

# THE MISSIONARY HERALD.

## ANNUAL SERVICES

OF THE BAPTIST MISSIONARY SOCIETY FOR 1856.

THURSDAY, APRIL 24TH.

SPECIAL PRAYER MEETING.

A meeting for SPECIAL PRAYER, in connexion with the Missions, will be held in the Library of the Mission House, in the morning at eleven o'clock. The Rev. JOHN STOCK, of Salendine Nook, will preside.

LORD'S DAY, APRIL 27TH.

ANNUAL SERMONS.

The following are the arrangements, so far as they have been completed, for April 27th.

The afternoon services marked thus \* are intended for the young. Special services for the young are also arranged by the Young Men's Missionary Association, the particulars of which follow this list.

At the places marked thus † the collections will be made previously.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road .....	Rev. W. Young.....	... ..	Rev. W. Young.
Alie Street, Little .....	... ..	... ..	... ..
Alperton .....	... ..	... ..	... ..
Battersea .....	Rev. A. Tilly .....	Rev. I. M. Soule*	Rev. C. Larom.
Blackheath, Dacre Park.....	Rev. W. H. Bonner	... ..	Rev. W. H. Bonner.
Blandford Street .....	Rev. T. Winter.....	... ..	Rev. H. Dowson.
Bloomsbury .....	Rev. W. Brock.....	Rev. W. Brock* ...	Rev. C. Vince.
Bloomsbury Mission Hall .....	... ..	... ..	... ..
Bow .....	Rev. C. Woollacott.	... ..	Rev. W. P. Balforn.
Brentford, New .....	Rev. T. F. Newman	Mr. John Easty*...	Rev. T. F. Newman
Brixton Hill.....	Rev. W. Walters ...	... ..	Rev. J. Burton.
†Brompton .....	Rev. T. Horton.....	... ..	Rev. J. Bigwood.
Camberwell .....	Rev. F. Bosworth, M. A.	... ..	Rev. W. Rosevear.
Do., Cottage Green.....	... ..	... ..	... ..
Camden Road .....	Rev. T. A. Wheeler	... ..	Rev. T. A. Wheeler.
Chelsea, Paradise Chapel .....	Rev. C. H. Spurgeon	... ..	Rev. W. W. Evans.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Church Street, Blackfriars.....	Rev. E. Probert ....	... ..	Rev. E. Probert.
Commercial St., Whitechapel (late Little Prescott Street)...	Rev. I. New .....	... ..	Rev. C. Stovel.
Crayford .....	Rev. D. M. Thompson	... ..	Rev. D. M. Thompson
Crosby Row .....	Rev. B. Williams ...	... ..	
Dalston, Queen's Road .....	Rev. W. Rosevear...	... ..	Rev. J. Stock.
Deptford, Lower Road .....	Rev. J. Russell.....	... ..	Rev. B. R. Finch.
Devonshire Square .....	Rev. J. H. Hinton, M.A.	... ..	Rev. J. Acworth, LL.D.
Drayton, West.....	Rev. E. Hunt .....	... ..	Rev. E. Hunt.
Eldon Street (Welsh).....	Rev. H. Williams...	... ..	Rev. H. Williams.
Gravesend.....	Rev. J. Penny .....	... ..	Rev. J. Penny.
Greenwich, Lewisham Road ...	Rev. J. J. Brown ...	... ..	Rev. J. Russell.
Hackney .....	Rev. I. Lord .....	... ..	Rev. D. Katterns.
Hammersmith .....	Rev. Dr. Paterson...	... ..	Rev. N. Haycroft, M.A.
Hampstead, Hollybush Hill ...	Rev. E. R. Hammond.	... ..	Rev. E. R. Hammond.
Harlington .....	Rev. W. E. Foote...	Rev. W. E. Foote.	Rev. W. E. Foote.
Hawley Road .....	Rev. J. Acworth, LL.D.	... ..	Rev. S. S. Pugh.
Henrietta Street .....	... ..	... ..	
Highgate .....	Rev. T. Pottenger...	... ..	Rev. T. Pottenger.
Hoxton, Buttesland Street.....	... ..	... ..	
Islington, Cross Street .....	Rev. H. Dowson. ...	... ..	Rev. A. C. Thomas.
John Street, Bedford Row.....	Rev. W. Landels ...	... ..	Hon. and Rev. B. W. Noel, M.A.
Kennington, Charles Street ...	Rev. E. Whimper...	... ..	Rev. T. Atwood.
Kingsgate St. (late Eagle St.)	Rev. R. Bailey .....	... ..	Rev. F. Wills.
Kensal Green .....	Rev. E. Harris .....	... ..	Rev. E. Harris.
Kensington, Silver Street .....	Rev. S. S. Pugh ...	... ..	Rev. A. Tilly.
Lee.....	Rev. J. Webb .....	Rev. R. H. Marten, B.A.*	Rev. J. J. Brown.
Maze Pond .....	Rev. F. W. Gotch, M.A.	... ..	Rev. J. P. Chown.
New Park Street.....	Rev. C. H. Spurgeon	... ..	Rev. C. H. Spurgeon.
Norwood, Upper .....	Rev. B. C. Young...	... ..	Rev. B. C. Young.
Poplar, Cotton Street .....	Rev. A. M. Stalker	... ..	Rev. A. M. Stalker.
Regent Street, Lambeth.....	Rev. J. Burton .....	... ..	Rev. W. Walters.
†Regent's Park (Diorama).....	Hon. and Rev. B. W. Noel, M.A.	... ..	Rev. W. Landels.
Romford .....	Rev. S. Pearce .....	... ..	Rev. S. Pearce.
Romney Street.....	... ..	... ..	
Salter's Hall.....	Rev. J. Hobson .....	... ..	Rev. J. Hobson. <sup>1</sup>
Shacklewell .....	... ..	Rev. W. Coomber*	
Shouldham Street, Paddington	Rev. W. A. Blake...	... ..	Rev. R. Bailey.
Spencer Place .....	... ..	... ..	Rev. T. Winter.
Stepney College Chapel .....	Rev. J. Stock.....	... ..	Rev. W. Barker.
Stratford Grove .....	Rev. J. P. Chown...	... ..	Rev. G. W. Fishbourn. <sup>2</sup>

PLACES.	MORNING.	AFTERNOON.	EVENING.
Sydenham .....	Rev. W. Barker ...	... ..	Rev. J. W. Todd.
Tottenham .....	... ..	... ..	Rev. W. F. Burchell.
Unicorn Yard .....	Rev. C. W. Banks..	... ..	Rev. C. W. Banks.
Vernon Chapel .....	Rev. J. C. Middleditch	Rev. O. Clarke* ...	Rev. B. Evans.
Waltham Abbey.....	... ..	... ..	
Walworth, Lion Street .....	Rev. C. Vince .....	... ..	Rev. Dr. Paterson.
Walworth, Arthur Street .....	Rev. J. George .....	... ..	Rev. F. Bosworth, M.A.
Wild Street, Little .....	Rev. W. P. Balfern	... ..	Rev. C. Woollacott.
Westbourne Grove.....	Rev. N. Haycroft, M.A.	... ..	Rev. I. Lord.
Woolwich, Queen Street .....	Rev. C. Hawson ...	... ..	Rev. C. H. Spurgeon.

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

On the same day, Sermons will be preached in the General Baptist Chapels of the metropolis by the Rev. J. Carey Pike, the Rev. W. Bailey, and other ministers, for the ORISSA Mission of the General Baptist Missionary Society.

JUVENILE MISSIONARY SERVICES, SUNDAY AFTERNOON,  
APRIL 27TH, 1856.

