

# THE MISSIONARY HERALD.

## ANNUAL SERVICES

OF THE BAPTIST MISSIONARY SOCIETY FOR 1853.

THURSDAY, APRIL 21st.

SPECIAL PRAYER MEETING.

A meeting for SPECIAL PRAYER, in connexion with the Mission, will be held in the Library of the Mission House, in the morning at eleven o'clock.

SERMON TO YOUNG MEN.

In the evening of the above day, the Annual Sermon to Young Men will be preached at Poultry Chapel, by the Rev. D. KATTERS of Hackney, London.

Service to commence at eight o'clock.

LORD'S DAY, APRIL 24th.

ANNUAL SERMONS.

The following are the arrangements, so far as they have been completed, for April 24th.

The afternoon services marked thus \* are intended for the young.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road .....	Rev. W. Young.....	... ..	Rev. W. Young.
Alie Street, Little .....	Rev. P. Dickerson	... ..	Rev. P. Dickerson.
Alperton .....	... ..	... ..	Rev. J. Deighton.
Battersea .....	Rev. W. Jones .....	Rev. I. M. Soule*	Rev. F. Tucker, B.A.
Blackheath, Dacre Park Chapel	Rev. W. P. Balfern	... ..	Rev. W. B. Bowes.
Blandford Street .....	Rev. J. E. Giles ...	... ..	Rev. H. Dowson.
Bloomsbury .....	Rev. J. Aldis .....	Rev. W. Brock* ...	Rev. W. Landels.
Bow .....	Rev. J. W. Todd ...	... ..	Rev. E. Hull.
Brentford, New .....	Rev. J. Cubitt .....	... ..	Rev. J. Cubitt.
Brixton Hill (Salem Chapel)...	Rev. J. Taylor .....	... ..	Rev. J. Taylor.
Camberwell .....	Rev. W. Robinson...	Rev. J. Martin, B.A.*	Rev. C. M. Birrell.
Camden Town, Hawley Road	Rev. I. New .....	... ..	Rev. N. Haycroft, M.A.
Chelsea, Paradise Chapel .....	Rev. W. H. Bonner.	... ..	Rev. C. Kirtland.
Church Street, Blackfriars.....	Rev. John Cox .....	... ..	Rev. John Branch.
Deptford, Lower Road .....	Rev. J. Kingsford ...	... ..	Rev. C. C. Smith
Devonshire Square .....	Rev. J. H. Hinton, M.A	... ..	Rev. H. S. Brown.
Drayton, West.....	Rev. J. Price.....	... ..	Rev. J. Price.
Eagle Street .....	Rev. H. Dowson ...	... ..	Rev. G. Gould.
Eldon Street (Welsh).....	Rev. H. W. Jones...	... ..	Rev. H. W. Jones.
Greenwich, Lewisham Road ...	Rev. Dr. Hoby .....	... ..	Rev. J. Russell.

PLACES,	MORNING.	AFTERNOON.	EVENING.
Hackney .....	Rev. S. Manning ...	Rev. Dr. Cox* .....	Rev. J. H. Hinton, M.A.
Hammersmith .....	Rev. H. S. Brown.	Rev. J. Lecchman*	Rev. J. E. Giles.
Hampstead .....	Rev. J. Castleden...	... ..	Rev. J. Castleden.
Hendon .....	... ..	... ..	Rev. G. Warn.
Henrietta Street .....	Rev. F. Wills, ...	... ..	Rev. S. Murch.
Highgate .....	Rev. C. J. Middleditch	... ..	Rev. S. Davies.
Hoxton, Buttesland Street.....	Rev. J. Rothery ...	... ..	Rev. J. Rothery.
Do., Old Town.....	Rev. H. P. Simonds.	... ..	Rev. H. P. Simonds.
Islington, Cross Street .....	Rev. T. Pottenger...	... ..	Rev. J. Martin, B.A.
John Street, Bedford Row.....	Hon. and Rev. B. W. Noel, M.A. ....	... ..	Hon. and Rev. B. W. Noel, M.A.
Kennington, Charles Street ...	Rev. T. Atwood ....	... ..	Rev. C. Woollacott.
Kensal Green .....	Rev. W. A. Blake...	... ..	Rev. J. H. Blake.
Keppel Street .....	Rev. T. Winter .....	... ..	Rev. W. H. Bonner.
Lee.....	Rev. J. Webb.....	... ..	Rev. J. Stent.
Lessness Heath .....	... ..	... ..	Rev. J. Pearce.
Maze Pond .....	Rev. W. Brock.....	... ..	Rev. J. Aldis.
New Park Street.....	Rev. I. Lord .....	... ..	Rev. R. H. Marten, B.A.
Norwood, Upper .....	Rev. J. J. Brown.	... ..	Rev. W. Jones.
Poplar .....	Rev. E. Hull.....	... ..	Rev. J. W. Todd.
Prescot Street, Little .....	Rev. C. Stovel .....	... ..	Rev. C. Stovel.
Regent Street, Lambeth.....	Rev. W. Landels ...	Rev. J. Davis.*.....	Rev. J. Davis.
Romford .....	Rev. S. Pearce .....	... ..	Rev. R. James.
Romney Street.....	Rev. T. S. Baker....	... ..	Rev. G. W. Lewis, sen.
Salters' Hall.....	Rev. J. Hobson.....	... ..	Rev. W. Robinson.
Shacklewell .....	Rev. C. Kirtland ..	Rev. J. Cox*.....	Rev. C. J. Middleditch.
Shouldham Street, Paddington	Rev. J. H. Blake ....	Rev. Dawson Burns*	Rev. Dr. Acworth.
Spencer Place .....	Rev. G. H. Davis....	... ..	Rev. J. Foster.
Stepney College Chapel .....	Rev. J. Angus, D.D.	... ..	... ..
Stratford .....	Rev. J. Russell.....	... ..	Rev. I. New.
Tottenham .....	Rev. G. Gould .....	Rev. R. Wallace* ...	Rev. G. H. Davis.
Twickenham .....	Rev. T. Smith .....	... ..	Rev. C. W. Skemp.
Vernon Chapel .....	Rev. N. Haycroft ...	Rev. O. Clarke* ...	Rev. T. Pottenger.
Waltham Abbey.....	Rev. Dr. Murch ...	... ..	Rev. Dr. Murch.
Walworth, Lion Street .....	Rev. C. M. Birrell...	Rev. R. H. Marten, B.A.*	Rev. I. Lord.
Walworth, Horsley Street .....	Rev. J. Foster .....	... ..	Rev. F. Wills.
Wandsworth.....	Rev. W. Ball.....	... ..	Rev. W. Ball.
Waterloo Road.....	Rev. J. Stent.....	... ..	Rev. J. F. Sparke.
Wild Street, Little .....	Rev. C. Woollacott.	... ..	Rev. T. Atwood.
Westbourne Grove.....	Rev. W. G. Lewis, sen.	Rev. S. Manning.	Rev. J. J. Brown.

