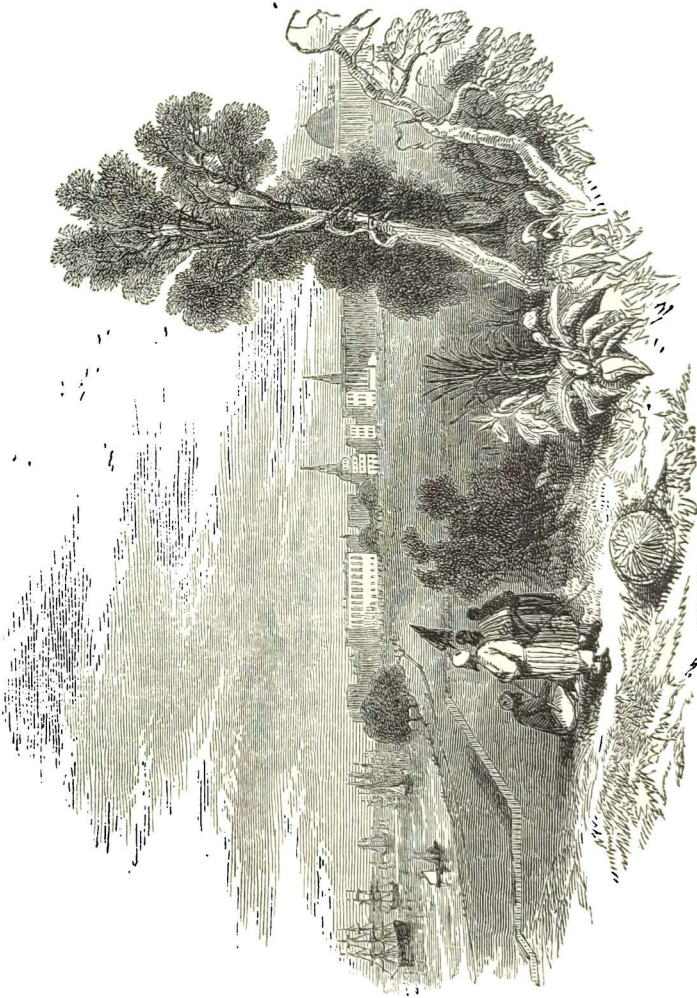


# THE MISSIONARY HERALD.



CALCUTTA.

51111-19

The Missionary Herald (Sept. 1850).

## INDIA.

## CALCUTTA.

By the last mail we learn that the families, and especially the wives, of our missionary brethren in Calcutta, have been called to suffer much from sickness. Mrs. LESLIE has been very ill, Mrs. LEWIS confined to her couch from weakness, Mrs. PEARCE has suffered severely from overwhelming debility, while Mrs. WENGER has likewise been constrained from a painful affliction to remain in her room. Yet through God's mercy the brethren have enjoyed good health, and have been able to prosecute without interruption their varied labours.

The divine blessing has accompanied these labours. "On the last sabbath in May," says Mr. THOMAS, "I had the pleasure of baptizing five persons at Lal Bazar, and have some hope of baptizing more at the close of this month (June). Ere long I hope for the high delight of having to administer that sacred ordinance to one of my own children. Additions have also been made to several churches in the Mofussil, or country stations."

Mr. THOMAS also reports that the prospects at Sagor, where our brother PHILLIPS labours during the absence of Mr. MAKEPEACE, are encouraging, and that there are several candidates for baptism.

## INTALLY.

Mr. GEORGE PEARCE, under date of May 31, 1850, supplies us with much interesting information of some recent converts to Christ, whom he has been permitted to welcome into the Saviour's fold from the dark realms of heathenism.

I have had it on my mind some time to send you a short account of three individuals whom I have received within a few months past into the Intally church, and who I hope have found mercy of the Lord. The progress of the Redeemer's cause in this land seems slow, very slow, when viewed in connexion with the overwhelming mass of the heathen population, yet when the moral degeneracy of that mass is considered, when the meaning of the apostle's description, "without God in the world," is brought home to the mind by a residence of many years among the heathen, and intimate intercourse with them, the heart finds relief, nay, occasions for joy, in the change from darkness to light, from pollution to purity, from thralldom to liberty, which we are permitted to witness from time to time in those who confess Christ. Such changes indicate the power and presence of God, and become pledges of more abundant grace in future.

*Unwer Ali.*

The first of the individuals above mentioned is a convert from Mohanmedanism; his name is Unwer Ali. He is from Delhi, where brother Thomson resides, and seems to have got some knowledge of the gospel from him

in that city. Mohanmedanism hung, however, very loosely about him long before he professed Christianity. For some years he seems to have been almost a libertine both in principle and practice, as indeed many of the Mohammedans are. It was about six years ago that I first became acquainted with him, when he presented himself to me as an inquirer into the merits of Christianity. He resided on the mission premises here three or four months, but his conduct did not inspire me with much confidence in him. He became anxious at length to marry some one of our Christian women, but finding that I was not disposed to promote his wish speedily, he took offence, and left us very abruptly. We did not see him again for upwards of two years, when one sabbath morning he presented himself again at the chapel, as he did once again three or four months afterwards. On these occasions he told us that he resided at Moorshedabad, and had come to Calcutta only on business. He said he still had a respect for the gospel. He probably had, but it did not then much influence his conduct, for he had married a Musselman woman, and had returned to the profession of Mohammedanism, and to many evil practices in consequence. It is now more than a

year that he came again to see me, and asked me to baptize him.

*Desires to be a Christian.*

He had, he said, gone back into sin after leaving Intally, but he found that he could not be happy any longer in Mohammedanism, and had therefore left Moorsheadabad altogether, and brought his wife with him, and that his earnest desire was to be received among Christians. I gave him very little encouragement, and told him that in the recollection of his former conduct he could not expect me to put much faith in his present statement. Having taken lodgings at some little distance from Intally, he began to attend regularly at the chapel, and cultivate acquaintance with our people. After a few sabbaths, he brought his wife to the chapel, and to see Mrs. Pearce. By degrees, my intercourse with him increased, his demeanour operating favourably upon my mind.

*His conversion.*

After a month or two it appeared to us all that his whole deportment was very different to what it had been at our first acquaintance. His pride seemed to have quite disappeared, and meekness and gentleness had taken its place. He made no scruple now of avowing before his countrymen his change of religion, and his faith in Jesus as the Son of God. His confessions of sin were full and fervent, and his attention to all the means of grace most regular, and apparently earnest. In this way he went on for three or four months, when he earnestly applied for baptism, and was at length accepted.

*Opposition from his wife.*

Our decision on this subject was induced at an earlier period than it would have been in consequence of his demeanour towards his wife, who soon after their arrival in Calcutta, on finding what his intentions were, began to manifest a good deal of opposition. She hoped at first, as she afterwards confessed, to turn him from his purpose, but at length, being convinced that there was no hope of that, her opposition became most decided and violent. She refused to eat with him, and took her meals apart; insisted on having a bill of divorce, and on being sent back to her parents. In her anger she would bitterly reproach him for his new faith in abusive and horrid language, a practice in which the people of this country, and particularly the women, are renowned adepts. She would also leave the house, and go wandering about the city he knew not whither.

