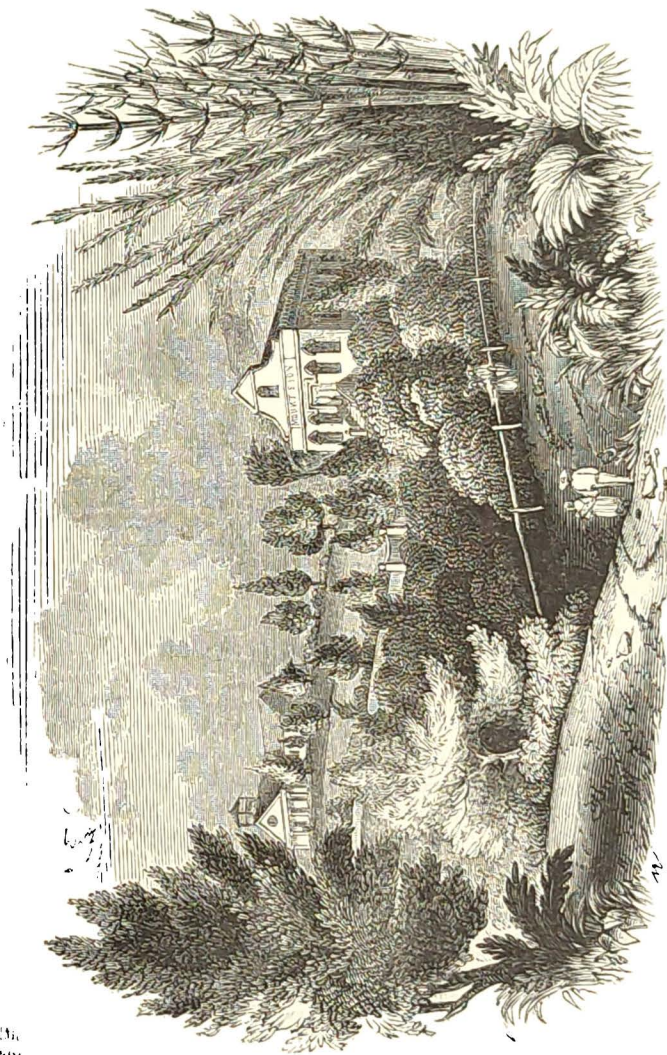


THE MISSIONARY HERALD.

The Missionary Herald (Feb. 1844).



BAPTIST CHAPEL AND DWELLING HOUSE AT SLIGO VILLE, JAMAICA.

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SLIGO VILLE, JAMAICA.

This township, named in honour of the Marquis of Sligo, when governor of Jamaica, was commenced in 1835, "anticipative," says Mr. Phillippo, "of the necessity that would exist for such establishments in the incipient operations of freedom, both as a refuge for the peasantry, and for the general advantage of the country."

The chapel was built by the spontaneous and energetic exertions of the worshippers. "The entire church and congregation at Sligo Ville devoted one day in the week to this object, each class labouring in succession, and often conjointly. They thus conveyed almost all the wood materials, and no inconsiderable portion of the other requisites to the spot, bearing the more ponderous timber on their heads up an acclivity along narrow and almost inaccessible paths from the woods, full three miles distant, and carrying the rest from Spanish Town, a distance of twelve miles of steep ascent; thereby, on a moderate calculation, contributing in cheerful, energetic, voluntary labour, and that in addition to monthly pecuniary donations, the sum of three hundred pounds."

A S I A.

CALCUTTA.

MEMOIR OF GANGA NARAYAN SIL.

Our account in the *Missionary Herald* for January, 1843, of the Jubilee meetings held in Calcutta, referred to a promising young native who took part in the proceedings, and included an extract from an address which he delivered on that occasion. His unexpected removal from this world, which we have now to record, is deemed by our brethren a heavy loss. It took place on the 19th of August, after an illness of only five days, which did not assume an alarming aspect till the morning of the day on which he died.

Gangá Náráyan Sil was baptized in the Circular Road Chapel on the 27th August, 1837, and on that solemn occasion gave the following account of his religious experience:

"As there are many things connected with my conversion which I feel assured will be interesting and encouraging to those who are engaged to promote the kingdom of Jesus Christ, a brief mention of them in this place will not, I hope, be deemed improper.

"It was about nine years ago that I was admitted into the Chitpur Mission school, then under the care of the Rev. George Pearce. When I first went to school, I had not a ray of knowledge concerning God and salvation. It was by the grace of God and the kind exertions of Mr. Pearce, that I began to be acquainted with the knowledge of my Creator and my sinfulness before him. Born, as I was, in a Hindu family, my views

of religion were in no way different from those of the Hindus in general. I was, both in theory and practice, a strict observer of idolatry. In this awful state I remained for two or three years after entering into the Chitpur school, when it pleased God to excite me to think on the system set forth in the Hindu shástras (for then it was I began to feel the importance of religion, through the instructions I daily received in the school), and in a few months I was convinced of its emptiness and unworthiness of acceptance by reasonable beings; at the same time I was favourably impressed towards Christianity; but knowing that there was another foreign shástra, namely, the Qurán, I therefore borrowed from a friend Mr. Sale's translation, and studied it for a few months, when I came to the same conclusion of Muhammadanism as I had previously of Hinduism. I returned with greater interest to the study of the bible, and by the blessing of God I soon found the truth which in vain I had searched for in the Hindu and Musalmán shástras; and, feeling its great importance, I became, if not altogether, at least an almost Christian, and endeavoured to live according to the bible. At the same time I felt desirous of seeking the spiritual good of my countrymen, for I thought that a man would truly be charged with cruelty in a country ravaged by a dreadful disease, who possessed a remedy that would cure, but kept the same by himself, and refused to give it to his dying fellow-creatures. Accordingly I wrote a contrast between Christianity and Hinduism, and inserted it in one of the native papers. This publication excited a persecution against me, and both in company and in the streets I was often assailed by my friends and neighbours, and the members of my family, sometimes with abuse, and sometimes with expostulation: nevertheless I continued for some months endeavouring to observe the precepts of the bible. But at length Satan took occasion to dissuade me from the way of the Lord, for some infidel works having been put into my hands, I soon fell a victim to their pernicious statements.

