

THE MISSIONARY HERALD.



MUTWAL, CEYLON.

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Our cut for the present month represents the Missionary Station at Mutwal in the island of Ceylon. The building under the cocoa-nut trees to the right, is the missionary's house. The small building behind it in the left, is the Boarding School Bungalow; and in the extreme left of the picture is the mouth of the river Calany, in which a baptizing has recently taken place, at which Mr. Underhill was present, and took part in the service, which he speaks of as one of peculiar interest.

THE HISTORY AND PECULIARITIES OF SATYA GURUISM.

BY THE REV. ROBERT ROBINSON, OF DACCA.

FEW, probably, of our readers are acquainted with the character and pretensions, or even the existence of Satya Guruism. Were it not for the extensive delusion it has practised, it would be altogether unworthy of serious notice. Christianity has in every age been misrepresented and corrupted by sects and heresies; but Satya Guruism is not sufficiently allied to Christianity, to deserve the name of even a heresy. We read of numerous sects in the early history of the church, that grew out of the fusion of Christianity with the religious systems of the East; but they were the result of that love for intellectual speculation and philosophic spiritualism common among the Oriental nations. Among the disciples of the Satya Guru, there is neither spiritualism nor philosophy. Their religious theory consists of a gross perversion of one or two ideas derived from the Christian scriptures, blended with the rankest superstitions of Hinduism. It originated in a pecuniary speculation on the part of its founder, and owes its support to the grossly ignorant and superstitious character of the people.

Somewhere about the year 1804, Nabaghanashyam, a native of Dweepnugger, to the south of the Pudma river, visited Dr. Carey at Serampore. Here he was furnished with a copy of the New Testament and some tracts, with which he returned home. The gospels appear to have particularly attracted his attention. He admired the power that could heal the leper, and cure the blind, and quicken the dead; but he saw not the higher life of Christianity. Viewing Christ from the Hindu stand-point, he readily admitted that he was the divine teacher of the Jews; but he denied that our Lord, as identified with the Jewish incarnation, was the universal Saviour. If, to teach the Jews, he became a Jew, then, to teach the Hindus, it was necessary he should become a Hindu. In the man's own judgment, this necessity was merely hypothetical; but he might present it to his ignorant countrymen as a real necessity, sufficiently practical to awaken the expectation that the God of the Christians would shortly become incarnate among them. He, therefore, set out with the doctrine, that he himself was the Hindu incarnation of Christ, the Satya Guru, or true teacher. To sustain this claim, he professed to cure diseases independently of all medical appliances, and to grant all the requests of his disciples. At first, he hesitated to assert publicly that the Satya Guru of his religious theory was Christ, lest the prejudices of the people should be awakened.

He judged, and that rightly, that the bare epithet, Satya Guru, would be sufficient to elicit the religious sympathies of the credulous villagers around him, whilst the identity of this Guru with Christ might be taught to the initiated only. He maintained no avowed opposition either to Hinduism or Christianity, because he saw that such a course must involve the failure of his plans, and the loss of a promising trade. The Hindu on the one hand, would hesitate before he identified himself with a system that demanded the renunciation of caste; and Christianity might, on the other, unravel the deceit at any time. Accordingly, he permitted the retention of caste among his disciples so long as they were among their friends and relations, but sanctioned the partaking of food with Christians when by themselves. Indeed, Satya Guruism has all along evinced a stronger desire to propitiate Christianity than Hinduism.

In imitation of the miracles of healing performed by our Lord, Nabaghanashyám taught that no disease could withstand his power. He owned a field whose earth possessed a miraculous healing property; and any sick person who, on the payment of a certain sum of money, obtained a portion of the earth and ate it, was sure to recover. All food, whether in the shape of fruit or vegetable, was effective in the cure of whatsoever disease, provided it had been previously blessed and sanctified by the great Guru; but this blessing was never gratuitously bestowed. The man who rolled himself in the dust three times a day, viz., in the morning, at noon, and at night, repeating, on each occasion, the words, "Guru satya, Guru satya, Guru satya; mithya nae," was sure of restoration to health.

The person of the Satya Guru, or Mohanta, as he is commonly styled,

is of course sacred. He is never approached, but the disciple prostrates himself at his feet. His food is cooked separately from that of his household, and is never shared with any one. The chewed *pán* that is ejected from his mouth is as sacred to the disciple fortunate enough to obtain it, as is "a piece of the true cross" to the deluded papist: it is a charm that wards off every ill. The individual whose disease does not succumb to the omnipotence of the Guru's mantras, lacks faith. No sin can be concealed from him. He can tell in the act of receiving a cup of water at the hands of a disciple whether that person has committed any great sin or not.

Of the period of Nabaghanashyám's death we have no certain information. He has, however, been succeeded by Rámdás, one of his earliest disciples, who has settled at Sánchár, a village in the Comillah district. This individual has added to the pretensions of the system, and has done much towards its dissemination. Many years ago he visited Mr. Leonard, the baptist missionary at Dacca, acquired some knowledge of Christianity, and returned home with a copy of the Bengali bible. This, he seems to have looked into; for mixed up with other commands imposed on his followers are one or two directions of Levitical origin. Such are the laws contained in Deut. xxii. 6, 7, and Lev. xv. 19. Among the laws originating with the Mohanta are, the command to eat four times a day, and the interdiction of all animal food, whether flesh or fish, as well as of all food of a red colour. To this is appended a prohibition against eating the remains of another's meal, or smoking what may be left of the tobacco in another man's *hookah*. Dipping the entire body under water is also forbidden, from a notion that the individual who indulges in the practice

will be ultimately seized and carried away by the devil.

Satya Gurnism enjoins celibacy on the Mohanta, and on him alone. Marriage would incapacitate him for the numerous duties he has to perform. Such is the law; though the conduct of the "reigning" Mohanta has created no small scandal among his followers. About six or eight years ago, an aged disciple dedicated his daughter, a girl of twelve years, to the service of the Mohanta. This girl the Mohanta has married, though of course he will not acknowledge it. All he admits when interrogated on the subject is, that she has been dedicated to him, and, therefore, employs herself in ministering to his temporal wants. The marriage ceremony in force among the followers of the Satya Guru, consists of an exchange of necklaces between the bride and bridegroom. Marriages can be solemnized by no one but the Mohanta.