*His endurance.*

The poor man bore all this with astonishing patience, astonishing I say, for there is nothing so difficult for a native to bear as abuse, and in nine cases out of ten

such a woman would have got a sound beating for her conduct. Unwer Ali returned nothing but silence for her noise, and soft words for hard ones. He again and again called in the Christian brethren to try and pacify his wife, and when she ran away would go and seek her. Once or twice I went myself, and endeavoured to allay her enmity and violence, by assuring her that if she would stay with her husband no force should be used to induce her to give up Mohammedanism, or to prevent her practising its rites if she wished, but it was all in vain, and she at length finally took her departure for Moorsheadabad. Through all this trying business no blame in any way seems to attach to the convert. Two Christian families, members of the church, lived near him, and saw the whole of the matter. These speak most highly of his conduct as becoming a Christian. The matter, too, was carefully investigated at a church meeting, and where all seemed highly satisfied with his whole temper and conduct. One thing particularly was proved, that he had done everything in his power to induce his wife to remain, and that no blame attached to him for her leaving. Nothing more has been heard of the woman.

*His Christian profession.*

Since his baptism Unwer Ali has walked consistently with his Christian profession, and is much respected. He is a man that has mixed with the upper classes of society, is naturally intelligent, and has received a good education, being well acquainted with the Bebhoo, and tolerably so with the Persian language, and since he has been with me he has made good progress in Bengali, both in speaking and reading it. I am happy to say that brother Thomas has given him employment as a moonshee, or a corrector of proofs in the printing office, and he is in consequence getting a comfortable livelihood. With respect to his knowledge and faith, it is, I trust, in good conformity with the gospel scheme. His views and confession of the godhead of Christ, and his work as Mediator, and of himself as a sinner and needing salvation, are very satisfactory. He is therefore, I trust, a brand plucked from the burning—one rescued from the very depths of Satan, and it is marvellous in our eyes. Pray for him, that he may run well to the end.

*A young Hindoo pilgrim.*

Another case is that of a Hindoo youth of good family, and of the writer caste, for which I cannot help adoring and thanking God. He too has been saved from a condition of great error and pollution. From the age of fourteen to about twenty, his days were spent in wandering over the country in company with some elder relatives, visiting

the shrines of famous Hindoo gods—at Guya, Benares, Muttra, and even as far as the north-western extremity of India. In these wanderings he got nothing but evil. The more he visited the shrines of the gods, the greater distance did he go from all that is true and good. Legend upon legend occupied and darkened his mind. Being under no control, his habits became most loose, and probably dissolute.

#### *Impurity of Hindooism.*

Frequenters of Hindoo temples must not be supposed to be a whit more pure than they are reported to have been by writers of antiquity. India presents the same scenes as did Babylon and Egypt, and other renowned idolatrous countries of old, and the training of this young man was no worse than that of millions of his own class, a training which brings the soul into a state from which the arm of the Almighty alone can rescue it.

#### *First thoughts.*

Missionary experience will prove, I think, that in many cases of conversion, the Spirit of the Lord may be traced upon the heart before the soul is made acquainted with Christ, or even with his word. This young man tells me that the first serious thoughts he remembers to have had was occasioned by the wretched conduct of a brahmin in charge of an idol temple at Benares. The thought flashed across his mind on hearing the wicked assertions of the brahmin: Does perfection consist in visiting such abominable places as these, or in doing the things which these men countenance, and even recommend? For the object in visiting holy places in heathen lands is the attainment of perfection. What perfection means, however, the great mass of the Hindoos have not the most distant idea. Still that it should be something totally different from or opposed to that which is called virtue among men, did startle this young man's mind. The impression never wore off, and the consequence was the conviction ere long that all the five or six years spent in visiting the holy places of India had been useless.

#### *Silent influence of missionaries.*

It is scarcely possible for persons who travel not to fall in with missionaries or their books, and to learn in consequence that another system of religion, and totally opposed to Hindooism, claims their regard. By the multitude it is unheeded, but when once doubts or dissatisfaction toward Hindooism are really felt, it is not unfrequently the case that the inquiry arises, "What is Christianity, I should like to know!" and

then it is that our books are read with real interest. So it was with this youth. He had seen the missionaries, and heard them, but gave no heed until the reflection flashed across his mind, as I have said, and destroyed his confidence in Hindoo temples, and gods, and brahmins: for on coming to Bengal, to his village home, which is not far from Lackyantipur, he received a copy of Luke's gospel at a market near there, at the hands of one of our village preachers, and he read it too with great interest, and in a most wonderful way comprehended its meaning too, and felt this is the truth, and the way to perfection.

#### *Effects of reading the gospel.*

Within a few days after reading the book, he determined to go in quest of the preacher who had given him the gospel, which he did; but not finding him at home, he turned his steps towards a station of the missionaries of the Propagation Society, where he took up his abode, and remained with the catechist in charge a few weeks; but finding that the conduct of the people at the station did not correspond with the precepts of the gospel, he left the place, and came to Intally, being conducted hither by the village preacher whom he had sought at the first, and here he has remained ever since, learning, believing, and practising the truth he has found.

#### *Conflicts and peace.*

He fought with many symptoms of weakness, the effects of superstition upon his mind, but the Lord has graciously upheld him, and his strength has since greatly increased, and is evidently increasing. He is now married, and seems happy and settled, and the Lord has been very gracious to him in bringing to reside with him his grandmother, a very nice old lady, who, on hearing of the baptism of this her grandson, felt an irresistible desire to come and live with him, and be a Christian too. She is a sensible, prudent, well-behaved woman, and is a favourite with us all. She has many children and grandchildren, and some of them rich people, yet she left all to come and cast her lot with us. She too has been baptized, but the particulars of her Christian experience I must defer for want of room to a future opportunity. Thus one stone is added to another, and the temple is slowly rising. Blessed be the Lord for his goodness. He is sharing with us in the workmanship of his Spirit, but in a way that requires faith and patience on the part of his servants.