"The first thing that I began to question on Christianity was the divinity of Christ, and afterwards by degrees the various truths of the bible, until at last I rejected the whole, and became a believer in no religion. And when religion ceased to have any influence over my mind, I became again a slave to sin and Satan, and so opposed was I to Christianity, that I often spoke against it; and for a time attempted, in writing, to refute the arguments brought forward to establish its divine origin. By this exercise I learnt that Christianity was too well established by evidences to be shaken by me, and therefore I began again to think that it was true. Still I did not yield to its admonitions, through the influence of evil companions, with whom

I associated, and excesses in evil conduct, into which I had fallen. Thus was true in me the word of Jesus Christ, that ye "hearing, hear not, and seeing, see not; and light is come into the world, but men love darkness rather than light, because their deeds are evil." But about six months ago it pleased God to arouse me from my lethargy, and my mind took a sudden change. For at that time I began to think how I had abused the knowledge which God had been pleased to impart to me. A warning passage of the scripture also came suddenly to my mind, "He that hardeneth his neck, being often reproved, shall be sud only cut off, and that without remedy." I thought also of eternity, and other important subjects were awakened in my mind. On my return home I commenced reading Doddridge's Rise and Progress of Religion in the Soul, which strengthened my convictions, and made me see more plainly the dreadful precipice on which I was standing. Still I endeavoured to suppress these unwelcome thoughts, even by means which it would be improper to mention here, and thus attempted to shut my eyes to the danger which awaited me; but this I did in vain, for soon I felt that I may fight with God as long as this life lasteth, but in so doing I must perish finally. It also occurred to me at this time (and was of use in binding my stubborn heart), that Newton, Bacon, and other renowned philosophers, had not thought Christianity beneath their attention, and died happy in the belief of it: and I remembered also the death-bed accounts of Paine, Voltaire, and other infidels, who, although in their lifetime they fought against the bible, yet in their last moments were obliged to acknowledge Jesus Christ. Thus God was now pleased again to lead me to the study of the bible, with an earnest desire for salvation, and as I proceeded I felt more and more the importance of being prepared for another world. I also learnt my sinful condition in the sight of God, and my utter inability to be saved by my own works. I learned also that Jesus Christ is the only appointed Saviour, and that he is both able and willing to save to the uttermost all that apply to God by him. I left my sinful companions, and kept at home, principally studying good books. And as a candle is not lit to be put under a bushel, so I feel it my duty, having in my heart embraced Jesus Christ as the Saviour of sinners, publicly to profess myself to be his disciple in the presence of his people, which I do willingly this day. And may God strengthen me to serve him faithfully to the end of my life, that I may dwell with him hereafter. Amen."

After our late friend had been received into the church by baptism, he maintained a consistent Christian character to the last. He never was under church censure. He was careful not to expose himself or others to

temptation. He was a diligent student of the word of God; a meek and patient guide of inquirers; and a valuable preacher of the gospel. He never was formally set apart for the work of the ministry, although that measure was seriously contemplated for several months before his death; nevertheless he was, for years, in the habit of preaching to Hindus, Musalmáns, Roman Catholics, and native Christians. When in Calcutta he usually went out several times in the week to proclaim the gospel to his benighted countrymen, sometimes in the Ján Bazar chapel, sometimes in the streets and lanes of the city.

His ministrations among the native Christians, both in Calcutta and the villages, were very acceptable to them, and well adapted to their state of knowledge and their spiritual attainments. His discourses were at times somewhat diffuse, but always methodical, plain, and very practical.

His conciliatory disposition rendered him a most valuable assistant in the management of native churches. Bengáls, especially those of the lower classes, are notoriously given to quarrelling; and this feature of their character shows itself not unfrequently among native Christians, at least among those who are Christians in name only. Our late friend was emphatically a *peace-maker*, and possessed, in a high degree, the art of reconciling discordant parties.

Although a decided baptist, and never ashamed of professing his sentiments on the subject of baptism, his Christian love extended to all who loved the Lord Jesus Christ in sincerity, whatever particular denomination they might have joined. And in his public ministrations it was a frequent subject of prayer with him, that denominational differences might entirely cease. He viewed them as one of the greatest hindrances to the progress of the gospel in Calcutta.

His intercourse with pious native Christians of various denominations was pretty frequent, and all seemed to esteem and love him. In his conversations a spiritual vein ran through all he said. He would not obtrude the subject of religion in an unnatural manner; and yet he succeeded in introducing it almost invariably. Although he was mild and frank, yet there was no levity about him; and his very presence seemed to banish it from the lips of others, for they felt that he was living near to God.

He preached for the last time in the afternoon of Lord's day, the 13th of August, in the Colingah chapel. His subject was the passage of the children of Israel through the Red Sea. The writer was by indisposition prevented from attending, but he has heard from others that the discourse was peculiarly solemn. Referring to the death of one of the members of the church which had taken place during the week, he compared the passage through the Red Sea with death, and

alluding to 1 Cor. x. 1—4, pointed out the necessity of following Christ by a living faith, if we would be sure of entering the rest that remaineth for the people of God. In the afternoon of the next day, Monday, he was seized with fever, which continued for several days, and although not violent, yet reduced him to a state of great weakness: on Friday evening he took a powerful medicine, which proved too much for his exhausted frame. It brought on a most profuse perspiration, which in the forenoon of Saturday began to be accompanied with many symptoms of cholera. He continued in possession of his faculties until within the last half hour of his life, when the application of powerful stimulants was ordered by his medical attendants. But even these seemed only partially to impair his consciousness.

Before any of the bystanders were seriously apprehensive of the approach of death, he was aware that his course was run. No mark of fear was to be seen in his countenance; no expression of doubt escaped his lips: but he seemed to express much inward peace; he only gave utterance to the wishes of his heart respecting the support of his wife and children, and of his heathen mother, for whom he had all along provided to the best of his ability. That mother was sitting by his side, and when, overcome by grief, she once endeavoured to comfort him by enumerating his excellent qualities, which she said would entitle him to a state of happiness, he waved his cold hand, as a token of disapprobation, and said: "Do not speak of that." He was too weak to say more, but upon being asked: "So you do not trust in your own righteousness, but in the merits and the atonement of the Lord Jesus Christ?" he nodded in token of cordial assent. When in the agony of her sorrow the mother exhorted him to call upon her gods, he showed every symptom of horror at the thought, and faintly expressed his faith in Jesus Christ. Although not many words were spoken by him during the last hours, yet his perfect calmness under the prospect of death, and the pleasure he took in prayer, showed that his faith neither forsook nor disappointed him at the last. He expired about sunset, in the presence of a number of friends, who had gathered around him, to witness his last moments.

The next day being Lord's day, and the Colingah native chapel being the most suitable place from whence the mortal remains of our late friend could be removed to the burial ground, it was determined to give to the usual afternoon service the character of a funeral service, in the hope that it might produce a deep and salutary impression on the hearts of some of the spectators. The native congregation usually meeting in the Colingah, having been joined by that of the Intally chapel, and by several European and East Indian friends, the small place of worship

was filled with attentive hearers. In the centre stood the open coffin, containing the lifeless body of him who, but a week before, in the very same place, had discoursed on death and on that living faith by which the sting of death is broken. Rámkrishna, a native preacher, after giving out a hymn,

and reading a portion of scripture, offered up an impressive prayer. The Rev. J. Wenger then delivered an address from Heb. xi. 4, "He being dead, yet speaketh;" and the Rev. G. Pearce concluded the service, and subsequently, in the Scotch burial-ground, offered up a prayer at the grave.

