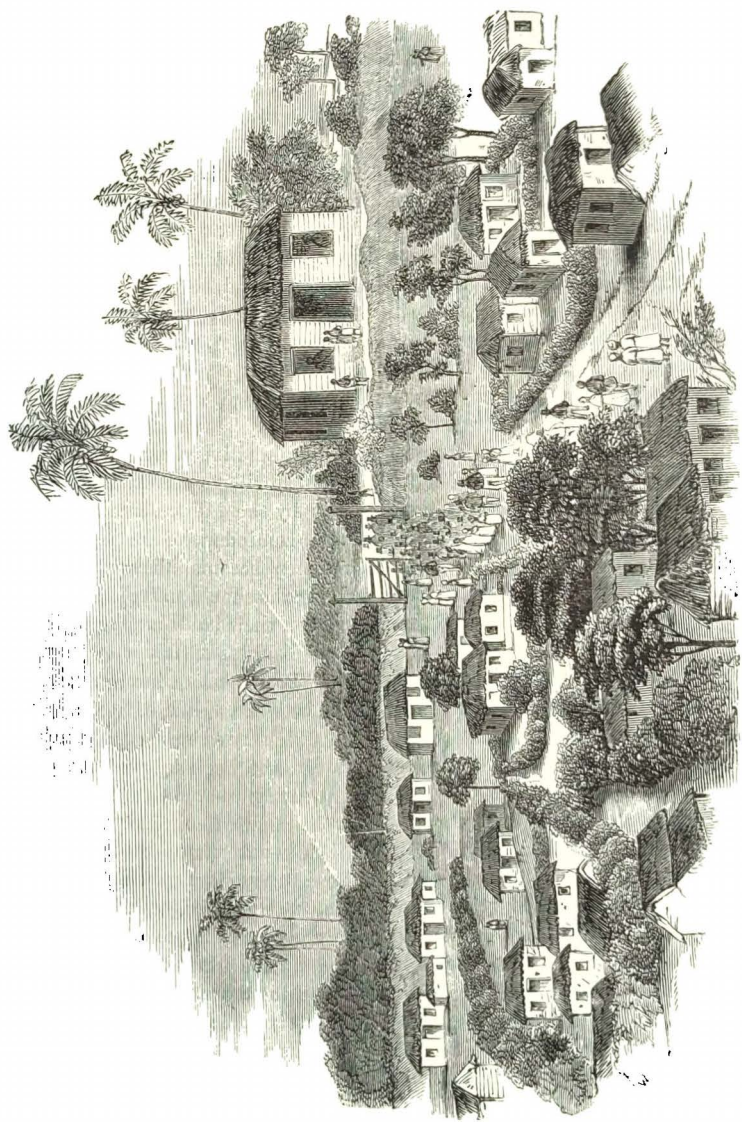


THE MISSIONARY HERALD.



FOX HILL, BAHAMAS.

PERSECUTION OF NATIVE CHRISTIANS IN BARISAU.

The particulars of the troubles which have befallen our native Christian friends in Barisaul have been communicated to the "Oriental Baptist" by the Rev. J. C. Page, the indefatigable missionary of the Society labouring in that district. It is a very painful narrative, but one which will be read with great interest, not only as exciting the deepest sympathy with these poor people in their sufferings, but as affording proofs of steadiness of character, firmness of resolve, and sincerity in their Christian profession. Public attention has been called to these outrages, and we trust that out of them will grow measures which will curb the violence of the oppressive landlords. Mr. Underhill has had one, if not more than one, interview with the lieutenant-governor of Bengal; and the people are forming themselves into defence associations, and subscribing to a defence fund, in order to have some means at command to bring their oppressors to justice.

It will be necessary to premise, that the people on whom these outrages have been perpetrated belong to a village named Baropakhya, about a day's journey north of Barisaul, whence, some four years ago, three men, the leader of whom was named Ledoo, came to our brethren Page and Sale, and expressed a wish to give up caste, and join the Christian community. They, with others in the village, were involved in a law-suit with the zamindar's agent, who had been beaten for extortionate practices. They were told that no encouragement could be given to them until the suit was ended. The result was their being fined twenty rupees, not so much from any evidence adduced by the complainant, as from what these three themselves admitted. "This was the beginning," observes

Mr. Page, "of an acquaintance with the village and the people."

Ledoo and another of the three attached themselves to us, and seemed anxious for instruction. By degrees a few more families joined them. Among these were two men who could read, and who evinced an uncommon interest in the things which related to the kingdom of Christ. Many months ago, they were baptized by me and received into the church. Their decision had the effect of quickening Ledoo exceedingly. Few natives appeared so cast down, when others were accepted as candidates and he not. In the course of a few months more, a marked and decided change was observed in his conduct, and he, with some others of another village, was baptized. In few places have I witnessed such pleasing signs of an active piety.

But the village was in an estate held jointly by the Messrs. Brown and two Hindu zamindars of Barisaul. These gentlemen became alarmed, lest their illegal gains should suffer if Christianity spread on their lands among their ryots. So far back as nearly two years ago, Mr. E. Brown wrote me to remove the Christians from his estate, a request with which I of course would not comply. In the beginning of the present year, seeing that Baropakhya might now be counted on, and with its outstations would number a good congregation, I thought of putting up a chapel there, and applied to Mr. Brown to give me a small piece of land for this purpose. He evaded my request, and said nothing more. Soon after, a young man, lately come among us, was willing to give us a part of his farm land; and we at once took possession of it, and set up a substantial house for the native preacher, and another little house for a Christian family, and were preparing to

follow with the chapel, for which materials had in part been collected, when a most wicked, lawless, and vile attempt was made to sweep away at one stroke all our people. This attempt was not concocted in a day. For weeks before it had been planned, talked of, and threatened. All the zamindars in the neighbourhood were asked to co-operate. Even other landlords at a distance were written to, to try and expropriate the Christians from their lands. A strong league was formed, and Baropakhya was selected as the first spot for action. An agent, however, was wanting, a man who would do the business required at any risk; and at last such a man was found, and, if report speaks truth, his services were purchased for 500 rupees, and really the workman was worthy of the work. Money was also collected, and everything being ready, a brutal assault, the following particulars of which are gathered from statements made on oath at the magistrate's court, was made on our people.

