

THE MISSIONARY HERALD.

ANNUAL SERVICES

OF THE BAPTIST MISSIONARY SOCIETY FOR 1861.

WEDNESDAY, APRIL 17TH.

A Public Meeting will be held on behalf of the CHINA MISSION at John Street Chapel, Bedford Row, in the evening, at seven o'clock. J. C. Marshman, Esq., will take the Chair. The following gentlemen have kindly promised to take part in the meeting:—The Rev. Dr. Steane, Rev. W. G. Lewis, Jun., Rev. J. W. Taylor, of Ningpo, and the Rev. W. Landels.

THURSDAY, APRIL 18TH.

SPECIAL PRAYER-MEETING.

A meeting for SPECIAL PRAYER, in connection with the Missions, will be held in the Library of the Mission House, in the morning, at eleven o'clock. The Rev. Dr. Angus will preside.

BIBLE TRANSLATION SOCIETY.

We are requested to state that the ANNUAL MEETING will be held in the evening, at Kingsgate Street Chapel, Holborn, at seven o'clock. Rev. J. Acworth, LL.D., is expected to take the Chair. The Revs. J. Wenger, of Calcutta, J. C. Pike, of Quorndon, T. E. Fuller, of Melksham, J. P. Carey, of Wolverhampton, J. C. Marshman, Esq., and E. B. Underhill, Esq., are expected to address the meeting.

LORD'S DAY, APRIL 21ST.

ANNUAL SERMONS.

The following are the arrangements, so far as they have been completed. The afternoon services marked thus* are intended for the young. Special services for the young are also arranged by the Young Men's Missionary Association, the particulars of which follow this list.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road ...	Rev. W. Young...	... ..	Rev. W. Young
Battersea	Rev. R. P. Mac- master	Rev. I. M. Soule*	Rev. R. Johnston
Blackheath, Dacre Park	Rev. P. Dickerson		Rev. P. Dickerson
Blaudford Street	Rev. J. Webb ...		Rev. D. Wassell
Bloomsbury	Rev. W. Rosevear	...	Rev. A. Mc Laren
Bow	Rev. W. Crowe...		Rev. W. P. Balfern
Brentford, Park Chapel	Rev. E. Hunt ...	... ..	Rev. E. Hunt
Brixton Hill	Rev. S. Manning	E. Corderoy, Esq.*	Rev. F. Bosworth
Brompton, Onslow Chapel, April 28th	Rev. J. A. Spurge- geon	... ..	Rev. J. A. Spurgeon
Camberwell	Rev. J. C. Page...	Rev. J. C. Page*	Rev. J. Wenger
Ditto, Cottage Green	Rev. J. Sears ...	Rev. H. Capern*	Rev. H. Capern
Camberwell, Mansion House	Rev. W. K. Rowe	Rev. W. K. Rowe*	Rev. W. K. Rowe

PLACES.	MORNING.	AFTERNOON.	EVENING.
Camden Road	Rev. J. J. Brown	... ..	Rev. T. C. Page
Chelsea, Paradise Chapel ...	Rev. W. Hayward	... ..	Rev. D. Jennings
Church Street, Blackfriars ...	Rev. W. Barker...	... ..	Rev. D. Jones
Commercial St., Whitechapel	Rev. A. A. Rees...	... ..	Rev. C. Stovel
Crayford	Rev. T. T. Gough	... ..	Rev. T. T. Gough
Dalston, Queen's Road	Rev. F. Edwards	... ..	Rev. W. Miall
Devonshire Square, April 7th	Lord Teynham...	... ..	Lord Teynham
Drayton, West	Rev. W. F. Smythe	... ..	Rev. W. F. Smythe
Edmonton, Lower (Rev. J. Edwards's)	Rev. J. B. Pike...	... ..	Rev. J. B. Pike
Edmonton, Lower			
Eldon Street (Welsh).....	Rev. B. Williams		Rev. B. Williams
Gray's Inn Road, Calthorpe Chapel	Rev. Dr. Wills...		Rev. J. Prichard
Greenwich, Lewisham Road	Rev. S. H. Booth	... ..	Rev. E. Dennett
Hackney	Rev. W. G. Lewis, jun.	Mr. H. M. Heath*	Rev. J. P. Chown
Do., Hampden Chapel ...	Rev. R. R. Finch	... ..	Rev. W. Barker
Hammersmith.....	Rev. C. Vince ...	Rev. Dr. Leechman*	Rev. J. W. Lance
Hampstead, Hollybush Hill			
Harlington	Rev. T. Peters ...		Rev. T. Peters ...
Harrow-on-the-Hill	Rev. J. P. Haddy		Rev. J. P. Haddy
Hawley Road	Rev. Dr. Gotch...		Rev. R. P. McMaster
Henrietta Street	Mr. Vines .....	...	Mr. Vines
Highgate	Rev. J. Price .....	...	Rev. J. Price
Islington, Cross Street	Rev. F. Bosworth	...	Rev. W. Rosevear
John Street, Bedford Row...	Hon. and Rev. B. W. Noel.....	...	Hon. and Rev. B. W. Noel
Kennington, Charles Street, March 31st	Rev. C. Attwood		Rev. C. Attwood
Kensington, Hornton Street..	Rev. Dr. Evans...		Rev. J. Drew
Kingsgate Street	Rev. T. C. Page		Rev. E. Probert
Lee	Rev. J. Drew.....		Rev. S. H. Booth
Maze Pond	Rev. N. Haycroft		Rev. J. J. Brown
Metropolitan Tabernacle ...	Rev. C. H. Spurgeon		Rev. C. H. Spurgeon
New Park Street			
Norwood, Upper.....	Rev. S. A. Tipple	... ..	Rev. W. Upton
Peckham, Hill Street	Rev. J. H. Hill ...	Rev. T. J. Cole*	Rev. T. J. Cole
Poplar, Cotton Street.....	Rev. D. Jennings		Rev. W. Hanson
Providence Chapel, Shore-ditch	Rev. D. Wassell		Rev. H. J. Betts
Regent Street, Lambeth.....	Rev. James Davis		Rev. James Davis
Regent's Park Chapel.....	Rev. W. Landels		Rev. C. Vince
Rotherhithe, Midway Place..	Rev. T. W. Munns		Rev. D. Pledge

PLACES.	MORNING.	AFTERNOON.	EVENING.
Salterns' Hall	Rev. R. Johnston	... ..	Rev. J. H. Hill
Shacklwell	Rev. E. Probert	Rev. J. H. Cooke*	Rev. J. H. Cooke
Shepherd's Bush, Oaklands	Rev. C. Shakspeare		Rev. C. Shakspeare
Shouldham Street	Rev. D. Pledge ...		Rev. A. Dyson
Spencer Place	Rev. A. W. Heritage		Rev. A. W. Heritage
Stratford Grove	Rev. J. W. Lance		
Tottenham	Rev. D. Jones ...	Rev. D. Jones*	Rev. F. Edwards
Trinity Street	Rev. A. Dyson ...		Rev. W. P. Tiddy
Uxbridge	Rev. T. F. Newman	... ..	Rev. T. F. Newman
Vernon Chapel	Rev. S. Pearce ...	... ..	Rev. S. Manning
Waltham Abbey	Rev. S. Murch ...	Rev. S. Murch*	Rev. S. Murch
Walworth, Arthur Street ...	Rev. H. J. Betts		Rev. S. A. Tipple
Do., Lion Street	Rev. J. P. Chown	... ..	Rev. N. Haycroft
Westbourne Grove	Rev. A. McLaren	Rev. W. G. Lewis, jun.	Rev. D. Katterns
Wild Street, Little	Rev. C. Woollacott	... ..	Rev. C. Woollacott
Woolwich, Queen Street ...	Rev. J. Teall .....	... ..	Rev. J. Teall
Do., Parson's Hill	Rev. W. Hanson	... ..	Rev. J. Webb

JUVENILE MISSIONARY SERVICES, SUNDAY AFTERNOON, APRIL 22ND.