N.B. Collections will be made after these services.

## TUESDAY, APRIL 26TH.

## 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 27TH.

## ANNUAL MORNING SERMON.

The Committee announce with pleasure that the Rev. JAMES HILL of Clapham, formerly a Missionary in Calcutta of the London Missionary Society, 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 evening of the same day, the Annual Evening Sermon on behalf of the Society will be preached at Surrey Chapel. The Committee have pleasure in announcing that the Rev. W. LANDELS of Birmingham will be the preacher on the occasion.

Service to commence at half-past six.

## THURSDAY, APRIL 28TH.

## PUBLIC MEETING AT EXETER HALL.

The Annual Public Meeting of the Society will be held as usual in Exeter Hall, at which W. B. GURNEY, Esq., the senior Treasurer of the Society, has kindly consented to preside.

The Committee have pleasure in announcing that the following speakers are engaged:—the Rev. GEORGE PEARCE, Missionary of the Society in Calcutta; the Rev. Dr. BEAUMONT, of the Wesleyan Missionary Society; Mr. ALDERMAN WIRE, of the London Missionary Society; Rev. Dr. HOBY of London; the Rev. H. S. BROWN of Liverpool, and the Rev. S. MANNING of Frome.

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.

## THE MISSION FIELD.

If one thing more than another characterized the early years of the mission in India, it was the widely-diffused itineracies of the missionary brethren. Their journeys extended from Calcutta to Bootan, and their operations com- prehended the provinces of the Tenasserim coast with the islands of the Eastern Archipelago. It was to supply the many races inhabiting these regions that the revered Carey commenced, and so largely accomplished, the numerous

translations and versions of God's word which have made Serampore a name of renown in modern missionary enterprise. To the present day the work of preaching has been the chief occupation of the majority of our missionaries, and, as our pages testify, every cold season exhibits its fair proportion of journeys, to spread in unknown districts and among strange people the knowledge of life eternal. Very useful have been the labours of native converts in this respect; so that over wide spaces of country, in numerous towns and villages, at festivals where throngs of heathen meet in countless multitudes to do homage to idols, and to commit indescribable abominations in the name of their gods, the gospel of God's grace has been proclaimed, and copies of the scriptures freely distributed to all that could read.

It is obvious that in their very nature these labours were not likely to be productive of immediate results. In very many cases the impressions made would be transitory. The seed would literally as well as metaphorically fall on the way side—on the hardened path of human passion and vice. Some few persons would hear gladly, and missionary accounts constantly record examples of a prompt response to the message of life, and an apparent appreciation of the salvation from sin the gospel proffers to all that will receive it. The good and honest hearts would be few, and where found would not necessarily become known to the toiling servant of Christ. The word might take root, yet be long in rising into ear. Far removed from the missionary's influence, it would grow in secret, but its fruit be never gathered by the hand that cast in the seed. Indeed, it might be expected that in numerous cases, the existence of such a blessed result would remain unknown, or at the most be brought to our knowledge only by report. Among the dense

masses that cover the plains of India, from the want of means of communication, and the slowness with which information is spread, numerous converts might be brought to Christ, to whom it was impossible ever to find or hear of the missionary's abode.

Still, if the gospel have faithfully been preached, some indications might be looked for that these years of toil have not been wasted. We should be justified in expecting that *some* manifestations of its power would appear; that this incessant diffusion by preaching, by scriptures, by tracts, in so many directions, at all seasons, and through so many channels, would result in preparing the people to listen more readily to the preacher's voice, as well as occasionally call forth into light, instances that would justify us in the hope that numbers have received the gift of God, have cherished the hope of immortality, and have died, though unintended by the Christian minister, in simple reliance on the Christ of God.

Our recent intelligence abounds in facts that fulfil such anticipations. Where formerly the messengers of Christ were received with scorn, their voices drowned amid the shoutings of the assembled idolaters, there they can now preach with comfort before large crowds of people, both high and low; and this can be distinctly traced to the circulation of the Scriptures and the attendant promulgation of the truths they contain. "The people everywhere," says Mr. BION, speaking of the great and populous districts of the eastern part of Bengal, "appear prompted by a secret impulse to inquire after the true salvation." The time is past when the leaves of the holy volume were torn before the missionary's face and scattered to the winds. They now for the most part carefully fold them in their clothes. "I have seen, and still see," says the same mis-

sionary, "now and then a Gospel or a New Testament in a shop carefully wrapped up in paper; and at night, and also during the day, people are seen reading them diligently." Brahmins and Babus are found alike to treasure the divine record, and by their intelligent inquiries evince the diligence with which its pages have been perused. In one instance our missionary, Mr. SMITH, records the case of a Mahomedan whom he saw diligently comparing two versions of the New Testament which he had discovered were not exactly alike. At another time a man brings him an old copy of the Hindi Testament, which he regularly read, and the contents of which he was familiar with. Several years must have passed away since it left the hands of the missionary. Can we wonder that he should add, "Amongst the Mohomedans especially there appears to be a spirit of inquiry such as I have not before witnessed."

Our late esteemed missionary, Mr. THOMPSON, gives us a yet more striking example of the effects of these labours, which may seem long dormant, and yet nevertheless, are bearing fruit under the superintending care of the Lord Jesus. On his last visit to Hurdwar fair, in 1850, about two months before his death, an aged Sikh, perhaps the oldest man in the fair, with a venerable snow-white beard, came in the crowd to listen. In the midst of the people, and with a loud voice, he said that ten years before he had received a book at Hurdwar, had read it through, and understood that Christ's kingdom would extend everywhere. The conquests of the English he regarded as a fulfilment of the predictions of Holy Writ. This year, he said, that in coming to Hurdwar he had only washed his body. "I now, he proceeded, "want a book to wash my heart. I have read that Jesus can forgive a hundred sins." Here he was

interrupted by the remark of Mr. THOMPSON, "A thousand sins, many thousands of sins, sins unnumbered, we may bring to Him." He resumed, "Jesus can forgive my sins, he will pardon my sins, and wash my heart clean." A subsequent interview with this aged Sikh showed how deeply imbued his mind was with the truths of God's word. All that he knew appeared to centre in Christ. Everything led him to believe in Jesus as his Saviour, and every thing prophetic he had learnt to refer to him. "All the kingdoms and states of this land," said he, "are to be subjected to him, and he is to be the One Lord over all."

A case like this is by no means a solitary instance of the extension of evangelic knowledge among the people. Not unfrequently individuals come forward and cheerfully testify to the truth of the message delivered to them by the missionary or his assistants. Take, for example, the following incident which recently occurred in the neighbourhood of Agra.