On sabbath evening, the 1st July, the Christians of Baropakhya returned from their usual service in the chapel. Little anticipating what was coming, they all retired to sleep. Before daylight on Monday a band of from 100 to 200 men, most of them armed with clubs, entered the village. There were but twelve houses of the Christians, and five were entered simultaneously. Into one of them a spear was thrown, wounding a little child of only four years of age, by the side of his parents. Then fourteen men and women and children were dragged out, but not till after something of a struggle had taken place, in which one of the Christians was wounded in several places, and another very severely beaten. Each family was bound on its own ground, and led off to a common rendezvous. Ledoo and his wife were especially ill-treated, and all were either dragged or

thrust away, through mud and water, amidst the vilest abuse and most dreadful threats, to the neighbouring village of Mullapara.

In the meanwhile, the uproar accompanying such an affair had soon awakened and alarmed the remaining Christians. They started out of their houses, and had barely time to hide themselves in the flax-fields and jungle about them, before the plunderers were on their grounds. Their houses were emptied. All their bullocks and cows (excepting two which happened to be out in the fields), all their paddy, rice, household utensils and goods, and the materials for the chapel, were carried clean off. The native preacher's house was but just finished, and there was little in it, for he had not with his family removed into the village; but the house was for this reason punished by being broken down, with its little neighbour, and the whole of the materials were transported. Bibles, New Testaments, hymn books, and other little books in the Christians' dwellings were seized, torn to pieces, and scattered all over the village. Nothing was left but the twelve empty houses, after the walls had been well knocked about.

It is necessary to state, just to be correct in all things, that one of the fourteen happened to escape; but his place was speedily supplied by a lad who happened to be coming from another village, and who was seized and led off with the rest. All, then, were kept in the village of Mullapara the whole day. Then at eleven or twelve at night the whole fourteen were put into boats, were taken to Goila (not much more than an hour's walk from the police-station of Gaurmaddi) to the residence of Mohan Munshi and Nandacumar Munshi. The house of these gentlemen is large and of brick, and it has the usual prisons which zamindars in

the interior deem so necessary for the comfort of their ryots. Into one "black hole" the women were thrust, and into another on the opposite side the men. Here Ledoo was one day taken out, and his legs and arms wrenched and twisted so dreadfully, that he returned, creeping on all fours, to his companions, as soon as he got out of the hands of his tormentors. The men and women were kept apart from one another, led out under a guard twice a day for a few minutes, fed on one meal a-day, and of course exposed to other hardships which must be imagined. After three days they were all taken from their prisons, and placed in three boats, thrust under the decks, and some of them had their hands tied, and had to lie straight out for want of room. Thus were they always removed, when removal was thought expedient.

The first party (of women) was taken from place to place, and then confined for many days, up to the time almost of their release. It is evident that they are to this day unacquainted with the names of all the places where they went, and of the people into whose hands they fell. Doubtless false names were assumed and given out, in order to baffle any attempt to bring the offenders to justice; but it is plain that they were kept in "durance vile," had but the little cloth they carried with them, were badly fed, and were in the power all through of a set of ruffians who, having gone already thus far in breaking the law, could feel no compunction in going a little further.

The second party was taken far to the south, on the border of the Sundarbunds. Their time was spent in two offices belonging to the Messrs. Brown. Their hands were bound by day with cords, which were produced in court. Their feet were placed in stocks at night. They were allowed but one meal a day. All kinds of abuse was

daily showered on them, with threats innumerable. They were always guarded by bands of club-men; and at one time, when pursuit seemed too near, were removed to wild waste places and kept in boats.

The third party was again sub-divided, and then removed in different directions. Others were taken from place to place continually, yet, be it remarked, nowhere but to some estate belonging to one or all of their zamindars.

But how at last were they recovered? Of course we made every effort to accomplish this end. On the 8th of July, orders were passed on the chief police officer of Gaurnaddi for their release, and the apprehension of those who had seized them. Nothing resulted. On the 13th more stringent orders were passed, but with no better success. On the 20th, still more stringent orders followed, yet to no effect. The police were a few hours too late, and the jailors had fled with their prisoners. On Wednesday, August 1st, very stringent orders were sent by the magistrate to every police officer in the district, and a reward was offered to any one who might succeed in discovering the Christians. It now became rather difficult for the zamindar's people to avoid the police, or to propitiate so many, for every police-station would be on the look-out. And yet the prisoners must be produced or murdered! But it was rather awkward to conceal fourteen murders, even in contemplation; and so the alternative was adopted. The services of the Gaurnaddi police were thankfully accepted. Eleven out of the fourteen Christians were brought back to Gailah, thence to Mullapara. Then, on the night of the 6th of August, preparations were made to get rid of them. In the first place, three women (among them an old creature who could not have survived such treatment much longer) and two young men were

selected. They were told that they would be put into the hands of the police, and that they must depose to the missionary's having concealed them all this time. At midnight the five Christians, guarded as usual, in some four or five boats, are taken from Mullapara to the neighbourhood of the Christians at Ghorijangal. They are, with their armed attendants, concealed in a flax-field close to the farm of a Christian named Madhob. Spears are kept pointed at their throats, and they are threatened with death if they cry out or speak. Towards morning they are near Madhob's house. The Christians are pushed into a little school-house on Madhob's ground, the drum is beaten, the chief of police has arrived, and lo! the prisoners have been concealed by their brethren the Christians, and the zamindars have been most falsely accused of doing the same! Away goes the officer with his prizes, but with them he or his people manage to carry off Madhob's son, his two boats, and all the vegetables which in their hurry their greedy hands could snatch up. The Christians are then taken to the office, and all men are told how wicked and deceitful these people without caste are. Then the parties are sent in to Barisaul. But they are not ready yet for the magistrate. They are accordingly detained in the boat. At night the two lads are taken to the dwelling of the munshi. He and his agents try and talk them over. Money is offered. Threatenings follow. The conference endeth in one of the young men declaring that they may cut him in pieces if they like, but he will neither deny Christ nor tell such falsehoods of his teacher. The next day they are brought before the magistrate.

