0	
2 13 6		Comely		Colne—	
Proceeds of Lecture..		20 0 0		Collection and boxes..	
0 10 0		Tewkesbury—		8 0 0	
7 5 0		Contribs., on account		Liverpool—	
0 5 0		20 0 0		Coll., Public Meet-	
7 0 0		HAMPSHIRE.		ing	
CAMBRIDGESHIRE.		Beaulieu—		22 13 3	
Cambridge—		Collection		Do., do., Juvenile	
Contributions		2 7 8		8 18 8	
48 17 3		Broughton—		Do., Sermon, by	
Do., by Miss Lilley,		Collection		Rev. A. Mursell	
for Barisal Schools		6 5 2		37 8 4	
7 16 0		Contributions		Contributions	
Do., by Miss Brim-		6 3 10		2 15 0	
ley, for Rev. J. C.		Do., Sunday School		Birkhead, Grange Lane—	
Page's N. P., Bar-		1 2 0		Collection	
isal		Less expenses		9 9 3	
11 4 3		13 11 0		Contribs., Juvenile	
Do., St. Andrew's		0 6 6		12 19 2	
Street, Sunday		13 4 6		Do., do., for Rev.	
Schools, for Mrs.		Lymington—		J. Smith's, N.P.,	
Martin, for Edu-		Collection		Delhi	
cation		5 1 0		12 10 0	
10 10 0		Contribs., Juvenile ...		Pembroke Chapel—	
Swasey—		6 0 0		A Friend	
Collection		Newport, I. W.—		30 0 0	
4 18 0		Collection		Colls., Brunel Street,	
Sunday School boxes		5 0 9		Everton	
0 2 0		Contributions		8 3 1	
Wilburton—		4 7 6		Sunday Schools, for	
Collection		Do., for China		Intally	
1 12 0		1 0 0		10 1 7	
CORNWALL.		Do., Sunday School		Soho Street—	
Hayle—		boys, for India ...		Contribs., Juvenile	
Collections		1 17 7		3 2 3	
Contributions		Do., do., girls, for		Stanhope Street—	
3 13 4		China		Contribs., Juvenile	
3 6 9		0 9 10		1 7 6	
7 0 1		Less expenses		159 7 0	
Less expenses		12 15 0		8 5 0	
0 6 0		0 10 0		151 2 0	
6 14 1		11 15 6			

NORTH LANCASHIRE.		£ s. d.
Auxiliary, on account, by Mr. L. Whitaker, jun.	170	2 0
Rochdale—		
Collections, West St.	34	7 0
Do., Drake Street.	7	10 1
Do., Public Meeting, West Street.	15	18 6
Do., do, Juvenile.	3	14 3
Contributions.	202	12 5
Do., for China.	20	0 0
Do., S. 74248, by U.		
Miss Ann Robinson, Sunday School, West Street.	10	2 0
West Street.	11	0 6
	305	4 8
Less expenses.	7	7 6
	297	17 2
Warrington—		
S. Schl., Girls' Class.	0	10 0
Wigan—		
Coll., King Street.	3	3 4
Do., Scarisbrick St.	5	7 2
LINCOLNSHIRE.		
Arnsby—		
Collections.	11	18 1
Contributions.	7	17 7
Do., Sunday School.	5	10 0
Blaby and Whetstone—		
Collections.	6	12 8
Contributions.	2	18 8
Do., Sunday School.	1	4 2
Cosby—		
Collection.	0	18 6
Leicester, Belvoir St.—		
Collection.	50	1 0
Do., annual Meetg.	10	12 0
Contributions.	204	6 5
Do., for China.	50	0 0
Do., Sunday School.	6	3 2
Do., do., Harvey Lane.	5	5 11
Leicester, Charles Street—		
Collections.	17	9 2
Contributions.	87	17 11
Do., Sunday Schools.	3	3 6
Monks' Kirby—		
Collections.	2	2 4
Contributions.	2	3 6
Oadby—		
Collection.	1	8 10
Contributions.	3	0 0
Do., Sunday School.	0	15 8
Rugby—		
Collection.	5	5 6
Sheepshead—		
Collections.	4	0 0
Contributions.	6	10 0
Sutton-in-Elms—		
Collection and proceeds of Tea Meeting.	6	7 0
	503	11 9
Acknowledged before and expenses (deducting 7s. 6d., paid for collecting books)	475	17 6
	27	14 3
LINCOLNSHIRE.		