The following extracts from a letter written by Mr. Wenger, Nov. 14th, 1843, will be read with pleasure; especially that portion of them which relates to the revision of the Bengalee Old Testament.

I feel truly obliged to you for inquiring after my health and Mrs. Wenger's, and after our labours. My own health is never very strong, but I am rarely taken seriously ill; and much the same may be said of Mrs. Wenger. If I stay at home during the heat of the day, and have no great excitement, I can go through a good deal of plodding work; but exposure to the heat unfits me for exertion. God has mercifully preserved us during an unhealthy rainy season; I had, however, a smart attack of fever in the latter part of July, and again early in August, which rendered the repeated application of leeches to the head necessary, and has left a tendency of blood to the head. Mrs. Wenger, on the 26th of October, was made the happy mother of a little son, and I am thankful to say, that hitherto God has preserved them both in excellent health.

In connexion with the *native church* in Colingah, I conduct two services on the sabbath, one at 10, the other at 4 o'clock; these being the most convenient hours to the natives. We also have a prayer-meeting, combined with a brief exposition, on *Wednesday* evening at 7. On Lord's day evenings and Thursday evenings I frequently have two or three inquirers with me in the study. Then there are other interviews with the members which need not be detailed.

During the last two months, or a little more, I have generally gone out with brother Leslie on Monday and Friday evenings about sunset, to preach to the Hindus and Musalmans in the streets. Brother Leslie is admirable in this kind of work. He usually collects the congregation, and speaks for about half an hour in Hindi or Hindustani, according as our hearers are either Hindus or Musalmans. After him I give an address in Bengali. If you look at a map of Calcutta, you will see that the Bow Bazar Road runs across the city, from east to west. North of that road the natives mostly are *bona fide* Bengalis; but south of it (where nearly all Europeans and East Indians reside) they are mostly Musalmans, or up-country Hindus, both of whom prefer either Hindustani or

Hindi to Bengali; although nearly all have a smattering of the latter language. As we live in this more southern part of the city, Mr. Leslie has ample opportunities for preaching in the languages which he acquired at Monghir. We usually go to a cross-road near the burial-ground, taking our stand in the Circular Road; in this place we find it comparatively easy to obtain an audience of 150 hearers or thereabouts. Some Musalman opponents made a grand effort to beat us out of the field by noisy and imperious disputation, but brother Leslie has settled them by insisting either upon their being silent, or upon our going to another place. The people evidently understand us well, and listen with attention. Sometimes a native preacher joins us, but these assistants usually go to other spots nearer their own homes. I could fill some sheets with accounts of our addresses and conversations on these occasions; but refrain, because you must have read the substance of them many times.

My chief work is connected with the publication of the Bengali scriptures. For nearly two years now I have had, alone, the correction of all mere *reprints* of any parts of them. This labour is greater than you are perhaps aware of, but I need not point out particulars.

To the Old Testament in Bengali, now in course of publication, I daily devote several hours. The selection of the *references* devolves upon me exclusively. The share I take in the other parts of this work is the following. When a page, or rather a long slip amounting to about a page, has been set up, I read it, with a view to ensure a correct pointing and orthography. This done, Dr. Yates compares it with the Hebrew, and makes the necessary alterations accordingly. Then it is corrected at the press, after which it returns to me. I compare it with the Hebrew, and write my observations on the margin. In these I *propose* emendations, and state the reasons which lead me to propose them. Then I write the references at the bottom, after which the proof goes to Dr. Yates. He reads it, weighing my suggestions, and either adopts or rejects them. Then the proof is corrected, and returns to

me in the shape of a page, regularly set up, with the references, &c., below. This page I compare either with Dr. Carey's version, or else (and this I have commenced since we came to the prophets) with De Wette's German translation, the best in the world, as far as I know, except in the passages which refer to the atonement and the divinity of Christ. The margins of such a page are again bestudded with suggestions. Dr. Yates next reads four pages (a form), again considering my previous remarks. In this proof he corrects chiefly the *style*. When he has seen it, it returns to me for correction. Another proof of four pages is usually the last Dr. Yates sees: I read that also, and a subsequent one, in which I chiefly pay attention to the typographical correctness, which being satisfactory, the proof is ordered for *press*. This is for the quarto edition. I am also responsible for the correct reprint of it in the octavo form, although I confess that the pundit alone usually reads the eight pages when put together. I only glance over it cursorily, before it goes to press. This, you will acknowledge, is *tedious* work, though by no means uninteresting. We are now far advanced in Jeremiah. You can easily imagine that sometimes much time is spent over a few verses. Occasionally Dr. Yates and I meet personally, to discuss some particularly difficult passage. Although our progress, in this way, is but slow, yet we hope it is sure; and the work, when completed, will stand for a considerable time. That it will be the *final* or *standard* version, I do not expect; for the language is still in a transition state, and forms an awkward medium of expressing true and Christian ideas on religion. When Dr. Carey came, he found the language scarcely so far advanced as the Greek was in the time of Homer. All the literature was of a poetical

nature—and poetry, not like Homer's as to the ideas and the colouring, but like the poorer parts of the *Odyssey* as to versification. Dr. Carey was the first Bengali *prose-writer* of any note. Since then the language has made rapid strides; but when it has become thoroughly Christianized it will be something very different, I expect, from what it is now. Take, as an instance, the word *rain-bow*. The real Bengali word for it means *Râma's bow*; but to avoid the heathen term, Christian writers use a word which means *cloud-bow*, a word which may be justified by passages, I believe, from Sanscrit authors, but which the natives, as long as they are heathen, will not understand so well as they would *Râma's bow*. A standard version of the bible will, I think, be executed some *ages* hence, by native Christian scholars: but it is of the highest importance, in the mean time, to supply the best *temporary* version that can be made.

I may here also mention that all Bengali *tracts*, printed at our press, pass through my hands; and that otherwise a portion of my time is devoted to the objects of the Calcutta Tract Society.

Then I have to collect the money for our auxiliary society, and to compile its reports; and here I am sorry to say, I find that owing to the instability of Calcutta society, and to the numerous claims upon the liberality of the small charitable public, I have not been able to get much this year—only 1600Rs. Mr. Biss, our treasurer, has advanced about 1800Rs. Will you kindly, at your *earliest opportunity*, bring before the committee the important question, how far they are prepared to take upon themselves the charge of the *village stations*, so as to provide not only the salaries already given to some native preachers, but also those of the rest, their *travelling expenses*, and the building and repairs of chapels.

