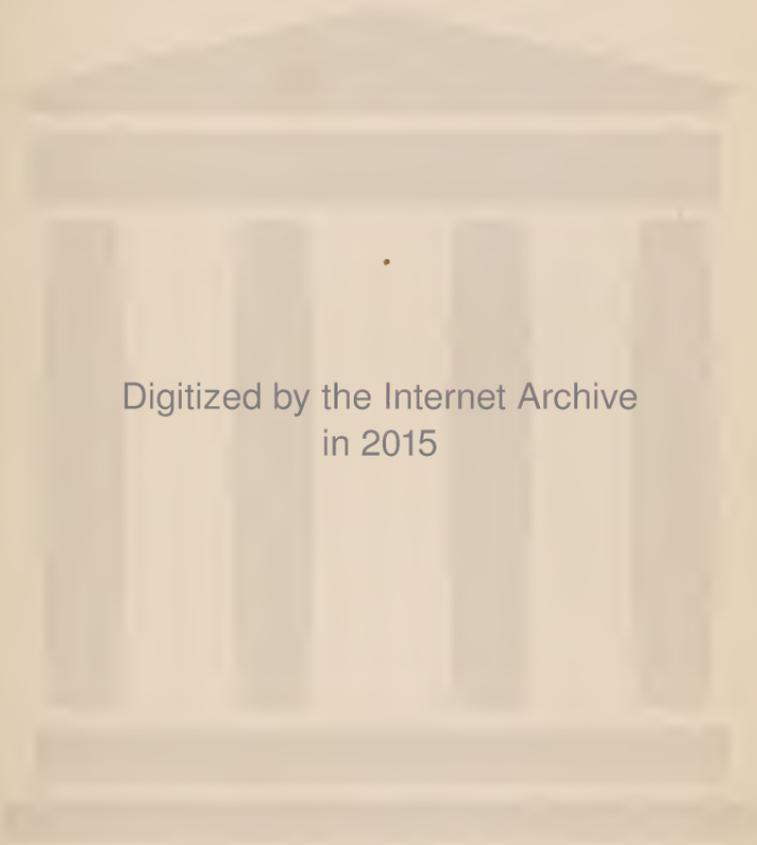




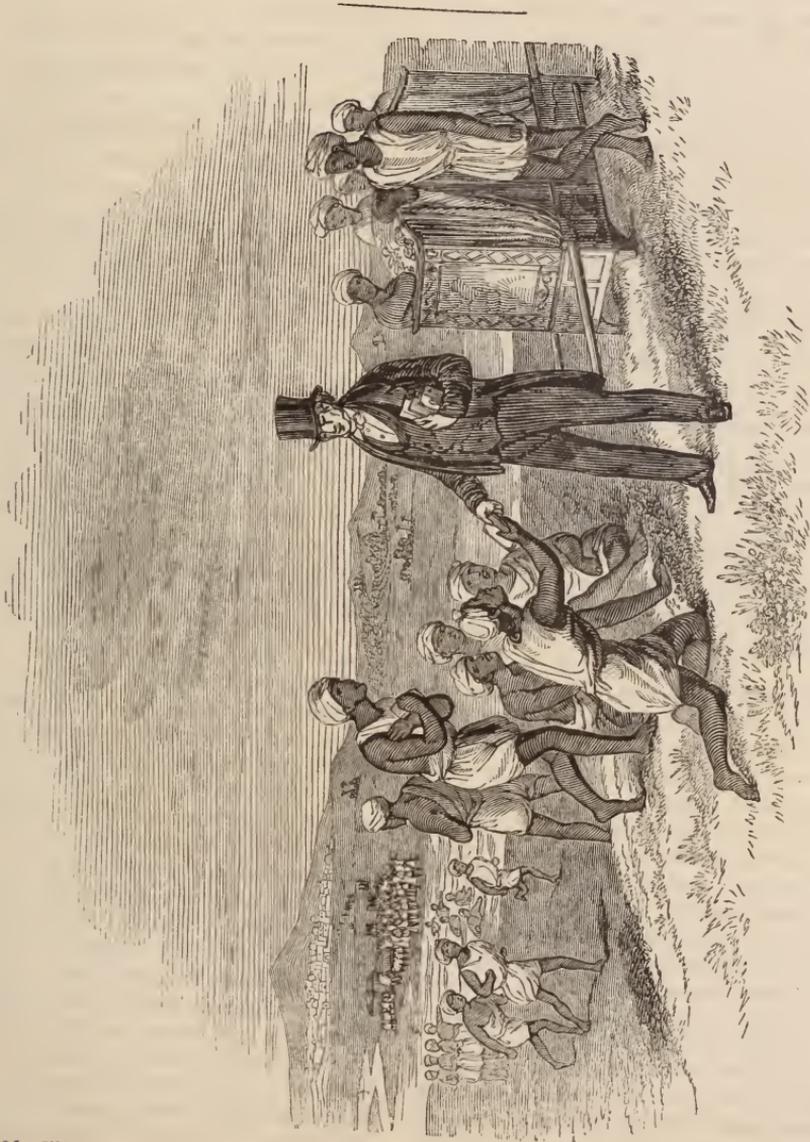
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THE  
**Missionary Magazine**  
AND  
CHRONICLE.



HINDOO ANXIETY TO OBTAIN BOOKS.

## INDIA.

## MISSIONARY ITINERANCY IN BENGAL.

IN an article contained in our last number, on the "Results of Missionary Labour in India," we took occasion to remark on the gratifying fact of the harmony of co-operation existing among the agents of the various Protestant societies labouring in that country, and of the advantage derived to the cause of truth from the practical exhibition of sentiments so honourable to their common Christianity.

We have now the pleasure to present the journal of a highly interesting tour, undertaken in the course of last year, by our esteemed brother, the Rev. A. F. Lacroix, of the Calcutta Mission, in company with an old and valued friend, the Rev. J. Weitbrecht, of the Church Missionary Society, to the towns and villages scattered over the districts of Hooghly and Burdwan.

The incidents of the tour will serve forcibly to illustrate a fact that has been the frequent subject of observation in relation to the natives of India—that great intellectual acuteness and discernment may, and actually do co-exist with the maintenance of the most absurd dogmas and superstitions by which the human mind was ever enslaved; a mournful proof that the error is to be traced to one only legitimate source—the utter alienation of the heart from God—and which can only be removed by the application of that great remedy which is provided in the gospel.

The journal further affords conclusive and encouraging evidence that, in the northern provinces, as well as in the south of India, the natives are found to evince a spirit of inquiry on the subject of Christianity, to listen to the preaching of the Missionaries, and to receive their tracts and Scriptures, to an extent altogether without a precedent at any former period:—

"During the course of 1850," observes Mr. Lacroix, "I agreed with my excellent friend, the Rev. J. Weitbrecht, Missionary of the Church Missionary Society at Burdwan, that we would itinerate together during the following month of January, and preach the gospel in the numerous native towns and villages in the districts of Hooghly and Burdwan, which lie along the old Midnapore and Juggernath road, and which, with one or two exceptions, had never been visited by Missionaries before."