## NARSIGDACHOKE AND DUM DUM.

Our brother LEWIS, amid much domestic affliction, is permitted to see the work of the Lord prospering in his hands, and to tell of the grace of God in the conversion of sinners, and their union with the Lord's people. Other circumstances also afford encouragement to our beloved brother in his work. Under date of June 3rd, he says:—

*Baptisms.*

Since I last wrote things have progressed favourably in the stations under my care. I am very happy to be able to speak of additions at Narsigdarchoke. On the 17th of February I had the pleasure of baptizing one female there, and on the 21st of April three persons, two women and a man advanced in years. Of all these we are able to cherish a very pleasing confidence that they are the subjects of divine grace. They had been nominal Christians for years, but of late a change has been observable in the conduct of them all. We have still a few at Narsigdarchoke who are desirous of baptism, but in regard to these, doubts as to their Christian character remain to be cleared up. Oh, that the Lord would pour down upon us his Spirit, that we may witness amongst this people a wide-spread awakening and a hearty seeking after salvation. Our Christian community in the villages, of which Narsigdarchoke is the centre, is every now and then increased by an individual or a family abandoning caste, and joining us. In many instances in which this takes place, I have been unable to trace the step to any adequate religious motive. Our people have lived down much of the opposition which was made to them. They are free from the yoke of the brahmins, and I suppose their mere social position is regarded by some of their poor neighbours as desirable. This is so far well. Such persons join our congregations and submit to our instructions, and frequently are brought to experience spiritual influences, which they looked not for. Meanwhile no premium is given to any who join us. In-

deed, we have nothing to offer them of a worldly nature except mere kindness and sympathy, upon which the shrewd, money loving Hindoo would not set a very high valuation.

*Dum Dum.*

At Dum Dum we are still suffering from the fewness of the European troops now there. Yet even now there are a few men who find it very good to meet not only in the public congregations, but the more private meetings for prayer, and much Christian affection and zeal are manifested. I have been much encouraged by the aid which has been afforded me in my endeavours to repair the chapel buildings. We estimated the cost at 150 rupees. I sent an appeal to six pious officers only, but I have received in reply 240 rupees, while ten rupees more were raised by a few private soldiers. This has enabled us to do more than we intended, and our repairs will now cost 200 rupees, while fifty rupees remain either for the church funds or the mission, as the donor may direct. We have repaired the buildings so thoroughly, that I hope it will be very long ere any further outlay will be required.

*Translations.*

Our edition of the Persian Testament, which I am carrying through the press, has advanced to the middle of the eleventh chapter of John. The Hindostani Testament has advanced to the eleventh chapter of Luke. Of the revision of the Bengali bible, and other works, you will be more appropriately informed by brethren Wenger and Leslie.

## DELHI.

While some are being added to the church from the dense masses of idolators and enemies to God by wicked works, others, called in past years by the grace of God to consecrate themselves to Christ are removed to the church triumphant in heaven. Many from among the converts in India have borne their dying testimony to the power of the gospel, and after a lengthened period of good service in the cause of their Master, have put off untarnished the robes of their Christian profession, entering joyfully into the presence of their Lord. Mr. THOMPSON gives the following account of the decease and character of one of the native Christians connected with the church at Delhi.

*A Christian Hindoo's death.*

*April 27th.* Poor Devi Gir is no more, he was released from suffering at two o'clock this morning, after a severe illness of nine days, and general ill health of near a month. His end was peace; and calm joy and firm faith in his Redeemer marked his departure, as also an habitually devotional frame of mind. The last act of his life was an act of prostration, as when he used to pray; and when praying, he departed, as we hope, to the presence of his Redeemer, in whom he trusted, of whom he implored forgiveness, and on whom he called in the words of a favourite hymn,

"Keep me, Lord Jesus, I've none but thee!"

We all visited him at ten o'clock last night, and he was quite sensible, recognized and named each, asking all to look on him with favour, and saluting every one. Even the medical gentleman, who kindly and assiduously attended him, was struck by his calm, happy, and devotional state of mind. I humbly hope and trust it is well with our departed brother, that he is now in that land the inhabitant of which shall not say, I am sick, and that having served his Redeemer and Master on earth nearly twenty years, he has experienced the fulfilment of that gracious declaration: "Where I am, there shall also my servant be;" and also found that as preparatory to his entrance on that blessedness, his gracious Saviour had come to him, to take him to himself.

*His confession of Christ.*

On referring to our church-book, I find the following entry on the day of his baptism: "1830, Nov. 28th, Lord's day. With pleasure we received into the church, Devi Gir, a Gossain, converted (I hope) to the faith of the gospel: and the whole European congregation repairing to the Kudsia-baug Ghat, I baptized him after solemn worship in English and Hindustani. O my Lord, deign in mercy to preserve him in the faith and keep him unto life eternal, for thy name's sake. Amen! On the following sabbath Devi Gir was admitted to communion."

Devi Gir, in the early part of his career, composed a number of Hindi tracts, which I had printed for him, and they obtained an extensive circulation. He also composed in Hindi verse, after the manner of the Ramayun, the whole of the New Testament. Recently, he went a second time over the gospels; and the MS. is a monument of his faith in the Redeemer, and labour of love for his name. Two things I cannot but mention with reference to our dear departed brother in his last affliction, viz., the total absence of all worldly feeling, and a chastened, subdued spirit, that never showed impatience or gave utterance to a single murmur, during the whole period of his severe suffering: all was calm, submissive, resigned; and the name of his dear Lord and Saviour was frequently on his lips, either in ejaculatory prayer, or in quoting a hymn, or the divine word on which he rested.

## MONGHIR.

We conclude from page 101 of the July Herald, the journal of the native brethren Nainsukh and Sudeen.

*Wednesday, 23rd.* In the after part of the day we arrived at a village called Dumrao: here we put up our tent, and went in the evening and preached to the village people, who came to hear in great numbers.

*Ambarpur.*

*Thursday, 24th.* Early in the morning more than two hundred pilgrims, on their way to Parasnath, arrived at this place. We preached to them, and distributed a few books among them. Many of the village people also came, and listened very well while we were preaching. After speaking to these people we came on to Ambarpur; here we preached to about a hundred persons, chokidars (watchmen) and others, assembled at the thana (police station). We after-

wards went into the bazar, and preached to the shopkeepers.

*Friday, 25th.* This is market-day at Ambarpur. We have had opportunities of preaching the word in several situations, in each of which we had not less than a hundred hearers. No one offered to hinder or annoy us; all were silent, and listened with attention and pleasure.

*Idols destroyed.*

*Saturday, 26th.* We have been journeying all to-day, and have with difficulty reached Banka. We have found a great quantity of sand in the road, and as our oxen are not strong, it was with much trouble that we got the gari along, on which account we are all tired.

*Sunday, 27th.* We have spent the sabbath

in speaking the word of life to the people of this village, Banka, and in prayer.

*Monday, 28th.* We came to Jitizapur. Here we conversed with some of the village people, and when they would no longer remain to listen, we went into the houses of some people of the Dom caste (the lowest caste), and spoke to them about Christ. They said, "Yes, we think Jesus Christ is true." Then, we inquired, "Do you think that the idols in your house are all false?" They said, "Yes." "Then shall we break them to pieces?" "If it be your pleasure, do so." I then broke to pieces one of the images with my shoe. The woman appeared grieved, but the husband said, "I will go to Monghir, and then I shall be able to learn in a proper manner the truths of Christianity."