All that remains to be told is, the design of the annual gathering of the Mohanta's disciples. Once a year, these people visit Sanchár, for the purpose of paying homage to the "true teacher." On this occasion, there is held a grand nocturnal ceremony in a spacious room, fitted up with an imposing row of chandeliers, each of which supports twenty-one lights. These lights are fed at the expense, not of the Mohanta, but of those disciples who may desire the accomplishment of any wish. For instance, an individual may be suffering from a disease from which he would seek relief; or he may be childless, and is anxious to have a son. Well, it is duty to prostrate himself before the Mohanta and state his request, proposing at the same time to supply a given number of lights with oil. If, by any chance, a man's light is extinguished during the night, it is an indication that his prayer is rejected. Every suppliant, therefore, seeks to

prevent such a misfortune. Some remain awake all night to see that their lamps are well fed; others keep watch by proxy. No oil can be used on this occasion but what has been purchased from the Mohanta himself. Those who are unable to pay for the article in *cash* are condemned to watch their lights in person; the rest are supplied by the Mohanta with females, to whose care the lights are entrusted.

The lamps being lighted, the disciples assemble in the spacious apartment, and prostrate themselves before the Mohanta, who occupies an elevated seat on which no one else dare place himself. They then follow him in a prayer addressed to the Satya Guru, the burden of which is: "O Guru, thou art true, thou art true, thou alone art true; everything that emanates not from thee is false. O Guru, forgive us! Pardon all that is wrong in our actions, and words, and desires! O Guru, thou art true, thou art true, thou alone art true; there is no falsehood in thee." The prayer being ended, the people sing hymns in honour of their Guru. This exercise is continued far into the night, when all who are not obliged to watch, surrender themselves to sleep. Subjoined is the chorus of a song designed to commemorate the annual gathering of the disciples:—

O Guru! thy wealth and sweetness cannot be concealed;
The Debtas, compared with thee, deserve not to be worshipped.
Let us learn to know and contemplate this Guru;
Then shall we possess a clear understanding
Of the king that conquers* Yama.
Go prostrate yourselves at the feet of the Guru,
And plunge into the joy of love.

It will, perhaps, be asked, "What means does the Mohanta employ to keep up the delusion he has imposed on his followers? his cures cannot always be successful?" No doubt the

* The Plutu of the Hindu Mythology.

repeated failures of his prescriptions have impaired the strength of first faith in the minds of many of his disciples. But he possesses a *Ganani Pustak*, a book of astronomical calculations, which enables him to predict eclipses with facility and precision! And his followers cannot believe that so truthful a prophet can be a thorough imposter. In addition to this, it does sometimes happen that nature, by a salutary effort of her own, restores a patient to health. The recovery is of course attributed to the power of the Guru; and one such cure does more towards the establishment of the Guru's character in the estimation of his disciples, than ten failures would do towards undermining it.

Rámdás, the present Mohanta, has his agents in various parts of East Bengal, whose duty it is to make proselytes, and bring gain to their leader and to themselves. There is not a district in these parts in which the disciples of the Satya Guru are not to be found. At the annual meetings at Sánchár, upwards of a thousand people come together. Two branch organizations have lately been instituted, one at Jángályá and the other at Nánár Díggr Pár, in the Comillah district. The people forming these *dals*, as they are termed, do not visit Sánchár, though they recognize the authority of the Mohanta, from whom their teachers have received their "license."

It is difficult to form a correct estimate of Rámdás's character. He is now about sixty years of age, and has, in the course of his Mohanta-ship, amassed a considerable fortune. That he is an imposter, there can be no doubt. That he wilfully deludes the ignorant for the purpose of pecuniary gain, is equally clear. He is not ignorant of the principles of Christianity. He possesses neither subtlety nor learn-

ing as a set off to the impositions he practises,—impositions altogether rude and coarse. He has trembled with fear and wept with remorse, when the law and the gospel have been presented to him; and yet he persists in the course he has found so profitable. The power of iniquity appears to be constantly resisting and overcoming the force of conviction. He appears to be advancing to the grave with a consciousness fully alive to the peril before him, but in the grasp of an infatuation whose charm he cannot withstand.

But may we not hope better things of his disciples? It is true they are for the most part extremely ignorant,—very few of them indeed can read; but a spirit of inquiry has, of late years, been awakened among them; and those who have learned to read, are resolved to investigate for themselves, the doctrines of the Satya Guru. They are beginning to be better acquainted with the gospel. A case occurred not long ago, of an individual who took his New Testament with him to Rámdás, and proposed to investigate the claims of Satya Guruism. The result of the inquiry, despite all the representations of the Mohanta, was an enlightened conviction of the truth of Christianity,—a conviction which, there can be no doubt, would have been publicly avowed, had not the hand of death interposed to prevent it. In proportion as doubts are weakening the confidence of the disciples in their Guru, in that proportion their sympathy with Christianity appears to be gaining strength. During their annual meetings at Sánchár, hundreds of them have been seated for hours listening to the gospel.

Satya Guruism, when rightly viewed, bears no proper affinity to Christianity. It is a development of Hindu superstition. Its most prominent feature is that earthliness which essentially cha-

racterises all superstition. The follower of the Satya Guru, equally with the orthodox Hindu, needs to see the earthliness of superstition contrasted with the spirituality of the gospel. Satya Guruism is as profoundly indifferent to the safety and sanctification of the soul, as its parent Hinduism. Its pretensions reach not beyond the physical welfare or temporal interests of its professors. It gives no prominence to the spiritual truths which must form an essential element of the religion "that cometh down from above." It furnishes no definite prospect of the hereafter to which men are hastening; it affords no enduring motives to holiness; it generates no love to God; it does nothing to remove the death-dew on the soul, or soothe the agitation of the spirit in the hour of dissolution. It is the spirituality of the gospel that constitutes the point of antagonism between it and Hinduism, —between it and every other superstition. Accordingly, in presenting the gospel to the heathen, let us not be satisfied with supplying them with the facts of our Lord's life and death and resurrection; but let us give prominence to the doctrine that "God is a Spirit, and they that worship him, must worship him in spirit and in truth." Let us set forth the high-toned sanctity—the elevated spiritual tendency of the gospel, and place them in glaring contrast with the intensely

earthly, gross, and grovelling superstitions of heathenism.