## DEPARTURE OF THE TRAVELLERS.

"With a view to fulfil this engagement, I left Calcutta on Friday morning, the 3rd of January, 1851, and after a stay of two days at Burdwan, Mr. Weitbrecht and myself

commenced our tour on the 6th. Two native assistants accompanied us. We had four bullock-carts to convey our tent, books, tracts, luggage, cooking utensils, and provisions. We travelled partly on foot, and partly in palankeens, the latter serving us also as beds for the night. We were absent about a month, during which we visited, besides villages, seventeen large towns, preaching several times in each of them to crowded audiences. About fifty English and Bengali New Testaments, fifteen hundred Gospels, and four thousand Tracts, were distributed by ourselves and native assistants. I look back on this trip with deep gratitude to the Lord, who gave me such numerous and favourable opportunities to make known the glad tidings of salvation. May his blessing

rest on the seed sown, and may the great day reveal that some of it fell on good ground, producing one hundred, sixty, and thirty-fold fruit, unto eternal life! And if immediate conversions are not the result of this excursion, I have, at least, the pleasing consciousness of having, to a certain degree, acted the part of John the Baptist, in *preparing* the inhabitants of the districts I visited for the eventual reception of the gospel of Jesus."

THE FALSE REFUGES OF THE HEATHEN  
EXPOSED.

"*January 8th.*—Left our tent in a small village, near the main road, and walked across the fields to a populous native town, three miles distant, called *Gopalpore*. On arriving there, we separated and proceeded in different directions, with a view to bring the sound of the gospel within the reach of the greatest number of hearers. After walking on for some time, I reached a large open place, in the middle of which was the trunk of an old tree. On this I sat down, and was soon surrounded by a goodly number of persons, of respectable appearance, many of whom were Brahmins, who inquired what my object was in visiting their town. I replied that I was a preacher of Christianity—the religion which God has given to men—and had come on purpose to make them acquainted with it, if they would give me a hearing. Having expressed their willingness to hear what I had to state, I thought it advisable, before addressing them, to ask them whom they worshipped, and on whom they relied for salvation. Some said, We worship Siva, others Krishno, others, again, Doorga and the female deities, and from them we expect emancipation from sin. These answers led me to address them from the text, John iv. 24:—'*God is a Spirit: and they that worship him must worship him in spirit and in truth.*' From this passage, I showed them the vanity and sinfulness of idolatry, and pointed to them the one true God, as the only object worthy of our adoration, and Jesus Christ as the only divinely appointed Saviour from sin and hell.

"The attention displayed was most gratifying. After I had concluded, several of the auditors put questions indicative of their having well understood what they had heard.

One of them said:—'What you have stated regarding Siva, Krishno and Kali, is true,—the imperfections and wicked passions to which these deities were subject show, indeed, that we are wrong in calling them God; but pray, what have you to say against Soorjo-Deb (the Sun, or Hindoo Apollo)?—Surely, no fault can be found with *him*, and therefore we are safe in acknowledging him, at least, as God.' 'Alas!' replied I; 'if you look at what the Shastras relate of Soorjo-Deb, you will be convinced that he is not more worthy to be called God than any of the other gods and goddesses of your pantheon.' On which, I quoted the well-known story of Soorjo-Deb, where that god is represented as having lost all his teeth by a knock he received from the incensed Siva, at the festival of Dokkyo, and his being held by the Hindoos to be toothless to this day; for which reason they present him at his worship only soft rice, cooked with milk, which requires no mastication. On hearing this, the objector was silenced; and the people among themselves said:—'This European seems to know everything about our religion, and therefore it is of no use to dispute with him.' 'This occurrence showed me, for the hundredth time, the great importance of a Missionary making himself as thoroughly acquainted as he can with the heathen mythology. The want of such knowledge deprives him of half the weapons he requires in the arduous warfare in which he is engaged against ignorance and superstition.

"The gospels and tracts I had brought with me were received with great eagerness. A young man residing close by, who had had one given to him, slyly ran home, changed his dress, and applied for a second book, imagining I would not recognize him; but he was mistaken. Though I was pleased with his evident anxiety to obtain our publications, I gave him a sound reproof, before all the people, for his duplicity, and told him I could not reward with the gift of another book one who had *acted* so contrary to the rules of the religion he had just heard proclaimed, and which condemns deceit of all kinds. I perceived that this practical lesson had a very good effect on the bystanders, who saw that Christianity is not a system of notions merely, but requires corresponding actions."

POPULAR SUPERSTITIONS RESPECTING  
WHITE MEN.

"Mr. Weitbrecht, who told me that he also had had an excellent congregation in the part of the town to which he had repaired, now rejoined me, and it being late in the evening, we retraced our steps to our tent. As a specimen of the extreme superstition of the people of this district, I may just mention that, on passing a respectable man's house, two aged women rushed out, and stood looking most intently at us. We inquired why they did so. They replied, 'You are the first Europeans we ever saw, and we are now looking at you, in the hope that such gaze on men belonging to the caste of the rulers of this country will procure us some religious merit!' We endeavoured to make these poor ignorant females understand that, to look at mortal, sinful beings like ourselves, could not be productive of the benefit they were seeking; and pointed out to them, as the true source of spiritual blessings, the great God and Saviour whose name had been proclaimed in their town that afternoon.

"In many places in the interior, numbers of people, even at the present time, have not only never seen Missionaries, but even Europeans; and they form sometimes strange ideas respecting them. I was much amused, some years ago, by a pundit relating to me how an inhabitant of a remote village of the jungle district of Lishenpore, who had just returned from the Civil Station of Bancooral, described Europeans to his inquisitive fellow-villagers:—'Europeans,' he said, 'are just like men!' It would seem that these simple people had before been doubtful whether Europeans belonged to the human species, or were a superior kind of monkeys, or a race of demons, as the Chinese hold them to be."

A HOPEFUL STUDENT.

"9th.—In a town named *Kytee*, I was most agreeably surprised, after preaching, on finding among my hearers a young man who spoke English fluently, and who told me he had received his education at the London Missionary Society's Institution at Bhowanipore. He alluded to his former teacher, Mr. Mullens, in terms of great gratitude, and spoke with unfeigned respect of the New Testament, which he said he continued to peruse frequently. This young man, although

not a professed Christian, is evidently favourably impressed towards the gospel, and did not scruple to acknowledge, in the presence of his countrymen, that he had lost all regard for idolatry. It was a great gratification to me to find a proof, at such a distance from Calcutta, that our labours in the educational line in that city are not in vain."

THE SEED OF THE KINGDOM SCATTERED  
ABROAD.

"10th.—We arrived about noon at a large market-town, on the eastern bank of the Dalkissen River, called *Ek-Lokky*. Finding the market-place excessively crowded, we repaired to the outskirts, and selected two suitable stations, where we could address the people without being interrupted by the hum and noise of the thousand voices in the bazaar. Mr. Weitbrecht occupied one, and I the other. A congregation was soon collected. Taking occasion of an ambulatory merchant offering drugs and medicine for sale, I chose as the subject of my address,—*Jesus the great Physician of the soul*. In imitation of our great Lord and Master, I find it most desirable, whenever practicable, to introduce religious addresses by an allusion to some passing event, or some object in sight of the hearers. This renders the discourse more natural, and the interest taken in it deeper. The attention was very pleasing, and the books distributed were received with great eagerness.