*Tuesday, 29th.* As we proceeded on the road, we conversed with many pilgrims journeying the same way, and in the evening we stopped at Jaipur.

*Wednesday, 30th.* We put up our tent in a small village to-day, where the people were very friendly. Some of them came and sat near our tent till quite late in the evening, listening with pleasure to our discourse. On going away they said, "We will come again when you have worship," but as they did not come, it is probable that some of their friends said something to frighten them.

#### *Bajnath.*

*Thursday, 31st.* To-day we arrived at Bajnath, and put up our little tent on the side of the road in front of the temple. In a short time the people began to collect about our tent, and we were engaged without intermission until the evening in conversing with the crowds that came.

*Friday, February 1st.* We were engaged from early morning until evening in conversing with those who came to our tent, who were chiefly people from the west.

On the 2nd, 3rd, 4th, and 5th, we were incessantly engaged all day long in preaching and conversing to the crowds of people in the mela. It is impossible to remember a tithe of our conversations, and we had no leisure, and were too tired, to record any thing. The people were anxious to hear, and there would have been abundance of work for many more brethren, had they been with us.

#### *The mela.*

*Wednesday, 6th.* To-day the mela was greatly increased by the arrival of large crowds of people. The noise and confusion became so great about our tent, that we

thought it better to go to other more quiet places and preach, which we did. We found a vast number of people who came from a great distance; some from Rewah, Bundelkand, Bhopal, Udaipur, and Jaipur. Many of these people had never heard the gospel before: they listened on this occasion with great interest, and very gladly received books from us.

*Thursday, 7th.* The noise and confusion having become very great, and the people very unsettled, in consequence of the large parties constantly going and coming, we were unable to speak with any comfort to ourselves or advantage to our hearers, we therefore judged it best to leave the mela to-day. In the evening we came to the village of Jaipur, where we held conversation with a number of pilgrims.

#### *The Pundit.*

*Friday, 8th.* As we proceeded along the road we held conversation with our fellow travellers. Near noon, being weary, we sat down under a tree by the wayside. While sitting there, what should we see but a pundit, accompanied by several of his scholars, coming along the road. On approaching near to us, we heard the pundit telling his disciples that a new sect had arisen, the people of which are called Khrist-an (Christian). "These people," said he, "pay no regard to pilgrimages, fastings, and the like, and I think that the tenets of their religion are good; I have a good opinion of them." On hearing this, we called out to him, "Sir, the people of whom you speak are sitting here; come and see for yourself: we shall be happy to converse with you." He came to us, and after conversing together for some time, we gave him a book. He left us, seemingly much pleased. Proceeding on our way, we had some conversation with a number of pilgrims on the folly and sin of pilgrimages. They admitted what we said to be true, but as they had come so far, they would not return, for their friends at home would be much displeas'd with them if they did, but should they be spared to accomplish this pilgrimage, and to return home, then they would take care never to undertake another pilgrimage as long as they lived.

On the 12th we reached Bhagulpore, but as our provisions were expended, and we had no money to purchase more, we did not remain.

On the 14th we arrived at Monghir, having been absent just a month. Through mercy we have been permitted to return in safety, and to find all well at home. May the Lord bless his word, which in much weakness we have spoken.

## BRITTANY.

## MORLAIX.

Under the date of August 16, 1850, our brother, Mr. JENKINS, gives the following interesting examples of the power of Divine grace, and of the progress of the work in which he is engaged.

*Baptisms.*

Last sabbath we had the privilege of receiving two Bretons by baptism. One is Georget, from Belle Isle, who has been employed some time as a colporteur in selling the scriptures. He has made much progress in the knowledge of the word of God, and we have reason to believe it has produced on his heart and life its saving and sanctifying influences. The other person baptized is an aged female, seventy-one years of age, who has been a regular hearer at our place of worship since its opening. She lost her parents when young, and so was exposed to the temptations and trials of the world. I have heard her many a time compare herself to the prodigal son, but she considers her case more aggravated than his, as he returned to his father when young, while she returns in her old age, at the eleventh hour. We trust the Lord will grant these friends grace to persevere faithfully unto the end. The ordinance was administered in the river behind our chapel.

*Inquirers.*

Among others, there were present two truly interesting women, who had come from three leagues in the country in order to enjoy the opportunity of hearing the gospel, and to witness the administration of baptism on sabbath morning. They are much enlightened by the doctrine of Christ, are convinced of the principal errors of the church of Rome, find no rest within her pale, believe only the word of God, and feel a growing desire to leave the Romish church to join those who submit themselves to the

teaching of the bible alone. Though there are considerable difficulties in their way, yet we are confident they will not be able to remain long without obeying the Lord.

*A colporteur engaged.*

I have just received a letter from a Mr. Humbert, who is a very good, pious man, and has been a bible colporteur for thirteen years, which calling he has been obliged to give up on account of its affecting his health. He now offers us his services. I have thought we had better engage him as a colporteur and bible reader for six months, on the funds of the Liverpool Society, and then, after a trial for that time, consider the question of his permanent stay here. I have written to him to this effect. He will suit very well instead of Dussauze.

*Encouragement and opposition.*

One of our Breton colporteurs still labours in the department of the Côtes-du-Nord, and meets with some encouragement. The other day a miller bought a Testament of him, and helped him to sell four others. Moreover he advised him to return to that neighbourhood, assuring him he would sell a dozen more Testaments there.

I am sorry that the prefect of the Finisterre continues to refuse granting authorisation to sell the scriptures in the department. He appeared once favourably disposed, but has granted nothing. We intend taking steps soon to bring this violation of religious liberty before the influential friends of this sacred right in France, for the purpose of making an effort to remove the present difficulties.

## HOME PROCEEDINGS.

## THE DEPUTATION TO INDIA.

The brethren, Revs. J. RUSSELL and J. LEECHMAN, the deputation appointed to visit our Mission in India, sailed for the overland route on the 20th August. We commend them and their important errand to the prayers of the churches, and to the sympathies of the friends of the Society.

That errand embraces the investigation of many very weighty questions which in its results may affect the whole of the Society's operations in India for years



to come. The condition, prospects, and usefulness of that valuable establishment, the Printing Press at Calcutta, both in its commercial and religious aspect, will have their most anxious attention. It has already been the means of issuing nearly a million portions of God's word, besides religious tracts, in very large numbers, adapted to influence the Hindoo mind. It is desirable that it should become, if possible, of still greater service to the cause of our Redeemer, and afford in future years larger facilities for the publication of a native Christian literature.

The deputation will assure our missionary brethren of the hearty and affectionate sympathy with which they and their labours are regarded at home; will visit, as far as practicable, the various stations, examine into their spiritual condition, and make themselves thoroughly acquainted with the results of prolonged years of prayer and labour. The value of the plans of evangelization adopted by the brethren, with their comparative efficiency, will demand their serious consideration, and from their inquiries we anticipate many valuable suggestions will arise, what to avoid and what to do, to render more effective the future operations of the Society.