"Upon one occasion, a native catechist was preaching in the square before the fort, and about a hundred persons collected round him. A stranger, and that a Brahmin, came up to him, and said, "Please let me also say a few words." He then turning to the people, said, "Oh, brethren! believe me that the nine avatars\* are not divine incarnations: if they were, those who believe in them, and call upon their names, would have become free from the power and pollutions of sin. If there were any power in the idols, or in the Gunga,† or in the holy pilgrimages,

\* AVATAR.—An avatar is an incarnation of the Deity—that is, the appearance of God in some bodily form. The Hindoos, not having "retained God in their knowledge," believe that there are many incarnations of him. The nine avatars referred to by the brahmin are incarnations of the Hindoo god Vishnu, a false god.

† The river Ganges.

then not one of the Hindoos would have remained a sinner, and our land would never have fallen into the power of the Sahibs.\* The real avatar is the Lord Jesus, and in him is that divine power which makes the believer holy and fit for heaven. He it is who has helped the Sahibs in their wars, and given them the victory. If I think of him, then he appears to me like pure light." Here he was interrupted by one of the people giving him a severe slap on the face. The catechist then interfered, telling the people to beat *him* if they wished to do so, but to leave this stranger unmolested. The Brahmin, however, replied, "Let them do so; if they beat me, even with their shoes,† I shall not mind it, I am willing and happy to suffer all this for Jesus' sake. These things they do in their blindness."

It can create no surprise that this bold utterance of the truth should awaken hostility, nor that the power of the gospel over the man, thus singularly displayed, should be attributed to sorcery. No little commotion ensued, in the midst of which the Brahmin walked away, leaving both catechist and people in a state of amazement; nor was the catechist able to learn more of him, whence he had come, or how he had heard of Christ.

Such incidents are not confined to any one part of India. The same unexpected testimony is continually borne to the gospel in places remote from each other, and therefore the more strongly exhibiting the wide-spread influence of missionary toil. Thus a German missionary in the Mahratta country, during a journey for the communication of the gospel, is told of an influential man, who exhorts the people

to believe in Christ, and to cast away all confidence in the idols whose symbols they wear on their breasts. On visiting the village where he dwelt, he finds him absent, but on his request by letter the man visits him at the mission house. He comes attended by many disciples, having with them a great number of books, among which are the New Testament, Genesis, the Psalms and Prophets, all in Canarese. "You have, I see," said Mr. WURTH, the missionary, "many of our sacred books; you have read them; do you believe what is written in them?"

"Why should I keep them," he replied, "if I did not believe their contents?"

Mr. WURTH then spoke to him and his disciples of the necessity of receiving Christ for the remission of sins, and of confessing him before men. "I believe," he replied, "that Jesus Christ is the Son of God: and that the Holy Trinity, God the Father, God the Son, and God the Holy Ghost, is the only true God; and though the people call me a mad man, I shall not give up this conviction."

Yet this was the first time this man had met with a missionary! But the scriptures that missionaries had translated and circulated, had fallen into his hands. The eyes of his mind were enlightened,<sup>1</sup> and Christ was proved to be the power of God to his salvation.

Is it then an unsustained conclusion, — a hope that we may not fully cherish, "that many a Hindu, though unseen by any missionary, cleaves to the Saviour" in his distant home, is upheld in his last moments by the presence of Jesus, and is saved with an everlasting salvation? Is it nothing, that by the voices of brethren departed, and of those servants of Christ who now traverse the great wilderness around them, the way of the Lord is prepared? Because as yet thousands

\* That is, India would never have been conquered by the British.

† The greatest insult to a Hindoo, and especially to a Brahmin.

and tens of thousands of Hindus have not put on Christ, shall we doubt the efficacy of that word which liveth and abideth for ever, or imagine that a faithful preaching of the gospel, according to our Lord's command, can remain without the abundant blessing of Him who said, "Lo! I am with you, even to the end of the world?" Nay; "a little one shall become a thousand and a small one a strong nation; I the Lord will hasten it in his time."

Past experience then, and present appearances, fully justify the proposed extension of evangelic itineracy over the whole field of our missionary operations in India. The results of former labours, encouraging as they are, are the fruit of a wide dissemination of the scriptures, with the attendant oral instruction of

the ministers of Christ. The two are not to be separated. With the distribution of the scriptures, the greater need is there that preaching should extend in the like proportion. "Sir," said a native preacher, to one of our missionaries, "Sir, we have given away many books in Bikrampore, and many individuals have appeared, at times, to feel much; but their good impressions die away, and the books are laid aside, because we are not there to keep these good impressions alive by preaching." A just and forcible remark is this. The living voice has power to penetrate and to awaken when the book has lost the charm of novelty, or is perused with an unintelligent eye. We want preachers to follow blow with blow, and to repeat unceasingly the words of life.

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## WEST INDIES.

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### TRINIDAD.

In a recent Herald mention was made of the desire of Mr. LAW to erect a chapel at Port of Spain, in the place of the very inconvenient room now occupied. On the 7th of July, the foundation stone of this house for God was laid. His Excellency the Governor, Lord Harris, accompanied by the Colonial Secretary, was present on the occasion. After the usual preliminaries, he expressed his pleasure at being present. Religious toleration was now the principle on which all state authority must be exercised. He hoped that the time was at hand in which Christian love should mark all the relations of Christian men, notwithstanding differences of opinion on particular points.

Several ministers took part in the proceedings. At the close bibles were dis-

tributed to the workmen, and much sympathy was shown by all, in this effort to promote the progress of divine truth.

Every effort is being made by the church and congregation to meet the cost of the work. About £400, including a donation from the committee of the society, will be raised on the spot, leaving £300 yet to be provided for. The materials and labour are obtained on the most moderate terms, and our missionary is greatly encouraged by the readiness of the people of Port of Spain to help him.

The building is forty feet wide and sixty feet in length. We shall rejoice to be the channel of forwarding assistance to Mr. LAW from friends disposed to aid him in his work.

## ST. DOMINGO.

## PORT AU PLAT.

From a letter of Mr. Rycroft, dated December 7, 1852, we glean some few particulars of the work he has undertaken. He and his family have suffered much from sickness. Their present residence seems to be unhealthy, and it is highly desirable that a better abode should be found. These trials, however, are among the least trying portions of a missionary's life. Those connected with his work are the most depressing. The hardheartedness of the people, their ignorant blasphemies of the truth, or the bitter opposition awakened by the preaching of the cross often give him occasion to mourn. Let our excellent missionary have, therefore, the sympathy and prayers of our readers.

We might join with our distant friends in their account of painful affliction at Jacmel. If any respect is given to our health we must obtain a house of our own. This no doubt the society will help me to obtain. Our cheapest plan will be to build, as people here demand very high prices for houses and every thing else. Had I liberty just now, ground in a good situation might be purchased.