CHAPEL.	PRESIDENT.	SPEAKERS.	
Borough Road .....	Rev. C. T. Keen, jun.	Rev. W. Walters ...	Mr. B. L. Green.
Camberwell (Denmark Place)	Rev. E. Steane, D.D.	Rev. W. Rosevear...	Mr. S. Jennings.
Commercial Street .....	Rev. C. Stovel .....	Rev. Isaac New.....	Mr. W. B. Carr.
Cross Street, Islington .....	Rev. A. C. Thomas	Rev. Henry Dowson	Mr. Charles Reed.
Lion Street, Walworth .....	Rev. W. Howieson	Rev. Charles Vince	Rev. W. Upton.
New Park Street ... ..	T. Thompson, Esq. .	Rev. J. P. Chown...	Mr. J. Tillotson.
New Church Street, Paddington	Rev. J. Burns, D.D.	Rev. T. J. Cole.....	Mr. Henry Keen.
Poplar (Cotton Street) .....	Rev. B. Presce .....	Rev. A. M. Stalker	Mr. F. Olding.
Queen's Road, Dalston .....	Rev. W. Miall .....	Rev. W. W. Evans.	Mr. J. A. Meen.
Salters' Hall, Cannon Street...	Rev. Jesse Hobson..	Rev. E. T. Gibson.	Mr. J. E. Tresidder.

TUESDAY, APRIL 29TH.

ANNUAL MEMBERS' MEETING.

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

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

## THE MISSIONARY HERALD

WEDNESDAY, APRIL 30TH.

## ANNUAL MORNING SERMON.

The Committee announce with pleasure that the Rev. CHARLES STOVEL, of Commercial Street (late Little Prescott Street) Chapel, London, will preach the Annual Morning Sermon on behalf of the Society, at BLOOMSBURY CHAPEL. Service to commence at eleven o'clock.

## ANNUAL EVENING SERMON.

On the same day, the Annual Evening Sermon on behalf of the Society will be preached at Surrey Chapel. The Committee have pleasure in announcing that the Rev. NATHANIEL HAYCROFT, M.A., of Bristol, will be the preacher on the occasion.

Service to commence at half-past six.

THURSDAY, MAY 1st.

## PUBLIC MEETING AT EXETER HALL.

The Annual Public Meeting of the Society will be held as usual in Exeter Hall, at which the Honourable ARTHUR KINNAIRD, M.P., has kindly consented to preside.

The Rev. J. ALLEN, from Ceylon; EDWARD CORDEROY, Esq.; the Rev. W. G. LEWIS, jun., of Westbourne Grove; the Rev. JOHN STOUGHTON, of Kensington and the Rev. ISAAC LORD, of Ipswich, have kindly consented to speak.

Chair to be taken at eleven o'clock.

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

## SERMON TO YOUNG MEN.

In the evening of the above day, the Annual Sermon to Young Men will be preached at the Weighhouse Chapel, by the Rev. J. P. CHOWN, of Bradford.

Service to commence at eight o'clock.

## MEETING OF CORRESPONDING SECRETARIES.

The Secretary will be happy to meet those corresponding Secretaries who may be in town, at the Mission House, on Monday afternoon, the 28th inst., at three o'clock, to confer with them on any measures which they may deem desirable to be taken in regard to their several districts.

## FOREIGN INTELLIGENCE.

AGRA:—We subjoin a few particulars respecting the stations in the North West, and the arrangements made by Mr. Underhill during his visit there. His impressions of the work hitherto done, and its results, will be seen from the extracts from his correspondence. Considering how small were the means at his disposal, it will be seen that the best has been made of them. At all events, all the stations hitherto occupied by the Society in these provinces, are now filled up, though with most inadequate agency.

“I have at last, by God's kind care, returned from my visits to all the stations in

these parts. I now sit down to give you some of the impressions I have received. We reached Delhi on the 27th November, and were most kindly entertained by Mr. Parry, who has recently removed thither from Agra. We left again on the 3rd December. The mission chapel is situated under the walls of the palace and between two roads. Close by it is the house of the native preacher, Walayat Ali. Until the bridge of boats was removed to the other side of the city, the lower road was an admirable place for missionary purposes. Great numbers of people daily passed; now, but few comparatively go by; and as the chapel is some distance from the city, it is not of so much value as formerly. At the Hindustani worship on Lord's day morning, at which Walayat Ali preached, the attendance was but small, perhaps a dozen natives, besides the families of Mrs. Thompson and Mr. Parry. The native church consists of but four or five members. Walayat Ali seems to be an active and devoted labourer. I went out with him, and was gratified at his manner and the numerous congregations which assembled to hear him. In the city itself he seldom preaches, unless accompanied by an European or a missionary. Being himself a converted Musselman, the bigoted followers of the false prophet, and in Delhi they constitute the chief part of the population, are greatly enraged with him, and often maltreat him if he attempts alone to preach the gospel. In the suburbs and villages around he meets with great attention. At a village called Pahagunga, about half a mile from Delhi, there is a number of Hindoos who hear the truth with pleasure, and give many tokens that it is producing saving results. One of the men is accustomed to come into Delhi frequently to take lessons in reading and writing from Walayat Ali. These lessons he repeats to five or six of his friends. On our visit, we were shown the boards which they use instead of slates, and on which their lessons were written. It gratified us much to see the kind welcome they gave to our native brother. Six of them came into Delhi to the worship on the Lord's day. There are, besides, a few other inquirers in the habit of visiting Walayat Ali; so that although labouring alone, he is not without some encouraging tokens of God's blessing.

Delhi is a most important place for missionary labour. It is large, very populous, and the centre of commerce to the north-west and the Punjab. Since our excellent brother Thompson's decease, there has been no European missionary to preach among the people. There are two missionaries of the Propagation Society resident, for the last two years, but they have not yet commenced preaching among the city. It is the stronghold of Mohammedanism in the north-west

provinces; but I was struck with the large number of people which congregated to hear the gospel, and the lively interest displayed. Our brother Williams tells me that when, a short time ago, he was in Delhi, he also obtained very large audiences. The same is the case in the vicinity. The villages are numerous, and the people show great readiness to hear the word. A mission in Delhi may tell on the districts to the far north, and even in the interior of Asia; for commercial relations exist throughout these immense regions, and representatives of almost all the nations between Delhi and Arabia may be found at different times in its bazaars. I was gratified in finding how deep an impression the long and active labours of our late brother Thompson have produced. In many places, and by every class of persons, his memory is revered, and his instructions referred to with affection. Mrs. Thompson continues to reside in Delhi with two daughters, and to show the liveliest interest in the missionary work. She has long waited and prayed to see the efforts of Mr. Thompson succeeded by another missionary. I trust her expectation will ere long be gratified.