Another subject of investigation will be the situation and relative importance of the stations occupied by our missionaries. Many of the stations are separated from each other by wide distances, or geographical obstructions, so as to render communication difficult, and often to leave a brother to labour on alone for years without assistance. Some stations may perhaps have to be abandoned, and the mission strength concentrated on the more populous and accessible districts.

The questions, too, of training up native converts not only as teachers, but as pastors, what sort of training they should have, and where, and how it is to be carried on, are of prime importance, and with deep solicitude on the part of the Committee, are commended to the special attention of our brethren.

Such is, in brief, the nature of the work our brethren RUSSELL and LEECHMAN have undertaken to perform, one in which we trust they will enjoy the especial aid of the Spirit of God, and for its accomplishment be endued with wisdom from on high.

On the evening of Tuesday, the 13th of last month, a valedictory and devotional service was held in the Library of the Mission House to commend our brethren to God's blessing and care during their protracted absence from their native land, and from the affectionate people of their respective pastoral charges, who have so kindly and willingly surrendered them to the wishes of the Society. Of this interesting meeting we present to our readers the following full report.

The Rev. Dr. STEANE occupied the chair, and commenced the proceedings of the evening by stating the object of the meeting, remarking that they were met to take an affectionate leave of their two brethren, the Rev. John Russell and the Rev. John Leechman, who had been deputed by the Committee of the Baptist Missionary Society to visit their missionary stations in the East Indies. They were, however, not only met to express their sympathy with those brethren in the great work to which they had been called, but also to commend them, in special and devout prayer, to the providence and grace of God, that he would carry them forth and bring them back again in safety, and give them the grace, wisdom, and strength so essentially

necessary for the discharge of their onerous duties. This being the object of the meeting, they would at once perceive that its character must be chiefly devotional; but, in addition to singing, reading the scriptures, and prayer, the two brethren who were about to depart for India would each briefly address the assembly.

An appropriate hymn having been sung,

The Rev. J. EDWARDS of Nottingham engaged in prayer.

The CHAIRMAN then read part of the eleventh chapter of the Acts, and called upon

Mr. RUSSELL, who said, that it was with no ordinary feelings that he stood before that assembly, to speak a few parting words. He

felt deeply the responsibility resting upon him in the work to which he had been appointed. When the request was made to him in the first instance, to go out to India as one of a Deputation from the parent Society, to visit their mission stations, he certainly shrank from it. He felt that the ties of home were too many, too dear, and too powerful to break through; but, after deliberating upon, and prayerfully considering the matter, he could but conclude that it was a call from God, and therefore did not feel justified in refusing to comply. While he knew that in the voyage they were about to undertake there would be some things unpleasant, and perhaps distressing, he knew, also, that there would be many gratifications connected with it; and he trusted that it might be the means of strengthening the hands of the missionaries, and furthering the missionary cause in that part of the world to which their hearts clung with so many pleasant and delightful emotions. It was a source of great satisfaction to his own soul that so many brethren had met together to pray for the safety and success of the Deputation, for he felt most keenly his own incapacity for a full and right discharge of the duties entrusted to him. While asking their prayers for himself and his colleague, he would also ask them to pray very earnestly for the country which they were about to visit. While they had already done much for India, he thought all would be disposed to admit that, as a denomination, as individuals, and as Christians, they had not done enough; and he devoutly hoped, and earnestly prayed, that the fact of himself and his brother going out to India would lead many to ponder the wants and claims of that vast country, and resolve to do more than they ever had yet done on its behalf. He would now say farewell, and if they never met again on earth, he hoped and trusted that they should meet in the presence of their heavenly Father, where there is "fulness of joy and pleasures for evermore."

The Rev. CHARLES STOVEL then engaged in prayer: and part of the thirteenth chapter of the Acts having been read,

Mr. LEECHMAN addressed the meeting. He felt the responsibility of the work which he had been requested to undertake, and that by such a request an honour had been conferred upon him of which he was altogether unworthy. Yet he blessed God that he was called to such a service. In former years he had been wholly devoted to the missionary work; and some of the happiest years of his life had been spent in foreign service. If the health of his beloved partner had permitted, he would have lived and died a missionary. It would be to him a source of much gratification to visit those brethren with whom he had laboured in the days that were past, and he trusted that much good

would result from the course which the Committee had thought wise to adopt. Most cordially did he thank his brethren and sisters for their sympathies and prayers, and trusted that their prayers would be heard and answered on behalf of the deputation, and those also whom they were about to visit; but if it should please their heavenly Father to take them away to their rest, and not permit them to return to their native land, they would have the sweet consolation of knowing that they had died in the path of duty; and he trusted that they should be enabled, in some degree, to imitate the apostle when he said, "None of these things move me, neither count I my life dear unto myself so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

The Rev. C. M. BIRRELL having prayed, part of the first chapter of Romans was read; after which

The Rev. Dr. STEANE remarked, that from those portions of holy scripture which had been read, it was easy to see that the method which had been adopted on the present occasion was in perfect harmony with the practices of the early and apostolic church. From the first passage that had been read, they had seen that when the tidings reached the church at Jerusalem, that by the preaching of those who had been scattered abroad on the persecution of Stephen, many in different parts had been led to embrace the faith of the gospel, they immediately deemed it wise and becoming to send one of the brethren, a man of whom it is testified that he was "full of wisdom and of the Holy Ghost, and of faith," to confirm those new converts in the grace of God. When Barnabas came to Antioch, and saw the nature of the work which, through the power of the Holy Ghost had been commenced, and was there going on, he found it too great for his own unaided efforts to undertake and compass; he therefore left Antioch for a time, and went in search of Saul, and when he had found him he brought him to Antioch, that he might help in the same work; and for twelve months they continued to preach the gospel, confirming the faith of those that believed. In the second instance they saw how that very same church at Antioch sent forth the same two brethren on a similar mission to the Gentile churches; that in like manner, where the gospel of Christ had already been preached in different parts of the Gentile world, they should confirm and strengthen the converts, and extend the gospel by the counsels, admonitions, and encouragements which they should give to the newly planted churches with their pastors. He believed, that by adopting the present course, therefore, the Committee were acting in the spirit of the conduct of the early