PLACE OF MEETING.	SPEAKER OR PREACHER.
Arthur Street, Walworth	Mr. Eastly.
Battersea	Rev. I. M. Soule.
Bloomsbury	Mr. James Benham.
Borough Road	Mr. R. Palmer and Mr. W. Tresidder.
Camden Road	Mr. Charles Reed.
Commercial Street, Whitechapel	Mr. Lindsey and Mr. Frederick Brown.
Cottage Green	Rev. H. Capern.
Cotton Street, Poplar	
Cross Street, Islington	Mr. Pattison.
Devonshire Square	Mr. H. Keen.
Denmark Place	Rev. J. C. Page.
Hammersmith	Rev. Dr. Leechman.
Hampden Chapel, Hackney	Mr. Rothery and Mr. Dafforne.
Highgate	Mr. John Templeton.
High Road, Lee	Mr. S. Jennings.
Kingsgate Street, Holborn	Mr. Allen and Mr. Coleman.
Lewisham Road	
Lion Street, Walworth	Rev. J. P. Chown.
Mare Street, Hackney	Mr. H. M. Heath.
Maze Pond	Mr. H. J. Tresidder and Mr. Price.
Midway Place, Deptford	Mr. Rabbeth.
New Park Street	Mr. C. E. Ogden.
Regent Street, Lambeth	Mr. Cryer.
Tottenham	Rev. D. Jones.
Vernon Square	Mr. Lambert and Mr. Crawley.
Westbourne Grove	Rev. W. G. Lewis.
Shacklwell	Rev. J. H. Cooke.

NOTE.—A selection of appropriate Hymns and Tunes for the above Services will be found in the "Juvenile Herald" for April, which may be obtained of Messrs. J. Heaton & Son, 21, Warwick Lane, at 3s. per 100.

TUESDAY, APRIL 23RD.

ANNUAL MEMBERS' MEETING.

The Annual General Meeting of Members of the Society will be held in the Library at the Mission House. Chair to be taken at ten o'clock.

This Meeting is for members only. All subscribers of 10s. 6d. or upwards, donors of £10 or upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, and one of the executors on the payment of a legacy of £50 or upwards, are entitled to attend.

WEDNESDAY, APRIL 24TH.

ANNUAL MORNING SERMON.

The Committee announce with pleasure that the Rev. H. Dowson, of Bradford, will preach the Annual Morning Sermon on behalf of the Society, at Bloomsbury Chapel. Service to commence at eleven o'clock.

ANNUAL EVENING SERMON.

On the same day, the Annual Evening Sermon on behalf of the Society, will be preached at the Metropolitan Tabernacle. The Committee have pleasure in announcing that the Rev. C. H. Spurgeon, of London, will be the preacher on the occasion. Service to commence at half-past six.

THURSDAY, APRIL 25TH.

PUBLIC MEETING AT EXETER HALL.

The Annual Public Meeting of the Society will be held as usual in Exeter Hall, at which Sir S. M. Peto, Bart., M.P., has kindly consented to preside.

The Rev. E. Paxton Hood, of London; the Rev. T. C. Page, late of Madras; the Rev. R. Roberts, of London; and the Rev. H. Wilkinson, late of Orissa, are expected to speak. Chair to be taken at eleven o'clock.

Tickets for the Meeting may be obtained at the Mission House, or at the vestries of the various chapels.

YOUNG MEN'S MISSIONARY ASSOCIATION.

In the evening of the above day the Annual Meeting of the Association will be held in Albion Chapel, Moorgate, at half-past six o'clock. The Right Hon. the Earl of Shaftesbury is expected to preside. The Revs. J. P. Chown, J. C. Page, of Barisal, W. Landels, and Messrs. V. Bouhon and W. Baumann, are expected to take part in the proceedings.

A Social Meeting will be held in the Library of the Mission House, at five o'clock precisely. Tickets, sixpence each, may be had at the Mission House. Country ministers are cordially invited to attend, and will be presented with tickets on application. It is intended to adjourn the meeting at half-past six.

MEETING OF DISTRICT AND CORRESPONDING SECRETARIES.

The Secretaries will be happy to meet those District and Corresponding Secretaries, who may be in town, at the Mission House, on Monday afternoon, the 22nd inst., at two o'clock precisely, to confer with them on any measures which they may deem desirable to be taken in regard to their several districts.

APPEAL FOR CHINA.

Recent events in China, of an extraordinary nature, summon us to the solemn and prayerful consideration of our duty as Christians to that vast empire of idolatry and superstition. The cessation of the war between the allied forces and the Emperor of China, has been signalized by the mutual adoption of a treaty, which, among many secular advantages, opens the whole of the Imperial territories to Christian missionaries, on condition that the bearers of passports do not enter a city in the possession of the insurgents. On the other hand, the so-called rebels have overrun at least six provinces of the empire, containing a probable population of 30,000,000 of souls. They hold these immense territories against all the efforts of the Imperial forces, and in every part of them cast down the temples of the gods, break the idols into pieces, and displace the priests from their sanctuaries. They profess (with many errors) the religion of Christ, call all Christians brethren, and seek friendship with Europeans of every name; in this last respect reversing the traditional policy of China.

For some years the progress of this remarkable revolution has been watched with the deepest interest and curiosity. It was known to have originated with an individual, who, in 1847, at Canton, received instruction in the Scriptures from the lips of Christian missionaries. By a series of events, very imperfectly known, a local insurrection has expanded into a revolution, which threatens the extinction of the Tartar dynasty. The author of it claims to have received a commission from heaven for this purpose, and everywhere commands the destruction of idolatry. Mingled with assertions that he has seen Christ, and held immediate communion with God, he yet teaches the unity of God, the Sonship of Christ, believes in the atoning sacrifice of the Saviour, and affirms the necessity of repentance and faith to salvation.