In company with the brethren Smith and Evans, I set out the fifth inst. for Muttra. We made ourselves as comfortable as we could in the empty mission house, much assisted by the kind attentions of a Mr. Gartrey, who happened to be staying a few days with our native brother Bernard. He was baptized some years ago by Mr. Phillips. During our stay, we paid visits to the towns of Bindrabun and Goverdhum. These two towns, with Muttra, are the holy places of Hindooism—emphatically, where Satan's seat is. It stands forth here in all its vileness and obscenity. Without a very long description I can give you no idea of the temples, the worship, the brahmins, the faquires, and all the paraphernalia of Hindoo idolatry, with which their places abound. The followers of Krishna here keep carnival, and do their best to follow the example of this licentious deity. Every spot has some story of his amours or his pranks. The walls of houses, temples, and tanks, present them pictorially to the eye. In one spot is the arch on which he rested. It is now called the gate of heaven. We went through it, and were told it only wanted some present to the brahmins to secure for us the degrading recompence of admission to the dwelling-place of the god. At Goverdhum you are shown two low hills of sand-stone, some half a mile long, partially fused by volcanic fires. These were held by Krishna on his thumb as an umbrella to cover his friends from the destructive rain poured down by Indra, whom he had offended. In the same town is a circular platform, on which it is said he danced with thousands of milkmaids, each one of whom thought herself alone the favoured partner of

the dance. To these spots pilgrimage is made, and at certain seasons thousands of people from all parts of India come to make their offerings. Of course, such times are the harvest of the brahmins, who are the chief residents in these towns. The answers we sometimes received were singularly illustrative of the folly and blindness of the people. Thus, to our request to see one idol, we were informed that he was asleep, and could not be disturbed. At another, that the god was eating his mid-day meal. On one occasion I inquired the use of a bell which hung before the image of Mahader. The reply was, that "Mahader was a great drunkard, and was accustomed to indulge in bhang (an intoxicating preparation of hemp). This so affected him, that when a worshipper came, it was necessary to stir him up with the bell." The brahmin told us this without any apparent consciousness of the monstrous folly involved in worshipping such a being. He gave it as a sufficient reason for being himself addicted to the use of the drug.

At Bindrabun a new temple has lately been built by a rich banker of Muttra. It consists of three courts, one within the other. The outer court is surrounded by dwellings for the women whose services are requisite in the debasing worship carried on. We were permitted to mount one of the high towers which form the gateways, but could not gain access into the interior courts. At Muttra the temples are generally in fine condition, and the carved stone fronts of some of them were both elegant and admirably executed. Nevertheless, my impression was very strong that the system is losing its influence and power. It is gain only which actuates the priests, and they complain that pilgrims are neither so many, nor their gifts so precious, as in former years. The new buildings have not the strength and finish of the old. Plaster takes the place of stone in them, and the sculptures are poor and rude. The people everywhere listened attentively to the remarks addressed to them, and in Muttra we always had large congregations. The hostility which Mr. Phillips met with in the early days of the mission is passed away. At the most, some fat brahmin will interrupt with a long declamation on the glories of Krishna, but will end in quietly listening to the message of eternal life from the preacher's lips. Our native brother, Bernard, has diligently wrought since Mr. Phillips' departure, and appears to be much liked by the people. His medical skill adds much to his usefulness and influence. There is a school of about eighty boys carried on under his general superintendence. Instruction is given in Urduo and Hindi. I was pleased with the examination which we had of the senior classes. I shall be very glad to see Muttra again occupied. If Hindooism be shaken here, it will be felt throughout all Northern India.

\* The last five or six days have been spent at Chitoura. The visit has been a most pleasant one. We were kindly entertained by our brethren Smith and Evans, and have enjoyed every opportunity to become acquainted with the people and the work of God going on. The houses of the Christians stand in rows, and number about forty. The entire population of the Christian village is about 130 souls. The old village of Chitoura, the residence of the zemindar, is about a quarter of a mile off, and has a population of a thousand. A large weaving shop has been erected close to the Christian village, chiefly by local subscription, in which the native Christians find profitable employment. Some of them also cultivate the surrounding land. About thirty looms are in constant work, and by degrees a good demand has risen up for the towellings and tent-cloths manufactured. After great exertions the people have been induced to work with an improved loom, and are able to earn nearly double the amount practicable on the old native machine. Everything in the village betokens an improvement in the moral and social condition of the people, when compared with that of their neighbours. On Lord's day last, we were the privileged witnesses of the baptism of four persons. It took place in the old village, in the compound of the house first occupied by the mission, and in the presence of a large concourse of people. One was a female, the teacher of the girls' school. She has long been a communicant, but being brought up amongst the Presbyterians, had not seen her duty with respect to baptism till now. The other three were young men, converts from among the heathen. It was a most interesting season. We sat under the shade of some large trees, a cluster of the native Christian women with their children sitting before us on the carpeted ground, and by their clean, nice clothing and happy faces, forming a bright contrast with the half-clothed and dirty forms of the many heathen spectators. Mr. Smith administered the rite. It took place after the morning service in the chapel, a small neat structure, but which was quite filled with an attentive auditory, about 130 in number. Some of those present were from adjacent heathen villages, who did not, however, scruple to mingle with the Christians, and to unite in their worship. In the evening, Bernard, from Muttra, preached to a smaller but equally interested audience.

During my stay I visited with Mr. Smith and the native preachers, several of the very numerous villages which are clustered about Chitoura. In them all we had good congregations; in some, large ones. In most we found persons strongly inclined to the reception of the gospel, and only deterred apparently by the persecution they fear will follow. The social system of their villages is

a great barrier to the profession of Christianity; nevertheless, the influence of caste is greatly weakened. By some it is broken without reproof, and it would seem that in many cases, a man may eat with Christians, and do what he pleases so long as he abstains from baptism. That severs him from caste for ever. At Shumshabad is a good boys' school of nearly eighty lads. They are instructed in Urdu and Hindi. The teachers are not heathen, yet are they not Christians. One of them has recently written a treatise on "The Being of God," which the Government has had printed for sale and use in its schools. Mr. Smith has gained the esteem of the people over a large area of country. His labours are both efficient and successful. His absence, though necessary and only temporary, is to be greatly regretted. I trust he will return to India with invigorated health.

As you are aware Mr. Williams has continued to labour in Agra since his departure from Cawnpore. It is a place scarcely second to Delhi and Muttra in importance from a missionary point of view. These three places constitute, indeed, the chief centres of influence in these provinces, and will, I trust, be fully and perseveringly occupied by our society. The native church here is still very small, and but little progress has been made in imbuing Agra itself with the knowledge of the gospel. The country about is a more inviting field, as the people listen to the Word with more attention than do the busy or bigoted crowds of the city. Every day, however, in one or another part of it, or in its immediate suburbs, do our brethren attempt to make known the glad tidings of peace. A shop for the sale of books and for conversation with inquirers has for some time been opened in the city. It is not in so good a situation as I could wish, and from this cause can scarcely be regarded as successful. The Benevolent Institution continues in operation under the superintendence of Mr. Williams, and contains upwards of 100 boys. Local funds provide for its support.

Such is a very brief compendium of my visits to these different fields of our missionary labours. In general I may remark that, with the exception of Chitoura, but little fruit has yet been gathered in any one of these important places. There can be no doubt that there has been widely diffused among the people a general knowledge of the gospel. Ignorance has more or less been dispelled, and it is certain that the false systems we oppose have lost much of their hold on the popular mind—Mohammedanism, however, less than Hindooism. Such result as there is, is probably equal to the amount of effort expended. Much was done at Delhi, and throughout the country, at *melas* and markets by the late Mr. Thompson. Mr. Williams has also laboured extensively. Mr. Phillips, too, has laid a good foundation

at Muttra; but all our labours have been much interrupted by sickness or death, and we have rarely been able to keep up continuously a supply of faithful men to sustain the Lord's cause in this important region. I am disposed, further, to think that the preaching has been too desultory, and not followed up by that appeal to individuals which should accompany the public preaching of the truth. In many cases the preacher has been content with the general impression produced on the mass, without singling out those persons in whom some interest appears awakened, and pursuing the advantage gained. Still, on the whole, the appearances of things are most hopeful, and great changes are imminent in the social condition of the people. It is for the church of Christ to secure, with God's blessing, for these changes a Christian direction and a saving result. I must not omit to say that our brethren Evans and Mackay seem to be making good progress in the study of the language. They not unfrequently go out with the other missionaries; but, of course, most of their time is spent at their books.