Lincoln, Mint Lane.	88	6 7
NORTHAMPTONSHIRE.		
Moulton—		
Collections.	3	14 0
Contributions.	1	14 0

Northampton—		£ s. d.
Contributions, by Mr. Edward Ward.	3	6 11
Thrapston—		
Contribn., additional.	1	0 0
NORTHUMBERLAND.		
Blyth—		
Collection, by Rev. J. W. Lance.	2	0 0
NOTTINGHAMSHIRE.		
Carlton-le-Moorland.	1	2 10
Collingham—		
Collections.	5	4 1
Contributions.	9	2 8
Do., Sunday School.	0	17 11
OXFORDSHIRE.		
Coate, &c.—		
Collections, &c.—		
Aston.	1	7 0
Do., Sunday Schl.	0	12 3
Bampton.	0	18 9
Buckland.	0	17 1
Coate.	6	2 3
Do., Juvenile.	0	11 1
Ducklington.	0	8 1
Hardwick.	0	5 6
Lew.	1	4 0
Standlake.	1	1 0
Contributions.	16	14 10
	30	1 10
Less expenses.	0	10 6
	29	11 4
SHROPSHIRE.		
Bridgnorth—		
Collections.	8	11 3
Contributions.	8	5 5
Do., Sunday Schools.	1	17 4
	18	14 0
Less expenses.	0	12 6
	18	1 6
Donnington Wood.	5	12 0
Madeley—		
Collection.	1	10 2
Maesbrook—		
Contribution.	0	11 0
Pontesbury—		
Collection.	2	7 3
Contribution.	1	1 0
	3	8 3
Less expenses.	0	4 3
	3	4 0
Shrewsbury—		
Contributions.	3	1 0
Snailbeach—		
Collection.	1	0 4
SOMERSETSHIRE.		
Boroughbridge and Northmoor.		
	1	10 0
Taunton—		
Collections.	9	7 1
Contributions.	9	8 10
	18	15 11
Less expenses.	0	15 6
	18	0 5

STAFFORDSHIRE.		£ s. d.
Walsall—		
Gameson, Mr. Thomas.	2	12 0
SUFFOLK.		
Aldborough—		
Collections.	7	1 7
Bury St. Edmunds—		
Collections.	23	0 10
Contributions.	10	8 11
Do., for China.	10	0 0
Do., Juvenile.	15	13 5
Do., Sunday School.	3	0 7
Clare—		
Contributions.	2	11 6
Eye—		
Collections.	2	13 5
Contributions.	11	12 1
Do., Sunday School.	2	2 0
Framsden.	1	1 0
Higham.	0	15 0
Horham—		
Collection, &c.	6	14 4
Ipswich, Stoke Green—		
Collection.	13	2 6
Contributions.	11	14 6
Do., Juvenile.	5	13 0
Do., Sunday School.	5	19 1
Stradbroke—		
Collections.	3	3 10
Contributions.	7	3 3
	143	10 10
Acknowledged before and expenses.	105	6 0
	39	4 10
SURREY.		
Oxted—		
Proceeds of Lecture, by Rev. T. Henson.	0	6 6
SUSSEX.		
Battle—		
Collections.	4	16 2
Contributions.	3	4 4
Do., Sunday School.	0	4 4
	8	4 10
Less expenses.	0	7 8
	7	17 2
WARWICKSHIRE.		
Coventry—		
Newsome, Mrs. H.	2	0 0
Rev. R. P. M'Master's—		
Collections.	14	17 0
Do., Public Meetg.	7	8 2
Contributions.	39	13 9
Do., Sunday Schl.	18	10 1
	80	9 1
Less expenses.	2	3 9
	78	5 3
WILTSHIRE.		
Downton—		
Collections.	6	0 8
Contributions.	8	14 5
Do., Sunday School, &c., £2 1s. 7d., doubled by a friend.	4	3 3
	18	18 4
Less expenses.	0	10 0
	18	18 4

		£ s. d.			£ s. d.			
Salisbury—						GLAMORGANSHIRE.		
Collections	10	1	10	Leeds, balance	20	11	2	
Contributions	6	9	4	Lockwood—				
Do., Sunday School	21	13	0	Collections	11	12	3	
				Contribution	10	0	0	
	58	4	2	Masham—				
Less expenses	0	16	0	Collection	2	15	3	
	37	8	2	Contributions	0	7	0	
WORCESTERSHIRE.						MONMOUTHSHIRE.		
