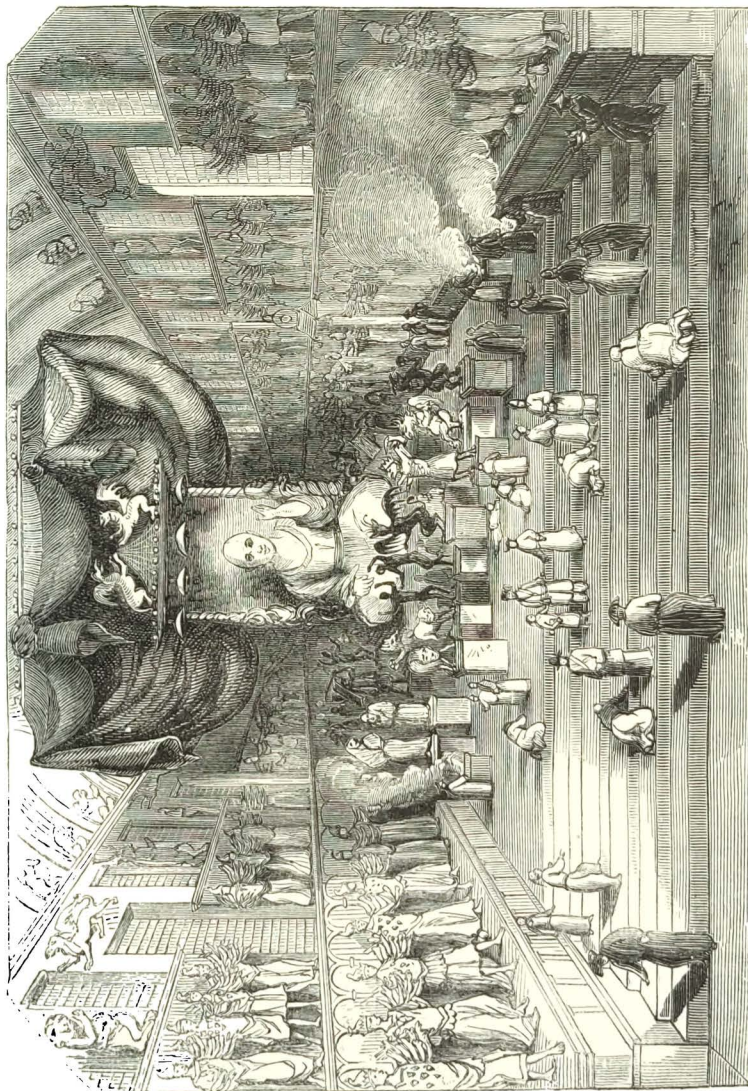


# THE MISSIONARY HERALD.

The Missionary Herald (July 1853).



TEMPLE OF THOUSAND IDOLS, JAPAN.

## THE MISSION FIELD.

## WHO WILL GO ?

"FROM Mr. THOMAS's account we saw," said Mr. FULLER, "there was a gold mine in India, but it seemed almost as deep as the centre of the earth. Who will venture to explore it? 'I will go down,' said Mr. CAREY to his brethren, 'but remember that you must hold the ropes.' We solemnly engaged to do so; nor while we live shall we desert him."

The pastor of Moulton and of Harvey Lane, Leicester, cheerfully committed himself to the workings of Christian affection, and to the recognition of Christian duty. Much gold have the miners who have followed him found; but the treasure is yet vast which lies the gloomy caverns of India's superstition. They were not unknown men who set forth on the errand of mercy. They were men of standing and of ministerial experience, bearing with them the sympathy of the churches to whom they had first delivered the word of life, and the love of many brethren whose ministerial intimacy they had formed. The work was regarded as a most honourable one. No gifts were too splendid to be withheld; no association was too tender which this high call was not permitted to dissolve. Great were the renderings of heart endured by the first missionaries, increased in fearfulness by the dark uncertainties before them.

The present aspect of heathen lands is certainly not less painful, while the work of evangelization has become more easy and inviting. Encouragements of which our fathers knew nothing abound for us. The toils they encountered have smoothed our path. We reap the fruit of their victories over unwritten languages, an unshaken superstition, and savage life. Partial light has been let into the gloomy

recesses of idolatry; we see, where our fathers groped their way.

Yet has it become more difficult to obtain the services of that class of men from which our first missionaries were drawn. The pastors of churches are few who are ready to lay aside the attachments and associations of home for what we cannot but think the high places, and, therefore, the most honourable, of the field. But with the expansion of the missions, with their very success, has grown the greater need for men of standing and ministerial ability to consecrate themselves to the Lord's work.

It may be permitted us to offer a few reasons why experienced pastors should look seriously on the question of their duty with respect to heathen lands.

1. Obviously the difficulties of a missionary life are such as to call for the exertion of every moral and mental quality, and in a form which only experience can secure. Immaturity of judgment, unacquaintance with trial, the limitation of knowledge necessarily incident to young men, are not the elements of success. "The presence of an earnest minded man of God," says a missionary, "who could guide us by his deeper insight into the principles of language; who would condescend to bend his stores of learning and his trained powers of mind to the composition of books suited to the native mind," would be of invaluable service. The attainments of years might well be consecrated to the service of Christ in spreading more widely among an ignorant race the knowledge that a Christian pastor has gained.

2. No uncommon reproach would be removed which is not unfrequently heard. Pastors, it is said, willingly undertake the labours of the platform,

or the missionary prayer-meeting; their addresses are pointed, close, effective, on the duty of Christians to deny themselves for the mission cause, the cause of God; but who of them exercises the self-denial they preach, or practises the self-sacrifice they urge? Let the churches see some of their most eminent pastors give themselves to the Lord's work in heathen lands, and deep would be the impression made of the importance of the work. Such noble instances of self-sacrifice for Christ's sake would more redound to his praise throughout the land than the departure of five times the number of unknown men, or of inferior ability. No worldly motive could be supposed. The most thoughtless would see in such an act an example of faith that would stimulate their languor, and awaken them to feelings of interest in the work of the Lord.

3. Parents would more freely give up their sons to the ministry at home and to missions abroad, when examples of high devotedness stamp on the service the honourable character which such acts of consecration would confer. If the posts of peril be given to the young, to the novice, to the inexperienced, not only is the cause endangered, but feebleness and weakness are impressed upon it, from which the noble minded will turn away. Surely it is the leaders of

the Lord's hosts that should stand in the forefront of the battle. Let men of standing and known ability but once give the weight of their example, and the churches would rise to a full consciousness of their duty, and of the honour conferred on them by their Lord in being called to take part in the triumphs of his kingdom.