"After returning to our encampment, several persons who had not received books in the town, came to the tent with the earnest request to be supplied, which was done. Among these applicants was a respectable merchant, who knew something of Christianity. He told us he was in the habit of occasionally visiting Calcutta on business, and that while there, he had heard the gospel proclaimed more than once. What this merchant thus stated of himself is of repeated occurrence, and accounts for the fact, that although no Missionary has ever been in these parts, there is scarcely a village or hamlet where some individual or other, acquainted with the name of Christ and a few of the leading truths of the gospel, is not to be found. This fact also shows the vast importance of Calcutta as a central Missionary Station, and its great influence on the

country around. Oh, that the number of preachers in that great city were but multiplied tenfold!"

#### CONFIDENCE IN OMENS.

"The merchant in question displayed a curious specimen of native superstition. On leaving us and rising from his seat in front of the tent, he happened, with his head, to touch one of the ropes by which the tent is fastened to the ground; on which he immediately sat down again, declaring it was a bad omen when, on leaving a place, a man accidentally hurts or knocks himself against any object. We endeavoured to convince him of the absurdity of this notion, though not with much apparent success; for after having sat down again a little while, he rose, taking this time great care not to come into contact with anything; and departed, saying, that all was right now, and that no evil was likely to happen to him on his way home. The natives have many other superstitious notions of a similar description, which often prove quite a thralldom to them. For instance:—they deem it a very bad sign when, leaving a place, or when about to commence some undertaking, the well-known Indian house-lizard, called *tiktiki*, makes its squeaking noise, or when a person from whom they have just taken leave calls them back. I remember an instance where a Bramhin pundit once gave up a situation as Bengali teacher to a young gentleman, which I had procured for him, merely because, having forgotten to give him some particular directions, I called him back after he had left me. Christianity, as it is spreading, will of course do away with these superstitious beliefs, as indeed it has already done to a great extent among our native converts."

#### A CHRISTIAN SABBATH AMONG THE HEATHEN.

"12th. *Kamarpookoer*.—This being the Lord's-day, all our bearers, cartmen, and servants were collected under a tree, and addressed in a simple way, on the subject of their souls' salvation; for it would be sad indeed that, travelling with us as they do, and assisting us in conveying the gospel to strangers, they were themselves neglected.

"During the whole day, people, not only from *Kamarpookoer*, but from several distant villages, flocked to our tent, to whom gospels

and tracts were distributed with a few words explanatory of their contents, and enforcing attention to them.

"In the afternoon, we prepared to visit the town; but the crowd assembled around our tent was so large, that we decided that one of us only, with a catechist, should proceed to the town, while the other should remain to address the people near the tent. We drew lots as to which posts each of us should occupy. It fell to my lot to remain near the tent, where upwards of two hundred and fifty persons sat down on the grass in a half-circle. These I addressed on the important subject of eternity, and the necessity of preparing for it. The Ten Commandments were expounded, and from these it was shown, that no one is without sin. This fact having been admitted by the assembly, the plan of salvation through the atoning death of the Redeemer, and the regenerating influences of the Holy Spirit, were in a familiar and easy manner pointed out. Though none of the people present on this occasion had ever heard the gospel before, they seemed to understand very well what they heard. An elderly Bramhin only stood up in defence of Hindoism. The burden of his objections was, that the Hindoos had ways of salvation of their own, which were quite sufficient for them, and that therefore they did not require to believe in Jesus Christ, who might be a very good and proper Saviour for Europeans, but not for Hindoos. With a view to convince him out his own mouth of the untenable nature of his statement, I asked him what particular deity he worshipped and looked upon as his Saviour. He replied, that belonging as he did, to the sect of the Voishnobs, he worshipped chiefly Vishnoo or Krishno, and expected confidently that that god would deliver him from sin and its evil consequences. Upon this, I enquired whether, in his opinion, a blind man was a proper guide for another blind man, and whether an individual suffering from a disease which he was unable to cure, was a proper physician to cure the same distemper in others? 'No,' said he, 'of course not!' Then, continued I, sin is the disease under which men are now suffering, and you know as well as I do, that Krishno was, to an extreme degree, under the power of sinful lusts and passions. I further re-

minded him of the gross acts of licentiousness which the Shastras ascribe to that god. This had a desirable effect; for though not actually silenced, (N.B., a Hindoo opponent allows himself very seldom to be silenced; but though utterly foiled in argument, always insists on having the last word,) his replies were so sophistical, that some of the most intelligent among the auditors clearly saw and felt the flimsiness of them, and loudly expressed their disapprobation of the Brahmin's reasoning. On seeing this, he said: 'It is now very late, Sir, I cannot stay longer,' and walked away. The sophistical argument used by the objector, was to the effect that Radha, the principal mistress of Krishna, and the sixteen thousand milkmaids with whom the Shastras say he lived in fornication, had been devoted worshippers of this deity, and had asked of him to grant them the boon of becoming their husband; and that, therefore, it *behoved* him to hear the prayers of such zealous worshippers, and to comply with their wishes and desires. Of course, it was pointed out to him, that whilst certainly God is a rewarder of those who diligently seek him, and hears such prayers as are according to his good and holy will, it is not only absurd, but blasphemous to maintain, that he will grant the petitions of depraved beings asking his aid to commit wickedness and sin.

"The discourse and discussion being ended, the rush for books and tracts was so great, that I feared the tent would be thrown down by the pressure of the crowd upon it. I therefore hastily proceeded with a bundle of tracts to a distance of about one hundred yards, and there the distribution took place, though not without vast trouble and danger of being borne down by the mass pressing upon me. Late at night, just when we were retiring to rest, a man and his son, residing in a village eight miles distant, called at the tent, telling us that the news of our arrival in these parts having reached his village that afternoon, he and his son had travelled all that distance in the hope we would favour them with the gift of a book. We, of course, cheerfully complied, and, after a few words of encouragement, dismissed them back to their village."

THE GOSPEL HEARD FOR THE FIRST TIME.

"13th. At about 11 o'clock, we reached

*Hadgipore*, a town containing between four and five thousand inhabitants. As usual, we selected the place of our encampment in the outskirts of the town, under a wide-spreading tree, and, in the afternoon, went into the town to preach, where we were listened to in two different places by at least four hundred persons at one time, with an attention the like I had seldom witnessed. Books and tracts were most eagerly asked for and thankfully received. No Missionary having ever visited this place before, the gospel came home to the minds of the hearers with all the power of novelty. Oh, that the interest thus awakened at first were but more permanent!"

#### A TROPICAL STORM.

"Scarcely had we done preaching, when the clouds gathered blackness, and heavy rain was evidently impending; so we hastened back to the tent to take it down, as it was of far too flimsy a texture to resist anything like a storm. The tent was soon down and loaded on its cart, after which we fled in all haste, with carts and baggage, to the town, in the principal street of which we providentially found an empty mud-built *serai*, generally used by the pilgrims who proceed to Juggurnath along this road. In this building, which contained only a few dingy rooms, without any furniture whatever, we thankfully took our refuge, and had barely done stowing away our goods, when down came the rain in torrents, accompanied by a strong wind and loud claps of thunder. We managed to get a cup of tea, and after our evening worship, spread our mattresses on the floor and went to sleep, the rain continuing to fall in those copious showers which are only seen within the tropics. So much rain, however, at this season is a rare occurrence; the months of December, January, and February, being generally very dry and the sky most beautifully serene."