I have not referred to the plans I have to propose to the brethren when we meet, as we hope to do to-morrow, in conference. Perhaps I had better defer them to my next letter, when we shall have resolved upon them. As Mr. Smith will leave at the beginning of the new year, we must make some arrangement for Chitoura. This makes our plans difficult to fix with a view to permanence, and renders the necessity of at least two new men necessary as soon as possible. Generally, I may say, my wish is to occupy the whole ground at once, and to divide the brethren so as to occupy as far as we can these important posts. But I will give you in my next both arrangements and reasons for them.

CHITOURA.—The return of Mr. Smith to this country owing to ill health, has necessitated some measures respecting the church, hitherto under his care. The following extracts from a letter of Mr. Underhill, dated Benares, January the 8th, will show what are the steps which have been taken in this emergency. We confess to the enjoyment of sincere pleasure in the ordination of the native preacher, Bernard, over this church; especially as it is the *first* instance of a native being chosen to such an office, in the north-west provinces. May it be the harbinger of a very general resort to a similar practice.

We have not yet received any account of the conference proposed to be held at Monghyr. Perhaps the next mail may

bring it. Should it, as there is every reason to suppose, be characterized by the spirit which has marked all previous conferences, the committee will have before them, when its minutes reach them, the calm and deliberate opinion of all the baptist missionaries in India, on the important questions which they have submitted to their consideration.

On Saturday, the 29th, Mr. Williams took me over to Chitoura to be ready for the interesting service of the next day—the ordination of our native brother, John Bernard, to the pastorate of the church at Chitoura. Mr. Mackay also went: so that we had a full gathering of the missionary brethren for the occasion. The service commenced at 10 o'clock on Lord's day, the 30th, by Mr. Smith taking the initiatory parts of the worship. This, done Mr. Williams addressed the church requesting them to confirm by lifting up of hands, the act of invitation which had been agreed upon at a church meeting the evening before. A unanimous response was given, when Bernard in a few brief but most complete sentences, expressed his acceptance of the pastor's office, and his readiness, to his utmost ability, to serve the church for the Lord's sake. He was prepared to care for them in circumstances both of prosperity and adversity; to devote himself to their highest welfare; to give instruction to their families; and to suffer with them if so be it were the Lord's will. An affectionate address to him followed from Mr. Smith, who leaves with the utmost confidence these people to his care; and Mr. Williams next gave an earnest and practical exhortation to the church. We all then united together in the communion of the Lord's Supper, brother Bernard presiding, and the meeting closed with a few farewell words from myself.

It was a deeply affecting season to me and to us all. Hope and fear tempered each other on the occasion. Many circumstances concur, both in the character of the pastor and his people, to give us great hopefulness as to the success of this first attempt to establish a native church on an independent basis in the upper provinces; while we cannot but naturally have some fears lest immaturity of graces and knowledge may give rise to subsequent pain. Still we are cheered by the fact that in doing thus, we have but followed in the steps of the first messengers of the gospel, and with assured confidence that the spirit of God is able to sustain the feeble band, and to give strength to its weakness. May this infant church secure the prayers of the churches of the saints at home. I ought to add, that while the pastor will, for the present, be mainly depend-

ent on the funds of the society, yet his people propose to, do to the best of their ability for his support. I have also permitted him to occupy the small bungalow recently purchased, and which stands close by the chapel.

I have rejoiced greatly, my dear colleague, at this event, and pray fervently that God will preserve this little flock in peace. There is amongst them a very pleasing Christian feeling, and some of the members are doing all they can privately to extend the truth. The pastor himself proposes to give much time to the evangelization of the neighbouring villages, and in his measure to supply the absence of Mr. Smith.

We left Agra with some regret. Our visit on the whole has been very gratifying; and I trust the arrangements made will lead to the furtherance of the gospel.

**MONGHYR.**—The following extracts from Mr. Lawrence's last communication will present, in a very striking manner, the way in which our brethren's hopes are sometimes disappointed, and their minds discouraged, by the defection of those of whom they hoped well. Such things are very trying at home. They are particularly so in heathen lands, where there is so much to discourage and try the faith of the earnest labourer. Yet it is not all discouragement. Now and then good fruit is gathered, over which the missionary rejoices.

"A longer time than I could have wished has passed since I wrote last. I have been hoping for something of a cheering character to communicate, but I have been in a great degree disappointed. At the beginning of the year there were three or more persons who had applied for baptism, but at present neither of them have been baptized. One of the number was a Hindoo, who had given up caste, had lived for two or three years among our native Christians, and had married one of our Christian girls. The poor young woman died at the close of last year, and there was hope in her death; but her widowed husband did not profit, I am sorry to say, by the dispensation. Just before his wife's illness he appeared anxious to join the church; but after her death he grew careless and unconcerned about personal religion. He took offence at his wages being reduced (which by-the-bye would have been made up to him in other ways), and resigned his employment as teacher in one of the bazaar schools. A short time after I was pained to hear that he had become a Mohammedan—had denied Christ and burned his Christian books. As I had taken considerable pains to instruct this young man,



I was greatly distressed on his account. Having had so many favourable opportunities of learning the way of life, it is sad, indeed, that he should have turned his back upon them all. But it is well he had not been baptized. In that case, his defection would have occasioned a greater scandal to the Christian cause.

"I regret also to say, that the young man whom Nainsukh brought with him from Gyor, about whom I wrote in my letter last January, has not turned out well; we have been obliged to discard him from our Christian community. This is another sad disappointment, especially to Nainsukh, who had bestowed much care upon him, hoping that he would turn out a useful character.

"Two of the aged female members of the church have been removed to another, and I hope, better world. One died in April last. She was the widow of a sergeant, a meek and quiet Christian; she lived in communion with God, and in peace with all around her; and her end was peace. In her last illness she often expressed her confidence in Christ: 'I have committed my soul and body and all I have,' said she, 'into the hands of my Redeemer. Let Him do with me as He pleases; if He keep me here I am willing to live; but if, by His grace, He has prepared me for Heaven, I am willing to go.' The other sister died in April, she was a very aged native woman, the widow of the first native Hindoo convert that put on Christ by baptism in Monghyr. His name was Hingan Misser; his death was the immediate occasion of his widow's conversion to Christianity. Till that event she had continued among her heathen relations; but she then began to think seriously about what would become of her after death, and she came to the conclusion that there is no safety but in Christ. Her decision was then fixed to become a Christian; she was soon after baptized and joined the church. I am not aware that she was ever under church censure, certainly not, since I have been at Monghyr. She was a sincere and consistent Christian herself, and appeared anxious that all her family should become Christians. A few years ago her eldest son died a heathen, and for some time she appeared almost inconsolable. Her reply to all who attempted to comfort her was: 'He is lost! He is lost! If he had died a Christian, I could have been comforted, but now there is no hope for him.' She was almost overwhelmed with grief at the thought of her son being for ever lost. A day or two before her death some one asked her whether she still put all her trust in Christ. She replied, with unusual animation: 'On whom besides can I trust? for Christ's sake I left my caste, my friends, my house, and my all in this world; He has been my trust for thirty years, and to whom besides shall I now look? Christ is with me.

He will never forsake me. I shall shortly go to be with Him.' Thus did this poor Hindoo woman finish her earthly course, in the lively hope of obtaining eternal life through our Lord Jesus Christ.

"I am glad to say that a native sister, who had been under church discipline for eight or nine months past, has been restored to the fellowship of the Church, having afforded us reason to hope that she is truly penitent. Two aged women, who, for a long time past, have been desirous of joining the church, have at length been proposed to the church for baptism, and, if their bodily infirmities do not prevent, I hope they will soon be baptized. We are glad to see any coming forward to declare themselves on the Lord's side; and we would magnify the grace, which, we trust, has brought these two humble individuals to a knowledge of the truth in their old age. One of them was for many years a bigoted Roman Catholic, and both of them were extremely ignorant; but I hope they have been taught by the Spirit to know that Jesus Christ is the *only*, and the all-sufficient Saviour for the guilty and the lost, as they now feel themselves to be.