The only circumstance that makes Satya Guruism an interesting feature in the religious history of the Hindus, is the fact that its very existence proves that Christianity is telling on the ramparts of heathenism. Whatever may have been the primary motive that led to the organization of the system, Satya Guruism is an evidence that its followers have lost all faith in the orthodox deities of Hinduism. Nor does it stand alone in this respect. The last fifty years have witnessed the birth of numerous sects that have been thrown out, as it were, from Hinduism, by collision with Christianity. Though, on the one hand, these sects exhibit a decided hostility to the truth; on the other, differing among themselves in almost everything else, they still agree in believing that Hinduism is too far advanced in its dotage to contend successfully against the giant might of Christianity. The fact is, the religious element in the Hindu mind has begun to vindicate its independence, and to reject a priestcraft that has lived but in the moral degradation of the people. Do these movements portend nothing? Do they not show that the gospel leaven is even now leavening the lump? Is not the diversified opposition which Christianity has provoked, itself a prelude of the ultimate triumph to which she is destined?

THE WORK OF THE MISSIONARY.

BY DR. MASON.

THE writer of the following article has laboured, for many years in Burmah, as one of the agents of the American Baptist Missionary Society. It is taken from the "Examiner and New York Recorder," and coming from one competent to speak on such a subject, his

remarks on the changes which have taken place in Hindoo religion will be read with more than ordinary interest.

"After the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save those that believe." This was illustrated in Greece

in the age of Paul, but how much more striking the illustration in India, in our own age! There, nineteen more centuries have been sedulously employed by successive generations, as wise as the wisest of Greece, in the search of God; and yet they are farther from him than when the apostle wrote. Yet the preaching of the gospel has the same unchanged effect, and brings up the knowledge of God in the heathen mind, like a long-forgotten, but formerly familiar thought, with all the vividness of a new creation.

Since the Vedas, the most ancient compositions of India, if not in the world, were composed, the schismatics, in search of God, have completely changed the Indian popular religion. Except in name, it is no longer the same. The opening sentence in the Veda (the bible of the Brahmins before me, composed, it is supposed, anterior to the days of Moses), is *Agnimile*, "Fire I praise;" and in the fifth verse, *Devo deve bira gamatu*, "Come, O God! with the Gods;" yet fire has long been without a niche in the Hindoo pantheon. Wearied with the worship of the elements, the heavens, and the earth, the sophists of India, many centuries after the Vedas were written, devised the well-known metaphysical Brahma, a god unknown to their ancient scriptures, of whom creation is regarded as an emanation. But his temples have gone to ruins; and the common mind, passing from one extreme to the other, has gone over from a highly-refined, intellectual system, to the most grossly sensuous religion that was ever professed by man. Guadama, representing the sceptical class, dissatisfied with all these devices, rejected the idea of an intelligent First Cause and Creator altogether, and taught that all things have their origin in *awizza*, literally "un-wisdom."

Perception, he said, was an intellectual mirage, and nothing exists out of the imagination. Sentient existence he declared to be a calamity, and nihility the supreme happiness.

While millions of our fellow-mortals are passing through these varied changes, during thousands of years, Jesus Christ is "the same yesterday, to-day, and for ever." And the proclamation of his character and acts is accompanied with the same effects among all peoples, and tribes, and tongues. The mind of man is made for the evangetic doctrines of the bible, and it is not satisfied with anything else. The one is the correlative of the other. Light is not more adapted to the eye, than truth to the human mind. After the thoughts of a thinking man have been tossed between scepticism and sensualism for a dozen or twenty years, when, through the grace of God, the full blaze of truth bursts upon his soul, he enters into rest. "This is truth," says consciousness, "in as certain terms as a geometrical demonstration or a logical syllogism." A man may be sincere in Brahmanism, or Buddhism; still he walks with uncertain steps, like a person in the dark. The consciousness of the sincere responds to error, like the oracles of the Greeks, in ambiguous language; but to truth, the answer is like the Saviour's "Yea, yea; or nay, nay."

To watch a heathen mind in the transforming process towards a saving knowledge of God, and aid it in its progress in the most interesting of studies, is associated with the most exquisite of pleasures. And when it comes out of the cloud, it is, as in the Buddhist cosmogony, like the glorious rising of the full moon in the darkness of the first night of day.

FOREIGN INTELLIGENCE.

INDIA.

By this time Mr. Underhill is again at Calcutta. We received, by last mail, advices from Ceylon, containing an account of his tour of inspection of the Mission stations and schools in that beautiful island. The general report is encouraging. When this tour was finished, a conference of missionaries, native pastors, and teachers was held, which lasted several days. Plans were discussed, estimates of expenses made, and important resolutions passed, all of which have to pass under the consideration of Committee.

The health of Mr. Underhill and his family has been preserved very nearly throughout the entire journey, with the exception, on his part, of a slight attack of dysentery and fever; from which, however, he had recovered at date of his last letter. While we write, our esteemed friend, if all be well, is holding a conference of a kind similar to that held at Colombo, with the brethren, assembled from various parts of Bengal, in Calcutta. May a spirit of wisdom and grace rest upon them! Very much of the future success of the mission will, under God, depend on these deliberations. We entreat our friends, on their behalf, to remember them in their supplications at the mercy seat.

MONGHIE.—We subjoin a few particulars of journeys, and visits to some of the large fairs, which are held so frequently in India, from a letter of the Rev. J. Parsons, dated March 16. They will illustrate the nature of the work, its difficulties, and show how much need there is of continuance in well-doing.

“We have to be grateful still for a goodly measure of health and strength, so as to be able to pursue our labours comfortably. Since the date of my last, we have been spending a month from home, in a trip to the Peerpointy mela. Otherwise, I have been engaged as usual at home. The revision and collation of the four gospels and Acts, continue to occupy much of my time. May the Lord condescend to afford me such a measure of assistance, that the version thus amended may be correct and faithful and idiomatic, and acceptable to brethren labouring wherever the Hindoo is spoken!

Missionary Tours.

“Our native brethren also have been much

employed in itinerating. When I last wrote, Nainsookh and Bundhoo were out on a tour, from which they did not return till the 6th of January of this year. During that tour they attended the Hajepore fair, spent some days at each of the stations of Dinapore and Gya, and of the native towns of Tickarry and Daoodnugur, and preached at numerous villages which lay in their route to and from these places, travelling during that time about 450 miles. During their absence, dear brother Lawrence, with a native brother, itinerated for a little more than three weeks in the direction of Kurruckpore. Then, on the 16th of January, brother Nainsookh and a missionary brother, Mr. McCumby, started by land for the Peerpointy mela, and Soodeen and myself, with my dear wife, by boat. We all halted a time at Bhagulpore, and also at Colgong we laboured together for three or four days, and again at the mela. On the way between, we kept to opposite sides of the river; Mr. McCumby and Nainsookh preaching in the villages on this side, and Soodeen and myself in those on the other side of the river. After the Peerpointy mela, Mr. McCumby, Nainsookh, and Soodeen, with a native brother from Bhagulpore, proceeded to itinerate in the Purneah district, while we returned home. They have since attended a mela at Singheswurthan, and preached in some large villages; and are now, except the brother from Bhagulpore, who has returned home, on their way to a third mela—the Nekwurd mela—which, I am informed, is the same sometimes visited by brother Smylie, of Dinagopore.