If it be said that such men are greatly needed at home, let it be considered, that in the first place the number is but small that is required. Eight or ten are not many among the many hundreds which form the ministry in highly favoured England. Besides which the spirit that would be awakened, and the blessing of God that would surely follow, would quickly fill up the vacancies, and call forward men of ability and power. If the churches are prepared for the sacrifice, its acceptance would appear in increased prosperity. God gives exceeding abundantly above all that we ask or think.

The wants of the society's missions at the present time are large. Devoted brethren are required for Haiti, for Trinidad, and for Africa, in addition to the twenty for India. We appeal to the Christian devotedness of our brethren and the churches. Who will go down into the mine? Who will follow Carey, Marshman, and Ward, and reap where they have sown?

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## INDIA.

### CALCUTTA:

#### THE FORMATION OF AN INDEPENDENT NATIVE CHURCH.

An interesting movement has commenced in this important centre of missionary operations in India. The two native churches at Intally and Colingah have hitherto continued under the pastoral care of the missionaries,

the Revs. G. PEARCE and J. WENGER, assisted by native preachers. Previous to the departure of Mr. PEARCE for England, he brought the subject of a native pastor before the Intally church, and instructed the converts in their

duty to sustain their religious privileges, and the ministry of the word among themselves. After much discussion two brethren were chosen as pastors. Some difficulties, however, arising, one declined the honourable office to which the church had called him. Subsequent to this the question was further canvassed among the native converts, and after much deliberation it was proposed, and has since been sanctioned by the missionaries, that the above named two churches should unite, and choose their own pastors, who should not be dependent on the society for their support.

As we write, therefore, *the first independent native Christian church will have been formed in India.*

This step in advance we hail with no ordinary emotions of gratitude to God. It is the first attempt to give existence to a Christian church in Bengal, independent of those missionary agencies by which the gospel has been there proclaimed. Numerous as are the churches which it has pleased God to raise up as testimonies to his faithfulness and to the power of his truth, hitherto they have remained wholly under the care of the messengers of Christ from foreign lands, and their teachers have been supported by foreign funds. Such a state of things could not be regarded as permanent. It was always hoped that at some period these churches would become self-sustaining. While the converts were few and feeble, there was some reason for keeping them under missionary superintendence; but now that their number is largely increased, that there are men amongst them fitted to fill the pastor's office with piety and credit, all must concur in the desirableness so recently expressed in various forms by the Committee and the friends of the society, of placing these native communities on the basis which the word of God sanctions and commands. We do not,<sup>r</sup> however, anticipate that

this native church will cast aside the counsel of those who are their fathers in Christ. The course the movement has taken has shown the converts to be eminently desirous of the advice of our brethren, and of acting in full accordance with those principles of church polity in which the missionaries have instructed them.

We need scarcely entreat for this infant church the sympathies and prayers of our readers. Many trials await its members from within and without. They will need wisdom from above, and the constant guidance of the Spirit of God. Let grace be besought for them, that they may grow into a holy habitation for God, and be as a city of refuge to the perishing idolators around them. We shall append extracts from the letters of our missionary Mr. LEWIS, in which the gratifying fact is announced. Under date of April 6th, he writes:—

You will be interested to know that our native brethren in Calcutta are at length bestirring themselves about the native pastorate. The members of the churches at Itally and Colingah have met and consulted together, and are apparently most lovingly united in the purpose to coalesce into one church, under the pastoral care of three or four brethren of their own number who possess preaching talents and established characters, and the means of supporting themselves by secular situations. They have decided not to appoint any of the native preachers as pastors, because they are supported by the society's funds, and therefore are not independent men. The proposal has been communicated to brother Wenger and myself in the most modest and appropriate manner, and the brethren are only waiting for us to express our formal approbation, which we hardly can do until we have talked over all the particulars with brethren Leslie and Thomas. I do hope this is a beginning of good. The movement has to a great extent arisen out of your "Resolutions on native pastorates," which I took with me to a church meeting of the Itally church, and translated in the hearing of all the members, adding a few words of illustration. Little was said at the time, but they have told me since that it made a considerable impression upon their minds. I think you will be pleased to hear these particulars.

At a later date, April 20th, Mr LEWIS adds:—

The movement among our native brethren of which I wrote on the 6th inst. goes on favourably. At our monthly meeting held on the 15th at brother Thomas's, the subject was discussed, and it was agreed that brother Wenger and myself should meet the native brethren and arrange with them the carrying

out of the new plan. We do not wish to interfere with their liberty, but as their present pastors we are anxious to take the opportunity to counsel them, and as the society's missionaries and representatives we must arrange certain things in reference to the chapels and to the converts who may hereafter be given in answer to our prayers and as the fruit of our labours. I trust the thing will work well, and that a new era in missions in Bengal is opening before us.

## MONGHIR.

Mr. LAWRENCE has kindly favoured us with the following particulars of the work of God at this station. Under date of March 26th he writes:—

I am happy in being able to announce to you that since the commencement of this year we have had some additions to our little band of believers; and the ordinance of baptism has been twice administered. On the 3rd February the man and his wife, who had been the disciples of Nanuk, and called Nanukshahi or Sikh, about whom I have written in former letters, made a public profession of their faith in Christianity by baptism; and with them was baptized a young native woman, who is a scholar in our native Christian bible class, and who had been for some months an inquirer. It was a solemn and interesting occasion. Many natives not belonging to our Christian community were present, and all behaved with great seriousness and propriety. Good impressions were left, I trust, on the minds of some. On the 4th March the ordinance of baptism was again administered: on this occasion the candidates were two believers belonging to our English congregation, one of whom is an old lady, who has for many years sat under the sound of the gospel in Monghir; and the other has recently come to sojourn here, while her husband is gone to the war in Burmah. For these additions to the church I trust we feel thankful, and would give all the praise to our blessed Redeemer.

### *Steadfastness of converts.*

I am happy to say that those who have joined us continue to afford us satisfaction by their consistent spirit and conduct. Jawahir (a jewel), for that is the name of our new brother, though a man past sixty, has been very diligently learning to read; and both he and his wife (who is much younger than himself) are now able to read a chapter in the New Testament sufficiently well to comprehend its meaning, and in another month they will be able to read with fluency. This is pretty well for an old man who six months ago did not know a single letter. I had

promised each a copy of the New Testament on being able to read a chapter distinctly; and they were highly delighted when they obtained the prize.