"Our native brethren, Nainsukh and Luddin, accompanied by Mr. M'Cumby, a brother connected with Mr. Start, spent more than three months itinerating in the district of Purneah. They visited many large towns, a great many villages, and several large melas. From the journal which they kept, and the accounts which they have given since their return, at the close of April, it is evident they have preached the Gospel to many thousands of Hindoos and Mohammedans. They were received almost everywhere with respect, and in many places with great attention and kindness, and they were sometimes requested to repeat their visit very soon. Their journey was attended with much discomfort to themselves, but I am glad to say they returned in good health, and appeared greatly cheered and delighted with the attention which almost everywhere had been paid to their message. Oh, that the spirit of God may own His blessed Word and make it effectual to the conversion of very many! How greatly do we need more of the quickening power of the Holy Spirit. May the time to favour this barren spot soon come!"

## WESTERN AFRICA.

FERNANDO PO.—The following particulars of the habits of the mountain tribes in this island will be read with mingled feelings of indignation and pity. Mr. Diboll, for our information, describes these practices plainly. We can only advert to them in general terms, otherwise our readers would be shocked. It is some comfort, amidst scenes

of such utter wickedness, to witness the power of the missionary's testimony. May we not hope that, in due time, his reward will be the total abandonment of these horrid and cruel rites? Mr. Diboll's letter is dated Nov. 15th, and while he cannot but turn away with deep disgust from these exhibitions of deep depravity, we rejoice that his love and pity for the people are prompting him to fresh efforts for their good.

¶ "In my last I said that 'I would at another time write more at large about certain horrid practices among the natives of the hill country.' I now sit down to do so.

"Every town in the mountain, has its own king, chiefs, laws, &c. So far they are distinct and separate from each other; but there are certain rites, ceremonies, and observances common to them all; and whatever enormity is practised in one town, is participated in by most of the others. Every town is divided into companies according to age; the old men not associating with the next in age, nor they with the next, &c., except in matters of public import. The married women are separate from the virgins, and these again from the younger girls. Every company is a bwalla. It is when they are making a new bwalla that their wickedness is discovered in its most dreadful forms.

"It was towards the close of the last month that I heard that Bannapa and Robola were each making a new bwalla. In doing this they select from among their youths as many as they think prudent to be initiated into the arts and mysteries of the brotherhood; they are then separated from the town, a long range of shed is built for their residence, and there they are kept, without work or intercourse with their friends, for about six weeks; THE DEVIL MEN instructing them in those arts of wickedness of which they were ignorant till then. At the end of the term they are released from their school, and return to their town. But, in the case of Bannapa, not till they had killed a man and eaten him. In the case of Robola, not till they had caught a woman and every one of the company had abused her.

"Matters were fast ripening in both the towns alluded to before I knew of it; I learned the secret by slow degree; but when I had learnt it I lost no time in sending a messenger to warn the parties of their sin and danger, and to persuade them to abandon their course. They thanked me and would consider. This was on the 1st inst. On the 4th I sent other messengers to both places. They thanked me and would obey. On the 5th I learnt that the people were deceiving me. On the 7th I took with me three interpreters, and went first to Bannapa; met the king and his chiefs, with whom I canvassed the whole

matter, and with them adjourned to the place of the young men, with whom we conversed a long time. But I demanded an *immediate* answer to the effect that they would abandon their wicked practice; at length they yielded, and I made the king a present, which was to be witness between God and ourselves that they would keep their promise.

"We then crossed the country, to Issupoo; met the king and chiefs at our own house. They seemed much intent on the movements of their neighbours. They expressed great sorrow for the past. In making their last bwalla they caught three women; two died, of the other they have not heard since, and perhaps she died also.

"And now they are sore in their conscience, and will do so no more.

"To Barsilla we went the same day. The king was sick; I could not see him, but I met his chiefs and people. They all seemed glad that we had taken this matter up; they are tired of this abominable chase after adultery and murder.

"On the next day we went to Robola, and there found the king and all his warriors met for palaver. It was a very large company, and every man under arms. A man, after whose wife they had hunted, was in the midst, and, but for our coming at the time, would have been killed. The Lord gave me unusual courage, so that I was able fearlessly to denounce their practice, explain to them God's mind upon the subject, and to warn them of their danger.

"The majority of the people thought with us; but the devil men and some conservatives were very violent. Nothing terrified, I stood and demanded of the king an immediate answer, as to whether they would or would not, abandon their original intention, when the king said that on this occasion no woman should be touched. Having received this promise, I returned, rejoicing at the success of my mission. The next morning I received a letter from Issupoo, stating that at the very time when the King of Robola gave me *such* promise, there were men in their town bringing one woman. The next morning they came to Issupoo to the head devil man to burn their sacrifice. This was known to my servant, who counted their number, 106! When the *fire* was lighted, he went and stamped the fire with his feet, and poured the ashes on the heads of some of them, and drove them all away, chasing them through the bush to the river, about half-a-mile. The next morning I went to Issupoo; met the king and chiefs, in order to inquire how far they were implicated in this affair. They expressed their abhorrence of such wickedness; and I went in search of the three devil men, who, being much afraid, had hidden themselves. When I found them and had them out, not one of them would stand upon

his feet, but all sat crouching while I read them a homily on the wickedness of their craft, God's hatred of their crimes, their danger if they persisted, and their obligation to repent and seek the Lord.

"I returned, much worn with travelling and anxiety. During the next three days we were much engaged at our own house in Clarence with the kings and chiefs from Issupoo, Bannapa, and Barsilla, who were ready to declare that for themselves they had done with the practices alluded to. On the third day the governor declared, 'Robola to be shut up; binding Clarence and all neighbouring towns to have no dealings with the people of that town under heavy penalties.'

"Peter Frazier is withdrawn and sent to Barsilla, much to the grief of a few persons who began to hear for themselves, one little girl especially, who made rapid progress in the school, and was beginning to pray in earnest. This child still keeps the school open, teaching others what she has so recently learned. May the Lord preserve her unto *that day!* At present we entirely agree with the governor in his views and treatment of Robola. As soon as the people give evidence of repentance, the trade is to open, and then we shall send a teacher. The king has already sent me a message full of entreaty, but I dare not hearken at present. A deputation has also been sent to the King of Barsilla praying *'him* to intercede with the governor on their behalf, but that king sent them away without an answer.

"On the 22nd I went again to the mountain. The king and the chiefs are steady in their adherence to my advice, and so far things are going on steadily at Issupoo.

"My late journeys to the different places in the hill have been always difficult and sometimes dangerous, on account of the great rains, and have therefore given me much bodily fatigue, but have not lessened my affection for the people or my desire to do them good.

"A kindly spirit towards the natives exists in the church at Clarence, and several of the members go every Lord's day to the nearest places, and do their best in imparting religious instruction.

"At the church at Clarence peace prevails; the prayer meetings are well attended, and on Lord's days the chapel is usually more than full at the afternoon service. Two persons stand accepted for baptism; they will be baptized on New Year's-day, and perhaps others with them.

Last Saturday we buried one of our female members; she died of sleepy sickness. Several others are sick. There is much sickness in our neighbourhood, and much want of medicines. Mrs. Diboll is returned from Cameroons; she is in tolerable health. Our daughter is still there, is in health, and we are happy to know that she is beloved by the people; she is anxious to spend a little time at Clarence with her parents, and hopes to do so as soon as our dear brother Saker arrives."