The second party of Ledoo, and his two companions, are next produced. They are brought up from the south. Three members of the rural police

then take charge of the runaways, bring them into the station, tell all kinds of lies as to where they found them, say nothing of the parties who gave them in charge; and thus appear some more of the poor creatures.

The manner in which the Christians were treated after falling into the hands of the police is worthy of notice. No thief or murderer could have fared much worse. In one instance some of the women were kept twenty-four hours without food. Then, half starved as they all were, unsettled in mind, and full of anxiety and fear, they are allowed still to be within reach of the threats and temptations of their enemies; and are suddenly brought into court, and their depositions taken in a manner befitting defendants in some serious case. The appearance of the men in particular was proof sufficient of the treatment they had received. Haggard, unshaven, reduced, and almost in rags as they were, any one would be convinced that they had not been in the hands of friends.

To sum up in a few words the whole affair—Fourteen native Christians, old women and young men, boys, and a child, are for no offence against law or landlord, but simply and solely because they are Christians, dragged away from their homes; separated, the wife from her husband, the parents from their children; and then for five or six weeks they are kept in bonds or in stocks, ill-fed, ill-clothed, abused night and day, and, but for the efforts of their friends, they might have disappeared altogether. They, with all their brethren of the same village, are plundered of everything they owned (with the exception made above), and still greater injury is threatened them if they do not perjure themselves, and put the blame of all this on the Christian community and their pastor. This is what zamindars can do. This is

what Christians are made to suffer. The police to which we look for protection, proves of no avail. It apprehends not one man of the hundreds who were engaged in all this lawlessness.

But let me call attention to the *stability and boldness* displayed by these poor people. They were for weeks together in the hands of their enemies. Their sin was that they had professed Christianity. The only thing that was required of them was a recantation of faith. Threatenings and promises were alternately employed to detach them from us and the Lord.

There was some reason to fear, too, that such words were not unlikely to be accompanied by consistent action. Indeed, it was feared by some, unconnected with them and us, that they would fail us in this particular; that the enemy must triumph, and our people with us be equally and necessarily defeated. But such fears were most happily unfounded. Not one of the fourteen, not even the timid young women, or the infirm old women, or the unstable boys, disappointed or dishonoured us. "We are Christians; and, do what you will, we shall be Christians still," was their reply.

And then, when they were, party after party, introduced into court, it was really pleasing to witness their fearless demeanour. It is generally known, I suppose, that most people are somewhat disconcerted on the occasion of a first appearance in a court of justice. And all men who are acquainted with the natural timidity of the Bengali, when in the presence of his superiors, and of those in power, will understand how a number of villagers, who had most of them never seen any other spectacle than their own village affords, are apt to be confounded or disconcerted. But my heart was really cheered to find that there was no

trembling, no shame, no hesitation, no being put out of countenance, with our people. Nothing seemed to affright them. They all appeared to feel "We are right, we have been injured, we demand investigation." Two little fellows were asked, "Why has all this been done to you?" "Because we are Christians," they loudly replied. The women were repeatedly questioned, but, though modestly, yet fearlessly, they told their whole tale.

The conduct of poor Ledoo was to me very gratifying. The legal agent of the defendants tried to brow-beat him more than once, by putting to him certain questions. "Be silent," said he, "you have done all this wrong and still pretend to deny it." He had managed to bring away the cords with which his wrists had been bound, and these he held up before the magistrate, and cried out, "Judge of the district; I am not a dacoit, or a thief, or an evil doer, but, *because I am a Christian*, I have been bound with these bonds. To you I appeal for justice."

And, then, I think we may discover no little *truthfulness* in them. These people had every temptation to invent, exaggerate, and bear false witness. A case was to be made out. The strongest feelings were in exercise. But it was far otherwise. Each one deposed to what he *knew*, and what he *had suffered*. Neither more nor less was said. Where names and dates and places were unknown, they were not invented.

I cannot close without adverting also to the *sympathy among brethren* which was called forth on this occasion. Immediately on the fact of the plundering of the houses of the Christians of Baropakhya, and the carrying off of so many of them, being known, there was one feeling, and that of indignation, throughout all our stations. The people demanded to be allowed to go forth in one body, and tear away their friends

from the hands of their enemies. But better counsels prevailed, the preachers restrained them. They showed them the path of duty. They taught them that it was our privilege to *pray*. And *prayer was offered*. In all those trying weeks, scarcely one prayer did I hear (and we have daily worship everywhere) in which earnest supplications were not offered in behalf of those whom wicked men had carried away from their houses, and relations, and friends. Nor was this all. They were always talked of. All kinds of schemes were discussed as to the best mode of discovering and releasing them. There were not a few who volunteered to traverse the district over, in search of their brethren; and any one named, who was desired to go in any direction, was immediately ready for the service. And then when the captives were brought to Barisaul, there was not a man there who was not instantly on the alert to see them, assure them of love and sympathy, and bid them be of good cheer. I only state the simple fact when I say that some of them wept for joy on beholding the imprisoned ones again; and wept again for sorrow, in seeing them in such a miserable con-

dition. And when we got back the whole fourteen, and took them into our little chapel, to thank God for his mercy in delivering them out of their trials and from the hands of their enemies, there was not a man, woman, or child, in all the place, who was not present, to share in thanksgiving, as well as prayer.

If silent endurance of evil be a part of *patience*, this grace, too, was not altogether wanting. Everywhere, of course, the zamindars triumphed in what they supposed to be a mighty victory. They taunted our people in the district; and more than this, two principal villages were for three weeks daily threatened with an assault. But still the Christians bore all, and waited for justice. One means might have been adopted to discover where the fourteen had been taken, that was, by a few Christians going in search of them disguised as the Hindus. There was a strong temptation to do this, as any effort of the kind made by those known to be Christians would certainly have been defeated. Yet all waited for the hand of the Lord to work deliverance.

THE KARENS, BURMAH.

We have been favoured, by the kindness of Mr. Marshman, with a paper on the Karens, drawn up and sent to him by Mr. Kincaid, of Prome. The greater part of it we insert below, and it will be read with more than usual interest on account of the extraordinary facts which it discloses. Our American brethren in Burmah are neighbours to us in the east. From Chittagong, some of our missionaries can almost shake hands with them. United with us in unity of doctrine and practice, intelligence of their success will be read with the same feelings as intelligence of our own. No apology, therefore, can be needed for the introduction of extracts from Mr. Kincaid's paper.