church on those two occasions, and were following their example as nearly as might be, allowing for altered circumstances, by sending forth their two beloved brethren to visit the churches which had, by the grace and providence of God, been planted on the plains of India by their beloved missionary brethren. Then, in the third passage which had been read from the Epistle of Paul to the church at Rome, the two brethren themselves would gather what was mainly the object they were to have in view in this errand on which they were sent. They were to go forth to India as the apostle was desirous to go to Rome, that they may impart unto the brethren there "some spiritual gift,"—understanding the phrase, of course not with any reference to miraculous endowments which inspired men could impart, but in the ordinary, yet still more important sense, the grace of the Holy Spirit, which is given in the communion of saints, "to the end," as the apostle says, that "ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me." This was the end, generally speaking, that the Committee had in view, and which the brethren themselves had in view, in the important mission which had devolved upon them. They had now been commended to God in solemn prayer; and he could assure them that, during their absence, they would be borne upon the hearts of the brethren and sisters at home whenever they visited the throne of the heavenly grace. In taking leave of them he would not presume to give them counsel, as one of themselves had expressed it, because he was persuaded, and he was sure that all the Committee were persuaded, too, that this important work which these brethren had undertaken at their request, had received from them deliberate and prayerful consideration; and that it had been presented to their minds under the various aspects in which it could not fail to strike thoughtful and prayerful men, such as they are known to be, and ministers of the gospel of the Son of God. The brethren had already received from the Committee who sent them forth all the instructions necessary for the discharge of the several functions of their office. All that remained, therefore, for him now to do was affectionately to take leave of them in the name of the assembled brethren. Turning to Mr. Russell and Mr. Leechman, the Doctor continued: We thank God who has inclined your hearts to comply with the request which was put before you. We can easily understand what were the difficulties with which the request was surrounded in the case of each of you, and we know also that other brethren had felt these difficulties insuperable. At last, as we can but believe, by the direction of our heavenly Father himself, we invited you, and his grace has inclined your

hearts to accept the invitation. We repose great confidence in you,—in your patience, faith, zeal, wisdom, and love. Or rather, let me say—not retracting one word of what I have said, but only expressing the same sentiment in other language—we have great confidence in the Lord concerning you. Our confidence is in Him, that he who has called you to the work will give you all the qualifications which are requisite to perform it successfully. You will bear to our beloved brethren, the missionaries of the churches, and to the churches themselves, the affectionate loving-kindness of the churches and pastors at home, and you will assure them that their faith is not only spoken of in this country, but throughout the world. You will assure them of the holy jealousy with which we watch over them in the Lord, and regard them in some sort as daughters of our own churches,—offsprings of the churches of the saints planted first in this country, and then sending forth into that far distant land those missionaries who there preach the gospel of the Son of God, and where those also who are born again are brought into holy fellowship with the Son of God. Dear brethren, admonish, strengthen, encourage them, by your sympathies, prayers, and counsels; by your holy speech and consistent walk and deportment amongst them commend yourselves unto them and the gospel which you profess. Let our brethren, the missionaries, be assured by you, how unceasingly, in our private and in our public prayers, we bear them upon hearts, seeking for them all needful grace and strength to carry on the work in which they are engaged. Whatever may be the trials and dangers you will have to endure, they are, at present, altogether hidden from us; but our hearts are not anxious in relation to these matters, any more than you have told us are your own hearts surcharged with care on account of them. The providence of God will watch over you to preserve you from danger. Or if, in his all-wise providence, he should see fit to remove you from the earth, so that you return not to your country, your beloved families, and to us who love you so much, he who calls you from the plains of India, rather than from your native land, will give you a speedy access to glory! For you to be absent from the body would be to be present with the Lord. But we send you forth in the name of the Lord, without any dark forebodings. We do that which we believe to be right; and we commend you to Him "who is able to build you up, and to give you an inheritance among all them who are sanctified." We do indulge the hope that we shall, at least some of us, live to welcome you back, and hear from your lips of the great things which God is doing for his dear Son in that distant part of the world. If it should be so, we shall unite in thanksgiving

to the Father of all mercies for all the loving-kindness which he will have shown to you, and for the answers which he will then have granted to these our prayers. Go forth then, dear brethren, carrying with you the confidence of the churches, and the love of your fellow labourers. Be assured of our constant sympathy and prayers, that the Lord may guide and keep you in all your ways, and bring you back to us "in the fulness of the blessing of the gospel of Christ." Let me give each of you the right hand of fellowship, while, in the name of the friends, I bid you an affectionate farewell.

Mr. RUSSELL having returned thanks for the kind and encouraging address of Dr. Steane, a hymn was sung, the benediction pronounced, and the meeting separated.

Previous to their departure, our brethren took part in a public missionary meeting at Southampton, held by the friends of the London Missionary Society on Monday evening the 19th, and on the following morning sailed in the "Ripon" steam-ship for their destination.

On the same day, the 20th, other beloved friends, more or less connected with our mission, left London to embark at Portsmouth in the "Marlborough" for Calcutta, by way of the Cape of Good Hope. The party consisted of Mrs. YATES and the two daughters of our highly esteemed but deceased brother Dr. YATES, Mrs. PENNEY and her three children, and Mrs. BISS and Mrs. SYKES, with their respective families. Our friends will follow them in their kind recollections and prayers.

The fears of the Committee are much excited as to the safety of our esteemed brother Mr. DAWSON and his family, from Ceylon. They sailed from that island in February, and have not yet been heard of. The report given in the Herald of July was not confirmed. It is understood that the "City of London," in which they sailed, encountered three severe hurricanes in the latitude of the Cape. She outrode the first two; but has not since the third been heard of. Our all-merciful Father is often better to us than our fears; and we would encourage our faint hopes to look for a gracious deliverance.

The condition of the African Mission has occasioned much anxious deliberation. The extent of our operations on the continent, and the best mode of carrying on this important station are yet under discussion. Meanwhile the Committee are striving to obtain an early passage for Mr. SAKER to that scene of sorrow and desolation.

Our friends will regret to hear that the health of our dear brother TINSON of Calabar is reported as rapidly failing, and that it is anticipated that ere long that important Institution will be deprived of his efficient services.

Since our last issue various missionary meetings have been held throughout the country, the far larger part of which afford encouraging indications of the presence and revived energy of a missionary spirit in the churches. Mr. TRES-TRAIL has been engaged during the month in visiting Cornwall. Mr. UNDERHILL has been present, with the Rev. E. CAREY, at Spencer Place missionary meeting. The East and North Riding services commenced on the 25th August, Mr. UNDERHILL and Rev. J. NEW of Birmingham forming the deputation. Our brother CLARKE has been actively engaged in South Wales; while Mr. MAKEPEACE, whose health is much improved, has visited Oxfordshire, and taken part in the meetings at Birmingham. We are happy to hear of the increased energy of the Birmingham Auxiliary, whose intention it is to raise an annual sum, in addition to their former contributions, sufficient to support another missionary in Northern India. The Rev. D. WASSSELL of Bath is closing the month by advancing the mission cause in Glamorganshire.

The Committee have received with grateful feelings of pleasure the following encouraging and consolatory letter from the church at Rochdale. Such expressions of sympathy and interest in their often difficult circumstances and trials, are calculated to cheer their minds and to strengthen their faith, and at the same time afford most pleasing indication that their difficulties are appreciated and brought frequently before the throne of the heavenly grace, by the churches of Christ on whose behalf they strive to carry forward the kingdom of the Lord and Saviour.

The church of Christ, of the Baptist denomination, assembling in West Street, Rochdale, to the Officers and Committee of the Baptist Missionary Society.