### *The Baijnath Mela.*

About a week ago the native brethren, Nainsukh, Sudin, Bandhu, and another young man, returned from their journey to Baijnath mela. The account they give of their labours is encouraging. They met with a kind reception in nearly all the villages which they visited on their way, both going and returning. And as they travelled along they had daily opportunities of conversing with pilgrims proceeding to Baijnath. "In one village," they observe, "all the men, and women too, came out and listened to us with great good feeling. We heard some of them saying among themselves, 'All the Hindoo gods and goddesses are false; there is but one true God; let us well understand who the Lord Jesus Christ is, that we may not forget him.'" Respecting another place they say, "Here an old man heard us very attentively, took from us a gospel, read some verses in it, and at last said to us, 'Now do you pray for me, that the Lord may take me under his special protection.'"

### *The missionaries at the fair.*

Having arrived at Baijnath, they set up their little tent in the midst of the mela. This they were allowed to do by paying a small fee to the owner of the land. And spreading a piece of sackcloth before the tent door they spread out their books and sat down. They had no need to go and look for a congregation. They were soon surrounded with a crowd of people, and fully engaged in their work. So incessantly were they occupied that they had scarcely time to eat their food. Some would patiently listen to a long address, while others were anxious to obtain books, and others wanted answers to a variety of questions. But all behaved respectfully, and many listened and conversed in a very friendly way. They met with no quarrelsome people, and with very few opposers; even the Pundahs treated them with respect,

although they affected to sigh, that now the gospel was come their trade was gone, and that they would soon be without bread. Whether they really believed thus much is very doubtful, though many of them have sufficient discernment to foresee that Hindooism cannot stand before Christianity. The brethren not only exhausted their stock of books, but almost their voices and their strength also.

#### *Disasters.*

During their journey they met with one

or two disasters. In one place thieves entered their tent at night, and stole away all their brass cooking utensils, eating vessels, &c.; rather a serious loss, and might have been a great inconvenience had they not been near home at the time. The articles were not recovered, and it cost £1 14s. to supply the loss. On another night their tent caught fire; but providentially they were aroused to a sense of their danger before any great damage was done. After a month and nine days' absence, I am thankful to say, they reached Monghir safely, and only suffering from great fatigue.

## CEYLON.

### COLOMBO AND KANDY.

From the communications of the missionaries labouring in this deeply interesting field we rejoice to learn that the kingdom of God is making way among the followers of Buddha. Although the accounts are not in detail, our readers may readily conceive the divine power that must have attended the preaching of the word in each individual case to bring so many converts into the fold. Under date of November 15th, Mr. ALLEN says:—

I shall not be able to do as I wished—to give you any lengthened account of missionary operations and their results. It will cheer and encourage you, however, to hear that our labours have not been in vain. In several of the stations additions have been made to the churches, and others will be added before the year expires. I think about forty have been baptized so far. Last Wednesday we had a day of great things. At Kottigahawatte we baptized twenty-seven, thirteen of them belonging to that station, and fourteen to the Gonawell. Most of these have been probationers for two years, some more; and much care has been taken to get at their true character by myself as well as the native preachers and others. We hope they are really the subjects of divine grace, and that they will be enabled to maintain a holy walk and conversation. Others have been added at the Grand Pass, Hendella and Byamville stations; and I wish the same thing could be said concerning the Pettah, but at present there is no move amongst them. During the past month our labours were broken in upon by floods; but now that the monsoon has set in we hope to go steadily on.

To Mr. DAVIS we are indebted for

some interesting particulars respecting the mission at his station, the ancient capital of the kings of Ceylon. He says with respect to the Society's press, now under the charge of Mr. MURDOCK, who works it at the cost of the Tract Society, and by means of local contributions:—

During the last five years it has been used in printing 368,850 tracts, 202,560 periodicals, and 30,750 books, making a total of 8,941,920 pages. Now, taking into consideration, that the press was rather old when the use of it was granted to the Singhalese Tract Society, I should suppose it is not in very good condition now. However, Mr. Murdock says, "though old, it is in much the same condition as it was when first handed over to him." The mission receives for the use of the press about 20,000 tracts and books, of various kinds, during the year.

The following general remarks on Kandy as a mission field will be found interesting.

The labours connected with the Kandian district may be divided into five distinct parts. In the first place there are many Europeans in Kandy (that is, including the soldiers who are stationed here), and a considerable number of very respectable Burgher young men, who well understand English, and who fill most of the offices connected with law courts and counting-houses; whose spiritual good must be sought in every possible way. For the sake of these, I preach in English every sabbath evening, and visit their homes during the week, as opportunities occur. It is my desire to gain more access to the homes and minds of this class, to lead them from their cold, formal, sapless profession of Christianity, to a decision for God

and his cause. The influence of such, if they were truly brought to Christ, would be a most valuable acquisition. For the mass of the Kandians look upon them as having been instructed by teachers of Christianity, and consider them as manifesting the real spirit of our professedly holy religion. I need scarcely say, that with respect to very many who have been well instructed, the language of the apostle Paul is fully applicable; and missionaries know it well: "The name of God is blasphemed among the Gentiles through you." There are some, however, who are evidently moving in the right direction, and whose influence is telling upon the population around, and whose co-operation in mission work I am anxious to obtain. Perhaps it should be added here, many of the above class appear to be attached to our place and form of worship, and to value the preaching of the word.

*A library wanted.*

Dear brother, there is one thing I should like to do in addition to what is already done for the above-mentioned, which is this,—to establish a small library of select theological and other works. The necessity for this I will soon explain. Young men (such as I have been speaking of) do read, and will read, English. Books are comparatively few, and expensive; and you would be surprised, and perhaps, horrified, at the mass of trashy stuff which is waded through. Now, if some richly benevolent friend or friends could make us a present of a series of the works published by the Hanserd Knollys Society, and a set of the works of Messrs. Wardlaw, Payne, Hinton, and others, together with the "Congregational Lectures," &c., &c., I am sure the benefit would be immense and eternal.