The first intimation of the Karen race in the annals of Europe is found in the travels of Marco Polo in the fourteenth century. In describing the races in the northern provinces of Burmah, he mentions the Karens as one of the most numerous; and in speaking of the country still farther north, he calls it the country of the Karens. I had an opportunity of verifying the correctness of Marco Polo's information in 1837, during a trip up the Irrawaddy. After getting 200 miles north of the royal city, I found the interior of the country everywhere inhabited by Karens. Some Karen villages that I visited, contained from thirty to eighty families, and invariably each village occupied but one house, built like barracks for soldiers, and sufficient in length to contain all the families. They had large herds of cattle for agricultural purposes. Colouring, weaving, and black-

smithing are brought to a very good degree of perfection. As far as opportunity offered, I inquired about the extent of the Karens, but could obtain little more than that they regarded themselves the first and most extensive of all the races in the world. For the last 200 years, Europeans have been visiting this coast, and trading in all the parts along the Martaban Gulf, and for nearly the same length of time Jesuit missionaries have been in Burmah, and yet there was no intimation that such a race as the Karens inhabited the interior in vast numbers; living remote from cities, and keeping at a distance from all the great rivers, and avoiding intercourse with strangers, they have been unnoticed. They are found in all the retired districts, and in mountain ranges, along the eastern shore of the Martaban Gulf, and still east of the mountains in Siam, and then to the north along the Salween river, and all its tributary waters, as far as they have been explored. The Sittang valley, situated between the Salween and Irrawaddy, is known to be inhabited by vast numbers of this people, and everywhere through the rich Delta of the Irrawaddy, even to the north of Prome, they form a large part of the agricultural population.

The conversion of one Karen to the Christian faith, about twenty-five years ago, awakened no interest, and induced no inquiry in reference to the peculiarities and extent of this race, but when *Ko tha byu*, prompted by the impulses of his faith in the Gospel of Christ, went amongst his countrymen, and gained a goodly number to receive the *glad tidings*, the existence of such a people was first made known to the friends of Missions. Little, however, was known of their numbers, and for years they were regarded as a mere fragment of an almost extinct race. Without letters, without religion, having neither temples nor priests, they were despised by the Burmans. During the first five years after they became known, very little was done for them. It was found that they had, in oral songs, some of the most singularly interesting traditions, relating to the creation of the world, the origin of the human race, the apostasy of man, the loss of Divine knowledge, and promises in reference to their future enlightenment. All these scattered rays of light are in harmony with the Mosaic record, reaching back to the infancy of the human family.

When America was inhabited only by savages, and our ancestors in Britain and Germany were dwelling in the rudest tents, and clothed with the skins of beasts, and, in dark forests of oak, practising the most cruel and revolting forms of heathenism, the Karens stood firm in the *great truth* of one eternal God, the creator of all things, and the only rightful object of adoration. From age to age, they chanted songs of praise to Jeho-

vah, and looked, as their songs directed, towards the setting sun, from whence white men were to come with the *good book* and teach them the worship of the living God. Bhuddhism, claiming to embody all science and literature, and all that pertains to the physical and moral world; propounding a system of morals admirably suited to carry the understanding, while it fosters the pride and arrogance and selfishness so deeply seated in humanity; reaching back in its revelations through illimitable ages, and obscurely depicting other worlds and systems, and gods rising and passing away for ever; surrounding itself with pagodas and shrines, and temples and priests, as imposing as pagan Rome, and a ritual as gorgeous as Rome papal,—has failed to gain an ascendancy over the Karen race. Arbitrary power, surrounded by imperial pomp and splendour, has neither awed nor seduced them from their simple faith. The preservation of this widely-scattered people from the degrading heathenism, which darkens every part of this vast continent, is a great and unfathomable mystery of God's providence. They have seen the proudest monuments of heathenism rise around them; they have seen dynasties rise and fall, age after age; and yet their faith has never failed them. Twenty-five years ago, the great fact was proclaimed on the mountains of Tavoy, by one of their own race, that the *white man* had come and brought them God's Book. *Ko tha byu*, the Karen apostle, did not preach in vain; some thirty followed him to the city, and there saw the tall, pale, emaciated form of Boardman. He opened God's Book, and expounded to them the things concerning Christ and his kingdom. In no long time they became the disciples of Christ; and when they were baptized, the dying Boardman, reclining on the margin of the stream, exclaimed, as he saw them rising from the baptismal waters, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Boardman died.

In 1832 and '33, an alphabet was adopted, and one or two small tracts written. In a short time, a few had learned to read in their own language the wonderful works of God. In 1836, a press was established in Tavoy, under the direction of Mr. Bennett. Messrs. Wade and Mason gave a large portion of their time to Karen work. Small portions of the Scriptures were translated, and books and tracts written, and schools established coeval with the preaching of the Gospel. The press, along with the preacher and translator, were incessantly at work. In 1835, Mr. Vinton commenced his labours in the Moulmein province, and as early as 1837 had travelled extensively in the Rangoon and Pegu provinces. Mr. Howard was the pioneer in Bassein when the Gospel was first made known to the Karens in that region. Mr.

Abbott and Mr. Brynton were in Karen work in 1837. Several years then passed before any new labourers entered the field, and there were no schools in existence beyond the mere act of teaching pupils to read, except as the few missionaries, in the depth of the rains, could give scraps of time to teaching amidst a multiplicity of labours. Early in 1844, Mr. Binney came out for the express purpose of giving to the rising ministry among the Karens a thorough biblical training. Few men ever entered upon a more important work—few ever had to contend with greater difficulties—and no one, perhaps, ever addressed himself more wisely or successfully to the great work he had in hand. He had to deal with untrained minds, and had few books to place in their hands, and even the art of reading was imperfectly known. The work, however, went forward, and a goodly number were so trained as to preach with great fullness, and expound the Scriptures with ability. The churches, as well as the pastors, began to feel the importance of education—a thirst for knowledge was awakened. Mr. Binney took broad views of the wants and necessities of the Karen race, and projected a school, in which a select number of both sexes should be so trained as to become educators among their own people. The Karen missionaries warmly sympathized with him in his views, and hence arose the Karen Normal School in Moulmein. It was at first limited to thirty, and ultimately to fifty pupils, and was taught by the ladies of the mission. To this school the churches and the ministry looked with the fondest hopes. The more enlightened and thoughtful among them had begun to inquire, "Why may we not have men raised up from among ourselves who shall be qualified to take the place of our teachers?"