From intelligence recently received from our esteemed missionary, the Rev. H. Z. Kloekers, we learn that on the 6th of November last he left Shanghai, accompanied by the Rev. Griffith John, and two Chinese gentlemen. On the 18th they reached Nankin; and for several days enjoyed frequent opportunities of conversation with the several subordinate chiefs of the Celestial King, by which designation the founder of the Revolution is known. In their interviews, there was found to exist, combined with much error, an extensive knowledge of the Scriptures. The main doctrines of Christianity were fully received. Some individuals were evidently the subjects of vital religion, spoke of Christ's merits as sufficient to cover all sin, and of his blood as efficacious to wash away all guilt.

In Nankin, the missionaries found idolatry entirely overthrown. Not an idol, or an idol temple, could be found. Opium and tobacco-smoking was prohibited, and spirit-drinking forbidden. The city was undergoing reconstruction and repair; and there were signs, in reviving trade, and in the aspect of the people, of a settled civil government having displaced mere military command. Eighteen places for Christian worship had, moreover, been opened.

On the day of their departure, November 25th, the missionaries received an "Edict of Toleration," giving free access to Nankin, and to all the territories of the revolution, to missionaries of the Christian faith. It promises them every assistance, safe passage and residence in any town or part of the country, with entire freedom to preach the Gospel. China is everywhere open to the missionary. Peking and Nankin, the two capitals of China, may become the scenes of missionary toil. The Imperialists *suffer* our efforts to evangelize the land; the Revolutionists *invite* them. Is it not our duty to embrace to the utmost this wonderful opening, and to enter boldly into the door which Providence unfolds before us.

As yet, only two brethren are engaged by our society. Many are required. We shall not be thought too urgent if we entreat your assistance to send at least six as speedily as we may.

FREDERICK TRESTRAIL,
EDWARD B. UNDERHILL,
Secretaries.

FOREIGN INTELLIGENCE.

BENGAL.

SERAMPORE.

The Institution, under the superintendence of the Rev. J. Trafford, continues to increase in usefulness. The desks sent out by the Committee have been fixed, and a gallery that will hold some 120 children has been erected, the latter chiefly at the cost of resident friends of the Institution. Several native gentlemen very liberally added their contributions to the funds. The boys in the school also contributed about £5. "All this," says Mr. Dakin, "is very encouraging. We have not now to pay boys to attend our classes. They come gladly to us in great numbers, and their parents and guardians, though still zealous and bigoted Hindoos, are willing to show their appreciation of at least the educational portion of our work, by contributing money to further it." One native gentleman, however, after contributing, removed his son from the College, because he was taught the Scriptures, and had come to an age when the instruction might lead him to forsake the religion of his fathers for Christianity. Some Brahmins had succeeded in arousing the fears of the boy's father, and, contrary to his wish, the lad was sent to a Government school, where instruction in Christianity has no place. Happily such occurrences are few. The good feeling of the boys has further been shewn by their furnishing the large hall of the College with punkahs, at their own cost, and providing the necessary funds for the payment of the coolies who pull them.

It will be gratifying to many friends, if we mention that Mr. Dakin has recently married Miss Margaret Penney, the daughter of our late missionary Mr. Penney, and grand-daughter of Dr. Carey.

HOWRAH.

Mr. Morgan, in his letter dated August 7, 1860, furnishes us with the following interesting incident.

"Cast thy bread upon the waters."—A few days ago, a native brother incidentally mentioned to me the following particulars:—Ram died before you returned from England. When I heard he was ill, I went to see him; his wife and some people were present. Ram said, 'I should like to see Mr. Morgan once more; he supported me and my family for many years, and often spoke to me about spiritual matters; give him my best salaam: ask him to forgive my failings, and tell him that I die a Christian.' The native brother prayed, and when it was over, Ram said, as loud as he could, 'Lord Jesus, I commit my soul to thee.' The brother then asked him, 'Ram, do you confess before all these people that you are a Christian?' He re-

plied, 'I do; and Jesus Christ is my only refuge.'

"Ram had been in my employ more than 18 years as a teacher, in one of our native schools. Great many boys had gone through his hands. He was much respected—knew the truths of Christianity well—often attended the native service, but always professed himself to be a votary of Hinduism. Therefore, in his case, the result of labour was unexpected. Several boys from Ram's school professed Christ in their dying hour. Some years ago, a poor man sent for me when dying, and did the same before several people. These events took place in the locality where the delivery of a Testament ended in conversion, and the founding of the Howrah Church."

DACCA.

In Eastern Bengal, our excellent itinerating missionary, the Rev. R. Bion, continues his indefatigable labours, sometimes discouraged at the slow appearance of saving results; at others sustained by hopeful appearances, and by the promises of God that the work of his servant shall "not be in vain in the Lord." In January and February, of 1860, he traversed the great districts of Dacca, Mymensing, and Sylhet. Here and there are found Hindoos who are con-

vinced of the truth, and are not afraid to stand by the side of the missionary confessing their belief in the Divinity of Christ before their Hindoo brethren; but most of them lack moral courage to be baptized into Christ, and to take up the reproach of the cross. Of a visit to Comillah Mr. Bion thus speaks:—

“ I lately visited Comillah again, making a prolonged stay there. Our daily preaching in the bazaars was always attended to by large congregations. Most of the inhabitants are Mohammedans, but even they listened for some hours daily with apparent interest. Our labour there *appears* only of little fruit, but in reality the leaven is working. I had three of the townspeople, shopkeepers, in my boat for a private interview, and they certainly gave me much hope. Two of them seemed to be much concerned about their salvation, and we parted from

each other with the hope that on my next visit they would be ready to profess Christianity by baptism. Others would call our native brethren into their houses, and have there a regular controversy before numbers of Hindoos and Mohammedans. The English residents there, all Church of England people, but who never object to my preaching to them, have been very kind to me, and contributed something to our work there. Two of the best friends, with their families, have left the station, and will no more return to it.”

Family affliction has much tried Mr. Bion of late, so as in some measure to hinder his several itineraries. The servant of Christ learns how true, in his case, is the experience of the first missionaries: “ It is through much tribulation we must enter the kingdom of heaven.”

NORTHERN INDIA.

AGRA.

Writing in the month of September, Mr. Gregson speaks of the fear of famine even then as imminent. Every article of food had risen to nine times its ordinary price. Since that time, the long continuation of dry weather has brought about the result feared, and great numbers of people are dying from want. The absence of roads, or other communications, greatly impedes the supply of food to the districts where the crops have failed.

Mr. Gregson is able, however, to speak very encouragingly of the progress of the Gospel. In the above-mentioned month he baptized three soldiers, and a young Government officer, lately arrived from England; and others were inquiring the way. A very interesting tea-meeting had been held by the soldiers, at which sixty persons were present, and certain gifts were presented to Mr. Hemmings and Mr. Gregson. During the subsequent service many were in tears.

“ One young man especially was quite overcome, and rose and told us how great a sinner he had been, and concluded by earnestly beseeching us to tell him how he might escape from sin. He was directed to the Saviour of sinners, and is now, I believe, rejoicing in Christ. He is a candidate for baptism. Every night in the week twenty to thirty soldiers meet for prayer in the chapel. On Wednesday and

Friday evenings when I preach, the attendance is from sixty to eighty, and on Sunday evenings our chapel is full, very few seats being unoccupied. The improvement in the congregation is not wholly owing to the increased attendance of soldiers. Other residents of the station have furnished their quota; and at present our prospects are if anything more pleasing than ever.”