*Up-hill work.*

Just now the time is very sickly here, and consequently we have lost from our small congregation and members. Our work here requires all the faith and patience we can command. But the will and spirit of our God can take away all prejudice to the truth, and can give the attentive ear and believing heart. Some of the catholic population venture now to take a seat in the meeting and to hear in their own tongue of Him who is to the quickened sinner all he needs. God grant them not only to hear but to receive the truth as it is in Jesus. We are now at the plough and the sowing season; with celestial showers and gracious suns "we labour in hope" to reap from a people sunk exceedingly low—lower than can easily be conceived at a distance—the harvest home. Lend us, dear brethren, those aspirations to the Lord of the harvest which we so deeply feel to need. Here it is literally true, the dark places of the earth are full of the habitations of cruelty, of cruelty few are able to imagine. Poor Dominicans, no man has cared for their

souls! Too long they have been left to sink down into foul immorality; and into that lake of fire where there is only weeping, and wailing, and gnashing of teeth; and now that the truth begins to shine, Satan, as of old, seeks to hide the light, and to work on the lowest passions of *et sacerdote*, or priest whose dominion is confirmed by the absence of the holy scriptures.

*The war opened.*

Through the medium of the press a priest has sought to bring us into dispute. He, among other things, has written that the religion of the Reformation is too weak to enter the field of discussion, that it seeks the ambuscade, that our bibles are false in the translation, though translated by the Rev. P. Felipe Seio de S. Miguel, bishop of Segovia, who evidently translated from the Vulgate and Greek. "At peperit filium suum primogenitum," Luke ii. 3, 7, is represented by him against us as "una blasphemiam heritica;" in that case he has been told that the Greek and vulgate text are in the same category. Thus the war has opened. The end can only serve the cause of truth. The reply to this priest, containing the views of the protestant missionaries at Puerto Plata, has given satisfaction to the catholics themselves, and tended to convince them we have something to say in our defence, and things which the priesthood would rather have kept in the shade. But it is rather too bad to represent us as working deeds of darkness with Satanic activity. This I believe went a little too far even for the catholic credit. Many will say "that is false." We cannot doubt but that when truth shines the devil is vexed, because he seeth that he hath in its presence but a short time. The £20 which I have collected has been from several catholics and a few who call themselves I know not what.

*Aid for chapel necessary.*

It would rejoice my heart to see aid toward a chapel from some of our good and very kind and thoughtful friends. It will be remembered that this is a land where every disadvantage meets protestants, and where such are yet to be made, that it is a land of awful spiritual death. Here every supposable difficulty meets the missionary, and amongst others, not small, the wants of a chapel. We are looked upon as nothing, nothing without a church as they name it. Our success in a measure then depends on the possession of a place decidedly devoted as a chapel. Who, I would ask, as with the salvation of this sorrowful country before me, will come up to the help of the Lord, to the



help of the Lord, against the mighty? Many in England could. Are there not also many that knowing our needs would? No country needs Christian sympathy more than this. What would this people have been if the gospel had been before now present, compared with what they are at this time. Let us give them a good start in the gospel course and

then we shall hope to see them all that the love of Christ can desire.

We earnestly commend the plea and representations of this zealous servant of our Lord, to the consideration and generous aid of our friends.

## JAMAICA.

The demands on our space preclude our giving as usual lengthened extracts from the letters of our brethren. We propose therefore to condense into a few paragraphs the information received by the last mails.

The general condition of the island continues depressed, yet not without some symptoms of early improvement. The extent to which the island has suffered, may be gathered from the number of properties the cultivation of which has wholly or partially been abandoned. From a Return laid before the Legislature of the island it appears that 254 coffee and sugar estates have ceased to produce either of these articles of export, and 159 others are only partly worked. These estates embrace nearly 400,000 acres. Most painful, indeed, is the description given by a speaker at a meeting for the furtherance of the anti-slavery cause, held in Kingston;—stores abandoned; the harbour and streets deserted; desolation reigning everywhere; merchants fleeing from the island as from a city of the plague; nature glowing with beauty, but the works of men everywhere in ruins. The truth of these statements may not be denied; but the presumed causes may be questioned. They are to be found not merely in the legislation of England, to which island orators perpetually attribute the desolations they bewail. One of the Jamaica journalists has well stated the chief cause of distress in these words, "The great error we

have committed is this—we have continued to manage its affairs in the manner they were managed half a century ago, notwithstanding the great and important changes which have taken place during that period. We have not changed with the times, and appear unwilling to do so even now."

The sources of improvement are indicated in a letter from the Rev. J. E. HENDERSON. Now that all hope of pecuniary subsidies from this country and of the return to protection must be abandoned, the way is open for improvement. The property of absentee proprietors will change hands, and the sooner the better. With new men, more economical modes of working will be introduced, the extravagant expenditure of the local government will be reduced, and the church establishment will have to bear the loss of treasury support. Estates will be freed from incumbrances, and the path become clear for improvement. Prosperity will again visit the island.

Much sickness still prevails in the country. Around Savanna-la-Mar, Annotta Bay, Stewart's Town, Four Paths, and Montego Bay, the brethren report the fatal presence of measles and small-pox, while the extreme wetness of the season has added fever and influenza to their other afflictions. Mr. HENDERSON and his wife have both suffered much from sickness since their return. Mr. DEXTER has endured much from a fall and from feeble health: he will

shortly pay a visit to his native land. But at Annotta Bay a still more fearful event has spread dismay and distress among the people. On the 26th of January, after incessant rain, the town and its vicinity were deluged with torrents of water, rushing from the mountains with fearful velocity and power. The houses were speedily filled with the flood. The alarm was spread by the church bells. People in a state of nudity were rushing in every direction, and their terror increased by the dense darkness of the night. Many houses were washed away. The bridges broke down before the weight of waters. For days all communications were destroyed. Happily but one life was lost. But the people's provision grounds are denuded of their produce, and starvation may possibly remove many whom the floods have spared.

In the midst of these distresses and anxieties, it is gratifying to find that the spiritual condition of the churches and people is encouraging. The reports lately given in at the recent meeting of the Western Union, were, on the whole, pleasing and full of hope. At Annotta Bay, just previous to the fearful catastrophe alluded to, Mr. JONES had the pleasure of baptizing fifty-six individuals. The unwearied labours of Mr. CLARKE

at Savanna-la-Mar and its three allied stations, have resulted in many additions to the church, and in greatly improved contributions to the service of Christ, while large congregations attend the ministry of the word. Seventy-one persons were baptized on the last sabbath of the year. Under Mr. CLARKE's pastoral care there are 752 members; the inquirers number 238; and in the sabbath-schools are 188 children with twenty-eight adults.

Both Mr. HENDERSON and Mr. GOULD report that the congregations at their respective stations are excellent and encouraging, while the latter brother speaks with great pleasure of the reception given to him by his people on his return.