A letter from Mr. Wenger to the young people connected with Pembroke Chapel, Liverpool, is subjoined, under the persuasion that it will interest others in different parts of the kingdom, as much as those to whom it was originally addressed.

My dear young Friends,—

It has given me great pleasure to hear that, although Calcutta is distant from Liverpool many thousand miles, yet your thoughts can travel so far, and your affections and efforts extend to the poor children who inhabit this heathen land. I thank you with all my heart for the promise you have made—and I am sure you will not forget it—to do what you can in order that the children of this country may receive instruction such as you receive in your favoured England. In order to give you an idea of the circumstances of the girls, for

whom your contributions are intended, I will tell you a little about them.

First, *where do these girls come from?* If you look at the map of India you will readily find Calcutta, that large city full of idolatry, where I am now writing. Now supposing you travel from Calcutta due south, you will see that there is a good track of land to be traversed before you reach the sea. It is easy to make this journey on the map, but not quite so easy to make it in the country itself; for it is covered with water, almost entirely, from the end of June to the end of

December. In January, February, and June, it is nearly a continent of mud. In March, April, and May it is dry and parched; but then there are no roads, and the sun is so fiery hot, that a European cannot expose himself to it without the greatest danger to his health. I have been down there many times, but always when the country was under water. The way of travelling then is this. For about six miles you go in a palankeen, which is a small couch with a wooden roof, carried by four men. When they leave you, you step into a *salti*, which is a canoe made of the trunk of a *sál* tree. In that canoe there is not over much room. It is about twenty feet long, and just broad enough for one person to sit down in. At each end there is a man standing with a long pole in his hands. This he puts into the water, which is every where very shallow, and so he pushes the canoe along, the bottom of which frequently touches the ground. If you travel in this way about sixteen miles—through many villages—you at length reach a place called Nursigdarchoke; if you go thirty-five miles, you come to Luckhantipoor; and if you go fifty miles, you come to Khári, which latter village is near the borders of an immense marshy forest called the Sunderbuns, which is the haunt of wild boars, buffaloes; tigers, and rhinoceroses. I tell you the names of these three places because in each of them there is a chapel and a church, and because there and in the neighbouring villages, a considerable number of native Christians live, in all about 200 families. The ground on which the people there build their houses is always raised by them, and the villages and houses in the rainy season almost all look like little islands. The people have scarcely any food but boiled rice and fish. Rice grows very well in that marshy land, where nothing else would grow, and the fish are caught by the women and children in traps which you would take for birds' cages, if you saw them. The people are mostly very poor; their children have scarcely any—many of them no clothing at all. The houses mostly consist of four mud walls, covered with a thatched roof. Some of them, instead of mud walls, have only mats made of split bamboo, and tied to posts by string made of the bark of cocoa-nut trees. Is it not very remarkable that these poor people should have been chosen by God before the rich brahmins, that they might receive the grace of God? Almost all the girls in our school come from this part of the country, and the parents of all of them were once idolators.

And where are the girls now? We have at present thirteen in our school, which is just north of the Circular Road chapel. There they are living on a pretty large piece of ground, surrounded by four walls. On that ground there is a bungalow (which means a house with mats instead of walls,

and a thatched roof), which is used part of the day as a school-room. In another bungalow the girls sleep, not on the ground, as their parents are obliged to do, but on planks raised about a foot and a half above the ground. On these planks there is a nice clean mat put for every girl to sleep on, and they have in the cold season a good warm sheet to cover themselves with. A third bungalow is occupied by the master, who is a native Christian; the fourth bungalow serves as a kitchen and eating room, where at meal times you might see them sitting on the ground and eating their rice and fish, and whatever else they have, with that spoon and fork which, I dare say, Adam used whenever he dined, I mean with their fingers. Then there is also a pretty large tank (or pond), in which the rain-water collects, and which supplies the children and ourselves, and many other families, with water.

And what do these girls learn? They do not learn English, but their own Bengali language, and in that they are taught to read and to write, as well as cyphering, and I hope soon also singing. They have most of their lessons in our own house, where Mrs. Wenger, their master, and a native Christian woman teach them. The elder girls read very well, and learn their catechism and verses in the bible very readily. They also learn plain needlework and marking. I dare say Mrs. Wenger will some time or other send you a sampler worked by one of them.

When Mr. Pearce had the school, several of the girls became pious; and I have just heard that one who left us in August last to be married, is now a candidate for baptism, and will I hope soon join the church at Khári.

You have many good reasons for helping us to teach or educate these girls: for scarcely any women in this country are ever taught to read. They are married (I mean the heathen girls) when they are eight or nine years old; and when they are married they do not become the friends of their husbands, but only their slaves. They are often beaten and ill-treated, and live in all manner of wickedness. But when they are taught to read and understand the bible and other good things, they become much better; and indeed I think they are naturally quite as clever as English children.

I must conclude for this time: meanwhile I would ask you to thank God for the bibles which you have, and for the instruction you receive, and for the gracious Saviour whom you know. I hope you will persevere in your efforts to do good to the poor Bengali children.

Thanking you for the love you show to them, I remain,

With Christian affection,

Yours sincerely,

J. WENGER.

MONGHIR.

A letter has been received from Mr. Lawrence, dated September 6, 1843, containing the following interesting facts:—

Last sabbath, being the first in the month, we had the high satisfaction of welcoming to the Lord's table seven new members, who, on the previous Wednesday evening, had put on the Lord Jesus Christ by baptism. In my last letter, I believe, I expressed a hope that there were several among us who appeared to have felt the power of divine truth, and were anxiously inquiring what they must do to be saved. We have watched over these persons with many fears, and much prayer. For several months past they have been exceedingly desirous of joining the church, but though we hoped well respecting them, we deemed it prudent to keep them waiting for some time longer: at length, however, our friends became so well satisfied of their sincerity, that we all felt it to be both our duty and our privilege to receive them. We had been earnestly praying that God would be pleased to honour his own name by adding to his church here, such as shall be saved; and I trust we do, and shall, rejoice over this addition, as an answer to our prayers. Now, we have been permitted to see just as many baptized, and united to the church, as have been removed from it by death, in the course of the past two and a half years.

Two of the seven are advanced in life (a European, and his wife, an East Indian), and they have for many years attended the means of grace here; but, until lately, they do not appear to have understood and felt the power of the gospel. The other five are young people, who have been brought up, for the most part, among the friends of the Redeemer; they have, consequently, met with but little at present to try their principles. Still, as we hope, they are truly sincere in giving themselves to Christ, we have every encouragement also to hope that He, who has promised grace for every time of need, will sustain and keep them in the paths of truth and righteousness unto the end. You will be pleased to learn that one of them is the son of our beloved native brother Shujaatali, a youth of sixteen, who, I hope, as he grows in years and experience, will prove very useful to the cause of Christ. Two of the remaining four are natives, and two have European fathers but native mothers. All, except one, understand the English language, and are in the habit of attending our English as well as Hindustani services.