## HOME PROCEEDINGS.

Mr. Allen has, during the past month, visited, on behalf of the Society, Cheltenham, Saffron Walden, and with the Secretary, Hammersmith, Loughton, and Hitchin, the latter also Wokingham and Dunstable. Besides these engagements, Mr. Allen has attended a meeting of young persons at New Park Street, delivered a lecture on Ceylon in the Mission House library, and is engaged to give a second on the 4th instant, as well as preached and attended a meeting at Luton.

Messrs. Oughton and Stent have been actively employed in Scotland, whence we have received an encouraging amount of receipts. Mr. Leechman has attended as a deputation, meetings at Newbury and Wokingham, and Mr. Hull at Harlow.

We are glad to announce the safe arrival of Mrs. Law at Trinidad, after a tedious

voyage. Intelligence arrived late last month of the safe arrival of Mr. and Mrs. Saker at Fernando Po, and Mr. and Mrs. Davey at Nassau. The accounts from all these stations are cheering.

We extract from the minutes of Committee the following resolution, which will be read with deep but mournful interest by those who knew our departed friend.

The secretary having announced the decease of John Ledyard Phillips, Esq., of Melksham, an honorary member of the Committee,

Resolved,—“That this Committee cannot receive this announcement without placing on record an expression of their admiration of the consistent course of their departed friend. They recal, with pleasure, to their remembrance, the blended courtesy and

firmness with which he maintained his principles as a Christian and a dissenter, qualities that won the respect of all who knew him, whether in commercial life, or as a magistrate on the bench. Especially would they acknowledge the wisdom, the cheerfulness, the devout feeling, with which he was accustomed to preside at the annual meeting of the members of the Society, and the deep interest

he took in its concerns. They desire also to assure the widow and family of their departed friend, and the church with which he was more immediately connected, of their sincere sympathy, and to express the hope that God would be pleased to multiply the number of such servants as was he, whose removal from amongst them, they now deplore.

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### NOTICE.

The committee of the Milton Club have most kindly intimated to us, that any of our brethren from the country will have the privilege of using it, during their stay in town, as if they were members. Tickets have been placed at our disposal for this purpose, and we shall be happy to supply

the brethren with them on application. We are quite sure they will find it a most pleasant accommodation, and we take this opportunity of expressing our thanks to the committee of the Milton Club for their kind consideration.

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### FOREIGN LETTERS RECEIVED.

**AFRICA**—CLARENCE, Saker, A., Feb. 4.  
 FREETOWN, Carr, J. C., Jan. 29.  
**ASIA**—ALIPORE, Pearce, G., no date, received March 8.  
 BENARES, Underhill, E. B., Jan. 21.  
 CALCUTTA, Thomas, J., Jan. 23, Feb. 8 ;  
 Wenger, J., Jan. 23, Feb. 8.  
 CHITTAGONG, Johannes, J., Jan. 26.  
 COLOMBO, Davis, J., Jan. 29, Feb. 16.  
 CUTWA, Parry, J., Jan. 19.  
 DACCA, Bion, R., Jan. 22.  
 FOTTEHPORE, Edmonstone, G., Jan. 12.  
 HOWRAH, Denham, W. H., Jan. 15.

JESSORE, Anderson, J. H., Feb. 6.  
 KANDY, Carter, C., Feb. 6.  
 PATNA, Kalberer, L. F., Jan. 29.  
 POONAH, Cassidy, H. P., Jan. 30.  
 RIVER HOOGLY, Smith, J., Feb. 6.  
**BAHAMAS**—NASSAU, Capern, H., Feb. 11  
 and 18 ; Davey, J., Feb. 11 ; Little-  
 wood, W., Jan. 26 and 30.  
**HAITI**—JACMEL, Webley, W. H., Feb. 27.  
**JAMAICA**—KETTERING, Knibb, M., Feb. 9.  
 ST. THOMAS, Davey, J., Feb. 9.  
 TRINIDAD, Law, J., Feb. 23 and 26.

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### ACKNOWLEDGMENTS.

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

Friends at George Street Chapel, Plymouth, for a box of clothing, value £35, including a valuable contribution from Hope Chapel, Devonport, for *Rev. A. Saker, West Africa* ;  
 George Lowe, Esq., Finsbury Circus, for a parcel of magazines and tracts ;

Mrs. Walker, Saffron Walden, for twenty-three volumes of the Baptist Magazine ;  
 A friend, for a parcel of magazines, for the *Bahamas* ;  
 Mrs. Bousfield, Streatham, for a box of magazines, &c.

## CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from February 21 to  
March 20, 1856.

\* N. P. denotes that the contribution is for Native Preachers.