Thus amid many difficulties the work of God proceeds on its beneficent career, and we look forward with hope to an early period when among a Christian people the future cultivators and prosperous inhabitants of this distressed island will be found. No party has been more silent with regard to their sufferings than the emancipated labourers of Jamaica, and yet no portion of the population has had so much injustice to complain of, so much oppression to endure. Their rulers have been slow to learn that they are no longer slaves.

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## HOME PROCEEDINGS.

Messrs. LEECHMAN and TRESTRAIL returned in safety from Scotland in the early part of March, having had an unusually successful journey, though some few of their engagements were set aside owing to the interruption of traffic in the north by the heavy fall of snow. The friends in Scotland manifested no small degree of interest in the proposed extension of the Indian mission.

Mr. UNDERHILL has visited Liverpool, Bradford, and Bloomsbury, to lay before the friends connected with those churches the details of the proposed plan of mission extension, and Mr. TRESTRAIL has also visited Birmingham, Harlow, Bishop's Stortford, and Islington for the same purpose, and with gratifying results. Meetings have also been held at Luton, [attended by Dr. Cox and Mr. TRESTRAIL; Canter-

bury, by the Rev. W. G. LEWIS and the Rev. S. HODGES; Wokingham and High Wycombe, by the Rev. G. PEARCE and the Rev. S. GREEN, the latter also with Mr. TRESTRAIL has pleaded the cause at Maidstone. Mr. UNDERHILL has attended meetings at Keppel Street, Lewisham Road, Blandford Street, Eagle Street, and Leamington. The Rev. J. EDWARDS has visited Carlisle, Whitehaven, and Maryport; the Rev. T. BURDITT, Leighton Buzzard and the surrounding Bedfordshire district; and the Rev. THOS. SMITH and C. T. KEEN, Kingston, Surrey.

We have received the following gratifying communication from the secretaries of the Young Men's Missionary Association, which we gladly insert, as it is another proof that the Indian Extension scheme is awakening deep attention among all our friends.

On Tuesday evening, March 1st, a special meeting of the committee and members of the Young Men's Missionary Association was held at the Mission House, to consider the important movement now in progress for furnishing twenty additional missionaries to India.

Mr. John Francis took the chair at half past seven o'clock, and an hour was spent in commending the subject to the great Head of the church and seeking the divine blessing upon every step taken in relation thereto;—at the close of the devotional service it was resolved, upon the motion of Mr. W. Okely:—

“That a special fund should be opened to receive the contributions of the members of the Association towards this object—the said fund to remain open three months, and that Mr. J. J. Heriot be requested to act as treasurer of the fund.”

Each member present then handed in a paper stating what amount he would give, and at the close of the meeting nearly £40 had thus been promised.

The meeting was closed by again commending the cause to God.

A resolution has also reached us from ministers and friends in north Lancashire, expressive of their cordial sympathy with the plan.

We have received a long and interesting communication from our venerable

friend the Rev. J. MILLARD of Lymington, and we would call especial attention to the following extracts:—

An announcement from the committee of our Missionary Society of an intention to employ twenty additional missionaries in the east, induced me to examine our last annual report, and compare it with the Baptist Manual for the present year, to ascertain, as far as possible, the number of our churches who contribute to the mission, and how many did not. This examination has taken a good part of two days, and the result has been very painful indeed. The result is, we have 1326 particular baptist churches; only 649, by last annual report of the mission, contributed to its funds. In Wales there are 368 churches, only 121 of these made any collections, or subscribed to the mission. The total number of baptist churches contributing last year is 954. Now I am persuaded that, however poor we are as a denomination comparatively, we are nothing like so poor as the appearance of our contributions represent. The case stands thus: If 774 churches can contribute some twenty thousand pounds to the mission, what might not 1724 do, and which, if piety, gratitude, and love to Christ's cause properly influenced, would do?

It is very probable a few mistakes may have occurred in this investigation, and perhaps the number may be a few more, and in proportion diminish the number I have represented as non-contributors, still the majority of our churches do not aid the mission. I think now is the time to make a strenuous effort; the churches are roused by the proposal to send twenty missionaries to India, and we must keep alive this awakening by employing fresh agency. It would be better in my opinion to map out the country into districts, and appoint the most efficient agency which can be procured to work each district thoroughly. I should think that two brethren of a missionary spirit personally visiting all our churches in a given district together, and two for each district, would be the means of much good, and would furnish the committee with much useful information, which no deputation briefly visiting a county can ever acquire. Indeed, in most of our villages and small towns, a deputation is an expense without adequate return, either pecuniary or spiritually.

We have received several communications from other brethren, proposing various plans of helping to promote this great object, to which attention will be given, and such suggestions as appear practicable to carry out will not be lost sight of.

## THE TWENTY ADDITIONAL MISSIONARIES FOR INDIA.

*To the Secretaries of the Baptist Missionary Society.*

DEAR FRIENDS,—The proposal to greatly strengthen our missionary staff in India is hailed by the churches with devout gladness. Money will be forthcoming; spheres of labour are already open; the men are wanted.

Some are on the ground waiting to be employed. Others, probably three fourths of the number, must be sought for among the churches in this country. Brethren beloved of some few years' ministerial experience, say about thirty years of age, are the men most to be desired: but of such men, the fittest are the least likely to offer, because, among other reasons, they are usefully occupied already; and because they are unwilling to have their names canvassed in connexion with such a service in the mission committee, comprising so many persons known and unknown. I have heard of cases in which both these reasons operate. Permit me then through the *Missionary Herald* to suggest, as against these difficulties, to brethren and to the churches enjoying their ministrations, 1st, The urgency of the missionary work. Let it be well and seriously pondered in connexion with present openings. 2nd, The example in the church at Antioch, Acts xiii. 2—4, and the principle involved in the direction given to that church by the Holy Ghost. The best among those who ministered in the word and doctrine, were to be sent forth to the heathen. 3rd, A provision recently made by the mission committee to meet the reluctance of dear brethren to be talked of among so many persons,

known and unknown, as candidates for the service required. It has been delegated to three or four ministerial members of the committee to communicate kindly with those who may incline to go.\* Such brethren will confer with three or four more readily than with thirty, on so delicate and important a matter; especially when assured as they may be that their names will not be mentioned beyond the three or four till it may be desirable to introduce them to the mission committee. The ministers so selected, I may say without impropriety for I am not one of them, will receive and give information with all frankness, affection, and tenderness. Or brethren inclined to go, might select the minister of the committee best known to themselves, from whom I am sure the fullest information enabling them to form a judgment in the matter might be easily obtained, every one so consulted observing as most sacredly inviolable the confidence reposed in him. We are all anxious, I trust we all earnestly pray to be guided to the right men, the right time of sending them forth, and the right spots for them to occupy, that God in this, as in all things, may be glorified through Jesus Christ.

I am, dear friends,  
Yours affectionately  
SAMUEL GREEN.