Honoured and beloved fathers and brethren,

Permit us, in the hope of cheering your minds, and with the design of sharing your burdens, to address to you a few lines.

In the providence of our exalted Saviour, you have recently been placed in circumstances afflictive to the heart, and perplexing to the judgment. By a series of calamitous events you have been deprived of numerous agents of eminent excellence, both as it respects Christian character and mental endowments. In rapid succession, and within little more than twelve months, brethren Makepeace of Sagor and Dawson of Ceylon, have been driven from their respective spheres of labour by disease, while Messrs. Davies of Ceylon, Merrick and Newbegin of Western Africa, and still more recently Mrs. Small of Benares, have been smitten by the hand of death, and removed from their toils to their reward. These several losses have been rendered still more distressing by your inability, from want of pecuniary means, to supply the vacancies created. Events so sudden, so painful, and so mysterious, cannot have occurred without filling you with distress, if not with dismay.

Under these circumstances, we beg to assure you, honoured brethren, of our tenderest Christian sympathy. We share in your sorrows and anxieties. We mingle our tears with yours over the memories of those who, as "messengers of the churches," nobly sacrificed the endearments of home, braved inhospitable climes, and in the midst of labours and successes "fell upon their high places."

But we would also bow, with you, in profound submission to the will of the supreme and wise Disposer of all things. We devoutly acknowledge his goodness in raising up the self-consecrated band; nor would we dispute his right to dispense with their services as he sees meet. He thus teaches us our entire dependence on himself, and the necessity we are under of daily looking to him. May we have grace, when all things seem to be against us, to honour him by the simplicity and prayerfulness of our confidence in his faithfulness and all-sufficiency. Let

us then, in our weakness, connect ourselves with him, and our expectation shall not be cut off. He may permit our "patient continuance in well-doing," our professed devotedness to the interests of his kingdom, our steadfast endurance of hardness, to be tested and proved; but he will not disappoint our hopes, nor suffer us to fail of our reward.

Honoured and beloved brethren! these are not times for fainting, however distressful they may be to our feelings, or trying to our principles. They rather summon to higher and more entire consecration on our part; to increased purity of motive, frequency and earnestness of prayer, and energy of action. They call for more humility and self-denial; for greater watchfulness over our spirits; for a more devout consideration of the Saviour's claims, of our own obligations, and of the world's necessities. May we be enabled to be faithful and unyielding in this the season of trial, that thus we may be prepared for future enlargement.

Permit us, beloved brethren, in conclusion, to remind you of the simple yet exalted piety of the unpretending yet indomitable energy and faith of the distinguished founders of that Society whose affairs you are honoured to conduct—of the long train of warm-hearted, self-denying, and heroic men and women who have consecrated their fine gifts and laborious attainments to the service of the mission—of the incalculably precious results of the evangelic enterprise in the wide diffusion of intelligence and freedom, and especially in the salvation of souls and the formation of Christian churches—of the prayers which have been offered by the dead and the living, and which remain unanswered though not unforgotten—of the revealed purposes and manifold promises of a covenant God, recorded in his word, and all which are immutable as his own being—of the sorrows and agonies of Gethsemane and Calvary, which must be recompensed with corresponding triumphs and ever augmenting glories; and, as you summon these to recollection, let sadness give place to joy, doubt to confidence, and depression to holy activity. In contemplation of your responsibilities, we pray that you may be enabled to brace up your minds to the required point of fortitude and endurance, casting yourselves on the Divine fidelity and resources. And, how dark and mournful soever the present may

be, may you cheerfully commit yourselves to the future, in the spirit of the Psalmist, "I will go in the strength of the Lord God; I will make mention of thy righteousness, even of thine only." Thus, brethren, will you act worthily of the high trust confided to you, justify the hopes of the churches you represent, and win for yourselves the grateful admiration of posterity and the final plaudits of the Saviour.

And now, in the presence of that Saviour, we humbly and devoutly engage to give ourselves to more frequent and fervent prayer on your behalf, and, commending you to his rich and effectual benediction, remain,

Dear and honoured brethren,  
With renewed assurances of tenderest

sympathy, yours most sincerely and affectionately in the fellowship and service of the gospel,

(Signed on behalf of the whole,)

WILLIAM FITZ-ER BUREHLL, *Pastor.*

JOHN WILLIAMSON,  
H. KELSALL,  
R. HENRY,  
WILLIAM LITTLEWOOD,  
JAMES LITTLEWOOD, } *Deacons.*

Given at our church meeting,

August 1, 1850.

### POSTSCRIPT.

As we are going to press, the Indian mail has been delivered. We are happy and thankful to learn that the wives of our missionary brethren in Calcutta are all of them somewhat better. Our missionary intelligence is of a very encouraging character.

### FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Christian, J. W.	April 29.
	CLARENCE	Newbegin, W.	March 28.
ASIA	BENARES	Heinig, H.	May 22.
	CALCUTTA	Lewis, C. B.	June 3.
		Thomas, J.	June 1 and 3.
		Do., & Denham, W. H.	May 30.
		Wenger, J.	June 1.
	COLOMBO	Allen, J.	May 11.
	INTALLY	Pearce, G.	May 31.
	SERAMPORE	Marshman, J. C.	June 3.
BAHAMAS	GRAND CAY	Rycroft, W. K.	June 1.
	NASSAU	Capern, H.	June 29, July 26.
BRITTANY	MORLAIX	Jenkins, J.	July 29, Aug. 16.
GERMANY	MAGDEBURG	Dannenberg, J. C. A.	August 16.
	OLVERSTEDT	Walther, H.	August 16.
JAMAICA	BROWN'S TOWN	Clark, J.	June 15, July 20.
	CALABAR	Tinson, J.	June 5, July 5 & 19.
	FALMOUTH	Gay, R.	July 6.
	GURNEY'S MOUNT	Armstrong, C.	June 18.
	HOBY TOWN	Henderson, J. E.	June 25.
	SPANISH TOWN	Norman, W. O.	
		Phillippo, J. M.	July 8.
	STURGE TOWN	Hodges, S.	June 19.
TRINIDAD	PORT OF SPAIN	Cowen, G.	July 8.
		Law, J.	June 20, July 6.

ACKNOWLEDGMENTS.

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

- J. J. Smith, Esq., Hamper Mills, for five reams of printing paper, for *Rev. A. Saker, Africa*;
- Religious Tract Society, for twenty-four reams of printing paper, and books, value £5, for *the same*;
- Girls' Sunday School, Denmark Place Chapel, Camberwell, for a parcel of children's clothing, for *the same*;
- Miss Foster, Newcastle on Tyne, for a box of clothing, for *the same*;
- Missionary Working Association, Hanley, for a box of clothing, for *Africa*;
- Mr. F. Nicholson, Plymouth, for a parcel of newspapers;
- Rev. Dr. Gray, Hastings, for a parcel of books, &c.;
- Friends at Kimbolton, by Rev. S. Edger, for a parcel of useful articles, for *Rev. W. Littlewood, Bahamas*;
- British and Foreign School Society, for a parcel of annual reports, for *the Missionaries of the Society*;
- W. B. Gurney, Esq., the Rev. Dr. Steane and friends at Camberwell, for a quantity of books, for *the Jamaica Theological Institution*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of July, 1850.