Annual Subscriptions.		£ s. d.	SANDERS, Miss, box by Young Men's Missionary Association, Committee and Members (in full of £59 12s. 11d.), for India.....		£ s. d.	NORTH-EAST CAMBRIDGE- SHIRE AUXILIARY—	
Allen, J. H., Esq.....	2	2	0	0	1	0	Barton Mills—
Anderson, W., Esq.....	2	2	0	0			Collection .....
Benetank, S., Esq.....	1	1	0	0			Contributions .....
Blacket, Mrs.....	1	1	0	0	0	15	6
Burke, C., Esq.....	1	1	0	0			Burwell—
Burke, Miss.....	1	1	0	0			Collection .....
Burke, Miss J.....	1	1	0	0			Isleham—
Cartwright, R., Esq.....	5	5	0	0			Collection .....
Cotens, Mrs.....	1	1	0	0			Contributions .....
Dallas, Mrs.....	2	2	0	0			Soham—
Deane, Messrs. and Co.....	1	1	0	0			Collection .....
Donham, Mrs.....	1	1	0	0			Contributions .....
Dyer, Miss.....	0	10	0	0			Do., Sunday Schools
Eames, Miss.....	1	1	0	0			23
Edwards, Mr. Richard.....	2	2	0	0			0
Fieldwick, Mr. T. A.....	0	10	6	0			1
Francis, Mr. J.....	1	1	0	0			0
Gibbs, S. N., Esq.....	1	1	0	0			7
Gingell, J., Esq.....	1	1	0	0			6
Grabam, T., Esq.....	1	1	0	0			
Gray, Miss.....	1	0	0	0			
Green, Stephen, Esq.....	4	4	0	0			
Gurney, Joseph, Esq.....	21	0	0	0			
Do., for India.....	10	10	0	0			
Gurney, Mrs. Joseph.....	5	5	0	0			
Gurney, Thomas, Esq.....	5	5	0	0			
Gurney, Mrs. Thomas.....	1	1	0	0			
Gurney, Henry, Esq.....	5	5	0	0			
Hancock and Rixon, Messrs.....	1	1	0	0			
Hanson, Jos., Esq.....	2	2	0	0			
Herriott, Jos., Esq.....	2	2	0	0			
Jackson, Hugh, Esq.....	1	1	0	0			
Jay, A. T., Esq.....	1	1	0	0			
Jay, Mrs.....	1	1	0	0			
Johnson, Mr. G.....	0	10	6	0			
Martin, T., Esq.....	1	1	0	0			
Olney, T., Esq.....	1	1	0	0			
Payne, Mrs., Leather- head.....	1	1	0	0			
Peak, Brothers, and Co., Messrs.....	1	1	0	0			
Powtress, Thos., Esq.....	2	2	0	0			
Pottifer, Mr. R.....	1	1	0	0			
Potter, Mrs.....	1	1	0	0			
Russell, Miss.....	2	2	0	0			
Shaw, Mrs.....	1	1	0	0			
Smith, W. L., Esq.....	2	2	0	0			
Smith, Mrs. W. L.....	1	1	0	0			
Smith, Miss.....	1	1	0	0			
Steinkopf, Rev. Dr.....	1	1	0	0			
Stone, N., Esq.....	1	1	0	0			
Templeton, Mr. John.....	1	0	0	0			
Vines, Caleb, Esq.....	5	5	0	0			
Walkden, J., Esq.....	1	1	0	0			
Wheeler, D., Esq.....	1	1	0	0			
Woolley, G. B., Esq.....	4	4	0	0			
<b>Donations.</b>			Ward, Mr. John, late of Wollaston.....		200	0	0
Axon, J. U. H.....	25	0	0				
Bible Translation Soci- ety, for Translations	200	0	0				
Gurney, Miss H., Col- lected by, for <i>Italy</i>	1	0	0				
J. I. H., for N. P.....	0	4	0				
Luppatt, Mr.....	3	0	0				
Morley's, Messrs. J. and R., Wood Street, Young Men at.....	2	7	6				
Nelson, Mrs. Ann.....	0	15	0				
Postle, Mrs.....	1	0	0				
			<b>LEGACY.</b>				
			LONDON AND MIDDLESEX AUXILIARIES.				
			Bloomsbury Chapel.....		50	1	1
			Brixton Hill, Salem Chapel, balance.....		11	11	5
			Camberwell—				
			Rawlings, E., Esq.....		10	10	0
			Cromer Street, Sunday School, by Y. M. M. A., for <i>Weligama School,</i> <i>Ceylon</i> .....		3	5	0
			Higbgate—				
			Sunday School, for N. P.....		3	0	0
			Regent Street, Lambeth—				
			Farran, Major.....		3	0	0
			Regent's Park Chapel—				
			Contributions, addition- al, for N. P.....		0	6	6
			Walworth, Lion Street—				
			Contributions, Female Auxiliary.....		24	8	3
			Do., Sunday School, for <i>Gahalaya</i> <i>School, Ceylon</i> .....		24	7	10
			<b>BEDFORDSHIRE.</b>				
			Bedford, Rev. H. Killen's—				
			Contributions, for N. P.....		1	0	0
			Dunstable—				
			Collections.....		9	4	5
			Contributions.....		11	15	5
			Less expenses.....		20	19	10
			20		19	10	
			0		7	7	
			23		12	3	
			Sharnbrook—				
			Contributions, for N. P.....		0	12	0
			Sheffield—				
			Contributions, for N. P.....		1	8	0
			<b>CAMBRIDGESHIRE.</b>				
			Cambridge—				
			Lilley, W. E., Esq.....		50	0	0
			CAMBRIDGESHIRE, on account, by G. E. Fos- ter, Esq.....		13	15	0
			Gamlingay—				
			Collections.....		3	10	2
			Contributions.....		10	0	0
			Less expenses.....		13	10	2
			1		4	0	
			12		0	2	
			<b>CORNWALL.</b>				
			CORNWALL, on account, by Rev. S. H. Booth		43	16	0
			<b>CUMBERLAND.</b>				
			Maryport—				
			Contributions.....		3	4	5
			<b>DERBYSHIRE.</b>				
			Walton on Trent—				
			Tomlinson, Mr. W.....		2	5	0
			<b>DEVONSHIRE.</b>				
			Bevy Tracey—				
			Collection.....		4	8	1
			Contributions.....		3	5	5
			7		10	0	
			8		1	0	
			3		13	0	
			Kingsbridge—				
			Collection.....		3	10	3
			Contributions.....		6	10	0
			Do., Sunday School		0	16	0
			10		16	3	
			1		5	2	
			9		11	1	
			<b>DURHAM.</b>				
			Monkswearmouth—				
			Collection.....		1	10	0
			<b>ESSEX.</b>				
			Loughton—				
			Collections.....		15	0	11
			Contributions.....		8	9	4
			Do., for N. P.....		6	9	9
			30		0	0	
			3		18	4	
			26		1	8	



	£	s.	d.
West Bromwich—			
Collection .....	4	9	8
	58	16	7
Acknowledged before and expenses.....	47	1	0
	11	15	7
Walsall—			
Sunday School .....	3	4	6
<b>SUFFOLK.</b>			
Bardwell .....	1	0	0
Bildestone—			
Collection .....	2	12	0
Botesdale .....	0	15	0
Bury St. Edmund's—			
Collection .....	8	17	0
Contributions .....	10	16	0
Do., Juvenile Association, molety... ..	1	9	0
Do., Sunday School .....	7	1	6
Do., Young Men's Bible Class.....	0	16	6
Cbarsfield—			
Collection .....	0	16	0
Contribution .....	1	0	0
Clare—			
Collection .....	2	2	0
Contributions .....	2	11	6
Earl Soham .....	1	0	8
Eye—			
Collection .....	2	0	0
Contributions .....	6	0	0
Do., Sunday School, for Schools .....	1	2	0
Pressingfield .....	4	2	6
Glamesford—			
Collection .....	1	16	0
Grandsburgh—			
Collection .....	1	13	6
Contribution .....	1	0	0
Horham—			
Collection .....	2	16	11
Contributions .....	2	0	0
Ipswich—			
Stoke Green—			
Collection .....	12	0	0
Contributions .....	15	13	1
Do., Juvenile .....	7	16	5
Do., Infant School .....	0	3	1
Turret Green—			
Collection .....	5	2	6
Contributions .....	8	6	4
Do., Sun. School, for African Schools.....	0	11	0
Laxfield—			
Contribution,.....	1	0	0
Occold.....	1	0	0
Otley—			
Collection .....	2	5	0
Contributions .....	0	14	0
Rattlesdon—			
Collection .....	2	7	6
Rishanges.....	3	0	0
Somersham .....	0	9	2
Stoke Ash .....	4	9	0
Stradbrook—			
Collection .....	3	1	2
Contributions .....	4	11	1
Buton .....	0	15	3
Waldringfield .....	0	10	0
Walton .....	3	10	0
Wattisham—			
Collection .....	4	10	6
Contribution .....	0	10	0
	143	13	2
Acknowledged before and expenses.....	78	10	6
	65	2	8

	£	s.	d.
<b>SURREY.</b>			
Kingston on Thames ...	19	18	2
Mitcham—			
Contributions, by Miss E. Ring .....	3	0	0
<b>WILTSHIRE.</b>			
Bratton—			
Collection .....	3	0	6
Contributions .....	8	1	10
Do., Juvenile.....	4	15	4
Bromham—			
Contributions .....	7	7	10
<b>WORCESTERSHIRE.</b>			
Bromsgrove—			
Collection .....	1	15	9
Contributions .....	5	4	6
	7	0	3
Less expenses .....	0	10	3
	6	10	0
Catshill—			
Contributions .....	1	2	0
Kidderminster—			
Contributions, for N.P. ..	2	2	0
Stourbridge—			
Sunday School .....	2	17	0
<b>YORKSHIRE.</b>			
Leeds—			
Contributions, balance .....	10	13	2
Lockwood—			
Collection .....	7	16	11
Contributions, Juvenile .....	2	8	5
Meltham—			
Collection .....	1	3	6
Contributions, Juvenile .....	3	15	7
Rotherham—			
Sunday School, for N. P. ..	0	12	6
Saladine Nook—			
Contributions, for N.P. ..	1	5	6
<b>WALES.</b>			
"Addenda to my Mother's Legacy" .....	35	0	0
<b>NORTH WALES.</b>			
<b>CARNARVONSHIRE—</b>			
Bangor—			
Collection .....	9	14	0
Contributions .....	2	3	0
	11	17	0
Less expenses .....	0	17	0
	11	0	0
<b>DENBIGHSHIRE—</b>			
Llansilin—			
Collection .....	0	14	0
Contribution .....	1	0	0
Llansilin, Moelfre—			
Collection .....	2	1	6
Contributions .....	2	8	7
<b>MERIONETHSHIRE—</b>			
Cynwyd—			
Collection .....	0	10	6
Contribution .....	0	2	6