A few weeks later, Mr. Gregson reports that his English congregation continued exceedingly encouraging. Week evening services were also well attended. He says:

“ One half of our congregation consists of soldiers. Last night, in a very full chapel, I had the pleasure of baptizing four Europeans, making a total of thirty-four Europeans and sixteen natives baptized in the chapel since the commencement of this year. One applicant for baptism died ere it could be administered, and one is now in hospital who would otherwise have

been baptized last night. Our progress is the more encouraging for being gradual and steady. There have been no special services of any kind, but just the usual preaching of the Gospel, and for the last year and a-half it has been one course of slow but steady progress.

“ Of course there has, as yet, been hardly time to see the result in most of the

baptisms we have had. Of those who have left us I have only heard of one who has fallen away, and he I was never satisfied with. He was a great talker, but had much scriptural knowledge, and whilst here conducted himself with propriety. After being away sometime on a station where there was no clergyman, he fell into gross sin, and from his subsequent conduct I fear he shows that he never knew the truth. Another, and the only other I baptized of that regiment, walked consistently to the end. Lately he was invalidated, ordered to the hills, but died on his way in Agra. I attended him on his dying-bed, and was truly gratified to see his calm, intelligent, and hopeful trust in Christ. He died triumphantly in peace. This man was living in great sin up to the time he commenced attending our chapel about twelve months before his death. Is he not a brand plucked from the burning?

"Only two others whom I baptized have left the station. They have been away nine or ten months, and both, so far as I can learn, have remained steadfast. One, indeed, has made himself most active in originating a Bible-class and prayer-meeting, which are now, chiefly through his efforts, attended by twenty or thirty men.

Of the great majority of those baptized here, I feel a confident hope that they are truly the subjects of Divine grace. Many afford most pleasing evidence of having experienced a decided change, and labour with great zeal and judgment for the good of others.

"In reference to native work, our Sunday congregations are good, and, considering the losses we have had by removals, I think very encouraging. We must have lost fifty or sixty hearers by removal from Agra, and yet our congregation is as good as ever, or nearly so. We have three or four inquirers who, I hope, may prove worthy of receiving baptism. I have transferred the meeting held in my own house on Monday evenings to the native chapel, and opened it to all the church, making it into a prayer-meeting for our own spiritual prosperity, and the general advancement of the Redeemer's cause. I do intensely long to see our native Christians advance in holiness.

"I preach every Sunday morning in the native chapel, and conduct this prayer-meeting, giving an address. Will you not pray for us and for all those native churches in India, that God's Spirit may rest upon and quicken us?"

Some correspondence has taken place with regard to supplying the friends in Allahabad with the ministry of the word. Since Mr. Williams' departure, there has been no regular worship maintained. But with the present demands on the funds of the Society, it is not possible to re-occupy this important sphere, unless the brethren in Allahabad are able to support a minister themselves. We shall be happy to hear that they have re-organised themselves as a church.

From a letter dated January 11th, we find that Mr. and Mrs. Rose had safely reached their destination, to the great joy of Mr. and Mrs. Gregson, whose labours need the help that these friends will afford. May Agra enjoy, under their united ministry, many marks of God's blessing.

CEYLON.

KANDY.

Early in the month of August, Mr. Carter went to Newera Ellia for the improvement of his health, and that of his family. He was much benefited by the change. Scarcely a house in which Singhaliese is spoken was left unvisited, even the Roman Catholics receiving the missionary without apparent prejudice. Many betrayed great ignorance. One man said that no doubt he had original sin, and might occasionally have sinned unwittingly; but that he had never knowingly committed a sin in his life. The missionary entered his house, and after much discussion he at length admitted that he had sinned, and that his heart was bad.

Mr. Carter has received many proofs of his forthcoming lesson-books, one is especially adapted to facilitate the acquisition of Singhaliese. The version of the New Testament is finished, and is in the press. He has especially endeavoured to bring the version as near to the original Greek as the difference of idiom will allow.

In Kandy, the Singhaliese services have been continued by Mr. Carter, the students occasionally assisting. The labour has not been without reward. Under date, November 14th, Mr. Carter writes:—

"One is a Tamil man, whom I baptized in the lake on the first Sunday in October, and the other a Singhalese man, whom I also baptized in the lake on the first Sunday in this month. They were both, previously, Roman Catholics, and are striking instances of what the grace of God can and does do. The Tamil man was in the employ of a Roman Catholic priest on the coast of India, and meeting with a Tamil New Testament he read it, and, finding it disagree with the things he had been taught, went to his master, the priest, for a solution of his difficulties, and humbly besought him not to be offended at his inquiries, but to give him instruction and advice. The priest, finding it impossible to explain satisfactorily the discrepancies between the doctrines and practices of the Roman Catholic Church and the Word of truth, became angry, and ordered him either to submit to the authority of the Church, or lose his employment. He did the latter, and from that time became the object of every kind of annoyance which his relatives could devise; to escape which, and in consequence of their threatenings, he left all, and came to Ceylon. Here he first became acquainted with some members of the Church Missionary Society, and finally requested Mr. Hobbs, the excellent superintendent of the Tamil Coolie Mission, to baptize him and admit him to church fellowship. The former Mr. Hobbs declined to do, as he had already been baptized, and the latter alone did not satisfy the man. He therefore came to talk with us about the matter, and see if he could get us to accede to his request. He gave us his history, and told us he wanted to be baptized, because he could not, in the light of Scripture, regard that as baptism which the Roman Catholic priest had formerly administered to him; and that, apart from the many additions of the Roman Catholic Church to the ordinance to which he at first more particularly referred, he was now

convinced that nothing but the immersion of the believer was baptism. He was working as a coolie at the time; and his knowledge of Scripture, and the correctness of his ideas on religious subjects, were something extraordinary. His simplicity of manner and his humility left little doubt on our minds that he was one of God's jewels. In the course of a few weeks, wanting a coolie, we invited him, thinking it would give us an opportunity to prove him. The trial was most satisfactory, and in about two months he was baptized. He has been with us ever since, and has proved a most excellent man, and in every way a trustworthy servant.

"The case of the Singhalese man is equally satisfactory, though it does not exhibit so strikingly a man's escape without human aid from chains and fetters in some respects stronger even than those of heathenism. He was first brought to question the claims of the Romish Church by a conversation with Juan de Silva, now at Gonawelle. Since then Romanism has been gradually losing its hold on him, but it was not till about six months ago that he became concerned for his personal safety, by conversation with the present students. He and another young man, whilst seeking salvation, sought earnestly to settle the question of Church authority. A clever man under whom they worked strove hard to keep them within the pale of the Church, and by various artifices, by writing to their relatives, by abuse of us '*Baptist lads*,' and by extolling the Romish Church, at length succeeded in persuading the latter young man to rest satisfied with the Church in which he was born. The other, Thomas Appoo, was not to be deterred, and in spite of the threat of disinheritance by his relatives, and all the other opposition he met, he persevered, found peace with God about four months since, and the Sunday before last made a public profession of faith. We want more cases like these."