*Stoke Newington,  
March 18, 1853.*

\* The brethren forming this sub-committee are the Rev. Drs. Cox, Steane, Angus, W. Brock, and J. Russell, with the officers of the Society.

## FOREIGN LETTERS RECEIVED.

AFRICA.....	CAMEROONS .....	Saker, A.....	Jan. 26 and 30.
	CLARENCE .....	Saker, A.....	Dec. 24 and 28.
ASIA .....	AGRA.....	Jackson, J.....	January 3.
	BENARES .....	Heinig, H.....	March 8.
	BISHOPORE .....	Supper, F.....	January 4.
	CALCUTTA .....	Lewis, C. B.....	February 5.
		Thomas, J. . . . .	Jan. 5, Feb. 5.
		Wenger, J. ....	December 31.
	CAWNPORE .....	Williams, R. ....	January 18.
	COLOMBO .....	Allen, J. ....	January 10 and 26.
	DACCA .....	Bion, R. ....	December 28.
	HOWRAH .....	Morgan, T. ....	February 5.
	KANDY .....	Davis, J. ....	Jan. 11 and 25.

MADRAS .....	Page, T. C. ....	No date, recd. March 8.
MONGHIR .....	Lawrence, J. ....	December 30.
MUTTRA .....	Phillips, T. ....	December 22.
SEWRY .....	Williamson, J. ....	December 10.
AUSTRALIA .....	MELBOURNE .....	Scott, W. P. .... December 7. Vaughan, C. .... November 27.
BAHAMAS .....	NASSAU .....	Capern, H. .... February 8.
BRITTANY .....	MORLAIX .....	Jenkins, J. .... Feb. 12 and 24.
HAITI .....	JACMEL .....	Harris, M. .... February 27. Webley, W. H. .... Jan. 28, Feb. 26.
JAMAICA .....	ANNOTTO BAY .....	Jones, S. .... February 8.
	FOUR PATHS .....	Gould, T. .... January 24.
	GURNEY'S MOUNT .....	Armstrong, C. .... February 12.
	HOBY TOWN .....	Henderson, J. E. .... January 19.
	PORT MARIA .....	Day, D. .... December 27.
	PROVIDENCE .....	Claydon, W. .... February 10.
	SALTER'S HILL .....	Dendy, W. .... January 22.
	SAVANNA LA MAR .....	Clarke, J. .... January 8. Hutchins, M. .... January 6.
	SPANISH TOWN .....	Phillippo, J. M. .... February 9.
	STEWART TOWN .....	Dexter, B. B. .... February 2.
TRINIDAD .....	PORT OF SPAIN .....	Law, J. .... Jan. 26, Feb. 10.

## ACKNOWLEDGMENTS.

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

- Mr. Jell, for two years' Baptist Magazines ;  
 Friends at Wokingham, for a case of useful and fancy articles, value £10, for *Rev. J. Sale, Barisal* ;  
 A Friend, for a parcel of magazines, for *the Bahamas* ;  
 Mr. J. E. Goodchild, for a bound volume of the Baptist Magazine ;  
 Missionary Working Party, at Bloomsbury Chapel, for a box of clothing, &c., value £23, for *Rev. J. Allen, Ceylon* ;  
 Friends at Buckingham Chapel, Clifton, for a case of clothing, &c., value £15, for *Haiti* ;  
 J. B., for a parcel of magazines ;  
 Young Ladies' Senior Class, Cotton Street, Poplar, for a box of useful articles, for *Rev. A. Saker, Western Africa*.

## CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, during the month  
 of February, 1853.*

Annual Subscriptions.	£ s. d.	£ s. d.	£ s. d.
Bartlett, Rev. J. ....	1 0 0	Cartwright, R., Esq. ....	5 0 0
Benham, J. L., Esq. ....	4 4 0	Collins, W., Esq. ....	5 5 0
Burgess, Mr. J. ....	1 1 0	Deane, Dray, and Co., Messrs. ....	3 3 0
		Dunt, Mr. T. ....	1 1 0
		Dunt, Mr. J. ....	1 1 0
		Graham, T., Esq. ....	2 2 0
		Green, S., Esq. ....	100 0 0
		Gurnoy, W. B., Esq. ....	5 5 0
		Gurney, H., Esq. ....	5 5 0