There are a few others, who for some time past have been under Christian influence, and have manifested much serious interest in the usual means of grace. So that we have much reason to be grateful, and to feel encouraged by the present pleasing aspect of things among those who compose our usual and stated congregations.

I wish I could say we have equal encouragement among those who are without; but alas! it is quite the contrary. There is not the least symptom of spiritual life discoverable among all the thousands of Hindus and Mohammedans around us; not one do we know who shows any signs of a sincere concern for the salvation of his soul. Hearers, we continue to have many, but oh! where is the understanding mind and the obedient heart?

Somewhat more than a month ago our excellent native preachers, Nainsukh and Suden, in company with brother Hartur (one of Mr. Start's brethren, who was baptized here a short time ago, and is much beloved by us all), set off on a preaching tour up the river Gundhuk. They have travelled sixty or seventy miles, as far as Muzaffarpur, and have visited eighty or more villages. Our brethren write us word that they have been listened to in many of these villages with very great attention, and they hope, in some instances at least, that their hearers were influenced by something better than mere curiosity. May the Lord cause his word to take deep root in the hearts of many!

As Mr. Leslie has now accepted the pastoral charge of the Circular Road church, we can no longer entertain the hope of seeing him back in Monghir. All deeply feel his loss, but we are reconciled to it from the consideration that there is great hope of his being more extensively useful in Calcutta.

Mr. Moore has returned from Bhagalpore, and, I am happy to say, both he and Mr. Parsons are quite well. On the seventh of last month it pleased our all-wise and gracious God to take to himself our afflicted little boy, Ebenezer. He had been worse than usual for more than a month previous, but he was suddenly seized with convulsions on the afternoon of the seventh, and expired in a few hours. This was a painful dispensation to us, but we believe "it is well;" our dear little lamb is now both safe and happy in the bosom of the "good Shepherd."

AFRICA.

FERNANDO PO.

Mr. Sturgeon writes from Clarence, September 17th, 1843, as follows :—

The change of circumstances in which we are now placed are such as to awaken the most devout and refined sentiments of which we are capable. After labouring "far distant from our native home" for nearly two years alone, to receive under such circumstances great accessions of strength, comfort, and counsel, imparts a joy known only to those who have passed through the like scenes. Long may our beloved brethren, with those whom we hope soon to see, be permitted to labour in bleeding Africa for the good of souls and the extension of our Redeemer's kingdom. Before the arrival of our brethren we held several revival prayer-meetings, which have made a deep impression upon the minds of the people generally. Upon one of these occasions the people wept aloud, and as I was about to close the meeting by prayer, it became so universal, that my voice could not be heard. As I could not dismiss the assembly in such a confused state of things, I requested the congregation to resume their seats, and compose their minds; which being done, I concluded the meeting by imploring the blessing of him who "loves to hear when sinners pray." The people then, with one or two exceptions, separated in a manner becoming those who were leaving the house and worship of God. Whenever I have witnessed any undue excitement, it has been my invariable practice to attempt its suppression with promptness and affection; conceiving it to be as derogatory to the divine being as it is subversive of genuine piety. But I always feel it my duty, when I thus act, to explain to the people the difference between noise and religious feeling; the injurious effects of the former and the advantages of the latter. But notwithstanding the few extravagances at the meeting referred to, we hope that many began then to pray for the first time. From the statements of various revivals having taken place, it is natural that we should look for their results in reformation of conduct in the inhabitants of our town. In this respect we are not disappointed. Our enemies are led unwillingly to confess that a recent change has taken place both in domestic and in public life. Many of the parents now not only keep their houses clean, but also clothe their children; and as several respectable houses have

lately been built in Clarence, and others are in progress, the town is beginning to exhibit an improved appearance externally.

Our congregations on the week evenings present a decent appearance, though for many months after our settlement here we were but too frequently disgusted on these occasions; but on Lord's days the appearance of our people is but little inferior to the generality of your English congregations. The gardens in our neighbourhood are in a deplorable state. I have at length succeeded in getting my own garden in comparatively good order. Arrowroot, cocoa, cabbage, sweet potatoes, pines, and water-melons, make up the greater part of its productions. Arrowroot grows well here, and by its cultivation much aid may be rendered to the mission. I am clearing a piece of ground adjoining my garden, with the view of forming a small cotton plantation. For this purpose I have reared upwards of 200 cotton-plants, and hope within the next few months to raise a still larger number. I have also a small flower-garden, but as flowers are almost unknown here, my supply is very limited. But I must again refer you to the spiritual garden, in which there is a great variety of plants, from different soils, and of various growths. On Lord's day (August 20th) I baptized thirteen persons in Waterfall brook. One of them is from Old Calabar, that prolific seat of the king of terrors. His name is Joseph Johnson, and being a man of lovely disposition and consistency of conduct, we hope that he will be made a great blessing to his fellow-countrymen living here. Among the females there is one who has been notorious for pride, malice, and cruelty; but by the grace of God her jewels of gold are exchanged for the ornaments of a meek and quiet spirit; and previous ferocious dispositions are supplanted by penitence, faith, and love. We cannot expect, dear sir, that the strongholds of Satan can be thus attacked, and fall, under the powerful and benign influence of the gospel, without the hostile power of darkness being called into action. For this we are prepared; and may we be faithful to God, and to souls, endure the conflict, and come off more than conquerors through him that loved us. Pray for us."

WEST INDIES.

JAMAICA.

MR. TINSON.

Our friend Mr. Tinson has undergone a severe surgical operation. It was supposed at first that it would be necessary for him to return to this country; but on the 21st of December, a large cancerous tumour from which he had been suffering was removed, at Kingston, by Dr. Tuthill, assisted by other eminent medical practitioners on the island. One of the professional gentlemen, writing three days afterwards, states that Mr. Tinson bore the operation admirably; that, with the exception of a slight rigour, no apparently untoward symptom had occurred; and that he presented his sincere congratulations for the so far favourable issue of a serious operation on one of the society's most useful missionaries, with the earnest hope that God would graciously complete his restoration to health.

On the evening before the operation took place, special prayer-meetings were held in both the baptist chapels in Kingston,

DEPARTURE OF THE CHILMARK FOR AFRICA.