WEST INDIES.

PUERTO PLATA.

Early in September, the Rev. W. Rycroft left Turk's Island, for a visit to this place, situated on the Spanish portion of the island of St. Domingo. Good congregations received the message of the Gospel, and the Spanish-speaking population received him with civility and attention, expressing itself in small presents and words of welcome. Some were found to be obtaining a livelihood through the instruction in sewing and knitting they had received in the mission school. After three or four weeks Mr. Rycroft, with Mrs. Rycroft, proceeded to the mountains, of which visit he gives the following account:—

"We were accompanied by our dear brethren Treadwell and Demerit, and our peon, or guide. We first visited our brethren at a place called Mono, where we held two services; after which eight inquirers for baptism were brought before us

for examination. The scenery around us was all charming and very majestic, calculated to elevate our thoughts to Him who is our Father, and whose works show that he can do all things; but the meeting of our little company of Christian friends, the solemn voice of prayer, and the attention given to God's Word, surpassed all, and made a deep impression on our souls.

"Having rested at the hospitable and very primitive house of one of our brethren, we rose before day, and, having taken a cup of coffee, mounted our horses, and hastened towards Caberet. The day just dawned as we commenced our journey. In it we had to cross large rivers, and to pass through places so beautiful, in tall, elegant palms and other trees, that a king might well choose such localities for his dwelling, though he might demur against dwelling in the huts which in places cover them. In this and most of the roads you pass through forests so thick with trees, where was never heard more than the tramp of horses, or the sound of the distant woodman's axe, that for miles you are shaded from the sun.

"For miles around the settlers were on the *qui vive* for our coming, and soon laid at our feet the emblems of their friendship in various productions of the country, welcome to weary travellers; while smiles and strong grasps of the hand—how strong!—presented la bienvenida, or welcome. We had no time to lose, and therefore very soon we commenced our religious duties. Our little plain chapel, beautifully situated, and surrounded by palm-trees, was soon filled with hearers who could not satisfy themselves with half-an-hour's discourse. Thus from two to three hours were

occupied in preaching, expounding, and conversation.

"Some of our aged friends had walked thirteen miles to this service. The next day, being Wednesday, we started with our friends for Batty, some sixteen miles distant, where we were most cordially received. Our arrival was at the close of the day, and consequently, being expected, dinner was in preparation for us after the country's fashion—not only for us, but for a dozen more who had come a distance. Primitive hospitality reigned here; English, Spanish, and American sat down together—I being the only white for miles around, except my wife. The house, farm, and its comforts belong to one who has been the slave of an American, and have been raised exclusively by the hands of my friend, independent of all aid.

"Here we held service after dinner (eight o'clock p.m.), when two languages conveyed the Gospel to English and Spanish, renewing the same in the morning; after which we mounted again our horses, and returned to Caberet. The following day, Friday, all that could leave home came after us from Batty, when another service took place, after which the ordinance of the Lord's Supper was administered.

"Our good brother Signe is doing all he can, and is respected of his neighbours and our brethren. His humble efforts have been rewarded by twelve candidates for church-fellowship and baptism. His fidelity has been tried by the offer of being made 'Headman.'

"Leaving Caberet at three a.m., we arrived in the evening at Puerto Plata, safe and sound."

The high rates paid for rent, and a favourable offer presenting itself, have led Mr. Rycroft to purchase a small house for £40. The prospects of the mission being encouraging, the Committee have sanctioned this outlay. But our brother is anxious to enlarge the house so as to render it fit both for a chapel and a school, and for this purpose £150 more will be required. He earnestly appeals to us to aid him in raising this sum. We most cheerfully commend the case to the liberality of our friends. The church in Puerto Plata numbers thirty-three members, and there are twenty inquirers. The prospects of this long unsettled country are now more peaceful, and the interest of the inhabitants in their missionary's work is shown by their having raised £20 towards the chapel, some of the money being cheerfully contributed by Roman Catholics.

BAHAMAS.

NEW PROVIDENCE.

Mr. Davey has communicated to us the incidents of the wrecking of a slaver on Abaco island, and the settlement in the Bahamas of the poor enslaved Africans released from bondage by this "act of God." The regulations adopted for their distribution among the inhabitants seem wise and just, and are adapted to secure the well-being of the folk thus thrown upon the kindness

of the people of the Bahamas. They are to be settled as apprentices, servants, or labourers. The persons taking them into employment must repay the Government the amount expended on clothing them. Children under thirteen years of age must have sufficient food and clothing provided for them; and on their reaching the age of sixteen, the current wages are to be paid to them. Their employers must also undertake to send them regularly to a Sunday-school. Africans above fifteen years of age are to have wages after two years' service. If ladies take the young girls into their service, they are not to discharge them until other situations have been found for them, except in cases of misconduct, or the interference of the public magistrate. Mr. Davey's letter is dated September 25th.

"Since you left the Bahamas, a slaver has been wrecked within this colony at Lanyard's Cay, between the Hole in the Wall and Cherokee Sounds, Abaco, and her cargo of living beings brought to this port. She was from Congo, and had nearly 400 slaves on board when taken, consisting of men, women, and children. They were of all ages, from the infant at the breast to persons in appearance of forty years of age. They lay off the public abutment in three wrecking schooners, nearly a whole day, in a state of nudity and disease—a revolting sight to many of the inhabitants. As soon as their arrival had become known, many of the Congoes [former settlers in New Providence] went to see them, inquiring from what locality they had come, and whether they knew anything about their relations. One woman found her own sister, and another her niece. Food and some rough clothing having been provided by the Government, they were ordered to Athol island, the quarantine station, which you will recollect from having been so near to it when beating in for the har-

bour on the last day of our voyage. They remained there seven or eight days.

"In the course of a fortnight the whole of them were disposed of, and a notice published to the effect that the arrangement which had been made would 'owe its permanent validity solely to the approval of her Majesty's Government.'

"After two distributions there were still several poor children left; we took two, a boy and a girl, their ages being set down at seven and twelve; so that though we had to purchase them, it will be evident that we shall only have to care for them until they can care for themselves.

"You will be pleased to hear that my chapel continues crowded to the doors on Sunday evenings, and that many inquirers are anxious to be baptized; but as I am now contemplating a visit to Andros Island, I cannot attend to either of those works at present. At one of the settlements on the island which I have named, there are seven or eight persons waiting for baptism. Thus does God encourage me in my work."

In January, Mr. Davey furnishes the following information:—

"Probably you are aware that we hold at the close of the year what is called a watch-night service. That service this year was particularly well attended, and was more than usually solemn. We held it as we always do, at Bethel; and seats had to be placed in the aisles for the accommodation of the people. Mr. Rae was with us, and gave a suitable address.

"Of the numerous inquirers that attend

the classes, sixty have been coming to me weekly for about two months past as candidates for baptism. Their names were read to the church at our last church meeting, and approved. I have now formed them into classes for the purpose of instructing them 'out of the Scriptures' in the fundamental doctrines of the Christian faith."