#### A SPIRIT OF INQUIRY.

"14th.—On awaking this morning, we found that, though the rain had subsided, the sky looked still very gloomy and threatening; so we deemed it advisable to stay where we were. The whole forenoon was occupied by ourselves and catechists, in the verandah of the *serai*, in conversation with the townspeople, and in answering their questions and

objections, which we were pleased to see were put in a very good spirit, and with an apparent desire to ascertain the truth. On looking over our stock of gospels and tracts, we found that the former was nearly exhausted, although we had still some of the most populous towns in the district to visit. We, therefore, thought it advisable to write at once to the Secretary of the Calcutta Bible Society, requesting him to send us a fresh supply at a town called *Ghatal*, where we hoped to be in eight or ten days.

"In the afternoon, the weather having somewhat cleared up, we made an excursion to another very large native town, about three miles distant, called *Ramjibonpore*. When passing through the streets of *Hadgipore* on our way thither, we were extremely gratified to see, under the verandah of a house, a group of eight or ten individuals attentively listening to one of their number reading aloud one of the tracts we had given him on the preceding day. One of our native assistants told us that in his walk through the town in the morning, he had met with several knots of people similarly employed. This argues well for the interest excited. The blessed name of Jesus has been heard by this large population; they have been made acquainted with his atoning death, with his love to men, with his invitations of mercy. Surely, this is seed which, under the Holy Spirit's fostering care, may produce abundant fruit unto eternal life!"

#### AN EXCITING SCENE.

"On coming near to *Ramjibonpore* we passed close by the place where the bodies of the dead are burned, and were surprised to see here and there some brick-built monuments erected in commemoration of the departed. I had never before witnessed this custom among the Hindoos, except occasionally on the banks of the Ganges, where a suttee had taken place. The Mohamedans again, who always bury their dead, frequently erect monuments over their graves. On entering the town, we found it as Paul did Athens, quite given up to idolatry. Almost every tenth house was a temple dedicated to the one or other of the Hindoo deities. At last we reached the market-place. Here we separated, Mr. Weitbrecht proceeding further on, while I took my stand on a little elevation

close to the principal temple. In a minute or two upwards of five hundred people assembled, who listened to the concerns of eternity and their souls' salvation with an attention I had never on any former occasion witnessed. Many manifested their deep interest in what was said, by stretched-forth heads, open mouths, and often lifting up both hands to heaven. I felt it quite a thrilling scene. The Lord also was evidently with me, and gave me a power of utterance I had seldom experienced before.

"After the preaching was concluded, I attempted to distribute tracts; but soon discovered this to be impracticable. The rush made for them was so great, that I had all the trouble in the world to keep standing. I endeavoured to persuade the applicants to receive the books in quietness and order; but all in vain! On they rushed; my coat was torn, and I was nearly trampled down; when a respectable Brahmin stepped forward, and advised me to desist, and to step into my palankeen for security. I did so; but was pursued for nearly two miles across the fields by crowds of people, some of whom now and then forced open the door of my palankeen, crying out, 'A book, a book!' Gladly as I would have complied with these vehement requests, prudence forbade my doing so; my bearers having expressed their fear that my palankeen would be crushed to pieces if I showed the least sign of compliance. I therefore ordered the bearers to proceed; when some of the applicants, irritated at my refusal, let fly a volley of clods of earth at me and my palankeen, and went back to the town. I very much regretted that things had taken such a turn; but it could not be helped. It was pleasing, however, to me, to reflect on the great change which has taken place in this country since my first arrival twenty-nine years ago. I remember the time when the natives would not receive, and sometimes even not touch one of our books when offered to them,—and now (as was seen in this instance) a Missionary is actually assaulted when he refuses to give them when asked for! Well, this, at all events, denotes some improvement."

#### WADING THROUGH A RIVER TO OBTAIN BOOKS.

"Arrived near a small fordable river, a

great many natives still followed. I then resolved in my own mind, but without giving utterance to it, that if any followed me to the opposite bank, by taking the trouble of wading through the water, I would reward their perseverance by the gift of a book to each. The greatest number on coming to the river side desisted, and bent their steps homeward; but about thirty were not to be deterred, and walked, some up to their middle, through the water, crying out, 'Sir, give me a book—give me a book.' [See Engraving, page 41.] I then made a halt, came out of my palankeen, and causing these persevering applicants to be seated on the grass, gave to each a book, which having received with marks of gratitude, they made me a deep salaam, recrossed the river, and returned to the town. I was soon rejoined by Mr. Weitbrecht, who told me that he had experienced much the same treatment from the people clamorous for books, and had even been obliged to arm his bearers with sticks, to keep off the crowd rushing on his palankeen."

#### IMPROVED PLAN OF DISTRIBUTING BOOKS.

"Had not such violence been exhibited, we could easily have distributed eight hundred or a thousand tracts at *Ranjibonpore*. As it was, we gave away only about two hundred. The event of this day, and similar ones experienced on former occasions, led us to consider of some other plan for the distribution of our books; for it was but too evident that the noise, confusion, and tumult which accompany the distribution upon our present plan, destroys, to a certain degree, the good effects produced by the preaching. We therefore resolved, that wherever it was practicable, we would altogether abstain from

giving books immediately after the preaching, and that we would, instead, invite the people to come to our tent in small parties, which would afford to ourselves and catechists a much better opportunity to proceed to the distribution with quietness and discrimination.

"In the evening it came on to rain again, so that we spent another night in our serai."

#### THE SKULL OF A COW WORSHIPPED AS A GOD.

"15th.—On passing through a small village about noon, we rested there for an hour. While seated in the street, our attention was arrested by a singular idol (which neither Mr. Weitbrecht nor myself had ever seen before) placed near the door of a hut opposite to us. It was the skull of a cow, in the upper part of which two cowries (small shells) had been pasted to serve as eyes. The forehead of the idol was painted with vermilion and turmeric; and before it lay on a plantain-leaf offerings of rice, fruits, and flowers. On inquiring what all this meant, we were told that this cow-skull, called in Bengali, 'Go-Moondo,' is a representation of the goddess Shasti (the Hindoo Lucina); that it is placed near the door of a house after the birth of a child, and worshipped there during twenty-one days by the mother of the infant; by which religious act the life and prosperity of the latter are insured. To such a degree, alas! do these poor ignorant people carry their idolatry, that even the *skull of a cow* is worshipped and revered as a divine being! Truly, there is need for the gospel's enlightening rays in a country where such gross darkness prevails."

(To be continued.)

## CHINA.

#### MISSIONARY OPERATIONS IN SHANGHAE AND THE NEIGHBOURING DISTRICTS.

WHILE the saving conversion of souls to the faith of Christ must ever be regarded as the one great aim and object of the Missionary enterprise, a review of the history of Christianity will prove that there is scarcely a well attested instance of a tribe or nation having embraced the gospel upon its first announcement. From the times immediately succeeding the apostolic age until the present, the same law of gradual development and

progress which is in operation in the physical world, also regulates the growth and extension of Christ's kingdom in the earth. The long and patient toils of the husbandman, aided by the genial influences of the sun, and of the early and latter rain, are the indispensable antecedents to the ingathering of the golden harvest.