“Brother Bundhoo has written as follows of his own and Mr. McCumby's and Nainsookh's labours at Daoodnugur and Tickarry: ‘Daoodnugur is a large town, so we made a stay there of four days to preach the gospel, and the more so as we found the people very ready to hear. We found there a very respectable person, who is in part convinced of the truth of the gospel. He came to our tent to converse and inquire. Other persons there were also, whose attention to the word was remarkable. From Daoodnugur we came to another large town, named Tickarry, the residence of a wealthy rajah. There we tarried six days, and were engaged in our important work; and great numbers of persons heard very attentively from our lips the word of life. We used to be quite fatigued with speaking so long, and yet our hearers were not tired of hearing. We went most days to the bazaar in the morning till about ten or eleven o'clock, and again from about three o'clock, p.m., till the evening. In the bazaar very large congregations used to assemble to hear; and when we had concluded our discourse, and were about to retire, the

people would stand looking for more, even when we were too fatigued to continue speaking. We heard some very encouraging remarks from a Mahomedan at this place, in a conversation with his companion, which we overheard. His companion asked, "How can these people say that Christ is the Son of God?" He replied, "In our Koran, Christ is said to be the Spirit of God, and we all know that Mary was the mother of Christ; but who was his father? Is it not evident, then, that he was the Son of God?" To this his companion could not reply.'

"Christ's being the Son of God is the great stumbling-block of the Mahomedans, as of the Jews. Therefore Bundhoo has properly recorded it as a very remarkable thing, for a Mahomedan to argue in favour of it. In the following extract, Bundhoo gives an account of their being joined by a young man, who is still accompanying Mr. McCumby and Nainsookh in their tour, and receiving instruction in Christian doctrine. His conversation and general deportment do not, at present, afford satisfactory evidence of a change of heart, but he is enjoying the means of becoming acquainted with the Saviour. This occurrence took place at Gya, a civil station, and large native town and place of pilgrimage, which would be a most desirable locality for the labours of two missionaries.

"One day, as we were preaching, and a large assembly was gathered around us, a few Mahomedans began to dispute with us. During the discussion, one person ran away to fetch a certain man, who, he thought, would be able to convince or to silence us. This proved to be a young man, a Pundit, from Agra, who had come to Gya to recite the Bhagvut Pooran publicly for money, but having fallen into the society of Mahomedans, was inclined to give up Hindooism and become a Mahomedan. When he began to dispute with us, he soon lost his temper, and called us names, and said, "You have an evil spirit in you." When evening came on, and we were going to our tent, the young man inquired where our tent was, and promised to visit us. Accordingly, on the next afternoon, just as we were preparing to go to the bazaar, he came, and a boy with him. He told us about his coming to Gya to recite the shasters. We asked him how he came to turn Mahomedan, if he thought the shasters false, or thought they did not teach the way of salvation? He said he thought there was no truth in them, but a great deal of wickedness. We then asked him if he found Mahomedanism any better? He replied, "Not at all." We then explained the gospel to him. Then, having taken the precaution to send his boy away, he thus opened his mind to us: "What shall I do? I have now fallen into their snare, for want of due consideration. If you can help me, I may escape out of the hands of these

wicked people; otherwise, I am this very day to become publicly a Mahomedan. If you can take me away immediately from Gya, I shall escape; else I have not any way to go back from my purpose." Under these circumstances, Nainsookh consented to set off with him that very day to Patna. The young man's name is Bidyasurun.'

BARISAUL.—The following extracts from Mr. Martin's *first* missionary letter to us, a portion of which was inserted in our last, will complete our notice of his interesting communication:—

(Continued from page 142.)

"I cannot close this letter without advertising to another subject which very much affects both the missionaries and their people. I know you like to be informed of our difficulties and discouragements as well as our successes and encouragements; our dark as well as our bright prospects. I will give you a little of what I myself have seen and heard. Mr. Page and I returned from our tour in company with Mr. Underhill on the 28th of January last. But we had scarcely reached home when we heard that Sookheram, the native preacher at Koligaon, and seven native christians had been brought into trouble by Ram Rolon Roy, the zemindar of Staryal in Jessore. This baboo has some estates in that district, and is rather noted for his love of aggression. At some distance from Koligaon he has in his lands a large marsh which he has been increasing, by encroaching gradually on the property of his neighbours, until he has come up almost to the chapel. His ryots, a short time before we were there, seized on some of the fisheries of the Christians and others of the village of Koligaon. In consequence of this some of the people of the above village (the Christians deny having had anything to do with it) broke the nets of the baboo's fishermen, whom he had settled down in these parts to the great annoyance of the whole village. Then the baboo's ryots preferred a charge against the Christians for having robbed them of their nets, boats, &c., &c., and a considerable quantity of money (500 rupees I believe). The very day that we were at Koligaon, the jemadar (this is an officer next to the darogah) sent five policemen and took Sookheram and three of the Christians away prisoners to Fureedpore before our eyes, and there they remain since the 8th of February last until this day. They were not taken away, however, without our consent. Thus the baboo's people proceeded lawfully with an unlawful and unrighteous case. Mr. Page has done all he could to get the Christians released, but what the result will be God only knows.