Mr. Laroda, of San Salvador, informs us that he had baptized fifteen persons, and shortly anticipated the addition of six more to the churches under his care.

HOME PROCEEDINGS.

SINCE our last, the meetings in Scotland have been concluded by the Revs. F. Trestrail and J. C. Page. They were well attended, animated, and interesting. Mr. Underhill has been engaged at Wycombe, Tottenham, Loughton, Harlow, and Rayleigh. The Rev. E. Hewett has attended meetings in Chel-

tenham, Luton, and Dunstable, being assisted by Mr. Trestrail in the last. The Rev. T. Gould has kindly visited, with much acceptance, Ganlingay, Sandy, Bishops Stortford, and Hemel Hempstead. Our esteemed friend, the Rev. J. Wenger, has attended meetings at Newbury and Wantage, and the Rev. J. Wassell at Saffron Walden.

We direct special attention to the Appeal for China in an earlier page. The Committee at a recent meeting have determined, in consequence of the deeply interesting intelligence referred to, to request our missionaries, the Revs. H. Z. Kloekers and C. J. Hall, to go to Nankin, and, if it be found practicable, to commence a mission in that city, or wherever a favourable opening may be found in that locality.

The Rev. J. Jenkins will probably ere long make an additional appeal to our Welsh friends for assistance to complete the chapel at Tremel, which he has commenced to build.

A short time since a very interesting Report was laid before the Committee by the Rev. J. Wenger on the state of the Indian translations of the Word of God, and suggesting the publication of an annotated edition of the Scriptures for the use of native Christians, and others. The Committee have sanctioned this proposal, and requested their valued brother to commence the preparation of an annotated edition of the New Testament in Bengali. It will be printed at the Mission Press in Calcutta, and sold at a low price to bring it within the means of the people.

The Committee have accepted the services of Mr. W. Baumann, a native of Frankfurt, and of Mr. V. Bouhon, a native of Paris, both educated in the Missionary Institution in Paris, belonging to the Evangelical Society for Foreign Missions, for the mission in the island of Hayti. Their perfect knowledge of French, and acquaintance with the subtleties and errors of the Church of Rome, peculiarly fit them for the interesting field of labour. Their designation will take place in London immediately after the Annual Services, of which due notice will be given.

We have the pleasure to announce the safe arrival in Jamaica of the Rev. J. E. Henderson on the 21st of February. The immediate departure of the mail did not allow him time to write any account of the progress of the Revival.

The very painful and distressing illness of Miss Fanny Knibb has at length terminated in death. This long sorrow has been borne with heroic and Christian fortitude. She died in the Lord, rejoicing in the love of Him who has enabled her so uncomplainingly to bear her painful affliction. Very numerous friends will sympathize with the mother, who has patiently and lovingly attended the daughter during her many years of pain, endeared the more by the demand made upon her affection and care.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from February 21, to March 20, 1861.

W. & O. denotes that the Contribution is for Widows and Orphans; N. P. for Native Preachers; and I. S. F. for India Special Fund.

ANNUAL SUBSCRIPTIONS.											
£	s.	d.	£	s.	d.	£	s.	d.			
			David, Mr. E.....	0	10	6	Irish, Mr.	0	10	6	
			Deane, Messrs., & Co....	1	1	0	Do., box	0	9	0	
Beddome, R. B., Esq....	1	1	0	Eames, Miss	1	1	0	Johnson, W., Esq.	1	1	0
Beeby, Mrs., Reigate ...	2	2	0	Edwards, Mrs. E.....	1	1	0	Maliphant, G., Esq....	1	1	0
Benham, J. L., Esq. ...	4	4	0	Evans, Rev. W. W.....	0	10	6	Marshman, J. C., Esq...	2	2	0
Bloomfield, Rev. J.	0	10	6	Gibbs, S. N., Esq.	1	1	0	Olney, T., Esq.....	1	1	0
Burks, Miss.....	1	1	0	Graham, T., Esq.	1	1	0	Overbury, Mr. B.	1	1	0
Burks, C., Esq.....	1	1	0	Gingell, J., Esq.	1	1	0	Peek Brothers, Messrs.	1	1	0
Canning, Mrs. M.....	0	10	6	Gover, W., Esq.	1	1	0	Pewtress, T., Esq.	2	2	0
Cater, Rev. P.	0	10	6	Gurney, H., Esq.	5	5	0	Price, Rev. Dr.	1	1	0
Cozens, Mrs.	1	1	0	Gurney, J., Esq.	60	0	0	Potter, Mrs.	1	1	0
Craven, R., Esq., South-	2	2	0	Heaton, W., Esq.	2	2	0	Postle, Mrs.	1	0	0
port				Hill, Mrs. R.	2	2	0	Rippon, Mrs.	5	0	0

	£	s.	d.
Smith, E., Esq.	1	1	0
Smith, W. L., Esq.	2	2	0
Smith, Mrs. W. L.	1	1	0
Stone, Mr. N.	0	10	6
Taylor, James, Esq.	2	2	0
Templeton, Mr. J.	1	1	0
Thompson, Mr. James	1	1	0
Vines, C., Esq.	5	5	0
Walkden, J., Esq.	1	1	0
Whiteborne, J., Esq.	1	1	0
Winter, J. B., Esq.	2	0	0

DONATIONS.

"A. 31st January," for			
<i>Bombay and Poona Mission</i>			
	5	0	0
Angas, Miss, Bideford ...	100	0	0
<i>Bible Translation Society—</i>			
<i>For Translations</i>			
	150	0	0
Batterworth, A., Esq., <i>W. & O.</i>	1	0	0
Do., for <i>China</i>	1	0	0
Conran, Major, Appin, <i>for Jamaica</i>	10	0	0
Do., for <i>Delhi</i>	10	0	0
Elton, Rev. Dr., for <i>Elton</i> <i>Scholar, Serampore</i>	10	0	0
Hanson, Joseph, Esq.	5	0	0
Pearless, W., Esq., East <i>Grinstead</i>	1	0	0
" <i>Sat bene eis cito.</i> "	15	0	0
The Rev. H. Davies and Mary his wife, the sister and administratrix of Samuel Thomas, Esq., deceased, a deacon of the church at Llanglofan, Pembroke			
	300	0	0
Sprague, John, Esq., Ex- <i>mouth</i>	5	0	0
Sums under 10s.	0	12	0
Do., for <i>Africa</i>	0	5	0

LEGACY.

Mescher, Mrs. S., late of Edgebaston	10	0	0
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LONDON AND MIDDLESEX

AUXILIARIES.