The instances in which the foregoing remarks apply to modern Missions are too numerous and too well known to require specification, and we refer to the fact only for the purpose of showing that, though the day of China's merciful visitation is at present only in its dawn, there is an important preparatory work in progress, and events are gradually tending to the accomplishment of the happy era when she shall come forth in her beautiful garments, and bow with grateful adoration beneath the sceptre of the King of kings.

From the following extracts of a letter from the Rev. W. Muirhead, written on behalf of the Missionary brethren at Shanghae, and bearing date 15th October, ult., it will be seen that, while there is a wide door of entrance for the gospel in that portion of the vineyard, a knowledge of its truths, and a growing appreciation of its claims, also prevail to an extent that ought to encourage the hopes and stimulate the zeal of Christians at home :—

#### PROMISE OF A FUTURE HARVEST.

"The peculiar character of this people seems to require much preparatory effort, in order to awaken them to the serious consideration of eternal things. Still, the way is preparing. A vast amount of religious knowledge is being diffused. Hundreds and thousands have come within reach of the means of grace. They have heard the gospel; their hands have handled of the word of life; they have conveyed it to distant parts of the empire. It is now widely known that teachers from the West are proclaiming the doctrine of Jesus, and exhorting all 'to turn from dumb idols, to serve the living God.' The appropriate influence of this may not be immediately apparent, yet we are persuaded that the seed of the kingdom will not be altogether lost, but that some, by Divine grace, will fall into good ground, and yield abundant fruit. More than this, however: we have had occasion for joy and praise in the results of our work, not being merely of a general kind. A considerable addition, as you have already heard, has been made to the church from the Fokien portion of the community, and it is gratifying to learn, that all the newly admitted members continue to hold

fast their profession, and to walk in obedience to the truth."

#### —PREACHING IN SHANGHAE.

"The various services at the two chapels have been regularly kept up, and we are happy to say, there has been no diminution in the average attendance. Although the audiences are composed, for the most part, of very different persons, there are many who come to the services frequently. Their general conduct is quiet and orderly, and they often evince great attention to what is preached. In some of the public thoroughfares and temples, we have also had numerous congregations, and always enjoyed the most perfect facility in making known our sentiments and views. Seldom, indeed, do the people openly object to anything we advance, but rather, they seem to give unequivocal consent to our statements regarding the folly and uselessness of idolatry. On declaring to them the sublime truths and authority of the Christian scheme, these appear to be listened to, not so much as a matter of positive doubt or disbelief, as one that only requires to be more fully considered and proved. This fact, notwithstanding the extraordinary mental inertia and preconceived

opinions of the natives on the subject of religion, we often feel to be highly encouraging, while it excites the hope that the continued preaching of the gospel will yet, even amongst them, produce its appropriate effect."

#### MINISTRATIONS AMONG THE SICK.

"The attendance in the Hospital is as large as formerly, and affords an excellent opportunity for imparting to numbers a knowledge of Divine things. During the year, a dispensary has been opened twice a week in the Old Chapel, whither many resort for medical relief, who would not go to the Hospital. On these occasions, also, religious services are previously held, which, we trust, in connexion with the highly-appreciated medical assistance rendered them, will yet be found savingly beneficial to many."

#### THE GOSPEL PROCLAIMED IN THE CITY OF CHAPÍR.

"Our visits to, and reception at, various places have been much in accordance with previous details, so that it were unnecessary to enlarge on this head. We shall therefore confine ourselves to the narrative of a visit lately paid by Messrs. Muirhead and Wylie to the city of Chapír, about eighty miles distant. As you are probably aware, that place was the scene of a severe battle during the Chinese war, the remembrance of which, it was supposed, might have engendered an inimical feeling towards foreigners among the inhabitants. On the contrary, however, (the visitors say,) we experienced no difficulty, and were at liberty to go about and distribute our books just as at other places. In one corner of the city there is a Manchín fort, into which admission has hitherto been found very difficult. After a little time, we succeeded in getting in, and walked through it in the most open manner. About the middle of it, a large congregation of Manchíns gathered around us, and as they knew Mandarin, they were addressed in that dialect for a short time. Although seemingly very desirous of our speedy departure, they listened, for the most part, attentively, and readily accepted our books. As we had a few sheets printed in Chinese and Manchín side by side, it evidently excited their surprise that foreigners should know anything of their language, and should come to distribute books in it. The general aspect of the place was tho-

roughly Chinese, and we saw nothing particular in the way of military fortification, though we understand it contains a considerable Manchín garrison. On inquiring the number of residents, we were informed there were upwards of one hundred thousand; and this we could easily believe, from the multitudes that crowded round us. The appearance of the men, and particularly of the youth, was very pleasing. Their cast of countenance was altogether different from, and much more noble and intelligent than, that of the Chinese. Whether they had previously emigrated from their native country, or had always resided there—what were the means and extent of communication with Manchíns—what proportion of them could read and speak their original language—were points we had not time fully to investigate, though we have since heard, that the distribution of religious books among them might be useful, and through them might be conveyed to their native land. We intimate this, by the way, on the ground that Manchín, and even Mongolian books would sometimes be serviceable to us. In various parts of the country, that could be reached, there are Manchín garrisons, where books in their native tongue would be well received. Besides, we are occasionally visited by persons from the northern provinces, who, as they eagerly desire Chinese books for conveyance to their distant homes, would find available channels for the others in the neighbouring districts. An instance of this occurred in the case of the two Jews who were lately with us. On asking them if Manchín or Mongolian books could be usefully distributed in their part of the country, they assured us that many resort thither from these places, amongst whom the circulation of such books might be highly advantageous."

#### MOHAMEDAN MOSQUE AT SMAG-KIANG.

"On our way back to Shanghae we visited Smag-kiang, another large and populous city, about thirty miles distant. In the suburbs we observed the inscription of a Mohamedan mosque, and accordingly went to see it. As the moolah, or chief teacher, was absent at the time, we walked about the adjoining cemetery, which is a place of considerable size and antiquity, and much more resembles a foreign than a native burial-ground. The

moolah having at length arrived, he received us very politely, and ordered the doors of the front area to be opened. We immediately entered, followed by a crowd of Chinese, and were struck with the neat and clean appearance of the whole place. The mosque was altogether after the Chinese style, having over it and the outer portico a great many Arabic and Chinese inscriptions, all bearing upon the Mohamedan religion. On desiring to see the interior, we were told to look through the blind in front, and on doing so, it seemed to be quite new, and richly decorated with numerous gilt inscriptions hanging on the walls. Conversing with the moolah, we found him to be a very intelligent man, and ready to communicate on any point connected with his religion. He said he understood Arabic, and otherwise could not hold his present position. They had no religious books, except their classic, the Koran. He knew the name of Mohamed, but did not worship him, or any visible image. The only object of their veneration was Heaven. On their Sabbath (which is our Friday, and which happened to be the day of our visit) they observe particular ceremonies, and had just finished them, it seemed, in another part of the city, though we gathered from others of the community, they knew very little either of the day or its observances. The mosque, we were told, was really very ancient; but not long ago, a wealthy Mohamedan, from a western province, had repaired it at great expense. The moolah himself came originally from Honan, where his sect is very numerous. Even in the immediate neighbourhood it was said the numbers amounted to fifty or sixty

families, but as it is not a proselyting sect, they must either have emigrated from other parts of the country, or descended from those who had formerly done so."