"Another case deserves particular notice. While Mr. Underhill was visiting these sta-

tions a man came to us from the village of Mouladee and told us that eight families belonging to this place wished to become Christians. Mr. Page sent three of the native preachers to make some inquiries respecting them. The ryots, on seeing these men, fled, but afterwards came about them and listened attentively to what they said. After a good deal of conversation the preachers returned with a favourable account; and as Mouladee lay on our way home from Koligaon, Mr. Page and I determined to visit it. Nobin, who first gave intimation of the desire of some of his friends and neighbours, fourteen in all, to become Christians, met us at the river when the boat stopped. He told us, to our astonishment, that eight families, including his mother, three cousins, and an uncle and aunt, had fled away on the previous day from their lands, houses, and homes. We went into the village, however, and held a service. After singing a hymn, Mr. Page read the eighth chapter of the first epistle to the Corinthians, and from the fourth, fifth, and sixth verses of the same chapter addressed about fifty people who had assembled to hear. They were all mussulmans, with the exception of two or three hindoos. All seemed to be much impressed with the truths brought to bear upon them from this appropriate text, and when the service was closed none had anything to object. One of their number who, from his appearance, seemed to be a chief man among them, asked them if any one had anything to say against what had been said, but they all sat speechless. Mr. Page then entered into a long conversation with the howlahdah of the place and the rest of the people on the subject of religion and various other subjects (howlahdah means a holder of an under tenure of land). He gathered from the mussulmans as well as from Nobin, and also from several expressions which escaped from the howlahdah himself, that the latter (the howlahdah) had exercised an undue influence upon those who had left, frightening them by false representations about the Christians. His object seemed to be (and time has proved our suspicions correct) that he might let their houses and lands to mussalman at an advanced rent, and thus get rid of the Christians at the same time. And thus, too, the poor people have been frustrated in their desires to become Christians, and we disappointed in our hopes respecting them. He knew well that, if the people became Christians, he should no longer be able to obtain his illegal exactions. Nobin presented a petition to the magistrate complaining of the howlahdah's unjust treatment towards his mother and relatives. But it was of no avail. He was kept so long in suspense, and so many difficulties were thrown in his way, that he thought it better to go home, and leave the whole matter as it was. The poor

man is kept hanging about these courts of law week after week, month after month, until he is harassed beyond endurance, wearied both in body and mind with anxiety and trouble. Indeed, these things often prove the heaviest part of the punishment. Such is the way they do business in India. Matters often proceed as slowly, as sluggishly (and I was going to say as iniquitously) as the car of Juggernaut itself. As long as things remain in this state the gospel will be impeded and the poor oppressed. Nor are these the only cases that I have witnessed since I came here. We have had to do with several others quite as grievous and unjust. It is the same over and over almost every week; the same difficulties and discouragements present themselves continually.

"Mr. Page has given Mr. Underhill a fuller and more explicit account of these things, as well as an account of some other matters of a much more pleasing character. I hope his communications may make their way to England, and be pondered over well by our friends there. I am very glad to learn from Mr. Underhill's letter, in reply to this one of Mr. Page's, to which I have referred, that some notice is about to be taken of these difficulties with which missionaries and their people have to struggle in India. A thorough investigation into the state of affairs as to the administration of justice having once been made, the necessity for summary justice (the great want of India) will soon appear, and the causes of the missionary's grievances and complaints will soon be established by facts. I am glad to find, also, that Mr. Underhill has it in contemplation to form a committee in Calcutta for the protection of native Christians. This is very desirable. Caste still holds the people with a tenacious grasp and extends its baneful influence over all their habits and actions, consequently the poor man who renounces the religion of his fathers is sometimes persecuted even unto death.

"Since I came here I have seen many things calculated to depress the spirits and to cast a gloom over one's anticipations for the future. But I am not disposed to be desponding. I believe there are better days in reserve for India. It is for us to be faithful to our high calling, to prove ourselves the friends of the poor and the oppressed, and especially to show our deep sympathy with them in their spiritual destitution by constantly and earnestly pointing them to 'the Lamb of God which taketh away the sin of the world,' and a blessing will assuredly attend us. Already our hearts have been cheered by seeing the fruits of the missionary's labours. Since December last Mr. Page has baptized twenty-eight men and women, and others, we believe, are earnestly seeking to know Him whom to know is life eternal. May God thus encourage his ser-

vants in every part of the mission field, and hasten the time when every city and village throughout the whole land shall enjoy the blessings of the gospel of our Lord and Saviour."

CEYLON.

REV. J. ALLEN.—We have received a letter from our esteemed brother from the Mauritius, where the vessel was obliged to take shelter, having sprung a leak. It would seem from the number of vessels in the port, some dismasted, and all, more or less, injured, that severe storms have passed over the Cape. From any great calamity Mr. Allen and his family have been graciously preserved, though they will have to bear much inconvenience, as, owing to the enormous expense of living on shore, they will be obliged to stay on board while the vessel is being repaired. We hope that long ere these lines meet the eye of our readers Mr. Allen will be far on his way home.

"You will be surprised, should this ever reach you, to find that we are here instead of rounding the Cape. We have been at sea now over thirty days, and reached this port on Saturday morning. Yesterday, *i.e.* Monday, we were towed in by a steamer. On Saturday the 12th, we had a rough day of it, and found to our dismay that we had sprung a leak; and from that day to this, the pumps have been going every half-hour.

"To-day they have begun to discharge the cargo, in order probably to put the ship on the slips, unless the leak be discovered pretty high. How long we may be here is at present very uncertain. It will be trying to us in many ways; but it will not do to anticipate.

"To remain in the ship, however unpleasant it may be, seems to be the only thing. There are, I suppose, upwards of 100 vessels in the harbour, and out of them very many are disabled. More than half a score have come in during the last week or two, some of them mere wrecks; and we have escaped, save the leak. One French vessel, that came out with us from Colombo, put in a few days before our arrival with her mizen gone, besides being leaky. Others are mere hulls. So that, though in distress, we have been spared much.

"One great source of anxiety in Mrs. A. is highly desirable that she should be in England by October at latest; but, if not permitted, I trust that all will be well. To go on shore for the time seems altogether out of the question, unless compelled. I made some inquiry at the hotels yesterday, and the lowest rate of accommodation would be £3 10s. per day—£100 per month for food and a habitation!

"I have not discovered yet whether there are any religious bodies with whom we might have a little fellowship. The only man, as far as I know at present, likely to enjoy intercourse with such an one as myself, is the Presbyterian minister, who lives a few miles out of the town.

"Port Louis is a nice town, with good streets and houses, though rather French. The roads are very good. But everything necessary to man in temporals is terribly dear. A row to the shore from the ship, or a drive of an hour when the shore is reached, costs four shillings. Fruits much the same as the Ceylon fruits, are four times the price.

"My health has improved considerably. The ear has been the source of trouble to some extent, but is, on the whole, better; and I hope to pick up considerably by the time we reach England."

WEST INDIES.