*The Portuguese and Singhalesé.*

Another part of our work has respect to those inhabitants of Kandy and Matelle,

both Portuguese and Singhalesé, who know little or nothing about the English language. From those who compose this class, the churches of Matelle and Kandy are principally formed, and for their especial benefit, our native pastors are exerting themselves. Our brother, T. Garnier, preaches to these several times during the week, and three times on the sabbath; and Mr. J. Silva preaches twice, and sometimes three times on the sabbath, and four or five times during the week to congregations almost entirely formed from this class.

Our Portuguese preacher, Mr. S. Ambrose (who preaches once on the sabbath in Kandy), having lately resigned his connection with us as an agent, I have felt myself called upon to exercise my little stock of that language in continuing the sabbath morning service. If, with a little more attention, I can enter into conversation with that much neglected part of the community (those who can understand Portuguese only, and who have very few religious privileges), I shall think I have taken at least one step in the right direction.

I will only add respecting the class of which I am now writing this one piece of information. We have some tract distributors to carry tracts to their homes, and about ten (English, Portuguese, and Singhalesé) sabbath school teachers to attend on sabbath afternoons to the spiritual wants of their children.

Should any friend desire to help our sabbath schools, this might be done most efficiently by sending us a map of the Holy Land, and a few books, such as are in common use in the sabbath schools in England.

If any help can be rendered Mr. DAVIS by our friends in the objects he so earnestly presses on our attention, we shall be happy to be the medium of conveying it.

## WEST INDIES.

### BAHAMAS.

By the time these pages are in the hands of our readers, it is probable that the Rev. H. CAPERN will have landed on the shores of his native country. For some time past his health has given way to his many anxieties and labours, rendering a brief relaxation and the invigorating air of England necessary to its re-establishment. It is for this purpose

he is on his way, and we look forward with pleasure to personal conference with him on the affairs of his important station. Meanwhile he has communicated the following account of a recent visit to the out-islands. He says, under date of April 5:—

The churches on the islands I have recently visited are on the whole in a pleasing

state, and furnish evidence of the adaptedness and efficiency of the native pastorate system, whosoever the right men can be found—men whom the Lord of the harvest has thrust forth into the harvest field. To obtain such men here, as every where, else is of great importance.

When I reached Long Island, where C. W. Fowler, a devoted man, is labouring, I found him just recovered from a state of dangerous illness, brought on by hardships at sea, which he suffered when attempting to reach Ragged Island, the church on which is at present under his supervision. Heavy weather met him on his way, and he was driven near the coast of Cuba, and had eventually to return to his home without accomplishing the object for which he set sail. He was for sometime on a bed of sickness, and so ill as to awaken the fears of his friends that he would not recover. But the Great Physician had raised him up, and was evidently blessing his work. Our worthy brother had a short time before my arrival baptized nine believers on a profession of their faith in Christ, and there were several

more inquirers in the church. He has on the island on which he resides six churches under his care. These are distant, some of them fifteen and others twenty miles apart from each other, so that he is almost continually on the move to visit them. The time will doubtless come, when his labours will partake less of a missionary, or more properly, of an itinerating character than they do now. And so, with all the native brethren, who have been set apart to the work of God on our several islands. Their field of labour is too wide, and should be narrowed if practicable. I find that for the sake of the native teacher himself—for the sake of the schools, and likewise for the sake of the churches individually—this is desirable. The church at the settlement, at which the teacher resides, does, according to its numbers, three, nay in most cases five times more for his support than those churches that can be visited only once in two or three months. But a pastor for each church must be a work of time, if it shall be ever found to be practicable.

## JAMAICA.

Since we last communicated with our readers, death has been busy among the brethren and their families still labouring in this afflicted island. On Lord's day, February 27, the Rev. B. B. DEXTER was removed to his heavenly rest. He was engaged in making preparations for a visit to this country, when on the Saturday he was seized by apoplexy, and after a few hours of unconscious suffering breathed his last. Once or twice he was sufficiently aroused to express his confidence in Christ, the preciousness of Jesus to his soul,—his affection for his mourning wife, and his still deeper love to his Saviour. We quote from the communication of the Rev. J. CLARK of Brown's Town:—

Immediately after his seizure I was sent for and remained with him until his death.

On the evening of the same day his remains were laid in the silent grave. The attendance was very large, comprising not only his own bereaved and mourning flock, but many of the members of surrounding congregations. The neighbouring ministers of various denominations, as many of our own brethren as could be informed of the melancholy event

in time, were present to testify their respect and affection for our departed brother.

Our brethren Dendy, East, and Fray, and Messrs. Nullsom, Brown, and Milne, of the Wesleyan, Free Church, and London Missionary preachers, took part in the solemn services. On Monday last I preached a funeral sermon to a large and deeply affected congregation from Revelation vii. 13, &c.

For nearly nineteen years our brother toiled, often beyond his strength, to promote the cause of the Redeemer. His labours were greatly blessed. He had the privilege of gathering nearly two thousand souls into the church of Christ. He suffered much. For the last seven years his health was far from good. His spirit was also bowed down with troubles. He has had to maintain a long and painful struggle against poverty and debt. Now all his labours, sorrows, and trials are over. He has taken his place amongst that countless multitude who surround the throne, clothed with white robes and palms in their hands. He will now hunger no more, neither thirst any more; neither shall the sun light on him nor any heat, for the Lamb which is in the midst of the throne shall feed him, and shall lead him unto living fountains of water, and God shall wipe away all tears from his eyes.

His sorrowing widow, with her fatherless children, arrived a week since in England. We commend them to the



sympathies and kind offices of the followers of that Saviour whom our brother so long and so faithfully served.

We turn to another scene of grief. On the 22nd April our excellent brother, the Rev. D. J. EAST, was called to bear the heaviest loss that a husband and father can sustain. On that day Mrs. EAST entered the home of the blessed. It will be gratifying to the many friends of our mission to whom Mrs. EAST was known, to peruse the following account of her last days, which we are permitted to quote from a letter of the bereaved husband. He says, writing on the 10th May:—

The sufferings of the dear departed, from the usual symptoms of pulmonary disease, such as cough, expectoration, oppression of the breath, and daily increasing debility, were great; but they were mitigated by many mercies. She seldom had any acute pains; while she experienced in an eminent degree the truth of the prophet's words, "Thou wilt keep him in perfect peace whose mind is stayed upon thee; because he trusteth in thee." Her peace was perfect. Never did her mind appear disquieted by a single doubting, fearful, or distrustful thought. She knew whom she had believed, and her soul rested on him. The expression of her countenance constantly told her attendants of the sweet serenity which reigned within. Never shall I forget the placid smile with which she greeted me, on entering her room, on the morning of her departure, when I little thought her exit was so near. I can scarcely conceive of her having attained to a more perfect peace even now in heaven, than she had during her last days on earth. This was not only her happiness, but to me, O how inexpressibly consoling!