TWO JEWS OF KHAE-FUNG-FOO VISIT  
SHANGHAE.

"With regard to the two Jews mentioned above, we are happy to say, that since their arrival they were constantly under Christian instruction, and acquired a considerable knowledge of its leading truths. They read various portions of the New Testament, particularly the Gospel of Matthew and the Epistle to the Hebrews. The genealogy of Christ seemed to interest them much, as containing the names of those ancestors they still hold in veneration. Far from showing any opposition to, or prejudice against Christianity, they were quite willing to accept it, as having some similarity to their own system. One of them had been well educated in the Chinese manner, and could read fluently our Christian books. Under the instructions of Mr. Edkins he wrote out literal translations of the early chapters of Genesis and Exodus, with the Hebrew interlined, and at the time he left could go over the first chapter of Genesis in that language without much assistance. We hope his acquirement of so much of his original tongue will prove an inducement to some of his countrymen to send their children here for religious instruction. He left us on the 8th instant, full of this idea, resolving to return with a few boys in about four months. Both of them have taken a supply of our various books for distribution among their Jewish friends."

## SOUTH AFRICA.

### THIRD JOURNEY OF THE REV. DAVID LIVINGSTON TO THE HITHERTO UNKNOWN REGIONS OF SOUTH AFRICA.

It will be in the recollection of our readers that Mr. Livingston, with a view to the introduction of the gospel among tribes hitherto unvisited by the European, undertook, in the summer of 1849, the exploration of the regions extending north-west from his Station at Kolobeng, and which issued in the discovery of the large interior lake, Ngami, and of several considerable rivers in its vicinity.

Stimulated by the signal success which had crowned his first journey, Mr. Livingston, in the spring of 1850, again left Kolobeng, accompanied on this occasion by his family, in order to follow up his discoveries; but, on reaching the lake, his further progress was obstructed by the alarming prevalence of marsh fever, peculiar to the season of the year, and of a venomous insect, scarcely less formidable. The party were accordingly compelled, though most reluctantly, to retrace their steps.

Nothing daunted by these obstacles, and strong in the conviction that they were not insurmountable, our enterprising brother, in the early part of last year, set out on his third visit to the Lake region; and though it would be premature to assert that the results of the journey, so far as they have transpired, are such as to warrant the *immediate* commencement of missionary operations among the new tribes to which Mr. Livingston has obtained access, the facts disclosed in the subjoined extracts from his last letter serve to show that this important field of enterprise, unless pre-occupied by the Christian Missionary, will inevitably fall a prey to the rapacity of the slave-dealer.

Writing from the banks of the River Zouga, under date 1st October, ult., Mr. Livingston observes:—

“This letter will be forwarded by a party of Griquas, who leave this river to-morrow, and proceed direct to Philippolis. We left our old route at Nahokotsa and proceeded nearly due north, crossed the bed of the Zouga and certain salt pans, remarkable for their extent. One, called ‘Ntwétive,’ was about fifteen miles broad, and, probably, one hundred long. Beyond these we passed through a hard flat country covered with mopane trees, and containing a great number of springs in limestone rock. A considerable number of bushmen live in the vicinity, and they seem to have abundance of food. Leaving this district of springs, and guided by a bushman, we crossed an excessively dry and difficult tract of country, and struck a small river, called Mabali. Visiting a party of bushmen, and another of Banajoa, we after some days reached the Chobe, in 18° 20' S., the river on which Sebotoane lived. The Tsetse (a venomous insect) abounded on the southern bank, and as the depth is from twelve to fifteen feet, we could not cross with the wagons; the cattle were accordingly taken over to an island, and Mr. Oswell and I proceeded about thirty miles down the river in a canoe. It was propelled by five superior rowers; and to us, who are accustomed to bullock wagons, the speed seemed like that

of boat-races at home. Sebotoane received us kindly, and offered to replace our cattle, which were all believed to have been bitten by tsetse. He returned to the wagons with us, and subsequently fell sick, and, to our great sorrow, died. He formed one of the party of Mantatees, repulsed by the Griquas at old Lattakoo, and since then he has almost constantly been fighting. He several times lost all his cattle; but being a man of great ability, managed to keep his people together, and ended his days richer in cattle, and with many more people under his sway, than any other chief we know in Africa. A doctor who attended him, interrupted with rudeness, when I attempted to speak about death, and his people took him away from the island when not far from his end. Mr. Oswell and I went over to condole with his people soon after the news of his death came, and they seemed to take our remarks thankfully. We remained two months with them; they are by far the most savage race of people we have seen, but they treated us with uniform kindness, and would have been delighted had we been able to remain with them permanently. Such was my intention when I left Kolobeng; and having understood that there were high lands in that region, to avoid the loss of time which would occur in returning for my

family, I resolved that they should accompany me. The deep rivers among which they now live, are a defence to them against the Matibele. To have removed them to the high lands would have been rendering them defenceless; and the country itself was so totally different from anything I could have anticipated, I felt convinced that two years alone in it are required for the successful commencement of a mission. It is for hundreds of miles intersected with numerous rivers and branches of rivers coming out of these, and returning into them again: these are flanked with large reedy, boggy tracts of country. Where trees abound, if not on an island, the tsetse exists; indeed, we seem to have reached the limits of wagon travelling. We proceeded on horseback about one hundred miles farther than the place where the wagons stood, to see the Sesheke, or river of the Borotse. It is from three hundred to five hundred yards broad, and at the end of a remarkably dry season had a very large volume of water in it. The waves lifted the canoes and made them roll beautifully, and brought back old scenes to my remembrance. The town of Sesheke is on the opposite shore; the river itself, as near as we could ascertain by both instruments,  $17^{\circ} 28'$  South. It overflows the country periodically for fifteen miles out, contains a waterfall, called Moriatunya (smoke sounds), the spray of which can be seen ten or fifteen miles off. The river of the Bashukolompo is about eighty yards wide, and when it falls into the Sesheke it is called Zambesi. There are numerous rivers reported to connect the two, and all along the rivers there exists a dense population of a strong black race. That country abounds in corn and honey, and they show much more ingenuity in iron work, basket work, and pottery, than any of the people south of them.

"That which claims particular attention, is the fact, that the slave trade only began in this region during 1850. A party of people, called Mambari, from the west, came to Sebitoane, bearing a large quantity of English printed and striped cotton clothing, red, green, and blue baize, of English manufacture, and with these brought from the different towns about two hundred boys; they had chains and rivets in abundance, and invited

the people of Sebitoane to go on a marauding expedition against the Bashukolompo, by saying, You may take all the cattle, we will only take the prisoners. On that expedition they met with some Portuguese, and these gave them three English guns, receiving in return at least thirty slaves. These Portuguese promised to return during this winter. The people confessed that they felt a repugnance to the traffic, but they (the Mambari and Portuguese) refused cattle for their clothing and guns. It seems to me that English manufactures might come up the Zamberi during the months of June, July, and August, or September, by the hands of Englishmen, and for legitimate purposes, as well as by these slave dealers for their unlawful ends. There is no danger from fever if people come after May, and leave before September. The Government might supply information to traders on the coast. I shall write you fully on this subject, as also on another of equal importance, but at which I can only now hint.