Alfred Place—			
Sunday School, by Y.M.M.A., for N.P.	0	15	7
Bloomsbury Chapel—			
Sunday Schools, for <i>Hanover-st. Schools,</i> <i>Kingston, Jamaica</i>	5	0	0
Do., for <i>Mr. Saker's</i> <i>Schools, Africa</i>	5	0	0
Blackfriars, Church Street—			
Sunday School, by Y.M.M.A., for N.P.	1	0	0
Calthorpe Chapel—			
Collection, for <i>W. & O.</i> ..	1	1	0
Sunday School	2	14	0
Camberwell, Cottage Green—			
Collection, for <i>W. & O.</i> ..	1	2	8
Contribs., by Y.M.M.A.	5	0	11
Camden Town, Hawley Road—			
S. Schl., by Y.M.M.A., for N.P.	1	15	0
Cromer Street—			
S. Schl., by Y.M.M.A., for N.P.	3	0	0
Dalston, Queen's Road—			
Contribs., by Y.M.M.A., S. School, for N.P.	1	14	1
Devonshire Square—			
Contributions, by Y.M.M.A.	3	10	0

	£	s.	d.
Do., Sunday School, by do., for N.P.	3	0	5
Hackney, Mare Street—			
Col., moiety, for <i>W.</i> <i>& O.</i>	7	12	10
Highbgate—			
S. Schl., by Y.M.M.A., for N.P.	8	18	10
Islington, Cross Street—			
Contribs., by Juvenile Auxiliary	7	13	6
Do., Sunday School, by Y.M.M.A., for N.P.			
	1	10	8
Kennington, Charles Street—			
S. Schl., by Y.M.M.A., for N.P.	0	5	6
Kingsgate Street Chapel—			
Contributions, by Y.M.M.A., for N.P.	10	0	0
Lee, High Road—			
S. Schl., by Y.M.M.A., for N.P.	1	4	2
Lewisham Road—			
S. Schl., by Y.M.M.A., for N.P.	1	3	0
Maze Pond—			
S. Schl., by Y.M.M.A., for N.P.	1	0	2
Poplar, Cotton Street—			
Contribs., for N.P.	20	3	0
Ram and Flag Ragged Schl.—			
Contributions, Girls' Evening Class	1	0	0
Regent's Park—			
Collection, for <i>W. & O.</i> ..	12	17	9
Salters' Hall—			
Contribs., for <i>India</i> ..	2	3	0
S. Schl., by Y.M.M.A., for N.P.	0	9	9
Shouldham Street—			
Contributions	6	0	0
S. Schl., by Y.M.M.A., for N.P.	0	8	3
Spencer Place—			
S. Schl., by Y.M.M.A., for N.P.	1	3	0
Walworth, Lion Street—			
Sunday School, for <i>Shoren, N.P., Buri-</i> <i>saul</i>	3	14	0
Do., for Orphan			
<i>Girl, Jessore</i>	5	0	0
Do., for Gay-alya			
<i>School, Ceylon</i>	10	0	0
Do., for China Fund			
<i>Do., Arthur Street—</i> <i>Sunday School, by</i> <i>Y.M.M.A., for N.P.</i> ..	2	5	0
West Drayton—			
Contributions, for N.P.	1	6	2

BEDFORDSHIRE.

Luton, Union Chapel—			
Collection, moiety for <i>W. & O.</i>	2	0	0
Ridgmount—			
Contributions	1	3	0
Do., for <i>W. & O.</i> ..	1	1	0
Do., for N.P.	1	1	6
Sandy—			
Collection	4	0	0

BREKSHIRE.

Abingdon—			
Contribs., on account	50	0	0
Newbury—			
Collection, moiety, for <i>W. & O.</i>	1	10	0
Wokingham—			
Contribs., for N.P.	0	19	0

	£	s.	d.
BUCKINGHAMSHIRE.			
Great Missenden—			
Collection, for <i>W. & O.</i> ..	1	10	0
Cuddington—			
Contributions	6	0	10
Olney—			
Collection, for <i>W. & O.</i> ..	2	12	6
Contributions	18	6	5
Do., for N.P.	2	10	10
Do., for <i>China</i>	0	10	0
CAMBRIDGESHIRE.			
Cambridge, Zion Chapel—			
Collection, for <i>W. & O.</i> ..	3	0	0
Gamlingay—			
Collection	4	0	0
Contributions	6	1	0
Wilburton—			
Contribs., for N.P.	0	12	0
CORNWALL.			
Penzance—			
Collection, for <i>W. & O.</i> ..	1	5	0
Contributions	24	13	6
St. Austell—			
Contribution	2	0	0
CUMBERLAND.			
Brayton—			
Contributions	1	0	0
Carlisle—			
Contributions	2	5	0
Maryport—			
Contributions	4	2	0
Whitehaven—			
Contributions	13	10	6
			20 17 6
Less expenses			0 17 6
			20 0 0
DEVONSHIRE.			
Bradninch—			
Contributions	4	2	6
Do., for <i>W. & O.</i> ..	0	7	6
Brayford—			
Col., for <i>W. & O., 1860</i> ..	0	13	6
Do., for <i>W. & O., 1861</i> ..	0	14	0
Dartmouth—			
Collection	1	13	7
Contributions	1	7	6
			3 1 1
Less expenses			0 18 1
			2 3 0
Exeter, South Street—			
Contribution	2	0	0
Kilmington—			
Collection, for <i>W. & O.</i> ..	0	5	0
Kingskerswell—			
Contributions	1	0	0
Modbury—			
Contribs., for N.P.	1	16	8
Torquay—			
Collection	10	5	6
Do., for <i>W. & O.</i> ..	3	10	0
Contributions	10	2	4
Do., Sunday School ..	1	12	3
Do., for N.P.	1	6	1
			25 16 2
Less expenses			1 6 10
			24 9 4
Acknowledged before			
			15 0 0
			9 9 4