In some respects her ripeness for the better world was the most complete I ever remember to have witnessed; so that, oftentimes, the consideration of this alone assured me that she could not be far from an entrance upon it. Her nurse made frequent mention of her exemplary patience; but there were two points of Christian character pre-eminently conspicuous. One was the entire subjection of every feeling of selfishness. Of late she seldom spoke of her own debility; as to herself, indeed, she never gave expression to any anxiety in relation either to the present or the future. All her concern was for others,—her now sorrowing sister and husband, and motherless children, and the interests of the institution to which she was truly devoted. The other point was the

most lively gratitude. Of the extent to which this distinguished her I can give you no adequate idea. She could herself find no language in which to express it.

The last moments were in perfect keeping with the sweet composure of the preceding week. Early in the morning I went into her room as usual, and did not observe any marked change, except that I thought she looked more pale. She said she had had a very quiet night but very little sleep. I left her to prepare my packet letters for the post, and returned to her room again before seven o'clock, when she replied to an inquiry I made of her. After this I met the family and conducted morning worship. At its close I again entered her room: she had been removed by her own desire to another bed that stood in it; and I saw at once that the last change was come. Still she was fully conscious. I spoke to her; she answered me, but "Yes" was all she could articulate. She kissed her husband and her children. For a short time the oppression on the breath sorely distressed her; but the distressing moments were few. The difficulty of breathing soon passed away, and the departing saint closed her eyes, and folded one hand over the other as in the attitude of prayer; and so, after a few more short and gentle respirations, her happy spirit was released from its earthly abode, to enter on the enjoyment of its heavenly home.

How afflictively short in this country the period between the hour of death and that of interment! By noon the next day the earthly remains of the dear departed were committed to their last resting-place alongside the grave of brother Tinson, in the pasture at the back of our house and garden. The mournful service, under the kind superintendence of brother Clark, realized most completely my views as to the manner in which such services should be conducted. There was no parade—no ceremony,—not even plate or pall upon the coffin, or hatbands upon the bearers. In considerable numbers friends assembled in the library, myself and my dear motherless children, some of them now twice bereaved, occupying one of the rooms adjoining. The devotional exercises were led by three of the native ministers, after which an address, solemn, affectionate, and impressive, was delivered by brother Clark. The precious relics were then borne to the spot prepared for them by the students, who were not among the least sorrowful mourners. Prayer was offered at the grave by brother Millard, who, brief as was the notice, was here, with his dear wife, to pay the last tribute of respect to her whom they had so few months ago welcomed to these shores, as well as to mingle their sympathies with those who, sorrowing, still survive her. I must not either omit to say how much I owe to the kind attentions of

our dear friend Mrs. Knibb, as also to Captain Milbourn and the other members of her family who were all with us. Other brethren and friends would have been here had it been possible to give them timely notice of the sad event.

On Sunday, May 2nd, the subject was improved in the chapel at Rio Bueno, to a large congregation, by brother Millard, in a solemn and appropriate sermon, delivered with his accustomed energy and earnestness, from the words, "And I heard a voice from heaven, saying unto me, Write, blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Rev. xiv. 13.

The family of our late valued missionary, the late Rev. W. KNIBB, has also had to bear much affliction. A very promising and pious youth, his nephew, EDWARD KNIBB, has been laid in the grave, while the state of health of Miss FANNY KNIBB constrains an immediate voyage to England. Mrs. KNIBB and her two daughters are now on their way to their native land, hoping to find health in its bracing clime.

## HOME PROCEEDINGS.

Owing to the insertion of the Report in the May number, and the proceedings of the public meeting in that for June, we have not been able to notice the various public meetings which have been held since the beginning of the present financial year. That omission can now be supplied.

In April Mr. TRESTRAIL attended meetings at Maze Pond, Town Malling, and met the ladies' working party at Stepney (Mr. KENNEDY'S), who had completed a most valuable box of school materials for Haiti; Mr. UNDERHILL was at John Street; Mr. CAREY, Tiverton, Exeter, and various churches in South Devon; and the brethren NEW of Birmingham and HODGES of Jamaica represented the Society in Frome, Trowbridge, Bratton, and the churches forming the Somerset and Wilts Auxiliary.

In May Rev. GEO. PEARCE visited the north of Devon; Mr. UNDERHILL was at Braintree with Rev. J. H. HINTON, Mr. HULL of Blockley pleaded the cause at Luton Union Chapel, and Mr. TRESTRAIL at Dunstable, and with the Hon. and Rev. B. W. NOEL, Rev. J. ALDIS, and C. STANFORD, Bristol, and the churches forming the Bristol Auxiliary. He also in the latter part of May

and the beginning of June attended meetings at Northampton, Long Buckby, Guilsboro', Towcester, and places adjacent, at which the brethren in the district afforded prompt and effectual aid; and when these engagements were finished, joined the Rev. J. P. MURSELL in Cambridgeshire, going with him through the arrangements connected with that auxiliary.

We have reason to believe that these meetings have, on the whole, been satisfactory. Very many of them were unusually earnest and animated. A fine spirit seemed to prevail, and the plans which the Committee have adopted for India have evidently taken a deep hold of the churches. "Well worth a great effort to carry them out," was a remark oft repeated, and there seemed to exist the strongest confidence that the effort would be made. The sentiments expressed of devout dependence on God for direction and success—the earnest appeals to the churches to give themselves to more importunate prayer that the means and the men might, in answer to prayer, be given—and the deep-toned piety pervading the devotional exercises, and the speeches delivered, indicate the growth and diffusion of a truly mis-

sionary spirit. From these we would take encouragement.

We are glad to observe that several *churches* have taken this matter in hand as their proper business. This is right; and we trust the example will be followed most extensively. The secretary of the Bristol Association has kindly sent us the circular letter for the present year. In the breviates we notice with great satisfaction the following resolution:—

That this association hails with pleasure the proposed extension of baptist missionary operations in India, and cordially commends it to the churches as loudly calling for their liberal assistance and earnest prayer.