Mr. Clarke and his companions sailed from Falmouth, for Fernando Po, on the first of December. Valedictory services, in which they were commended to the divine protection and blessing, had been held previously at several places; and on Tuesday evening, Nov. 28th, a very large meeting was held in the baptist chapel, Falmouth, at which suitable addresses were delivered and prayers offered; and about fifteen hundred persons partook together of the Lord's supper. The following is a list of the persons who embarked—

Mr. and Mrs. Clarke. Mr. Saker (assistant missionary), Mrs. Saker, and child.

Teachers—Mr. and Mrs. Bundy; Mr. and Mrs. Norman, with four children; Mr. and Mrs. Ennis, and three children; Mr. and Mrs. Gallimore, with two children; and Mr. A. Duckett.—Misses Stewart, Davis, and Cooper.

Samuel and Joseph Fuller, to join their father, a teacher already in Africa.

Settlers—Mr. and Mrs. Trusty, with one child; Mr. and Mrs. Phillips, with one child; Mr. and Mrs. Duffus, with two children; Mr. George Williams, John Gordon, and Mr. and Mrs. White: in all forty-two.

On the 2nd of December Mr. Knibb wrote thus:—

The Chilmark sailed yesterday, and is now in sight of Kettering. She carries a noble band of missionaries. If ever I wished to have my likeness taken it was when I requested and obtained permission to steer her out of harbour, which, under the directions of the captain, I accomplished. Oh, it was an interesting sight! There stood dear Clarke, his face beaming with calm, dignified joy; there his beloved wife; there his interesting band and the playful children. Among the number was one whom my dear boy William, now in heaven, taught to read. There stood another who received his education from myself when

at Kingston, and there a lonely widower, whose wife, after having engaged to go, was suddenly called to her rest, and was only buried three days before the vessel sailed; and who on her death-bed urged him to proceed to Africa: there the superintendent of my own sabbath-school, who in parting said, "Take care of my brother, and speak to him about Jesus." Oh, it was a noble sight! For all particulars I must refer you to our Herald, and to dear Clarke's letter. In twelvemonths we shall have enough to freight another vessel.

The following lines, composed by a member of the Committee after hearing the foregoing letter, will gratify our readers :

THE CHILMARK'S DEPARTURE.

Spread wide the flowing canvass!—Soft
As music's breath, the favouring breeze
Wakes from its mountain rest, to waft
The "Chilmark" o'er those distant seas
'Tis hers to traverse, ere her crew
Shall Afric's rising headlands view.

Haste, on the taper mast-head high,
The graceful pennon to unfold :
The radiance of the morning sky
Will blazon it with hues of gold ;
As if rejoicing to bestow
On freedom's sons its brightest glow !

No hardy helmsman's practised hand
Turns, at its will, the ready wheel :
A brother steers them from the land,
Where, mingling with devoted zeal,
The undaunted energies of youth,
He combated the foes of truth ;—

Long ere upon these Western Isles,
Sweet freedom, thou hadst looked in love ;
And bright with those benignant smiles,
That win their beauty from above,
Redeemed the negro from his wrongs,
And turned his sorrows into songs !

And mark ye *him*, whose placid gaze
Is fixed upon the lessening shore ;
As though the scenes of other days,
In all their freshness, passed before
His thoughtful spirit,—kindling there
Emotions such as few can share.

Not now, that chosen saint of God
First trusts the ocean's treacherous waves :
As mercy's herald, once he trod
Those shores the trackless Niger laves ;
Where to the heathen's wondering eye,
He raised his Master's cross on high.

Land of his hopes!—the frequent prayer
Methinks is answered from above ;—
He comes, with *these* thy sons, to share
The willing toil,—the work of love :—
Thy children ! long estranged from thee,
But now returning, saved, and free.

The mother, smiling through her tears,—
The prattling child, all careless joy,—
The sable convert, who reveres
The memory of the sainted boy,—
With brethren, "one in Jesus," throng
The Chilmark, as she bounds along.

But one is wanting ;—called away
From earthly toil to heavenly rest,
Her sun went down while yet 'twas day ;
But granted is her last request,
For thou, amidst this blessed band,
Poor, lonely widower, dost stand !

And now, speed on, brave bark ! To see
Their fathers' distant homes they pant ;
"How beautiful their feet" will be
As 'neath *their* shade the cross they plant ;
The God of heaven with beams benign,
On all their labours deign to shine !

HOME PROCEEDINGS.

LEEDS.

On Tuesday evening, January 2nd, a meeting of the teachers, friends, and scholars of the baptist Sunday schools in Leeds was held in South Parade Chapel. Nearly 500 children sat down to tea, after which the Rev. P. J. Saffery gave a lecture on the Baptist Missions, which was illustrated by large maps prepared for the occasion. At the conclusion of the lecture the following resolutions were passed by

the children with great enthusiasm, having been previously explained and enforced by most appropriate speeches from Messrs. Parkin, Midgley, Finnie, and Firth.

"1. That we, the scholars in connexion with the South Parade Sunday-schools, thankful to almighty God for the blessings he has bestowed upon us, in giving us his holy word, and kind teachers to instruct us therein, are anxious

that the children in heathen lands should have the bible, that they also may be instructed in those things which will lead them to heaven and to God.

"2. That, in order that we may do something towards sending the gospel to those who have it not, we now agree to form ourselves into an auxiliary society, to be called the

South Parade Juvenile Baptist Missionary Society, and we promise to do all we can to promote its welfare, and trust that God will bless our humble attempts to aid in bringing sinners to the Lord Jesus Christ."

Subsequently a committee and officers were appointed. James Richardson, Esq., was elected by the children as chairman of the meeting.

MANCHESTER.

On Thursday evening, January the 4th, the annual Congregational and Juvenile Missionary meeting was held at Union Chapel. Previous to the meeting a large party of friends sat down to tea, after which they were addressed by the chairman (the Rev. F. Tucker, B.A.), Mr. Bolton (the secretary), the Rev. P. J. Saffery, who gave a detailed account of the

present state and prospects of our Foreign Missions, Mr. M^lAll (son of the late Dr. M^lAll), and the Rev. Messrs. M^lKerrard and Lord.

There is, in connexion with this auxiliary, a working society for Africa, from which a large number of garments have already been supplied for the use of our mission there.

WIGAN.

On Lord's day, January the 7th, sermons were preached in Wigan, Lancashire, by the Rev. P. J. Saffery, when contributions and

collections were made amounting to £21 13s. 6d. This is a noble effort on the part of our friends there.

NORTHAMPTONSHIRE.

A series of about twenty meetings of an exceedingly interesting character was lately held in Northamptonshire, at which Mr. Fraser attended, who has furnished the following account of them.