BAHAMAS.—NASSAU. Mr. Capern's health, by last accounts, we are glad to find, is somewhat improved. But he finds it very difficult to get through his various labours. Here is a fine field for a devoted missionary. Is there no one willing to go to his help? Such an one, just now, would be a great blessing, and would have all the advantage of his long experience. From his letter of April 12, we select the following cheering intelligence:

"I have been very desirous of paying a visit to some of our out-island churches, but as yet have found it impracticable to do so. Several are very anxious for me to come and see them, things having gone somewhat wrong among them. The state, however, of the churches generally is, I have reason to hope, encouraging.

"Our native teacher, Joseph Laroda, from St. Salvador is here, having come down for a little relaxation, which he is richly entitled to enjoy. And he has been making some very cheering statements respecting the congregations under his care. Small churches that eighteen months ago spurned and repelled him, and were rude towards him, now greet him, when he visits them, with an affectionate welcome. He has been obtaining subscriptions since he came here towards the purchase of a horse for his own use in travelling through the island on which he lives, and the people most cheerfully raised one half of the sum required. I was quite pleased to see the kind spirit which the church evinced towards our native brother. His visit here will be productive of good. He is himself thoroughly imbued with a true missionary spirit, and succeeds in infusing some measure of it into others.

"On the other islands I trust our brethren are not labouring in vain.

"From Ragged Island the intelligence is of a very gratifying character. The teacher there, under date of March 19th, writes as follows:—"I thank the God and Father of our Lord Jesus Christ, who has permitted me to see his church in such a prosperous state as it is at this time. I can truly say, sir, that our Christian friends seem to be drawing nearer to God than they ever did before. All now seem to feel that Christ is precious. I do not mean to say that we are perfectly joined together in one mind, but our God has given us to hope for *even this*. He has graciously promised to give his Holy Spirit to them that ask him; and most of our Christian friends are anxiously seeking him, for in almost every family, as the sun goes down, the doors are closed and the name of the Lord is magnified. And even in the fields the name of the Lord is praised. Blessed be God, he has given us to see and know many things which we did not know before. I can say there is no cursing, or swearing, or drinking, or frolicking going on here now."

"One of the members of the church at Nassau, now residing on the island, writes in very similar terms to the foregoing. She says, "I must now tell you how we are getting on here in our little church. God is surely visiting us for good. We are not only increasing in the church; the congregation is increasing also. On sabbath days every one on the island who is able to go out, comes to chapel, with the exception of one man. Both white and black come out to hear the word of God. I mention this because I have never seen it so before, and the people I believe are striving to lead another life. For many months past I have not heard a single quarrel, nor has there been any rioting, nor has any bad language been used. There has, therefore, been no meeting held for discipline for a long time past. Before, we used to meet every two or three weeks for this purpose, now at our monthly meeting we pray and praise God. Such another spirit is manifested, that I have to wonder, and say, what has God wrought."

"The island from which these pleasing and encouraging accounts come is 350 miles from this, and about sixty miles from that hot-bed of slavery, cruelty, and superstition, Cuba. Will God in mercy to the perishing thousands there, ever open unto us a door of utterance to speak unto them 'the mystery of Christ?'"

GRAND CAY.—We continue to receive very gratifying accounts from Mr. Littlewood of the progress of the work in his division of these islands. The people are making great efforts to enlarge and repair

the chapel at Grand Cay, and to extend the cause in other islands, especially Inagua. The Committee have cheerfully complied with Mr. Littlewood's request, for pecuniary aid towards the enlargement of the chapel. It was felt that every encouragement which was in their power should be given to a laborious and devoted missionary, and to a kind, united, and struggling people.

"You will not be surprised to hear that we have commenced the enlargement of our chapel; the roof is off, and the walls are being carried up.

"I mentioned in a recent letter that Mr. Underhill held out to me the hope of help from the Committee towards the enlargement referred to, and I inquired if I should be allowed to draw a small sum, to which I have received no reply, and must, compelled by my circumstances, renew my application, which I do hope will meet with due consideration.

"Will the Committee allow me to draw on our treasurer for the above purpose the sum of £50 sterling? The alteration is expected to cost over £300.

"If it be taken into consideration that we collected above £50 for the Society last year at this station, together with the urgency of our case, a satisfactory reply will be the result.

"Do favour me with a line upon the subject by the next packet; it will be looked for with great anxiety; and should no time be lost it may reach me early in August.

"At present I am unable to obtain any subscriptions here. Rain has continued to fall freely. When I took off the roof the weather was fine, and had it continued so for a few days, several cargoes of salt would have been gathered and shipped. This was a great disappointment. Our people, and so are persons of other denominations, are liberal enough (though they would not be able to raise so large a sum as is required), but they have not the means, nor will they have for a long time to come.

"Religiously I hope we are progressing. We require a deeper baptism of the Spirit, a purer motive, and more untiring zeal. May the Lord quicken us, and send us help from above."

JAMAICA.—PORT MARIA.—Mr. Day's observations at the commencement of his letter, dated July 23rd, as to the interest still felt in the churches of Jamaica, will be denied by none of the readers of the Herald. We gladly insert his very interesting communication, not only that he may see a proof of the correctness of his own remarks, but for the facts which he communicates. Mr. Day

has had to struggle with very great difficulties. He is very much isolated, and has to sustain them almost alone. Assistance, from the Cholera and Special Funds, has been occasionally sent to him, with what effect his letter shows. But these sources of supply are now exhausted. We shall be glad, however, if any friend has a copy of Gill's Commentary to spare, or any other useful work of a similar kind, to be the means of forwarding it to Mr. Day, in whose trials we have deeply sympathised, and for whom we entertain sentiments of great esteem and regard.

"Although our Jamaica churches have ceased to occupy the position they formerly held, in connexion with the Baptist Missionary Society, I have good reasons for believing that many friends, both in the Committee, and out of it, will be glad to hear from us occasionally. As I have not written you for several months, I now send you a few lines, with some small matters of information.

"We have had more rain during the last nine months, than in any one season for more than twenty years past. We have not been short of either grass or water, in consequence; but very serious disadvantages have arisen from this cause. Our roads, in St. Mary, always bad, are in some places entirely destroyed, and the old tracks become quite impassable. Our congregations, which are scattered over a space of fifteen miles in length, and about seven miles in breadth, have had great difficulty in getting to the house of God on sabbath-days. A great deal of out-door labour has been suspended, and it requires a large amount of courage, and some skill, to perform a journey of ten or twelve miles. Yet, with these inconveniences before them, many of our poor people have waded for miles through mud and water to enjoy the means of grace. Another unfavourable circumstance is, the almost entire failure of our fruit crop; two kinds, viz., the mango and the pear, are particularly scarce; while they are perhaps the most useful, as furnishing food for both man and beast. In the mountain districts, the pimento has been almost entirely destroyed. This calamity is attributed to heavy rains and unusually strong winds. Some of the lowland plantations are in better condition.