That when the resources of the denomination, and the commercial prosperity of the country are taken into consideration, there appear to this association just grounds for hoping that the proposed increase of £5000 to the annual income of the Baptist Missionary Society may be realised, if all the churches contribute according to their ability: and that believing that many in our churches and congregations would readily become annual subscribers to the society, if the subject were introduced to their attention, this association earnestly recommends to the pastors and deacons, the institution of a systematic canvass in each church and congregation, with a view to obtaining new or augmented contributions, both annual and weekly.

If the suggestion contained in this resolution be carried out generally, as we know it has been in many cases, and with surprising success, the means will not be wanting. And as the inquiry is often put, and the tone in which it is sometimes put indicates, in some quarters, a doubt of success, "but where will you get the men?" we can only say that the Saviour reigns. He holds the stars in his right hand. We need only obey in faith the direction

he gave to his disciples when speaking to them on the greatness of the harvest and the fewness of the labourers, and expressed in those memorable words, "Pray ye the Lord of the harvest that he would send forth more labourers into his harvest." Already there are several among the rising ministry who are deeply pondering the matter. But we would beg especial attention to the remarks in the first pages of this number on another aspect of it, and we think all devout persons will agree with us when we say, that if the church be in earnest, and approach the mercy-seat in faith, and make known to God by importunate prayer their desire, he will hear and answer. And that answer will be the response of men like to those who first went forth to India and the western isles, "here are we, send us."

The receipts for the past two months have been unusually large. Donations have come in from all quarters. But we once more urge on our friends that *donations*, though useful to meet special emergencies, will not secure the accomplishment of the proposed extension of the Indian mission. Steady, increased support is *the* thing. The committee must regard primarily the subscription list. If that be proportionably augmented they will see their way clear, and can carry on their plans without the fear of again incurring a debt: and a debt they will not incur if it be possible to avoid it. But on the yearly help afforded by the churches, and afforded with as little fluctuation as possible, mainly depends their ability to prevent this evil.

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#### ORDINATION OF MR. C. CARTER.

On the 15th of June, Mr. CARTER was set apart for missionary service in Ceylon. This deeply interesting service took place at Arnsby, Leicestershire.

The large and crowded assembly met at half-past five o'clock. The Rev. T. LOMAS of Leicester opened the meeting with reading and prayer. Mr. UNDER-

HILL then presented in some detail the peculiarities of the people and country in which Mr. CARTER has devoted his life to communicate the knowledge of Christ. At the request of his pastor, the minister of the chapel, the Rev. J. DAVIS, Mr. CARTER gave with much simplicity and clearness a sketch of his early religious life, and of the motives which led him to seek the service of Christ in the ministry of the word and in the missionary field. After an affecting prayer presented by the Rev. J. DAVIS at the throne of grace, commending him and his partner to the blessing of God, the young missionary was addressed in a powerful discourse by the Rev. C. STOVEL from Rev. i. 17. He was urged from various considerations to realize in his work the personal pre-

sence of his Lord. The Rev. T. MAVS of Wheatstone also took part in the service.

It was a season of great spiritual enjoyment. Friends from long distances were present and a large number of ministers gathered to bid God speed to the missionary. The enjoyment of the evening was further enhanced by the brilliancy of the weather, the associations of the locality, recalling the revered names of HALL, father and son, FULLER, SUTCLIFFE, RYLAND, CAREY, and the hospitality which welcomed the unexpected throng. Mr. and Mrs. CARTER are expected to sail for their destination on the 13th inst. in the Screw Steam Navigation Company's steamer.

#### FOREIGN LETTERS RECEIVED.

AFRICA.....	BIMBIA .....	Fuller, J.....	March 3.
	CAMEROONS .....	Saker, A.....	Feb. 24 & 26, April 2.
	CLARENCE.....	Wilson, J.....	April 6.
AMERICA .....	HORTON .....	Cramp, J. M. ....	April 13.
	NEW YORK .....	Capern, H. ....	May 27.
		Colgate, W.....	May 13.
ASIA .....	AGRA.....	Makepeace, J....	May 6, April 6.
	BARISAL .....	Page, J. C. ..	Feb. 12.
	BENARES .....	Heinig, H.....	Feb. 9, March 30.
	CALCUTTA .....	Edmond, E. ....	Feb. 19.
		Falkland, T. H....	April 20.
		Lewis, C. B.....	Feb. 18, March 5, April 20.
		Lewis, C. B., & ors.	April 6.
		Thomas, J.. ....	March 3, April 7.
	CANTON.....	Roberts, J. J.....	December 31.
	CHITTAGONG .....	Johannes, J.....	April 1.
	COLOMBO .....	Allen, J. ....	Feb. 12, April 25.
		Cassidy, H. P. ....	March 20.
	DACCA .....	Robinson, W. ....	March 8.
	HOWRAH .....	Morgan, T. ....	January 29.
	JESSORE.....	Parry, J. ....	Feb. 16, April 4.
	KANDY .....	Davis, J. ....	March 10.
	MONGHIR .....	Lawrence, J.....	March 26.
		Parsons, J.....	Jan. 20, March 24.
	SERAMPORE.....	Denham, W. H....	March 5.
		Trafford, J.....	March 3.
	SEWRY .....	Williamson, J....	February 24.
AUSTRALIA .....	MELBOURNE .....	Denbigh, J. L. ....	December 31.
BAHAMAS.....	GRAND TURK .....	Littlewood, W....	Dec. 30, Feb. 10, April 26.
	NASSAU .....	Capern, H.....	March 7, April 5.

FRANCE.....	MORLAIX .....	Jenkins, J. ....	April 2, May 27.
	PARIS .....	Jenkins, J. ....	April 20.
HAITI .....	JACMEL .....	Webley, W. H. ...	April 26, May 28.
JAMAICA .....	BROWN'S TOWN.....	Clark, J. ....	Feb. 23, March 9, April 20 and 21, May 4 and 23.
	CALABAR .....	East, D. J. ....	Feb. 14, 18 —, March 8 & 23, April 8, May 10.
	FALMOUTH .....	Gay, R. ....	April 21.
	HOBV TOWN .....	Henderson, J. E. ...	May 3.
	KETTERING .....	Knibb, M. ....	March 22.
	KINGSTON .....	Hume, J. ....	February 26.
		Oughton, S. ....	Feb. 24 and 26.
	LUCEA .....	Teall, W. ....	May 23.
	MORTEGO BAY .....	Hands, T. ....	March 10.
	PORT MARIA.....	Day, D. ....	March 22.
	PROVIDENCE.....	Claydon, W. ....	April 23, May 23.
	REFUGE .....	Fray, E. ....	May 23.
	ST. ANN'S BAY... ..	Millard, B. ....	Feb. 24 & 25, March 10 & 11, April 8, May 25.
	SPANISH TOWN .....	Phillippo, J. M. .	February 26.
ST. DOMINGO ...	PUERTO PLATA .....	Rycroft, W. K. .	One letter, no date, received April 4, Feb. 14, April 27.
TRINIDAD .....	PORT OF SPAIN.....	Law, J. ....	March 25, April 9 & 25.

CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, from April 1 to June 20, 1853.*

£ s. d.		£ s. d.		£ s. d.	
<b>ANNUAL COLLECTIONS.</b>					
Annual Meeting at Exeter Hall .....	109 12 2	A Thank Offering, for India .....	5 0 0	Roe, Freeman, Esq., for India .....	5 0 0
Annual Sermon at Bloomsbury Chapel .....	40 4 7	Allan, T. R., Esq., for do. ....	10 10 0	Stevens, Miss, Kensington .....	0 10 0
Do., at Surrey Chapel .....	57 4 3	Angus, Rev. Jos., D.D., for do. ....	10 0 0	Taylor, Mr. Samuel, for India .....	0 5 0
Do., to Young Men, at Poultry Chapel .....	6 3 3	Anon., Bank Note, UB 77886 .....	5 0 0	Welton, Miss & Master, Contributions by .....	1 6 4
<b>Annual Subscriptions.</b>					
Barker, Mr., Islington .....	2 2 0	Button, Mr. Ebenezer... ..	1 1 0	Wilson, Mrs. J. Broadley, for India .....	50 0 0
Button, Mr. Ebenezer... ..	1 1 0	C. H., for India .....	1 0 0	Wood, F. J., Esq., LL.D. ....	1 0 0
C. H. ....	6 10 0	Drowley, Mrs., Uppingham .....	0 2 6	Young Men's Missionary Association, Committee and Members, for India .....	58 17 5
Carthew, Peter, Esq., Kensington (Life subscription) .....	21 0 0	Friend from the Country .....	5 0 0		
Clarke, Rev. O. ....	1 10 0	Fullager, Mr. John, Lenham, for India .....	1 0 0	<b>LONDON AND MIDDLESEX AUXILIARIES.</b>	
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Johns, Mrs., Goldday House .....	1 0 0	Kemp, G. T., Esq., for do. ....	100 0 0	Camberwell— Collections .....	48 5 4
Meredith, John, Esq., additional, for India .....	1 1 0	Meredith, John, Esq., for do. ....	5 5 0	Chelsea, Paradise Chapel— Collections .....	3 4 0
Page, Miss, Malvern ...	5 0 0	Morgan, Mrs., by W. B. Gurney, Esq., for do. .	2 2 0	Church Street— Collections .....	6 10 0
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Reynolds, Mr., Slaught-	
er .....	1 0 0
Cheltenham—	
Friend, by Mr. G.	
Smith .....	0 10 0
Coleford—	
Sunday School .....	1 3 4
Gloucester—	
Sunday School, for	
Native Preachers,	
India .....	1 0 0

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Ryde, I. W.—	
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Kington—	
Contributions .....	3 0 0

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<b>HERTFORDSHIRE.</b>	
Royston—	
Collection, Sacra-	
mental, by Rev. W.	
G. Barrett, for <i>Wid-</i>	
<i>ows and Orphans</i> ...	4 0 0
Totteridge—	
Contributions .....	6 2 5
Tring—	
Olney, D., Esq. ....	5 0 0

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<b>KENT.</b>	
Crayford—	
Collections .....	4 19 0
Contributions .....	2 6 6
Do., Sunday School,	
for <i>Intally</i> .....	4 0 0
	11 5 6
Less expenses .....	0 3 0
	11 2 6
Dacre Park, Blackheath—	
Collections .....	5 1 2
Eynsford—	
Contributions, for	
Native Preachers	
Do., Sunday School,	
for <i>do.</i> .....	0 8 0
	0 9 0
Faversham—	
Contributions .....	3 12 2
Footscray—	
Sunday School .....	1 3 6
Gravesend, Zion Chapel—	
Contributions, Juve-	
nile .....	8 6 2
Greenwich, Lewisham Road—	
Collections .....	12 5 6
Contributions .....	6 1 0
Do., for India .....	112 2 0
Lee, Temporary Chapel—	
Collection, &c. ....	8 0 0

	£ s. d.
<b>TOWN MALLING—</b>	
Collection .....	4 0 0
Contributions .....	2 16 10
Do., Sunday School	1 6 11
Do., for <i>Native</i>	
<i>Preachers</i> .....	3 3 11
	11 7 8
Less expenses .....	0 7 8
	11 0 0

	£ s. d.
<b>LANCASHIRE.</b>	
Manchester—	
Waterfoot—	
Bible Class and	
Teacher, for <i>India</i> ...	0 9 4
Union Chapel—	
Contributions .....	10 9 9
York Street—	
Sunday School .....	20 0 0
Spark Bridge—	
Fell, John, Esq. ....	5 0 0

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<b>NORFOLK.</b>	
Carlton Rode—	
R. S., for <i>Africa</i> .....	1 0 0
Do., for <i>India</i> .....	1 0 0
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Postle, Mrs., for <i>India</i>	20 0 0

	£ s. d.
<b>NORTHAMPTONSHIRE.</b>	
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Contribution .....	0 10 0

	£ s. d.
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Collingham—	
Nichols, Mrs., for	
<i>India</i> .....	100 0 0

	£ s. d.
<b>OXFORDSHIRE.</b>	
Woodstock—	
Contributions, for	
Native Preachers ...	0 15 4

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<b>SOMERSETSHIRE.</b>	
Beckington .....	5 13 0
Bridgwater—	
Contributions, for	
<i>India</i> .....	15 3 0
Bristol—	
Contributions .....	291 11 1
Counterslip—	
Contributions, for	
Native Preachers	
in <i>India</i> .....	2 14 3
Do., for <i>Native</i>	
<i>Preacher, "John</i>	
<i>Bernard, "Mutra</i>	
<i>tra</i> .....	10 0 0
Do., for <i>Girls'</i>	
<i>School, Gona-</i>	
<i>wella, Ceylon</i> ...	6 6 0
Do., for <i>boy, In-</i>	
<i>tally</i> .....	5 0 0
Pithay—	
Sunday School, for	
<i>School, Ceylon</i> .....	6 0 0
Crowkerne—	
Collection .....	3 10 7
Contributions .....	0 16 0
Do., Sunday School	1 12 0
	5 18 7
Less expenses .....	0 8 4
	5 10 3
Frome, on account .....	66 0 0