	£	s.	d.
<b>LLANSAINFFRAID—</b>			
Collection .....	0	14	8
Contributions .....	0	12	6
Pandy'r Capel, &c. ....	19	0	0
Tre'r ddol—			
Contributions .....	0	9	0
<b>MONTGOMERYSHIRE—</b>			
Llanfair, Caer Einton—			
Collection .....	0	16	6
Contributions .....	0	9	0
Llanfyllin—			
Collection .....	0	8	0
Llanlligian—			
Collection .....	0	5	9
Rhydwen, Sion—			
Collection .....	0	12	0
Sunday School .....	0	7	0
Staylitle—			
Collection .....	0	7	7
Sunday School .....	0	5	4
Talywern—			
Collection .....	0	11	8
Contributions .....	0	5	0
Do., Sunday School .....	0	10	4
Tan-ylan—			
Collection .....	0	4	6
	5	2	8
Less expenses .....	0	12	8
	4	10	0
<b>SOUTH WALES.</b>			
<b>BRECKNOCKSHIRE—</b>			
Brecon, Kensington—			
Collection .....	2	10	0
Contributions .....	0	15	0
Do., Sunday School .....	1	15	0
	5	0	0
Less expenses .....	0	0	6
	4	19	6
<b>BRECON, WATERGATE—</b>			
Collection .....	2	17	0
Contributions .....	2	3	0
<b>MAESYBERIAN—</b>			
Collection .....	1	9	0
Contributions .....	1	0	0
<b>NEWBRIDGE—</b>			
Collection .....	2	0	0
Contributions .....	0	7	6
<b>PANTYCEILIN AND SALIM—</b>			
Collection .....	3	3	6
Contributions .....	1	12	6
<b>PIGAB—</b>			
Collection .....	2	0	0
Contributions .....	0	12	6
<b>SARNAU—</b>			
Collection .....	0	11	6
<b>SOAR AND SARDIS—</b>			
Collections.....	0	15	0
Contributions .....	0	17	6
<b>CARDIGANSHIRE—</b>			
Cardigan, Bethany—			
Collections.....	5	17	0
Contributions .....	5	11	6
Do., Sunday School .....	6	1	8
<b>CARMARTHENSHIRE—</b>			
Bwlch-newydd—			
Collection .....	1	2	9
Bwlch-y-gwynt—			
Collection .....	0	10	6
<b>CARMARTHEN, TABERNACLE—</b>			
Contributions, for N.P. ..	2	8	8

		£ s. d.			£ s. d.			£ s. d.			
<b>Felinfoel—</b>			<b>Cwmavon—</b>			<b>Croesgoch and Trevine—</b>					
Collections .....	3	1	0	Collection .....	2	1	6	Collections .....	2	0	4
Contributions .....	3	3	0	Contributions .....	0	12	6	Contributions .....	6	0	11
Do., Sunday School	2	1	3	Dinas, Noddia, Landore	0	8	6	Do., Sunday School	1	3	6
<b>St. Clear's, Sion—</b>			<b>Ewenny—</b>			<b>Less expenses</b>					
Collection .....	0	15	10	Contributions .....	0	16	5		9	10	9
Contributions .....	2	0	0	Morrison .....	0	8	0		0	1	1
<b>Whitland, Nazareth—</b>			<b>Pontypridd—</b>			<b>Harmony—</b>					
Collection .....	0	16	4	Collection .....	1	12	0	Collection .....	1	1	0
Contributions .....	0	17	6	Contributions .....	8	4	0	Contributions .....	4	10	0
	16	19	7	<b>Swansea, Bethesda—</b>			<b>Honeyborough—</b>				
Less expenses	0	6	11	Collection .....	6	15	4	Contributions, for N.P.	0	2	8
	16	12	8	Contributions .....	7	4	8	Sunday School, for do.	0	4	8
<b>GLAMORGANSHIRE—</b>			<b>Tondu—</b>			<b>Jabez—</b>					
<b>Aberdare—</b>			Sunday School .....		0	10	0	Collections .....	1	0	2
Collection .....	2	12	5	<b>Twynrobyn—</b>			Contributions .....		3	13	6
Contributions .....	3	9	9	Collection .....	1	0	4	<b>Llanglofan—</b>			
Do., Sunday School	0	10	0	<b>MONMOUTHSHIRE—</b>			Collection .....		1	12	0
<b>Aberdare, English Branch—</b>			<b>Blaenavon, Horeb—</b>			Contributions .....		8	2	0	
Collection .....	0	11	6	Collection .....	0	18	0	<b>Middlemill, Solva and Tretio—</b>			
Contributions .....	0	15	0	Contributions .....	2	4	3	Collections, Middle-	1	7	6
								mill and Solva ...	0	6	6
<b>Aberdare, Heolyfelin—</b>			<b>Leas expenses</b>					Do., Tretio .....	0	6	6
Collections .....	4	2	10		3	2	3	Contributions .....	7	12	0
Contributions .....	6	1	0		0	0	6	<b>SCOTLAND.</b>			
Do., Sunday School	1	13	8	<b>Chepstow—</b>				<b>Edinburgh—</b>			
Less expenses	0	10	0	Collection .....	6	5	9	Stuart, Mr. Gordon	1	0	0
	11	17	6	Contributions .....	4	0	9	<b>Tabernacle—</b>			
	11	7	6	Do., for N. P. ....	2	4	6	Contributions, for			
<b>Canton—</b>			<b>Less district expenses</b>					N. P. ....	2	11	4
Collection .....	0	11	4		12	11	0	Gilmerton, by Crieff—	1	0	0
Contributions .....	1	9	10		11	0	0	Menzies, Mr. James	1	0	0
<b>Cardiff, Bethany—</b>			<b>Newbridge—</b>			<b>Leitb, North—</b>					
Collections .....	11	3	5	Contributions, by Miss		Collection .....		1	4	8	
Do., Public Meeting	5	13	9	Jenkins, for N. P. ....	1	10	0	<b>SCOTLAND, on account,</b>			
Contributions .....	25	17	2	<b>Newport, Commercial Street—</b>			by Rev. S. Oughton .....		200	0	0
Do., Sunday School	1	7	9	Contributions, addi-				<b>IRELAND.</b>			
<b>Cardiff, Bethel, Bute Docks—</b>			<b>Additional .....</b>			<b>Waterford—</b>					
Collection .....	2	0	5	0	16	10	Contributions, for N.P.	2	8	0	
Contribution .....	1	1	0	<b>Pontypool—</b>			<b>FOREIGN.</b>				
Do., Sunday School	0	12	9	Phillips, W. W., Esq.,			<b>INDIA—</b>				
<b>Cardiff, Tabernacle—</b>			<b>for Barisal expenses</b>				<b>R., Mr. and Mrs. ....</b>				
Collection .....	3	11	5	Do., for Jamaica In-			stitution .....		50	0	0
Contributions .....	9	9	11	1	1	0	<b>VAN DIEMEN'S LAND—</b>				
Do., Sunday School	2	6	0	<b>PEMBROKESHIRE—</b>			<b>Launceston, by Rev.</b>				
	65	4	9	<b>Caersalem—</b>			H. Dowling .....		8	8	6
<b>Acknowledged before</b>			<b>Collection .....</b>								
<b>and district ex-</b>			<b>Contributions .....</b>								
<b>penses .....</b>			<b>Do., Ramoth .....</b>								
	50	7	4	Collection .....	1	13	9				
	14	17	8	Contributions .....	0	15	10				
				Do., Ramoth .....	0	7	0				

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