"You will see by the accompanying sketch what an immense region God has in his providence opened up. If we can enter in and form a settlement, we shall be able in the course of a very few years to put a stop to the slave trade in that quarter. It is probable that the mere supply of English manufactures in Sebitoane's part will effect this, for they did not like it, and promised to abstain. I think it will be impossible to make a fair commencement unless I can secure two years devoid of family cares. I shall be obliged to go southward, perhaps to the Cape, in order to have my uvula excised, and my arm mended. It has occurred to me, that as we must send our children to England soon, it would be no great additional expense to send them now along with their mother. This arrangement would enable me to proceed alone, and devote about two, or, perhaps, three years to this new region; but I must beg your sanction, and, if you please, let it be given, or withheld, as soon as you conveniently can, so that it might meet me at the Cape. To orphanize my children will be like tearing out my bowels; but when I can find time to write you fully, you will perceive it is the only way, except giving up the region altogether."

## Anniversary Services in May, 1852.

THE Directors are gratified in announcing to the Friends and Members of the Society, that they have made the following arrangements for the ensuing Anniversary :—

MONDAY EVENING, MAY 10,  
WEIGHT HOUSE CHAPEL.

SERMON TO THE YOUNG, by the Rev. HENRY ALLON, of Islington.  
*To commence at Seven o'clock.*

WEDNESDAY, MAY 12.  
MORNING.—SURREY CHAPEL.

SERMON by the Rev. JOHN STOUGHTON, of Kensington.

EVENING.—TABERNACLE.  
SERMON by the Rev. DR. BEAUMONT, of Bristol.

THURSDAY, MAY 13.  
MORNING.—ANNUAL MEETING—EXETER HALL,—CHAIRMAN,  
RIGHT HON. THE LORD MAYOR.

EVENING.—ADJOURNED MEETING—FINSBURY CHAPEL,—CHAIRMAN,  
GEORGE HITCHCOCK, Esq.

FRIDAY EVENING, MAY 14,—instead of the MONDAY, as formerly.  
The SACRAMENT of the LORD'S SUPPER will be administered at the usual  
Places of Worship in and around London.

LORD'S DAY, MAY 16.  
SERMONS will be preached on behalf of the Society, at various Places of Worship  
in London and its Vicinity.

### TO THE AUXILIARY SOCIETIES IN LONDON AND THE COUNTRY.

THE Officers and Committees of Auxiliary Missionary Societies, in London and its vicinity, are respectfully requested to pay in their amounts at the Mission-House, on or before Wednesday, the 31st instant, the day appointed for closing the Accounts. The Lists of Contributions should be forwarded to the Mission-House, on or before that day, in order that they may be inserted in the Society's Annual Report for 1852.

The Officers of the Auxiliary Societies throughout the country are respectfully requested to transmit their Contributions, so that they may be received at the Mission-House on or before Wednesday, the 31st instant; together with correct Lists of Subscribers of Ten Shillings and upwards, *alphabetically arranged*, for insertion in the Annual Report; also *distinct* statements of the sums collected from Congregations, from Branch Associations, and by Deputations sent from London.

### WIDOWS' AND ORPHANS' FUND.

#### NOTICE.

THE Directors, in presenting the annexed list of Contributions, beg to announce that for the accommodation of those friends who have been prevented from making their contributions during the preceding two months, the list will be kept open until the first week in April.

SACRAMENTAL OFFERING TO THE NECESSITOUS  
WIDOWS AND CHILDREN OF DECEASED MISSIONARIES.

LONDON AND ITS VICINITY.					
	£	s.	d.		£ s. d.
Abney Chapel . . . . .	15	16	1	Blackburn—Chapel-street . . . . .	3 0 0
Aldermanbury . . . . .	1	10	0	St. James's-street . . . . .	3 15 1
Bermondsey—Ebenezer . . . . .	2	0	0	Missionary Breakfast . . . . .	4 12 0
Camberwell . . . . .	10	13	6	Blackpool . . . . .	2 0 0
Eccleston Chapel . . . . .	4	0	0	Boston, per Rev. I. Watts . . . . .	1 3 0
Falcon-square . . . . .	5	0	0	Bradford, <i>Yorkshire</i> — Hor-	
Greenwich-road . . . . .	2	0	0	ton-lane . . . . .	10 0 0
Harley-street, Bow . . . . .	0	15	0	Bridgewater . . . . .	2 10 0
Horbury Chapel . . . . .	6	5	8	Bridgnorth . . . . .	3 6 0
Hoxton . . . . .	2	5	0	Brighouse . . . . .	2 3 6
Kensington . . . . .	10	10	0	Bristol—Brunswick-square . . . . .	3 10 0
Kingsland . . . . .	5	0	0	Castle Green . . . . .	2 5 0
Marlborough Chapel . . . . .	3	7	0	Highbury Chapel . . . . .	11 12 7
Middleton Chapel . . . . .	6	0	0	Bromyard . . . . .	0 17 0
Mile End—Latimer Chapel . . . . .	4	0	0	Bruton . . . . .	1 0 0
New Town . . . . .	2	2	0	Buckingham . . . . .	2 4 1
New Broad-street . . . . .	5	0	0	Bury St. Edmund's — Whit-	
New Cross, Deptford . . . . .	1	0	0	ing-street . . . . .	2 0 0
New Tabernacle . . . . .	5	11	6	Bushey . . . . .	3 8 6
Old Gravel Pit, Homerton . . . . .	6	15	4	Carlisle—Lowther-street . . . . .	2 12 2
Orange-street . . . . .	8	13	0	Castle Hedingham . . . . .	3 6 4
Paddington . . . . .	31	16	7	Cheltenham—Highbury Cha-	
Peckham—Hanover Chapel . . . . .	12	0	0	pel . . . . .	5 0 0
Nun Green . . . . .	3	2	9	Cheltenham Chapel . . . . .	1 10 0
Poultry . . . . .	26	6	11	Cheshunt—Crossbrook-street . . . . .	2 6 0
Stepney . . . . .	5	0	0	Chester—Queen-street . . . . .	10 2 2
Stockwell . . . . .	10	0	0	Chesterfield—Soresby-street . . . . .	3 1 0
Trinity Chapel, Edgeware-				Chichester . . . . .	1 8 6
road . . . . .	10	0	0	Chiswick—Rev. E. Miller . . . . .	1 0 0
Trinity Chapel, Poplar . . . . .	11	1	1	Clevedon . . . . .	1 12 0
Union Chapel, Brixton Hill . . . . .	7	2	10	Corfe Castle . . . . .	0 10 0
Union Chapel, Horselydown . . . . .	2	2	0	Colchester—Lion Walk . . . . .	7 5 0
Union-street, Southwark . . . . .	5	1	0	Cottingham . . . . .	3 10 0
Wandsworth . . . . .	5	0	0	Coventry—West Orchard . . . . .	5 0 0
Walthamstow . . . . .	6	0	0	Cowick near Snaith . . . . .	0 10 6
Whitefield Chapel . . . . .	2	14	3	Croydon . . . . .	4 5 6
York-road . . . . .	3	0	0	Cuckfield . . . . .	1 3 6
York-street, Walworth . . . . .	16	9	2	Darwen—Belgrave-square . . . . .	5 0 0
<i>Country.</i>				Derby—London-road . . . . .	1 0 0
Altrincham—Bowdon Chapel . . . . .	3	12	3	Devizes . . . . .	5 0 0
Ashton-under-Lyne . . . . .	10	0	0	Dewsbury . . . . .	5 0 0
Axminster . . . . .	0	10	0	Dorking . . . . .	5 10 0
Bakewell . . . . .	1	2	6	Durham . . . . .	2 1 0
Barking . . . . .	1	11	2	Ealing . . . . .	3 2 8
Barnsley . . . . .	2	4	0	Edmonton and Tottenham . . . . .	2 3 0
Barnstaple . . . . .	3	3	0	Enfield—Chase-side, Ind. . . . .	10 0 0
Basingstoke—Wote-street . . . . .	1	0	0	Exeter—Grosvenor Chapel . . . . .	1 10 0
Bassingbourn . . . . .	2	5	6	Exmouth—Point-in-View . . . . .	2 0 0
Bath—Dr. and Mrs. Bell . . . . .	5	0	0	Fakenham . . . . .	2 4 6
Beeches . . . . .	2	14	6	Finchley . . . . .	4 1 0
Bedford—Bunyan Meeting . . . . .	5	15	0	Fleetwood . . . . .	1 11 7
Bideford . . . . .	1	17	0	Frome . . . . .	4 10 0
Bingley . . . . .	1	0	0	Glossop . . . . .	2 4 8
Bishop's Stortford . . . . .	4	10	0	Gomersal . . . . .	2 0 0
				Grantham . . . . .	2 5 4
				Gravesend . . . . .	5 10 0