	£ s. d.		£ s. d.		£ s. d.
Sudbury—		YORKSHIRE.		Contributions.....	2 12 6
Collection	5 12 6	Beverly—			3 6 8
Contributions	4 4 8	Collection, for <i>W. & O.</i> ..	2 0 0	Less expenses	1 0 0
Do., Sunday Schl.	1 2 11	Contribs., for <i>N.P.</i> ...	1 3 6		2 6 8
	11 0 1	Bishop's Burton—			
Less expenses.....	0 6 0	Collections	4 3 0		
	10 14 1	Do., for <i>W. & O.</i>	1 0 0	Bwlch-Newydd—	
		Contributions	3 1 0	Collection	3 10 0
Walton—		Do., for <i>N.P.</i>	0 11 0	Contributions	6 18 0
Collections	2 0 0	Leeds, Gt. George Street—			10 8 0
Do., for <i>W. & O.</i> ...	0 10 0	Collection	13 18 6	Less expenses	2 5 0
Contributions	1 0 9	Contributions.....	3 12 2		8 3 0
		Ripon—			
SUSSEX.		Contribution	2 5 0		
Lewes—		Rotherham—			
Collections	6 14 6	Contribs., for <i>N.P.</i> ...	0 12 9		
Do., for <i>W. & O.</i> ...	3 0 0	Slack Lane—			
Contributions	21 16 4	Contribs., for <i>N.P.</i> ...	0 10 8	Ebenezer—	
Do., Sunday School ..	7 0 0			Collection	2 0 6
	38 10 10			Contributions	1 11 6
Less Baptist Irish		NORTH WALES.			3 12 0
Society, Expenses,		ANGLESEA.		Less expenses	0 0 10
and acknowledged		Capel Gwyn—			3 11 2
before	35 10 10	Contributions.....	3 7 11		
	3 0 0	Less expenses	0 0 8		
			3 7 3	Felinfoel—	
Midhurst—		Holyhead—		Collection	1 18 0
Collection, for <i>W. & O.</i> ..	0 10 4	Collections	5 2 11	Contributions.....	9 0 11
Contributions	0 19 0	Do., for <i>W. & O.</i>	0 17 3		10 18 11
Do., for <i>N.P.</i>	1 2 0	Do., for <i>China</i>	0 12 7	Less expenses	0 2 6
		Contributions	7 18 10		10 16 5
		Less expenses.....	2 0 1	Llangyndeyrn—	
			14 11 7	Collection	5 3 4
			12 11 6	Contributions	12 0 3
				Llanllyfin—	
				Contributions.....	3 5 6
				Llanstephan—	
				Collection	1 3 4
				Nazareth—	
				Collection	3 13 6
				Contributions.....	4 6 6
					8 0 0
				Less expenses—.....	1 0 0
					7 0 0
				Rhydargdean—	
				Collection	0 16 9
				Contributions	0 12 6
				GLAMORGANSHIRE.	
				Aberdare—	
				Collection	3 1 8
				Contributions	8 5 4
				Abercarnid—	
				Collection	1 3 7
				Contributions.....	0 14 2
				Berthleyd—	
				Contributions.....	1 2 3
				Cardiff—	
				Collections	13 12 2
				Do., for <i>W. & O.</i> ...	3 0 0
				Contributions	33 17 4
				Do., Bethel S. School ..	4 13 1
					60 2 7
				Less expenses	1 11 6
					59 11 1
				Swansea, Mount Pleasant—	
				Collections	12 2 2
				Contributions	13 15 6
				Do., by Sudy. Schl.	6 0 4
					31 19 0
				Less expenses.....	1 17 0
					30 1 0

MONMOUTHSHIRE.		£ s. d.			£ s. d.			
Blaenavon--	Collection at Prayer-meeting	1 4 8	Contributions.....	3 15 6	Collection	5 0 4		
	Contributions.....	1 3 5	Popehill--	Collection	0 7 6	Contribution	1 0 0	
	Do., for N.P.	0 18 0	Pisgah--	Collection	4 0 0	Do., Tabernacle--		
Newport, Temple--	Collection	5 12 0	Sutton--	Collection	0 6 8	Collections	12 3 4	
	Contributions.....	1 18 0	Tenby--	Collection	3 3 6	Contribs., for N.P.	2 10 3	
	Do., Sunday School	3 0 0		Contributions.....	1 1 4	Irvine--		
Rymney, Penuel--	Collections, &c.	6 4 0		Less expenses	4 16 9	Contributions.....	8 4 0	
	Less expenses	0 1 1				Do., for N.P.	0 6 0	
		6 2 11				Kirkaldy--		
Tredegar--	Collection	2 15 0	SCOTLAND.			Collections	5 7 0	
	Do., for W. & O.	1 1 0	Aberdeen--			Montrose--		
Victoria--	Contribs., for N.P.	0 11 0	Contributions, additional, for N.P.	1 0 6		Collections	10 1 2	
			Anstruther--	Collection	11 14 6	Contributions.....	2 0 0	
			Contribs., for N.P.	1 17 4	Cupar--	Less expenses	12 1 2	
			Collection	3 3 4	Collection	1 10 3		
			Contributions.....	7 7 6	Do., Sund. School	1 6 4		
			Do., Sund. School	1 6 4	Berwick-on-Tweed--			
			Collection	2 10 0	Collection	15 0 0		
			Contributions	15 0 0	Dunfermline--			
			Do., Sunday School	2 0 8	Collection	3 0 0		
			Camrose--	Collection	13 8 6	Contributions.....	9 1 0	
			Collection	0 6 0	Contributions.....	20 8 0	Do., for N.P.	3 0 2
			Carmel--	Collection	34 18 6	Do., for China	1 10 0	
			Collection	1 13 7	Less expenses	1 16 0		
			Contributions	3 3 6				
			Craesgoch and Trevine--	Collection	33 0 6			
			Collection	3 0 8	Dunfermline--			
			Contributions.....	7 1 1	Collection	3 0 0		
			Do., Sunday School	0 10 3	Contributions.....	18 5 0		
			Fishguard--	Collection	Do., for N.P.	1 0 0		
			Collection	2 6 8				
			Contributions.....	2 12 7				
			Do., Sunday School	2 10 7				
			Haverfordwest--	Collections	61 12 2			
			Collections	21 0 0	Contributions.....	22 9 10		
			Contributions.....	123 6 6	Do., Ladies' Auxiliary for China Special Fund	31 15 11		
			Do., Juvenile Fund	15 1 8	Do., for N.P. W. Innes	10 0 0		
			Harnony--	Contribs., for N.P.	Do., for Schools, India	5 0 0		
			Contribs., for N.P.	3 4 8				
			Honeyborough--	Collection	130 17 11			
			Collection	0 3 6	Less expenses.....	2 2 0		
			Martletwy--	Collection	128 15 11			
			Collection	1 10 4				
			Do., for W. & O.	0 10 0				
			Newport--	Collection				
			Collection	2 8 6				

JAMAICA REVIVAL FUND.

The following Contributions have been received:—

£ s. d.	£ s. d.	£ s. d.			
Bridgwater, Three Servants	0 3 0	Two Friends	0 5 0	Cambridge--	
Devonport, Miss Griffin	0 2 0	John Street Chapel	17 19 8	G. E. Foster, Esq. ...	5 0 0
Do., Mrs. S. Knight	0 5 0	Bedford Row		C. F. Foster, Esq. ...	5 0 0
Plymouth, George Street	6 14 4	A Friend, by Mr. Kenneth	0 10 0	Mrs. Ward	2 0 0
Do., J. W., for Mr. Teall's Gallery	0 5 0	Boston, by Rev. T. W. Matthews	0 18 0	Ebenezer Foster, Esq. ...	1 0 0
Bideford, A "Widow's Mite"	0 2 8	Newtown, Mr. E. Morgan	1 0 0	Misses Gotobed.....	1 0 0
Gosport Sunday School	1 0 0	Watford, Friend at	3 0 0	Mr. Wixons	0 5 0
Fairford, Rev. J. Frise	1 0 0	Housegarth, Mr. D. Watson	0 5 0	Mr. Nixon	0 5 0
Anonymous	5 0 0	Billerica, Mr. John Medley	1 0 0	Another Widow's Mite	0 2 6
Downton, Mr. Read	0 10 0			Newport Baptist Chapel	2 10 9

BIBLE TRANSLATION SOCIETY.—The Committee gratefully acknowledge the sum of £100 from the Rev. Henry Davies and Mary his wife, the sister and administratrix of Samuel Thomas, Esq., deceased, and a deacon of the church at Llangloffan, Pembrokeshire.