Since the fall of Rangoon, in April, 1852, the long pent-up fires in the Karen heart have burst forth. The last gun from the ships of war had not been fired on *Shway da gong*, when a deputation of three Karens was hanging about the outskirts of the town, ready, as soon as the Burman army had fled, to rush in and find the teacher. They did rush in, and, amidst wide ruins and amidst ten thousand foreigners, sought for the teacher and found him. Why this urgency? The churches had sent them, and, night and day, followed them with their prayers. Among their first inquiries was, "Will teacher Vinton come now?" They returned; and in three days more forty Karens came in. They said, "All are praying for their teachers, and also praying for the English." They had even taught their little children to pray that the teachers might come. Heathen Karens had joined them in this prayer. Such faith moves mountains from their base. Though the waves of anarchy were rolling over them, and the sword and famine wasting

their numbers, there was hope in God, and earnest longing for the coming of Christ's kingdom. "Let us arise and build," was the cry and the prayer of this long oppressed and enslaved, but now emancipated, people. The records of every month, from the 1st of May, 1852, up to the present time, are enough to awaken songs of praise to the God of missions, in the bosom of the most slumbering church. Within this time about 4,000 have received the Gospel, so as to give evidence that their faith rests not in the wisdom of men, but in the power of God; and not less than two-thirds of this number have been gathered in districts where Christ was unknown before. This is not all; multitudes in other districts, where only a feeble sound had reached them, are asking to be taught the worship of God. It is beautiful to see a great people rising up from long ages of ignorance and degradation, to see them pressing forward to the attainment of moral truth. This has been the case with the Karens from the day when the glad tidings of redemption were announced to them on the mountains of Tavoy. During the last three years, the indications of rapid reform bear a striking analogy to the early days of Christianity, when province after province, in rapid succession, turned away from their lying vanities and gave heed to the word of God. All the older churches, to the number of about one hundred, have built themselves chapels, and the larger half of these support their own pastors and their own village schools. Many of the pastors and school teachers are poorly qualified for their work. This is felt, and deeply deplored by themselves and the churches. And this is not all; churches are rising in new localities, and no one to teach them to read God's Book—hundreds and thousands are asking to be taught how to read the good book, and there are no men qualified to go among them!

Had we a few such men now, they could go among the thousands north of *Toung-oo*, in the provinces of *Moona* and *Legore*, and still north along the Salween to the borders of China. They could go a little north of Ava, and in all the upper provinces, amidst thousands, tens of thousands; or proclaim the blessed Gospel and plant churches in all those vast regions bordering upon China and Thibet. There is nothing visionary in this, nothing impracticable; and the providence and promises of God are urging us to undertake this great and glorious work. We must have a school in which men can be trained to read and reason, to speak and write. This is one of the necessities of the Karen race; there can be no solid progress without it. An enlightened ministry and a well-qualified class of instructors are needed to carry forward and perfect the great work now begun. In a few years this school will subsist and grow without foreign aid. Even now the churches will support forty or fifty well-quali-

field assistants to go into as many new districts to preach Christ, and teach the people to read the Holy Scriptures, and probably the same number will be needed every succeeding year, to supply new fields so rapidly opening on every side. Evangelists, pastors, and school teachers are needed, and they can only be qualified for their work by such a school as we propose. Can this work be longer delayed? Can we shut our eyes to the obvious indications of Divine providence in reference to this great people? Can we satisfy ourselves that we are acting up to the *letter* and the *spirit* of the great commission, when we preach the Gospel and baptize those who believe, and then have no men to set over them as pastors, and so leave them, on the confines of heathenism, untaught in the things of the kingdom? Are we not bound "to set in order the things that are wanting?"—"to ordain elders in every church?" But where can pastors be obtained among a people without letters? Before they can teach, they must be taught; they must learn to read, and have some Biblical knowledge. The conversion of souls is our great work, but not our only work. Baptized believers must be instructed in the "all things" which Christ commanded. The first must be done, and the other must not be left undone. The expense of training one hundred Karens will not much exceed the expense of two mission families for the same time. Allow an average of four years for each student, and we have a body of men qualified to labour as evangelists, and a goodly number of these will be more efficient by far than the average of missionaries, and in some respects will be in advance of the best missionaries that have ever entered the fields.

A question has been raised in reference to the singleness of purpose and steadfastness of well-educated Karens—"Will not a thorough training furnish a strong temptation to leave the ministry for government service?" The past history of the Karen ministry furnishes no evidence against

them, but, on the contrary, every page of their history gives evidence of a pure, noble, self-sacrificing spirit. The temptations to wealth and honour, and high position have been resisted by not a few of the Karen preachers. Salaries varying from forty to one hundred rupees a month have been within their reach, and yet not one of them has been seduced by the dazzling prize. From six to twelve rupees a month is the salary of a Karen preacher, whether paid by the mission or the church, when he labours. Can we have stronger evidence of earnest views and loftiness of purpose? Conscientiousness and deep religious feeling have ever been prominent traits in the Karen Christian churches. Where shall we look in the history of modern Christianity for fairer, brighter examples of faith and steadfastness? It is marvellous that a people so numerous, so remarkable in their past history, and in their rapid evangelization, so steadfast in Christian principle, and so earnest in winning their benighted fellow-men to the knowledge of Christ, should awaken so little interest among the friends of missions. Some *twelve thousand* church members, and a Christian population little short of a hundred thousand, gathered within twenty years after an alphabet was formed, and yet not one school in existence where a few of the rising ministry can obtain that mental discipline and that sound Biblical training which alone can fit them to become "able ministers of the New Testament." We appeal to all thoughtful, serious Christians, is it not tempting God, to leave this people without a native ministry? Unlettered men, or men only able to read with difficulty, cannot feed the flock of God. Neither can they go forth among the dark and superstitious masses, and explain intelligibly the way of life through Christ. Let all who read this paper ponder well the subject. The moral and mental regeneration of a great and widely extended people is a work compared with which all other achievements sink into littleness.