The deputation was likely to feel interested in attempting to awaken the sympathies of the youth in the county that was the chief scene of labour of the founders of the mission. To impart, by the divine blessing, to the grandchildren and the great grandchildren of those now in heaven, who had witnessed the power of the missionary spirit in their honoured pastors, seemed an object of unusual interest; and the cordiality with which the deputation was every where welcomed, showed that although the fathers were gone, a goodly portion of their spirit still remains. In all, fully six thousand young persons were addressed, besides nearly the same number of old persons, who seemed equally interested in the proceedings. At all the places, collecting books were left, in order to the formation of juvenile institutions. Upon the whole, we trust that some saving impressions were made upon the young, this being an object the deputation keeps con-

stantly in view, and that satisfactory results will appear in regard to the funds of the parent institution. With extreme propriety our first meeting was held at Clipstone. The house still remains, and the room, where the "Fathers" first opened their minds to each other on the great question of a mission to India. Here, in that room, they sat through a long night, and well on in the morning, and alternately talked and prayed about India. What a meeting! what men! Heaven knows how much the subsequent results were dependent upon *this* meeting.

The chapel was full, and the young people appeared greatly interested. At Kettering the chapel was densely crowded, numbers going away unable to obtain admission. The greatest cordiality exists between our brother Robinson and Mr. Toller, the independent minister. This is as it was wont to be between Mr. Fuller and Mr. Toller's father. We had, therefore, Mr. Toller's young people. The service was commenced with singing and prayer by the pastor, after which the children were addressed for fully an hour. The closest attention, without the least interruption, continued to the close. All seemed to feel, and no wonder. There were

Mr. Fuller's chapel and pulpit; there on the right a marble tablet to his memory; not many yards behind, his grave: his spirit seemed in the place, and one could conceive of his joy as a thousand young voices pledged themselves to a cause that lay so near his heart. The deputation look back with pleasing associations to the time with the dear young people and the much respected pastor at Kettering.

A very good meeting was held at Olney. Pleasing recollections of Sutcliff, and John Newton, and Cowper. The young people seemed interested. On the evening of the same day went on to Hackleton, a heart-stirring spot. Took tea in the room where Carey preached his first sermon. The chapel crowded; a deep and lively interest amongst the young. One would almost think that the ground about here grew the missionary spirit; old and young seemed equally alive to the great object brought before them. Here arose rather an interesting conflict between two of our young friends, the grandsons of the good man to whom Carey was apprenticed. A sentence was quoted in the address out of the book of Isaiah, without mentioning the chapter and verse; the young people were requested to find it out, and the first that found it was to be rewarded by the superintendent of the school. The law of the house required that our two young friends should go to

bed together. The one, a little drowsy fellow, determined to go to bed immediately; the other was equally determined to find the passage before he slept. Our industrious young friend held on and conquered; at two o'clock in the morning he found the passage. Rather out of humour, our other young friend now retired to rest. On the following morning we visited the little out-house where Carey served his apprenticeship; and a fine old man, his fellow apprentice, chopped off for us a piece of an old oak-tree "on which Carey often leaned, and in which he often stuck his awl." We left, and thought of him "who chooseth the foolish things of the world to confound the wise, and things that are not to bring to nought things that are, that no flesh should glory in his presence."

Our last meeting was held at Blisworth. Here the friends had a tea-meeting. Several ministers attended from the neighbourhood. There appeared a deep impression made upon the young as to their *own* personal interest in the Saviour. The meeting closed with singing "Crown him Lord of all." We do earnestly pray that the divine blessing may rest on the several meetings thus held, and that the results will greatly contribute to the advancement of the Saviour's glory both at home and abroad.

LETTERS RECEIVED FROM MISSIONARIES.

AFRICA.....	FERNANDO Po	Merrick, J.....	Oct. 6.
AMERICA.....	MONTREAL.....	Girdwood, J.....	Dec. 5 and 26.
ASIA.....	CALCUTTA	Evans, W. W.	Nov. 14.
		Small, G.....	Oct. 17, Nov. 13.
		Thomas, J.....	Nov. 14 and 21.
		Wenger, J.....	Nov. 14.
	COLOMBO.....	Daniel, E.....	April 12, June 20.
	MONGHYR.....	Lawrence, J.....	Sep. 6.
	SEWRY.....	Williamson, J.....	Nov. 11.
BAHAMAS.....	NASSAU.....	Capern, H.....	Dec. 15.
	TURK'S ISLAND.....	Littlewood, W....	Dec. 11.
BRITTANY.....	MORLAIX.....	Jenkins, J.....	Dec. 9, Jan. 9.
HAYTI.....	PORT AU PLAT	Griffin, W. P.....	Nov. 6.
HONDURAS.....	BELIZE.....	Henderson, A.....	Nov. 11 and 15.
JAMAICA....	ALEXANDRIA.....	Newbegin, W.....	Dec. 5.
	BETHSHEPHIL.....	Pickton, T. B....	Nov. 14.
	BROWN'S TOWN	Clark, J.....	Dec. 5.
	CALABAR	Tinson, J.....	Nov. 17, Dec. 5.
	CLARENDON.....	Reid, J.....	Nov. 13, Dec. 1.
	FALMOUTH.....	Clarke, John.....	Nov. 14, 25, & 29.
		Knibb, W.....	Nov. 14, Dec. 2 (2 letters).
		Do., and others...	Dec. 6.
		Yarnold, S. R....	Dec. 4.

JAMAICA	LUCEA	Francies, E. J.....	Nov. 1 and 16, Dec. 5.
	MOUNT HERMON.....	Hume, J.....	Nov. 28.
	PORT MARIA.....	Day, D.....	Dec. 6.
	PROVIDENCE.....	Saker, A.....	Nov. 15.
	STEWART TOWN.....	Dexter, B. B.	Nov. 16.
OF MADEIRA		Phillippo, J. M.....	Dec. 9.
TRINIDAD	PORT OF SPAIN.....	Cowen, G.....	Nov. 18.

ACKNOWLEDGMENTS.

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

- Mrs. Kitson, of Brixton Hill, for a parcel of children's dresses, for Rev. J. Clarke, Fernando Po ;
- Friends, at Swanage, for a box of books and useful articles, for Africa ;
- Mrs. Clements and Miss Sargeant, of Laytonstone, for a box of clothing, for Rev. A. Henderson, of Belize, and a box of clothing, for Africa ;
- Miss Morgan, of Birmingham, for a parcel of clothing, for Mrs. Clarke, Fernando Po ;
- Miss Hatch, of Wallingford, for a parcel of magazines ;
- Mr. Robert Hooppell, of Winscombe, Somerset, for 12 volumes of Baptist Magazines ;
- The young ladies of Miss Hart's school, Braintree, for a parcel of clothing, for Africa ;
- Rev. W. Bolton, of Walton on the Naze, Essex, for a box of books, for the Jamaica Theological Institution ;
- Friends, at Boroughbridge, by Mr. G. W. McCree, for a box of clothing, for Africa ;
- Friends, at Ipswich, by Mr. Pollard, for a box of clothing, for Africa ;
- B. S., for a parcel of magazines, for Africa ;
- Mrs. Moore, of Homerton, for a parcel of magazines ;
- Mrs. Hobson, of Lambeth, for a parcel of magazines ; and
- The Religious Tract Society, for a grant of tracts and books, for Trinidad.