	£	s.	d.		£	s.	d.
Guildford . . . . .	1	15	2	Northampton—United Com-	8	0	0
Halifax—Square Chapel . . . . .	4	0	0	munion . . . . .	2	18	8
Halstead—High-street . . . . .	2	10	6	North Shields . . . . .	1	16	6
Old Chapel . . . . .	4	10	7	Northwich . . . . .	5	0	0
Handsworth . . . . .	2	6	6	Norwich—Princes-street	0	14	0
Hanley . . . . .	3	5	0	Tabernacle . . . . .	16	0	0
Haslingden . . . . .	1	5	0	Nottingham—Castle-gate	4	0	0
Hastings . . . . .	5	10	0	Friar Lane . . . . .	1	1	0
High Wycombe—Ebenezer				Otley . . . . .	1	15	0
Chapel . . . . .	2	10	2	Penrith . . . . .	1	8	6
Crendon Lane . . . . .	1	17	0	Petersfield . . . . .	2	5	0
Hitchin . . . . .	1	3	0	Poole . . . . .	8	8	0
Hoddesdon . . . . .	3	2	4	Preston—Cannon-street	5	12	0
Hounslow . . . . .	1	3	6	Reading—Broad-street	10	0	0
Huddersfield—				Castle-street . . . . .	3	13	0
Highfield Chapel . . . . .	5	0	0	Romsey . . . . .	1	13	6
Ramsden-street Chapel . . . . .	5	0	0	Ross . . . . .	2	4	0
Hull—Albion Chapel . . . . .	5	0	0	Saffron Walden . . . . .	3	10	0
Fish-street Chapel . . . . .	10	6	2	Salisbury—Scot's-lane . . . . .	2	0	0
Holborn-street Chapel . . . . .	0	10	0	Sandwich . . . . .	0	8	0
Salem Chapel . . . . .	1	8	6	Selby . . . . .	0	2	6
Kettering . . . . .	3	4	8	Mr. Weeks . . . . .	1	0	0
Kingston . . . . .	5	0	0	Sheffield—Mr. T. Oates . . . . .	1	1	0
Lancaster . . . . .	5	0	0	Shelton . . . . .	1	0	0
Lavenham . . . . .	1	0	0	Shrewsbury—Castle-gate	0	10	0
Launceston . . . . .	2	0	0	Sidbury . . . . .	1	3	4
Leamington—Spencer-street	7	3	6	Soham . . . . .	5	0	0
Leeds—Belgrave Chapel . . . . .	7	5	2	Southport . . . . .	2	0	0
East Parade . . . . .	10	0	0	South Shields . . . . .	0	10	0
Queen-street . . . . .	4	0	0	Staindrop . . . . .	4	0	0
Leicester—Bond-street . . . . .	5	0	0	Staines . . . . .	1	3	0
Lightcliffe . . . . .	1	10	0	Stockbridge . . . . .	2	0	0
Liverpool—Toxteth Chapel . . . . .	2	6	8	Stubbins . . . . .	2	0	0
Long Sutton . . . . .	1	0	0	St. Neots . . . . .	6	12	6
Louth . . . . .	3	11	0	Sudbury . . . . .	3	4	6
Ludlow . . . . .	2	3	6	Sunderland—Ebenezer Chapel	3	0	0
Lutterworth . . . . .	2	0	0	Bethel Chapel . . . . .	4	10	0
Lynn . . . . .	5	0	0	Taunton—Paul's Meeting	10	5	0
Macclesfield—Roe-street . . . . .	5	0	0	North-street Chapel . . . . .	1	2	0
Maidenhead . . . . .	6	3	6	Thatcham . . . . .	1	11	6
Manchester and Salford—				Throop . . . . .	2	10	0
Grosvenor Chapel . . . . .	22	4	4	Tiverton . . . . .	3	4	6
Hope Chapel . . . . .	11	16	0	Trowbridge . . . . .	0	10	0
New Windsor Chapel . . . . .	1	10	0	Turvey . . . . .	1	2	9
Richmond Chapel . . . . .	4	0	0	Tutbury . . . . .	1	16	0
Zion Chapel . . . . .	5	9	6	Ulverston . . . . .	2	0	0
Manningtree . . . . .	1	11	4	Uppingham . . . . .	1	12	10
Marden . . . . .	1	14	7	Uttoxeter . . . . .			
Market Harborough . . . . .	2	13	0	Uxbridge—			
Mere . . . . .	2	5	0	Independent Chapel . . . . .	6	11	4
Merton . . . . .	2	5	0	Old Meeting . . . . .	2	0	0
Mill Hill . . . . .	2	2	0	Ventnor . . . . .	3	10	0
Moreton-in-Marsh . . . . .	0	10	0	Wakefield . . . . .	1	0	0
Morley . . . . .	1	17	6	Warminster . . . . .	2	0	0
Needham Market . . . . .	1	0	0	Weedon . . . . .	3	0	0
Newark . . . . .	3	0	0	Welford . . . . .	1	5	0
Newcastle—St. James's . . . . .	4	0	0	Wellingborough—West End	1	15	0
Newport, <i>Essex</i> . . . . .	1	0	2	Salem Chapel . . . . .			











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