FOREIGN INTELLIGENCE.

INDIA.

CALCUTTA.—We received by the mail of December 10, printed copies of the report of the conferences of our brethren in Bengal, held at Calcutta, from August 22, to September 12. Its sittings were suspended for four days, in consequence of the more general conference of all missionaries, of which we gave a report in our last number. In a previous number we inserted the programme

of subjects for discussion, including every topic of importance relating to mission work in Bengal. These were taken up day by day. The brethren were divided into committees, each committee reporting upon the subjects assigned to them. The reports, as they were brought up, were freely discussed, and finally adopted, with such amendments as appeared needful to the conference. Many of these reports are very interesting, and we

shall lay some of them, from time to time, before our readers.

Mr. Underhill laid before the brethren copies of the committee's instructions to himself, their resolutions on the pastorate of the Mission churches, and the missionary and his work,—on the native pastorate—reports of Sub-Committees on education in the East, — on schools in India,—circulars of committee on grants in aid,—report on the vernacular class at Serampore College, and other documents, which would put them in possession of the views of the committee at home. With these aids to discussion the brethren proceeded to take up the various selected topics, and we learn that a most animated and kindly spirit pervaded these protracted meetings.

Now, it must be obvious that in such a gathering, made up of brethren who had previously few opportunities of personal intercourse, and who, living in places widely remote from each other, would bring a very varied experience to it, the conflict of opinion would be great. But the advantage of comparing different plans of labour, and different views of the work itself, must be apparent; and we doubt not that all would retire from the conference, which had, through God's gracious blessing, been conducted in a spirit of harmony and brotherly love, strengthened in the resolve to labour yet more devotedly, encouraged by the success of past toil, and enriched by the knowledge of each, which became now the common stock of all. We trust that the good results of this conference, the wisdom of the plans adopted by them, and the general influence of it on the Bengal mission, will soon be evident.

We are happy to report favourably of the health of Mr. Underhill and his family up to his last letter, dated October 16. He was then preparing to start for the North West.

"And now, for some time, I and my beloved ones become wanderers again. We shall have your prayers for Divine direction, I trust our Heavenly Father will continue to guide and watch over us. In about a week we shall be on the river Ganges, and for the voyage we are busily preparing. I shall be glad when our long pilgrimage is done."

According to the arrangements made at the conference, we find that Mr. Lewis will work Intally, and oversee the Christian In-

stitution. Mr. Pearce with Mr. Sampson takes Alipore and the South Churches, though Mr. S. may probably be required to aid Mr. Trafford during the temporary absence of Mr. Denham, who comes home with his family, owing to ill-health. If another missionary should go out next year, he will be appointed to the district around the Mint. Messrs. W. Thomas and De Monte, both East Indians, will give daily attendance at Jam Bazaar Chapel for preaching and conversation, and will also have religious books and scriptures on sale, to attract passers by.

In the report presented to the conference on the stations in the country, the following sentence occurs,—“We beg to suggest, in conclusion, that perhaps some of the better educated and more efficient of the native brethren might, under favourable circumstances, be intrusted with the charge of an independent station.” This suggestion was adopted, and it was resolved to carry it out. It is an experiment in the right direction and one to which we wish all success. On this subject we select a few remarks from Mr. Underhill's letter:—

“In reference to the last paragraph of the report on the inland stations, I have already arranged for Ram Krishna Kobiraz, and Kio-las Chardra Mittra, to itinerate for a month in Baraset, with the view of establishing them in a mission in that district, if the way is open. The idea is to employ these native brethren as *missionaries*, not under missionary superintendence, but under that of the committee. They will, therefore, enjoy a more independent position than the native preachers, and will endeavour, like European missionaries, to form a station, and carry on the work of God to the best of their ability. If they succeed, we shall be encouraged to do the same elsewhere, and thus spread our mission into districts where, at present, we cannot send Europeans. Besides, the cost will be greatly less. For one station under Europeans, we may have four or five under native missionaries, at less, or no greater cost. Of course this work will require the best of our converts in every respect, and a somewhat higher salary than that of mere native preachers; but I anticipate the best results from it. If we can make *missionaries* of our native brethren, the spread of Divine truth will be more rapid and complete. If these two brethren bring a good report, I hope, on my return, to arrange for their settlement. Baraset, the district chosen, is between Calcutta and Jessore, and thus on the line of our present work.”

HOME PROCEEDINGS.

The meetings which have been held during the past month, have been, as far as we are advised, very few indeed. Mr. Saker has attended *another extra* meeting at Bristol, and has also, prior to his departure to Africa, the claims of the society at Plymouth, Devonport, Saltash, Kingsbridge, and places adjacent. Mr. Oughton has attended meetings at Abingdon and Wantage, and Mr. Trestrail and Mr. Allen have visited Shackwell.

The Committee have had before them the general arrangements of the mission in Western Africa. They have had the advantage of Mr. Saker's presence, as well as various documents suggesting future plans for its increased efficiency and extension. They have agreed to place at his disposal, a sum not exceeding £150 per annum, for the support of three *native* evangelists, who will be employed in the vicinity of Cameroons. Mr. Saker was very anxious to have a training school for young women at his station, under the care of an English lady, and without doubt such an institution would be of great advantage in raising up teachers for the schools there, at Bimbia, and Fernando Po. But the expense would be considerable, and in the present financial condition of the society, and with the prospect of increasing demands from India, its consideration has, for the present, been deferred. Mr. Saker, at this meeting of committee, December 12, took his leave, having been first commended in prayer to the care and blessing of God. He sailed from Plymouth on the 24th ult. We trust he will have a safe and prosperous passage, and that he and Mrs. Saker will be spared for many years to prosecute their useful labours at Cameroons.