NOTICE TO AUXILIARY SOCIETIES.

The Treasurers of Auxiliary Societies, and other friends, who may have money in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 31st of March ; which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made, at the latest, in the course of the next month. It is requested, therefore, that the respective accounts may be sent, properly balanced, to the Secretary, No. 6, Fen Court, Fenchurch Street, accompanied by the list of subscribers, &c., in alphabetical order.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of December, 1843.

£ s. d.	Annual Subscriptions.	A	Donations.	£ s. d.	Anon., for Sanscrit Old Testament	£ s. d.
2 2 0	Allen, J. H., Esq.....		Friend, by Mr. A. Hodge, for Africa...	1 0 0	4 0 0	
1 0 0	Thornton, Miss S.....		Ditto, by ditto, for West Indies.....	0 10 0	2 0 0	

	£	s.	d.
Friends, for Rev. J. M. Phillippo's Schools, Spanish Town	8	5	0
Ladies' Anti-Slavery Committee, Southwark	10	0	0
London Ladies' Society, for Rev. J. M. Phillippo's Schools, Spanish Town	50	0	0
Do., for Manchester	10	0	0
Newton, Mrs.	0	10	0

Legacies.

Hogg, Rev. Reynold, late of Kimbolton	90	0	0
Llewellyn, Mrs., late of Vurlong House, near Cowbridge	5	0	0
Satchell, W., Esq., late of Kettering	5	0	0

LONDON AND MIDDLESEX AUXILIARIES.

Devonshire Square—			
Collections	22	1	8
Contributions	4	4	10
Do., for Africa	1	1	0
Ladies' Annual Contributions, for Female Education in India	7	5	0

BERKSHIRE.

Wallingford—			
Cards, by Masters Jno. and Joseph Hatch..	0	18	9

BUCKINGHAMSHIRE.

High Wycombe—			
Collections—			
Public Meeting	8	15	7
Crendon Lane Chapel	3	13	2
Ebenezer ditto	3	16	8
Contributions	24	13	6
Do., for Schools	2	1	0
Do., for Miss. Vessel	2	12	0

CAMBRIDGESHIRE.

Cambridge—			
Contributions	73	6	5
Do., for China	0	10	0

GLOUCESTERSHIRE.

Lechlade—			
Collection	0	17	0
Contributions	7	12	3
Tewkesbury—			
Collection and Contributions	33	7	1
Contributions, for Native Schools	4	19	6

HAMPSHIRE.

Portsmouth, Portsea, & Gosport Auxiliary, on account	60	0	0
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KENT.

Dover, Salem Chapel	10	0	0
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LINCOLNSHIRE.

Burgh—			
Collection	5	5	0
Horncastle—			
Collection	6	10	5

	£	s.	d.
Contributions	5	6	8
Do., Sun. School	1	17	6
Horsington—			
Collection	1	4	11
Mareham-le-fen—			
Collection	1	0	6
Partney—			
Collection	2	16	0
Spalding, Ebenezer Chapel—			
Collection	2	11	0

MONMOUTHSHIRE.

Abergavenny—			
Penny, Mr. J. A.S.	0	10	6

NORFOLK.

Fakenham—			
Cates, Miss M. M., Collected by Christmas Cards	1	0	0
Lyan	20	13	0

NORTHAMPTONSHIRE.

Stanwick—			
Contributions	1	13	2
Do., Sun. School	0	6	10

NORTHUMBERLAND.

Berwick upon Tweed—			
Paxon, Mr. John, for Sanscrit Old Testament	1	0	0

NOTTINGHAMSHIRE.

Collingham—			
Collections and Contributions	29	14	8
Nichols, Mrs., for "Eliza Collingham"	4	0	0
Sunday School	0	2	0

OXFORDSHIRE.

Banbury—			
A Poor Man, an expression of gratitude	0	5	0

SOMERSETSHIRE.

Bedminster—			
Boyce, Mr. T., for Chapel at Mortlais	10	0	0
Winscombe—			
Collection	1	0	0

SUSSEX.

Hastings, on account ...	1	1	0
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WARWICKSHIRE.

Birmingham, on account	66	11	0
Ladies' Society, for Rev. J. M. Phillippo's Schools	10	0	0

WILTSHIRE.

Bradford, by P. Anstle, Esq.	3	2	6
Stratton, by Rev. R. Breeze—			
Collection	1	12	7
Contributions	2	8	0
Do., Sun. School ...	0	4	1

YORKSHIRE.

Bingley—			
Collection	2	2	0

	£	s.	d.
Collingworth—			
Collection	1	2	1
Earby—			
Collection	1	10	0
Leeds—			
Marshall, J. G., Esq., for Sanscrit Old Testament	5	0	0
Shipley—			
Collection	5	7	7
Contributions	17	2	9
Sutton—			
Fawcett, Mr., for Miss. Vessel	1	0	0

NORTH WALES.

MONTGOMERYSHIRE, by Rev. B. Price—			
Caerwsa—			
Collection	1	1	10
Dolvar—			
Collection	0	11	8
Lanidloes—			
Collection	0	13	4
Mochref—			
Collection	0	11	4
New Chapel—			
Collection	0	13	6
Newtown—			
Contributions	6	13	6
Contributions	4	16	0
Oldcastle—			
Collection	0	13	0
Rhydfeleu—			
Collection	0	13	9
Sarn—			
Collection	1	11	2

SOUTH WALES.

GLAMORGANSHIRE—			
Aberdare—			
Collection	0	15	0
Contributions	1	2	6
Caerphilly—			
Collection	1	17	0
Contributions	1	6	6
Cardiff—			
Bethany—			
Collection	9	10	9
Contributions	17	18	7
Tavernacle—			
Collection	4	0	2
Contributions	3	19	4
Dinas—			
Collection	1	8	0
Hirwain—			
Collection	0	14	7
Contributions	3	2	0
Newbridge—			
Collection	0	7	6
Contributions	4	3	11
Acknowledged before and expenses	50	5	10
	31	10	0
	18	15	10

PEMBROKESHIRE—

Bethlehem—			
Collection	0	17	6
Broad Haven—			
Collection	0	5	0
Camrose—			
Collection	0	8	6
Carmel—			
Collection	1	9	3
Galilee—			
Collection	0	9	1