"In the churches, we hope the work of God is going on, although we mourn that his kingdom progresses so slowly. I have lately been cheered by indications of prosperity which I pray may be realized. On the 8th instant, I had a very interesting service at Oracabessa. At six o'clock in the morning, I administered the ordinance of baptism to forty approved candidates: they were all

black—several were Africans—and some of them young, newly-married couples. The attendance on this occasion, as usual, was very numerous; a large portion of the spectators were on horseback, of all shades of colour, from the fairest European to the most swarthy African. These equestrians rode knee-deep into the sea; and, seated on their horses, beheld the interesting spectacle. Others crowded into canoes and boats, and floated around us; and the deck of a large boat furnished accommodation for many more; while hundreds, regardless of wet feet, lined the shore; and some daring spirits mounted tall trees in order to get a good view of the scene. With all this variety, some would be ready to think that a scene of confusion would follow; but there was nothing of the kind; all were serious and attentive; the most perfect order and decency were observed; and all seemed to be impressed with the solemn fact, that the authority for believer's baptism is from heaven, and not of men. One interesting historical circumstance adds peculiar interest to a baptism at this place, where I first baptized one hundred and ninety-nine persons fifteen years ago, *i. e.*, it is supposed to be the spot where Columbus landed in 1494: a small island close by is named 'Santa Maria,' after the name of the navigator's first ship.

"The subsequent services of the day were well attended; the newly baptized were received into the church in the usual way. The heat of the day was excessive; and for many days after, I felt the effects of this day's labour, but with no injury to my health.

"Our Port Maria friends propose making an effort in behalf of our chapel debt on the approaching 1st of August. May the Lord incline their hearts to devise liberal things.

"I am sorry to be obliged to add, that the number of poor and sickly persons in our congregations has very much increased. Both Mrs. Day and myself have felt much pleasure in relieving their wants, not only from the assistance kindly afforded by the Cholera Fund, but also from our own resources as far as we have been able. If, therefore, you are in funds, and can appropriate anything to my station, we shall feel great pleasure in administering to the wants of our poor. It is not unreasonable to expect a great amount of sickness as the autumn approaches. After so much rainy weather, I have much reason for thankfulness, that pretty good health, for some months past, has been mercifully given both to myself and family.

"P.S. Do you know of any good friend who has a copy of 'Dr. Gill's Commentary' to give away? If so, I should be very thankful to become the recipient, as I am too poor to purchase."

HOME PROCEEDINGS.

For the past twelve months, the accounts, which have been received from Puerto Plata, St. Domingo, have been very gloomy and discouraging. Mr. Rycroft states that, from the commencement of the year 1854 to the end of it, the political aspect of the country has been one of gloom. Rumours have prevailed of a change of government. Agriculture and commerce were declining, and general distress presses into every house. It seems, moreover, that all who could leave have done so; consequently, both the church and congregation, never large, have greatly diminished. More recent communications give a still gloomier view of the state of affairs, and led Mr. Rycroft himself to suggest whether he ought not to remove to a more promising sphere, especially that, at present, his labours are almost wholly confined to his own house.

While this correspondence was under the consideration of the Committee, various letters had been read from Mr. Littlewood of Turk's Islands, Bahamas, giving a pleasing account of a revival at Inagua, where a necessity had arisen for an enlargement of the meeting-

house, and suggesting that he reside there in future, though the change would involve some sacrifice of comfort on his part, and intimating further that Mr. Rycroft be recalled to Turks Island, where he had laboured, prior to his going to St Domingo.

These documents were referred to a Subcommittee, to consider and report thereon. Having fulfilled this duty, they presented their report, entering fully into the particulars of both stations, and recommending the Committee to accept Mr. Littlewood's proposal to remove to Inagua, to direct Mr. Law to remove from Puerto Plata to Turks Island, making the best provision in his power to provide means of religious instruction for the church which he will have to leave, and to visit them from time to time, as often as may be practicable.

This report was received and adopted, and directions, in accordance with it, went out to the respective brethren by the last mail. We earnestly hope that the change will be for the good of the mission, though the abandonment of any post, if even only partial, must ever be a matter of regret.

THE DEBT PAID.

Some friends in the country and in town, regretting that in the first year of the sole treasurership of Sir Morton Peto, any debt should encumber the Society, determined to remove it, not by any *public* appeal, but by naming the matter to some few friends privately. We have lately received the following letter, which we gladly insert, and the perusal of it cannot fail to gratify all our friends, and will prove, we trust, a fresh encouragement to them in their efforts to sustain the Society's operations.

"DEAR FRIEND,—Circumstances, which it is needless to explain, suggested the practicability, and, in part, suggested the means, of paying off the balance, £734 7s. 6d., standing against the Society, at its last Annual Meeting, and placing it in the hands of its now sole Treasurer, free from debt.

"The following sums have been either paid, or promised for that purpose :—

	£	s.	d.
G. E. Foster, Esq., Cambridge	100	0	0
C. F. Foster, Esq., do	50	0	0
Edmund Foster, Esq., do	21	0	0
A Friend, X. Y. Z.	20	0	0
A Friend, Cambridge	6	0	0
A Friend, do	20	0	0
William Collins, Esq., London	50	0	0
J. L. Benham, Esq., do	20	0	0
Joseph Tritton, Esq., do	100	0	0
Joseph Gurney, Esq., do	100	0	0
Thomas Gurney, Esq., do	25	0	0
James Harvey, Esq., do	20	0	0
Stephen Green, Esq., do	10	0	0
John Sands, Esq., do	21	0	0
Mr. J. Stiff, Lambeth	5	0	0
Rev. J. Russell, Blackheath	20	0	0
John Cropper, Esq., Liverpool	25	0	0
Henry Kelsall, Esq., Rochdale	50	0	0
W. R. Callender, Esq., Manchester	20	0	0
D. Walters, Esq., Swansea	20	0	0
Robert Leonard, Esq., Bristol	10	0	0
R. B. Sherring, Esq., do	10	0	0
Mrs. Salter, Clifton	10	0	0
John Heard, Esq., Nottingham	10	0	0
A Friend, by Rev. W. F. Burchell	10	0	0
John Fell, Esq., Spark Bridge	10	0	0

762 0 0

"The value of these donations has been

greatly enhanced by the kindness with which they have been given.