Most of our readers are aware that the Committee have had under their consideration a most important proposal respecting Serampore College. Mr. Marshman has, for many years, besides numerous other acts of munificence, been in the habit of making up the monthly deficits in the college income, from his own private resources. But when about to leave India, he informed his colleagues that, owing to the numerous de-

mands on a fixed and limited income in England, he could not continue this contribution. Without such assistance it would be impossible to carry on the institution for a single month, and consequently an engagement was made with Mr. Underhill to supply this deficiency from the funds of the press, until the decision of the committee at home could be ascertained. The council of Serampore College, after noticing one or two other ways of raising the necessary funds state the case, which the Committee had to consider, in the following terms:—

There remain, then, only two other modes by which the efficiency of the college can be maintained and increased. The one consists in the society's associating the college, and all its property, endowments, and advantages with the plans of its extensive and increasing mission in Bengal. In the education of missionaries in European habits, in the training of itinerants and schoolmasters, and in a variety of other ways, the institution may become eminently useful as the training establishment of a large missionary circle. It has ever been our aim to preserve the college to the object for which it was founded—as auxiliary to the cause of missions, and the promotion of religious instruction. This object would be fully accomplished by the adoption of the college on the part of the society, while, at the same time, its labours would be perpetuated in the denomination in which it originated. The sum for which the committee would, in this case, become responsible would be only £500 or £600 a year—a sum utterly insignificant when compared with the pre-eminent advantage of being able to establish its educational head quarters in such associations; and, moreover, in a town which still retains its *prestige* in the denomination and in the Christian world, as the cradle of modern missions in India. This sum might, we think, be raised with great facility by independent contributions, without encroaching on funds which are more strictly missionary.

If the committee of the Baptist Missionary Society should not be prepared to accept this proposal, there remains no course but that of secularizing the institution. There is no doubt that the free church and the episcopal church would rejoice to accept, as a free gift, an institution like Serampore College, with its magnificent edifice, its library, its resources, and its convenience of position; but, however much we might be disposed to adopt this mode of preserving it

to the interests of religion, after there was no hope of its continuing associated with our own denomination, the charter provides that that the majority of the governing body shall always be of the Baptist denomination, and we question whether we have the power of annulling a charter and making over its buildings and resources in contravention of the act of incorporation. But we can resign the charter to the public authorities, from whom it is derived, on the legitimate ground that we have found it impossible to carry out the object for which it was given, and can no longer consider it proper to retain the privileges and immunities which were bestowed on us for that purpose. At the present time, when government is entering on a large scheme of national education, and is anxious not to disappoint the expectations of England, it will be but too happy to obtain possession of a building like the college, and thus to extend the blessings of English education in a populous and opulent neighbourhood, and to make provision for the establishment of a great training institution.

The committee had therefore to consider whether the college should be brought into a more intimate relationship with the society, and an attempt be made to supply the funds which Mr. Marshman had hitherto supplied, about £200 a year, and to make the institution efficient for all the purposes contemplated by its establishment, at an expense of £500 per annum, or leave the council the only alternative of surrendering it to the Government, and thus allow, ere long, the name of Serampore, even with its past and present missionary reputation, to be blotted out from the records of proceedings of the Society!

Anxious to obtain, as far as possible, the opinion of friends in the country, the correspondence was printed, and circulated confidentially by the Committee among the principal supporters of the society, and answers requested. All who did comply with that request urged the acceptance of the proposal, and a protracted consideration having been given to it by the Committee, they passed the following resolution:—

“That this Committee approve of the suggestion made by Mr. Underhill in reference to Serampore College, as printed in his recent correspondence, viz.,—that it be regarded as a part of the Society’s operations, and that they are willing to exert their best efforts to supply the funds necessary to carry that suggestion out.”

It yet remains, however, to be decided whether this shall be done by raising a fund sufficient to endow the college with the requisite amount, or to supply the funds partly by such endowment, and partly by annual subscriptions, specially devoted to the purpose, or wholly by these latter means. Whatever course may be taken, it will be the aim of the Committee to prevent the general income of the society from being charged with this additional expenditure. As soon as practicable our friends shall be informed which course has been deemed the most advisable.

The committee also considered it due to themselves and to Mr. Marshman to express, by resolution, their grateful sense of his generosity in providing for the deficiency in the college income, and for the disinterested and satisfactory arrangements made by him and the council, for the association of that institution with the Society as proposed by them, and accepted by the committee. We believe that the result of the deliberations on this important subject will meet with the cordial concurrence of the constituent body. We feel assured they will respond promptly and liberally, and that those who were estranged from the society by events now passing rapidly into oblivion, will gladly again assist in sustaining its labours. Thus will be healed a breach over which the enemies of the cross rejoiced, but the church wept. Serampore and the Baptist Missions will be known no more as divided names, but as ONE in a great and glorious work, united once more, as the heart of one man, for the glory of God and the salvation of the heathen.

THE NEW YEAR.

Very different are the feelings excited by the words which we have placed at the head of these lines. To the young, words which ever inspire hope and joy. To those in middle-life they often call up emotions ten-

derly pensive, often very sad; whilst to those far advanced in years, deep and solemn thoughts of the past, and an abiding conviction, expressed, perhaps, in this way: I am very near another and an endless life; little

remains for me to do now, but what there is should be done promptly and earnestly, for the day is far spent, and the night cometh.

Still to all it is, more or less, a season of congratulation. Families have met and separated again; breaches have been healed, and kindly feelings once more brought into play; friendships cemented, and resolves formed; the past, and the time coming, have engaged much thought. Amidst all these conflicting and varied states of mind, we trust none of our readers have forgotten the state of the world, the claims of the heathen, and the help which all our missionary organizations require.

We have much to be thankful for. Though death has removed a few of our old and attached friends, yet others are coming forward to fill their places. The Society's income has been better than could have been expected. We thought the war, which is sure to press heavily on the most liberal contributors, and the high price of provisions, which sensibly affects the mass of our supporters, would have caused a serious falling off; but our fears have been greatly disappointed, and we take the facts named as an omen for

good—as an evidence of the *growth* of the missionary spirit. We trust in this we are not mistaken.

But let not our friends relax their efforts. The *extra* expenses of the Society will be large this year. Three new missionaries to India, and one to the Bahamas, with outfit and passage; the return of Mr. and Mrs. Saker, and their passage out to Africa; of Mr. and Mrs. Allen, from Ceylon; Mrs. Capern—to be soon followed, we fear, by that of her husband; of Mr. and Mrs. Webley, from Hayti, and Mr. and Mrs. Denham, from Serampore, are unlooked-for exigencies, or at least are unprovided for; but they are expenses we cannot control. All these brethren would gladly prefer being at their post; they cannot stay, however, without danger to life. To keep up our operations to their present extent, and to meet these incidental but heavy expenses, together with the new charge of Serampore college, are grounds for the plea we urge. Relax no effort, nay, increase effort, and, above all, be constant in prayer that God may bless us, and that His way may be known upon earth, and His saving health among all nations.