	£ s. d.
<b>KEYNSHAM—</b>	
Sunday School, for	
Native Preachers ...	0 18 0
Minehead—	
Collection .....	6 13 4
Less expenses .....	0 7 0
	6 12 4

	£ s. d.
<b>PANTON—</b>	
A Wesleyan Reformer,	
for <i>India</i> .....	5 0 0
Withycomb—	
Contributions .....	1 0 0
Do., for <i>Africa</i> .....	0 10 0
Yeovil—	
Collection .....	5 1 4
Contributions .....	2 10 0
Do., for <i>India</i> .....	1 0 0

	£ s. d.
<b>STAFFORDSHIRE.</b>	
Stafford—	
Contribution, for	
<i>Africa</i> .....	0 10 0

	£ s. d.
<b>SURREY.</b>	
Dorman's Land—	
Collection .....	3 12 4
Contributions .....	0 16 5
Horsell—	
Collection .....	0 9 5
Norwood, Upper—	
Collections .....	8 10 9
Contribution .....	2 0 0

	£ s. d.
<b>SUSSEX.</b>	
Lewes—	
Contributions, for	
<i>India</i> .....	8 8 4

	£ s. d.
<b>WARWICKSHIRE.</b>	
Stratford on Avon—	
Collections .....	6 14 0

	£ s. d.
<b>WILTSHIRE.</b>	
Corton—	
Collection .....	2 0 0
Crockerton .....	2 3 1
Devizes—	
Collection .....	9 12 10
Contributions .....	14 9 5
Do., <i>Juvenile</i> .....	6 7 4
	30 9 7
Less expenses .....	0 19 0
	29 10 7

	£ s. d.
<b>MELKSHAM—</b>	
Collections .....	6 9 8
Do., <i>Beanacre</i> .....	0 4 2
Do., <i>Broughton</i> .....	0 10 0
Do., <i>Forest</i> .....	0 3 5
Contributions .....	22 17 10
Do., <i>Juvenile Association</i>	
Do., for <i>African Schools</i> .....	10 0 0
	1 0 0
	41 5 1
Less expenses .....	0 10 0
	40 15 1
Penknapp—	
Contributions .....	6 4 6
Contributions .....	4 18 1
Do., Sunday School	0 17 5

	£ s. d.		£ s. d.		£ s. d.
Warminster—				Newbridge and Plegu—	
Collections.....	7 0 4	NORTH WALES.		Collection .....	3 12 9
Contributions .....	13 0 2	ANGLESEA—		Contributions .....	1 7 6
	20 0 6	Amlwch .....		Rhayader—	
Less expenses .....	0 9 0	Cemaes—		Collection .....	0 15 10
	19 11 6	Collection .....			7 11 4
Westbury—		DENBIGHSHIRE—		Less expenses .....	0 6 1
Collections, by Mr. Wilkins .....	3 7 10	Llandudno—			7 5 3
Westbury Leigh—		Collections, &c.....			
Collection .....	2 6 0				
Contributions .....	2 14 0	SOUTH WALES.			
Do., Sunday School .....	3 0 0	BRECKNOCKSHIRE—		Longside—	
WILTS & EAST SOMERSET AUXILIARY, by P. Anstie, Esq. ....	21 18 9	Brecon, Kensington—		Contributions .....	3 0 0
Wootton Bassett—		Collection .....		Tiree—	
Mackness, Mr. J. ....	1 1 0	Contributions .....		Contributions .....	1 0 0
WORCESTERSHIRE.		GLAMORGANSHIRE—		IRELAND.	
Bewdley.....	8 10 8	Abernantwygroes—		Belfast—	
Blockley—		Collection, &c. ....		Anon., for <i>India</i> .....	0 10 0
Reynolds, Mr. John...	1 0 0	Neath Abbey—		Dublin—	
Persbore—		Contribution, for <i>India</i> .....		Guinness, Arthur, Esq. ....	3 0 0
Risdon, Mrs., Birmingham, for <i>India</i> .....	5 0 0	Do., Sunday School, Mount Zion .....		Pim, Jonathan, Esq., for <i>Schools, India</i> ..	3 0 0
		Purser, John, Esq., & Mrs. P., for <i>India</i> ..		Society of Friends, for <i>Rev. R. Gay's School, Falmouth, Jamaica</i> ..	14 0 6
YORKSHIRE.		MONMOUTHSHIRE—		Waterford—	
Lockwood—		Bedwas—		Contributions .....	0 18 2
Tate, Mr. T. ....	2 0 0	Collection .....		Do., for <i>Native Preachers</i> .....	0 8 0
Meltham—		Contributions .....			
Contributions, Juvenile .....	1 2 8	Pembrokeshire—		FOREIGN.	
Proceeds of Lectures by Mr. E. T. Gibson—		Croesgoch—		AUSTRALIA—	
Bradford—		Collection .....		Paramatta—	
Sion Chapel .....	1 0 0	Contributions .....		Two Poor Men in the Hospital, by the late Rev. W. H. Carey ..	
Westgate .....	0 17 3	Less expenses .....		4 0 0	
Bramley.....	0 18 4				
Haworth.....	1 0 6	Middlemill—		CANADA—	
Idle .....	0 15 7	Collection .....		Montreal—	
Keighley.....	0 17 0	Do., St. David's ..		Wenham, Jos., Esq., A S.....	
Rawdon .....	0 14 0	Do., Tretto.....		3 0 0	
Sheffield—		Contributions .....		JAMAICA—	
Portmahon .....	1 17 6	Less expenses .....		Montego Bay—	
Townhead Street .....	0 16 2			Contributions, for <i>Africa</i> .....	
Slack Lane .....	1 6 3	RADNORSHIRE—		Salters' Hill—	
Steep Lane .....	0 15 0	Doleu—		Contributions, for <i>do.</i>	
	10 17 7	Collection .....		1 12 4	
Less expenses .....	1 14 4	Contributions .....			
	9 3 3				

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. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, 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.