“ Yours truly,
“ Z.”

It will be seen that the foregoing amounts are somewhat more than the sum required. But as one friend who gives £20 to the object, wishes, if the contributions should exceed the debt, that his donation should be differently applied, it is proposed to carry the balance, viz. £27 12s. 6d. unless otherwise instructed, to the general account.

We are happy to state that the health of our brethren Saker and Law, has been greatly improved by their voyage home, and residence in this country. Mr. Law proposes to return to Trinidad the first week in October, and Mr. Saker to Africa, the following month. No account has yet reached us of the arrival of the *William Carey*, in Calcutta; but, doubtless, tidings of her, and from our friends who left in March last, will come to hand by the next mail.

The meetings on behalf of the Society have

not been very numerous, as far as we are advised, during the past month. The brethren before-named and Mr. Oughton, attended the missionary conversazioné, held in the Library, on the 16th ult. C. J. Foster, Esq., LL.D. was to have taken the chair, but domestic circumstances prevented him from fulfilling his engagement. The attendance was very large, the collection of articles of interest, extensive and various, and the friends present seemed highly gratified. We have attended few engagements more interesting and instructive.

Mr. Makepeace has visited Scarboro', Driffeld, Beverley, and other places in the East Riding of Yorkshire. The Hon. and Rev. B. W. Noel's engagement in Cornwall includes part of the past and present month, and Mr. Law, in addition to making known the progress of the gospel in Trinidad to the friends in the different towns in Scotland where he has been visiting, has delivered interesting addresses to the Sunday-school at Maze Pond, and at Hammersmith, and the Regent's Park and Commercial Street Chapels.

ACKNOWLEDGMENTS.

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

- The Sunday School Union, for a grant of books, value £7, for *Rev. W. Littlewood, Bahamas*;
- Friend (unknown), for a box of fancy articles, for *Rev. J. Smith, Chitoura*;
- Mr. Clough, for a box of hackle teeth, value £2, for *E. I. Clothmaking*;
- Miss Crampton, Peckham, for a parcel of magazines;
- Mr. George Uwins, Rayleigh, for a box of magazines;

- Friends at Leicester, by *Mrs. Rust*, for two cases of clothing, &c., value £80, for *Rev. T. Martin, Barisal*;
- Friends at Naunton, by *Rev. J. Lewis*, for a parcel of magazines;
- Mr. Thos. Showell, Birmingham, for a parcel of magazines;
- Mr. Button, Lewes, for a case of clothing, for *Miss Davey, Lucea*;
- Mr. White, Leeds (the late), for four volumes of the Baptist Magazine.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from July 21 to August 20, 1855.

£ s. d.	£ s. d.	BEDFORDSHIRE.
<i>Annual Subscriptions.</i>	LONDON AUXILIARY.	Houghton Regis—
Bellamy, Mr. George ... 1 10 0		£ s. d.
Chandler, John, Esq. ... 2 0 0	Camberwell—	Collections..... 9 0 0
Taylor, Mrs., Wheatstone 1 0 0		Contributions 12 0 0
	Drawing Room Society and Crawford St. Sunday School, by Mr. Dickes, for <i>Intally</i>	Luton, Union Chapel—
<i>Donation.</i>		Contributions (moiety) 28 13 6
E. E., by Messrs. Barclay and Co. 300 0 0	1 6 4	Less expenses 1 9 6
		27 4 0

£ s. d.		£ s. d.		£ s. d.	
BUCKINGHAMSHIRE.		Liverpool—		Trawbridge, Continued—	
Amersham—		Myrtle Street—		Bethesda—	
Collection	20 4 2	Juvenile Society, for		Collection	1 7 5
Contributions	44 19 9	Rev. H. K. Ry-		Turley—	
		croft's School,		Contributions	2 0 7
		Puerto Plata ...	5 0 0		
Less expenses	65 3 11	Do., for Rev. John			125 15 4
		Clarke's School,		Less expenses	0 18 4
	63 13 11	Savanna Mar	5 0 0		
Spenn—		Pembroke Chapel—			124 17 0
Collection	3 2 0	Contributions, by		WORCESTERSHIRE.	
		half-yearly rate	80 0 0	Bewdley—	
		Do., Sun. Schools,		Contributions (one-	
		for <i>Intally</i>	6 7 6	third)	2 3 4
CAMBRIDGESHIRE.		NORTHAMPTONSHIRE.		YORKSHIRE.	
Cambridge—		Brington—		Lockwood—	
Nutter, James, Esq...	20 0 0	Collection	1 6 6	Haigh, Mrs.	5 0 0
		Contributions, box ...	0 9 6	Sheffield, on account, by	
DERBYSHIRE.		Do., Sunday School	0 6 0	Joseph Wilson, Esq...	25 0 0
Derby—		Bucky, Long—			
S. G.	2 0 0	Collection	9 15 1	SOUTH WALES.	
Do., for Jamaica		Contributions	6 5 8	Addenda to my	
<i>Theological Institu-</i>		Northampton, College Street—		Mother's Legacy ...	
<i>tion</i>	1 0 0	Collection	19 2 6	35 0 0	
		Contributions	52 15 3	BRECKNOCKSHIRE—	
		Less expenses	90 0 6	Siloam—	
			0 15 0	Collection	1 4 6
			89 5 6	Contributions	1 15 6
ESSEX.		SOMERSETSHIRE.		MONMOUTHSHIRE—	
Colchester—		Proverbs xix. 17	1 0 0	Bassaleg, Bethesda—	
Collections	5 13 6	Bristol, on account,		Collection	1 7 4
Contributions, by Mrs.		by G. H. Leonard, Esq.	300 0 0	Contributions	3 7 1
M. Newman	1 12 6			Do., Sunday School	2 0 0
					6 14 5
Less expenses	7 6 0	STAFFORDSHIRE.		Less expenses	0 5 9
	0 7 6	Wolverhampton, St. James' St.—			
	6 18 6	Collections			6 8 8
Langham—		WILTSHIRE.		Llanwenarth	9 1 0
Collections	7 12 6	Calne—		Mager	1 0 0
Contributions	9 0 6	Contributions	1 0 0	PEMBROKESHIRE—	
Do., Sunday School	0 12 0	Trowbridge—		Fishguard—	
Proceeds of Tea Meet-		Back Street—		Collection	2 14 6
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		sociation... ..	12 1 4	1 1 0	
		Do., do., Sunday			
		School Girls ...	0 6 11		

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trestail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.