Astwood Bank—						Abergavenny, Frogmore Street—		
Collections	9	2	8	Meltham—				
Contributions	2	19	11	Collections	4	3	0	
Do., Sunday School	8	6	5	Sunday School	3	10	6	
Do., do., Webheath	0	7	0	Polemoor—				
	20	16	0	Collections	13	0	0	
Less expenses	0	8	0	Rawden—				
	20	8	0	Collection	10	19	6	
Catsbill—						Contributions		
Sunday School	1	4	0	Rishworth—				
Kidderminster—						Collections		
Contributions, by Miss	4	10	0	Do., for <i>Translations</i>	0	4	0	
Turton	4	10	0	Do., <i>Juvenile</i>	0	13	0	
Do., by do., for	1	10	0	Salendine Nook—				
<i>Africa</i>	1	10	0	Collection	10	0	3	
YORKSHIRE.						Shipler		
Barnsley—						Slack Lane—		
Collections	3	13	8	Collection	2	0	0	
Contributions	4	7	10	Snap—				
Bedale—						Collection		
Collections	7	11	10	Contributions	1	5	4	
Contributions	3	7	2	Stanningley	1	9	6	
Do., Sunday School	0	8	9	Sutton—				
Boroughbridge and Dishforth—						Collection		
Coll., Boroughbridge	4	17	0	Collections	9	16	9	
Do., Dishforth	3	0	0	Contributions	12	3	3	
Contributions	8	11	7	Wainsgate—				
Bradford, First Church—						Collection		
Collections	31	8	6		4	11	2	
Bradford, Second Church—						370		
Collections	17	6	1	Acknowledged before,	16			
Do., Public Meeting	7	11	11	and expenses	119			
Bradford, Third Church—						251		
Collection, <i>Juvenile</i>	1	7	4	12				
Brearley—						9		
Collections	4	11	9	NORTH WALES.				
Contributions	3	10	0	CARNAEVONSHIRE.				
Do., Sunday School	2	2	7	Carnarvon—				
Earby—						Contributions, Calvin-		
Collections	2	16	11	istic Methodists, for				
Contrib., for <i>India</i>	1	2	11	<i>New Chapel, Morlais</i>				
Do., for <i>China</i>	0	6	2	6				
Farsley—						7		
Collections	10	3	1	DENBIGHSHIRE.				
Contributions	10	10	0	Glyndyfrdwy—				
Do., <i>Juvenile</i>	4	4	2	Collection				
Gildersome—						0		
Collections	6	4	4	Contributions				
Halifax—						3		
Contributions, by Mas-	5	7	2	Do., Sunday School				
ter Stevenson	1	7	2	0				
Haworth, First Church—						17		
Collections	9	0	4	Rhyl—				
Contributions	6	17	6	Collection				
Do., <i>Juvenile</i>	1	18	8	Contributions				
Haworth, Second Church—						14		
Collection	1	0	6	Do., for <i>China</i>				
Hebden Bridge—						3		
Collections	13	0	9	18				
Contributions	13	6	0	18				
Huddersfield—						4		
Collection	9	0	6	Less for Local Home				
Contrib., <i>Juvenile</i>	5	2	9	Mission and ex-				
Idle—						penses		
Collects	1	11	0	5				
Keighley—						7		
Collections	6	13	10	13				
Contribution	1	1	0	10				
Do., <i>Juvenile</i>	1	5	6	SOUTH WALES.				
				CARMARTHENSHIRE.				
				Carmarthen, Tabernacle—				
				Collection				
				14				
				12				
				6				
				Contributions				
				15				
				7				
				6				
				30				
				0				
				0				
				Less expenses				
				3				
				12				
				0				
				26				
				8				
				0				
				Newcastle Emlyn—				
				Collection				
				1				
				4				
				7				
				Contributions				
				2				
				2				
				6				
				Do., Sunday Schl...				
				15				
				12				
				11				
				FOREIGN.				
				NEW ZEALAND.				
				Nelson—				
				Turner, R., Esq.,				
				Wakefield				
				5				
				0				
				0				
				SWITZERLAND.				
				Berne—				
				e Rodt, Rev. C., for				
				Rcv. J. Wenger's N.P.				
				16				
				0				
				0				