£ s. d.	£ s. d.	£ s. d.
<b>Annual Subscription.</b>		
Darkin, Rev. C.....	2 0 0	
<b>Donations.</b>		
Allan, T. R., Esq.....	10 0 0	
Burls, Miss, for <i>Haiti Chapel</i> .....	1 0 0	
Buxton, Sir E. N., Bart.	25 0 0	
Cozens, Mrs., for <i>Haiti Chapel</i> .....	1 0 0	
E. S.....	1 1 0	
H. K., for <i>Haiti Chapel</i>	10 0 0	
Salter, Miss Elizabeth, late of Exeter, intended bequest, by the Executors.....	53 4 0	
Smith, W. L., Esq., for <i>Haiti Chapel</i> .....	2 0 0	
<b>LONDON AND MIDDLESEX AUXILIARIES.</b>		
Bloomsbury Chapel—		
Contributions.....	39 17 0	
Devonshire Square.....	22 2 7	
Hammersmith.....	11 17 9	
Harlington—		
Overberg House Juvenile Association ...	1 0 0	
John Street—		
Sunday School, for <i>Jubilee School, Colombo</i>	4 10 0	
Poplar, Cotton Street—		
Sunday School, for <i>Hendella School, Ceylon</i> .....	6 0 0	
<b>BUCKINGHAMSHIRE.</b>		
Olney—		
Collections.....	9 11 0	
Contributions.....	9 15 0	
Do., Sunday School	0 14 0	
Princes Risborough—		
Collection.....	4 2 0	
Contributions.....	6 8 0	
<b>CAMBRIDGESHIRE.</b>		
Caxton—		
Contributions, for <i>Dove</i> .....	0 16 7	
<b>CORNWALL.</b>		
Redruth—		
Anon.....	1 1 0	
<b>DEVONSHIRE.</b>		
Tavistock—		
Contributions.....	10 0 0	
Do., for <i>Haiti School</i>	1 0 0	
<b>GLOUCESTERSHIRE.</b>		
Kingswood—		
Contributions.....	2 0 0	
Wotton under Edge—		
Rogers, Mr. John.....	1 0 0	
<b>HAMPSHIRE.</b>		
GUERNSEY and JERSEY, on account, by Rev. G. W. Fishbourne ...	15 0 0	
<b>KENT.</b>		
Chatham, Enon Chapel—		
Contributions, Juvenile, additional.....	0 4 0	
Dover, Salem Chapel—		
Ladies' Association, for <i>Haiti Chapel</i> ...	11 0 0	
Eynsford—		
Contributions, for <i>type for Africa</i> .....	2 7 6	
Do., Sunday School, for <i>do.</i> .....	0 12 6	
Greenwich, Lewisham Road—		
Contributions, Juvenile.....	3 10 0	
Sandhurst—		
Boanofy, Mr. Charles, A.S., two years.....	2 0 0	
<b>LANCASHIRE.</b>		
Bootle—		
Collection, &c.....	6 5 3	
Liverpool—		
Contributions.....	3 13 6	
Myrtle Street—		
Collection.....	28 10 8	
Contributions, Juvenile, for Rev. W. K. Ryecroft's Schools, Bahamas	10 0 0	
Pembroke Chapel—		
Collection, Juvenile	3 13 1	
Contributions.....	80 0 0	
Proceeds of Tea Meeting.....	3 8 2	
Birrell, Rev. C. M. for <i>Haiti</i> .....	10 0 0	
Sabden, &c.—		
Proceeds of Lectures, on account, by Rev. C. Kirtland	10 0 0	
Woodside—		
Collection, &c.....	3 5 0	
<b>NORTHAMPTONSHIRE.</b>		
Clipstone—		
Collection.....	11 17 8	
Contributions.....	3 4 4	
Guildsborough—		
Sunday School, for <i>Dove</i> .....	1 3 4	
<b>SOMERSETSHIRE.</b>		
Bristol, on account, by Mr George Thomas...	19 10 6	
Crewkerne—		
Collection.....	2 12 0	
Contributions.....	0 12 6	
Frome—		
Trotman, Rev. D., for <i>Haiti Chapel</i> .....	5 0 0	
<b>STAFFORDSHIRE.</b>		
Walsall—		
Contributions.....	0 14 0	

WILTSHIRE.		WORCESTERSHIRE.		SOUTH WALES.	
				Pembrokeshire—	
				Carmel—	
Trowbridge—		Stourbridge—		Collections (2 years)... 2 12 0	
Collections—		Contributions, by Mr.		SCOTLAND.	
Back Street .....	5 8 2	W. Talbot .....	2 12 0	Edinburgh—	
Do., Public Meet-				Friend of the Mission	5 0 0
ing .....	6 0 3	YORKSHIRE.		Jedburgh—	
Bethesda .....	0 18 7	Bradford—		J. C. for <i>Haiti Chapel</i>	0 10 0
Contributions .....	66 2 0	Acworth, Rev. Dr. ...	5 5 0	Do., for <i>Dove</i> .....	0 3 0

The following are the particulars of Contributions acknowledged in the Herald for July, page 454, as from "SOUTH WALES, on account, by Rev. B. Price £35 1s. 1d."

BRECKNOCKSHIRE—		£ s. d.
Erecon, Calvary .....		1 11 0
MONMOUTHSHIRE—		
Blaenau .....		2 19 2
Blaenavon .....		3 13 3
Cwmbran .....		1 0 0
Llanwenarth .....		13 6 10
Machen .....		1 6 0
Nodd'u .....		0 18 0
Pisgah .....		10 6 10
		35 1 1

The following are the particulars of Contributions from Bridgend and Neath, inserted in the last Annual Report, page 71, only in the total amount, £15 0s. 0d.

Bridgend—		£ s. d.
Collection, Public Meeting .....		2 5 4
Prayer Meeting Box .....		0 9 4
Sunday School, Miss Marks's Class .....		0 9 9
Lewis, Mr. Thomas .....		1 0 0
Collected by—		
Jones, Miss J., Newcastle .....		1 0 6
Marks, Miss R. ....		1 2 0
Marks, Miss E. M. ....		1 1 0
Marmont, Mrs. ....		5 15 2
Thomas, Master Thomas .....		0 9 6
Williams, Master John James.....		0 7 6
		14 0 1
Less expenses .....		0 9 7
		13 10 6
Neath—		
Bethania, 1848.....		0 11 0
Mount Zion, 1849 .....		0 18 6
		15 0 0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.