		£ s. d.			£ s. d.			£ s. d.
Hancock, Rixon, & Co., Messrs.		1 1 0	<b>BUCKINGHAMSHIRE.</b>				Chipping Sodbury—	
Hanson, Jos., Esq.		2 2 0	Amersham—				Collection .....	
Jacobson, Miss		1 1 0	West, E., Esq. ....		10 0 0			Contributions .....
Mann, Mr. Joel		1 1 0	Chesham—				Do., for Native	
Meredith, Mr. J.		1 1 0	Contributions, for				Preachers .....	
Nash, W. W., Esq.		1 1 0	Native Preachers...		1 0 0			1 2 0
Nash, Mrs. W. W.		1 1 0	Colnbrook—				Gloucester—	
Phillips, Mr.		1 1 0	Collection .....		1 10 2			Collection, &c. ....
Rawlings, D., Esq.		4 4 0	Mursley—				Maiseyhampton—	
Rippon, Mrs. T.		5 0 0	Contributions, for				Collection, &c. ....	
Sharp, Mrs.		1 1 0	Native Preachers...		0 6 6			3 0 0
Stone, Mr. N.		1 1 0	Swanbourne—				<b>HAMPSHIRE.</b>	
Taylor, J., Esq.		2 2 0	Contributions, for				Ashley—	
Walkden, J., Esq.		1 1 0	Native Preachers ...		0 4 0			Sunday School .....
Watson, S., Esq.		1 1 0	<b>CAMBRIDGESHIRE.</b>				Whitechurch—	
Woolley, Mr. G. B.		4 4 0	Cambridge—				Collections .....	
<b>Donations.</b>			Lilley, W. E., Esq. ...		50 0 0			Contributions .....
Collins, W., Esq.		50 0 0	Nutter, J., jun., Esq.,					3 18 10
Danford, John, Esq. ...		5 0 0	Granchester .....		10 0 0			3 2 3
Friend .....		5 0 0	<b>CRESHIRE.</b>				7 1 1	
H. M. ....		2 2 0	Birkenhead—				Less District Ex-	
J. W. ....		55 0 0	Contributions, for				penses .....	
			Native Preachers ...		0 11 1			6 10 7
<b>LONDON AND MIDDLESEX</b>			<b>CORNWALL.</b>				<b>HEREFORDSHIRE.</b>	
<b>AUXILIARIES.</b>			Calstock—				Fownhope—	
Devonshire Square—			Contributions, for				Contributions, for	
Contributions, for			Native Preachers ...		1 4 1			Native Preachers ...
Native Preachers ...		0 17 6	Saltash—				Contributions, for	
Hampstead—			Contributions, by Miss				Native Preachers ...	
Tomlin .....		0 8 6	J. Westcott .....		1 4 0			0 13 0
Harefield—			<b>DERBYSHIRE.</b>				Leominster—	
Sunday School, for			Loscoe—				Collections .....	
Native Preachers ...		0 9 6	Sunday School, for				Contributions .....	
Highgate—			Native Preachers ...		0 13 8			6 10 0
Contributions, by Miss			Walton on Trent .....		2 5 0			6 0 9
Hatch .....		2 0 0	<b>DEVONSHIRE.</b>				Less expenses ...	
John Street—			Kingsbridge—				12 10 9	
Young Men's Senior			Collection .....		3 18 0			0 6 9
Bible Class, for De-			Contributions .....		6 13 10			12 0 9
metagodie School,			Less expenses .....		0 9 10			12 4 0
Ceylon .....		4 10 0	<b>DURHAM.</b>				<b>HERTFORDSHIRE.</b>	
Walworth, Horsley Street—			South Shields, Barrington St.—				Hertford—	
Sunday School, by Y.			Collections .....		4 8 9			Contributions, for
M. M. A., for Ka-			Contributions .....		10 4 4			Native Preachers ...
laxalagoda School,			Do., for India .....		10 0 0			0 12 0
Ceylon .....		5 0 0	Do., Juvenile .....		3 1 0			46 14 8
Walworth, Lion Street—			Do., Bible Class ...		1 3 2			Markyate Street—
Female Auxiliary .....		14 14 7	Do., Sunday School		0 3 6			Contributions, for
<b>BEDFORDSHIRE.</b>			Less expenses .....		29 0 9			Native Preachers ...
Biggleswade—			28 11 3				2 4 5	
Contributions, by			<b>ESSEX.</b>				1 17 6	
Master Foster, for			Colchester—				Watford—	
Native Preachers ...		0 10 0	Benham, Mr. Edward		0 10 6			King, Miss .....
Luton, Old Meeting—			<b>GLOUCESTERSHIRE.</b>				3 0 0	
Contributions .....		4 12 0	Blakeney—				<b>HUNTINGDONSHIRE.</b>	
Roxton—			Sunday School .....		2 4 0			Bluntisham—
Contributions, by Mrs.								Collections (moiety)...
Barrings .....		2 0 0						5 0 3
Do., by Master B.,								Contributions .....
for Native Preach-		1 2 0						7 5 6
ers .....								Houghton—
<b>BERKSHIRE.</b>								Collections, &c. (moi-
Windsor—								ety) .....
Collections .....		8 14 10						0 19 10
Contributions .....		7 11 0						Huntingdon—
Do., Sunday Schools		2 0 8						Collections, &c. (moi-
Do., do., for Native								ety) .....
Preachers .....		1 10 8						9 18 0
Less expenses .....		19 17 2						Ramsay—
		0 7 2						Collections (moiety)...
		19 10 0						4 15 3
Wokingham, on account		15 18 7						Contributions .....
								9 14 6
								Do., for Native
								Preachers .....
								1 10 9
								Proceeds of Tea Meet-
								ing .....
								2 15 6
								St. Ives—
								Collections (moiety)...
								12 2 10
								Contributions .....
								8 13 0
								St. Neots—
								Collections, &c. (moi-
								ety) .....
								0 6 0

	£ s. d.
Spaldwick—	
Collections, &c. (moi- ety) .....	3 8 10
Contributions, for <i>Native Preachers</i> ...	1 12 6
	77 11 9
Less expenses .....	1 13 11
	75 17 10
<b>KENT.</b>	
Chatham, Zion Chapel—	
Collections .....	6 17 6
Contributions .....	3 17 4
Do., Sunday Schools	1 17 2
	12 12 0
Less expenses .....	0 10 6
	12 1 6
Lewisham Road—	
Contributions, Juve- nile .....	1 0 0
Sevenoaks—	
Contributions .....	2 9 9
Sutton at Home—	
Contributions .....	0 14 2
Woolwich, Queen Street— Sunday School, by Y. M. A., for <i>Chit-   toursa School</i> .....	10 0 0
<b>LANCASHIRE.</b>	
Heywood—	
Sunday School .....	0 6 7
Inskip—	
Contribution .....	1 0 0
Do., for <i>Native   Preachers</i> .....	2 9 5
	3 9 5
Less expenses .....	0 0 6
	3 8 11
Liverpool, Pembroke Chapel—	
Contributions .....	101 13 5
Do., Sunday School, for <i>Italy</i> .....	2 18 0
	104 11 5
Less expenses .....	6 16 6
	97 14 11
Rochdale—	
Contributions, by Miss Bartlemore, for <i>Native   Preachers</i> .....	1 7 0
Ulverstone—	
Contributions, for <i>Native Preachers</i> ...	1 1 6
<b>LEICESTERSHIRE.</b>	
Foxton—	
Hackney, Mr. S., Ill- ston .....	1 10 0
Leicester—	
Harris, R., Jun., Esq.	20 0 0
<b>LINCOLNSHIRE.</b>	
Burgh—	
Contributions .....	6 12 0
<b>NORFOLK.</b>	
Bacton—	
Sunday School, for <i>Native Preachers</i> ...	0 11 3

	£ s. d.
Lynn—	
Contributions, for <i>Native Preachers</i> ...	1 0 0
Yarmouth—	
Contributions, for <i>Native Preachers</i> ...	1 5 0
<b>NORTHAMPTONSHIRE.</b>	
West Haddon—	
Underwood, Mrs. ....	1 0 0
<b>SHROPSHIRE.</b>	
A Friend .....	5 0 0
<b>STAFFORDSHIRE.</b>	
Barton—	
Saunders, Miss. ....	0 5 0
Tipton—	
Contributions, for <i>Native Preachers</i> ...	2 14 6
<b>SUFFOLK.</b>	
Eye, Second Church—	
Contributions, for <i>Native Preachers</i> ...	1 13 6
Howes, Rev. Thomas	1 1 0
Framden—	
Collection .....	0 8 4
Contributions .....	1 8 6
Grundisburgh—	
Collection .....	1 18 10
Contribution .....	1 0 0
Ipswich, Turret Green—	
Collection .....	11 13 8
Contributions .....	6 15 0
Mildenhall, West Row—	
Contributions, for <i>Native Preachers</i> Do., by Mrs. Owers, for do. ....	0 5 7 0 10 0
Otley—	
Collection .....	2 0 3
Contribution .....	0 10 0
Sudbury—	
Sunday School, for <i>Native Preachers</i> ...	0 18 0
	30 2 8
Less expenses .....	6 5 4
	23 17 4
<b>SUSSEX.</b>	
Hastings—	
Girls' Sunday School and Bible Class, for <i>Native Preachers</i> ...	1 11 0
Uckfield—	
Collection .....	1 6 0
<b>WARWICKSHIRE.</b>	
Leamington—	
Contributions, by Rev. James Clark	7 7 0
<b>WILTSHIRE.</b>	
Bratton—	
Collection .....	2 11 5
Contributions .....	18 7 6
Devizes—	
Anstie, G. W., Esq. ...	5 0 0
Spackman, Mr. John, Bromham .....	10 0 0

	£ s. d.
Trowbridge—	
Contributions, by Rev. H. Webley, for <i>Haiti Chapel</i> .....	10 0 0
<b>WORCESTERSHIRE.</b>	
Catehill—	
Collection .....	1 5 0
Stourbridge—	
Dorricutt, Mr. James Dorricutt, Mrs., for <i>India</i> .....	1 1 0 1 1 0
<b>YORKSHIRE.</b>	
Halifax—	
Contributions, for <i>Native Preachers</i> ...	2 11 0
Leeds—	
Juvenile Association, for <i>Native Preachers</i>	2 10 0
Slack Lane—	
Contributions .....	1 1 0
Wainsgate—	
Contributions, for <i>Native Preachers</i> ...	0 17 0
<b>NORTH WALES.</b>	
<b>DENBIGHSHIRE—</b>	
Moelfre—	
Contributions .....	2 5 6
Beulah—	
Collection .....	0 9 0
Contributions .....	0 5 0
Cwmbran .....	0 3 4
New Chapel .....	0 8 11
Rhydfelen—	
Contributions, for <i>Native Preachers</i> ...	0 12 3
<b>SOUTH WALES.</b>	
<b>BRECKNOCKSHIRE—</b>	
Sirhowy—	
Collection .....	1 15 11
Contributions .....	13 16 2
<b>CARDIGANSHIRE—</b>	
Aberystwith—	
Contribution .....	0 10 0
Do., for <i>Native   Preachers</i> .....	1 16 0
	2 6 0
Less expenses .....	0 0 6
	2 5 6
Penrhyncoch—	
Collection .....	1 10 11
Contributions .....	0 12 6
Talybont—	
Collection .....	0 4 10
Contributions .....	0 5 0
	2 13 3
Less expenses .....	0 0 6
	2 12 9
<b>CARMARTHENSHIRE—</b>	
Carmarthen, Priory Street—	
Collection .....	1 9 6
Contributions .....	2 15 0
Felinwen .....	0 2 8
Llanely—	
Contributions, for <i>Native Preachers</i> ...	2 4 3
Rhydarganau—	
Collection .....	1 0 0

£ s. d.		£ s. d.		£ s. d.	
<b>GLAMORGANSHIRE—</b>		Manorbier—		Trades' Hall—	
Cardiff, Bethany—		Collections.....	1 12 0	Collections.....	7 11 0
Collections.....	8 9 10	Pembroke Dock—		Contributions.....	1 11 0
Do., Bethel, Bute		Collections.....	3 18 11	Greenock—	
Docks.....	2 5 11	Contributions.....	6 15 1	Collections—	
Do., Public Meeting	5 11 0	Do., for <i>Native</i>		West Burn Street	7 10 0
Contributions.....	25 12 0	<i>Preachers</i> .....	1 14 0	St. Michael Street	3 0 0
Do., Sunday School,				West Parish Church	3 10 0
Betbany.....	0 18 2			Contributions.....	6 10 0
Do., do., Bethel...	0 8 2	<b>SCOTLAND.</b>			
Cardiff Tabernacle—		Aberdeen—		Irvine—	
Collection.....	3 2 1	Collections, Johu St...	12 6 0	Collection.....	3 5 0
Contributions.....	6 18 0	Contributions.....	26 0 0	Contributions.....	12 0 0
Do., Sunday School	2 3 8	Do., Juvenile.....	0 13 0	Kirkcaldy—	
		Cupar—		Collection, Cowan St.	4 9 7
Acknowledged before	53 9 4	Collection.....	1 16 0	Contributions.....	3 15 0
and expenses.....	53 11 8	Contributions.....	31 0 9	Montrose—	
	1 17 8	Do., for <i>Translations</i>	5 0 0	Collection, Free Ch...	6 4 0
<b>Merthyr Tydvil, Sion—</b>		Do., Sunday School	1 0 0	Congregational Association	
Collection.....	3 12 0	Do., do., for <i>Native</i>		for Religious	
Contributions.....	2 10 0	<i>Preachers</i> .....	1 3 6	Purposes.....	1 10 0
		Dundee—		Paisley—	
<b>MONMOUTHSHIRE—</b>		Collections—		Contributions.....	12 8 0
Blaenavon—		Meadow Side.....	4 0 0	Do., Sunday School,	
Contributions.....	0 10 6	St. Paul's Free		Storey Street.....	2 2 0
Heron—		Church, Public		Perth—	
Collection.....	1 12 8	Meeting.....	1 11 6	Contributions.....	6 0 0
Contributions.....	3 2 6	Seagate Street.....	6 10 0	Rothsay—	
Pontheer, Sion—		Contributions.....	32 12 8	Contributions.....	2 5 0
Contributions, for		Do., for <i>F. E.</i> .....	1 0 0	St. Andrew's—	
<i>Native Preachers</i> ...	3 0 0	Dunfermline—		Collection.....	0 18 10
Tredegar, Welsh Church—		Collection.....	3 2 10	Contributions.....	2 12 6
Collection.....	3 2 10	Contributions.....	13 15 0	Do., for <i>Native</i>	
Contributions.....	2 0 0	Edinburgh—		<i>Preachers</i> .....	1 5 0
	13 8 6	Collection, Public		Stirling—	
Less remitted short	0 4 7	Meeting.....	5 16 5	Collection.....	3 10 1
	13 3 11	Do., Juvenile.....	1 8 7	Contributions.....	5 10 0
		Contributions.....	4 2 6		472 14 4
<b>PENROKESHIRE—</b>		Elder Street—		To be acknow-	
Blaenfos—		Collection.....	58 13 0	ledged in the	
Collection.....	1 5 2	Contributions.....	1 10 0	May Herald 124 13 2	
Contributions.....	2 13 0	Do., for <i>India</i> ...	25 0 0		129 0 10
Do., Sunday School	2 15 6	Do., Juvenile.....	20 13 9		343 13 6
Bwlchelswdd.....	1 5 0	Charlotte Street—		<b>IRELAND.</b>	
Caerusalem—		Collection.....	21 10 0	Banbridge—	
Collection.....	0 17 6	Do., Sun. School	4 10 0	Collection.....	1 5 0
Contributions.....	1 7 6	Queen Street—		Waterford!	1 0 0
Bwlchelswdd.....	1 5 0	Contributions, for			
Caerusalem—		<i>Translations</i> .....	13 7 4	<b>FOREIGN.</b>	
Collection.....	0 17 6	Glasgow—		<b>AFRICA—</b>	
Contributions.....	1 7 6	Contributions.....	27 19 0	Fernando Po—	
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