NOTICE.

We are glad to learn that the Committee of the Young Men's Missionary Association have succeeded in arranging with a large number of the pastors of the London churches, to bring the claims of the Society before the young. In accordance with this arrangement, sermons will be preached on Lord's day morning, January 13th, by the pastors of the churches meeting at Lewisham Road and Tottenham, and in the evening at Charles Street, Kennington; Tooley Street, Southwark; Church Street, Blackfriars; Vernon

Square, Pentonville; Shouldham Street; Lower Edmonton; Little Alie Street; Stratford; Arthur Street, Walworth; Regent Street, Lambeth; Highgate; Borough Road; New Brentford; Cottage Green, Camberwell; Lee; Cotton Street, Poplar; High Street, Hoxton; Commercial Road, East; Battersea; Notting Hill; Eldon Street, Finsbury; and Alfred Place, Old Kent Road. And on January 6th, at Devonshire Square, 20th at Lion Street, Walworth, and 27th at Trinity Street, Borough.

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Fuller, J. J., Aug. 23.
 AMERICA—PHILADELPHIA, Schlatter, T., Nov. 12.
 ROCHESTER, Freeman, Z., Nov. 12 and 13.
 ASIA—AGRA, Jackson, J., Oct. 26.
 ALIPORE, Pearce, G., Oct. 22.
 CALCUTTA, Thomas, J., Oct. 22, Nov. 8; Underhill, E. B., Oct. 15, (two letters).

CHITOURA, Smith, J., Oct. 26.
 COLOMBO, Davis, J., Oct. 30, Nov. 15.
 SEWRY, Williamson, J., Nov. 5.
 AUSTRALIA—HOBART TOWN, Tinson, E. H., Sept. 5.
 BAHAMAS—GRAND CAY, Littlewood, W., Oct. 20.
 NASSAU, Capern, H., Oct. 13, Nov. 16.

HAITI—JACMEL, Webley, W. H., Nov. 20.	KINGSTON, SAVAGE, J. and another, Nov. 10.
JAMAICA—Clark, J. and others, Oct. —.	SAVANNA LA MAR, Clarke, J., Oct. 12,
BROWN'S TOWN, Clark, J., Nov. 8.	Nov. 10.
FALMOUTH, Gray, R., no date, received	St. DOMINGO—PUERTO PLATA, Rycroft, W.
Dec. 3.	K., Nov. 10, Oct. —.
KETTERING, Knibb, M., Nov. 9.	

ACKNOWLEDGMENTS.

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

The Committee of the Religious Tract Society, for a grant of Spanish Hymn-books, for Rev. J. Law, Trinidad;	Mrs. E. Stanger and the Misses Wood, Bethel Chapel, Maidstone, for a parcel of clothing, for the same;
Friends at Lewisham Road, for a parcel of clothing, value £14, for Rev. A. Saker, Western Africa;	Friends and Teachers of the Sunday School, Battersen, for a parcel of clothing, for Rev. A. Saker, Western Africa;
Miss Gurney, Northrepps, for two packages of tools, value £5, for Rev. J. Diboll Fernando Po;	The Ladies' Auxiliary Missionary Society, Lion Street, Walworth, for a parcel of clothing, for the same;
Friends, by Mrs. Newbegin, Worstead, for a package of clothing, shawls, &c., for the same;	The Sunday School, Buttlesland Street, by the Young Men's Missionary Association, for a chest of clothing, for the same.
Mrs. J. Goodwin, Maidstone, for a parcel of clothing, for the same;	

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from November 21 to

December 20, 1855.

£ s. d.	BERKSHIRE.	£ s. d.	HERTFORDSHIRE.	
Annual Subscriptions.	Wantage—		Hemel Hempstead—	
Hatfield, Mr. Robert,	Collections.....	11 14 3	Collections.....	£ s. d.
Laddington	Contributions	10 4 9	Contributions	5 11 2
Murch, Rev. Dr., 1854-5	Do., Sunday School	1 4 3	Do., Sunday School	1 8 10
				13 16 10
			Less expenses	0 4 4
				13 12 6
			Watford, on account, by	
			Rev. J. P. Hewlett ...	2 7 0
			LANCASHIRE.	
			NORTH LANCASHIRE	
			Auxiliary, on acc., by	
			Mr. L. Whitaker, jun.	50 0 0
			ROCHDALE—	
			Collections.....	40 9 2
			Contributions	141 3 9
			Do., for India	60 0 0
			Do., S. S., Drake St.	0 5 0
			Do., do., West St.,	
			for Italy	8 14 10
				240 12 9
			Less district expenses	11 13 6
				228 19 3
			LINCOLNSHIRE.	
			GRIMSBY—	
			Collections.....	4 18 0
			Contributions	0 19 0
				5 17 0
			Less expenses	1 17 0
				4 0 0

£ s. d.	BUCKINGHAMSHIRE.	£ s. d.	CAMBRIDGESHIRE.
	Brill—		CAMBRIDGESHIRE, on ac-
	Dodwell, Mr. E.	2 0 0	count, by G. E. Foster,
			Esq.....
			72 15 8
			GLOUCESTERSHIRE.
			Cheltenham, Salom
			21 0 0
			HAMPSHIRE.
			Broughton—
			Collection
			5 9 0
			Contributions
			5 5 2
			Do., Sunday School
			1 0 0
			12 0 2
			Acknowledged before
			and expenses.....
			7 8 2
			4 14 0

£ s. d.	LONDON AUXILIARIES.
	Doomsbury Chapel—
	Contributions
	53 16 8
	Do., for India
	14 12 1
	Do., Juvenile Aux-
	iliary, for African
	Orphans
	5 0 0
	New Court, Old Bailey—
	Sunday School
	1 1 0
	Sundwell, Rehoboth—
	Sunday School, by
	Y. M. M. A., for
	Nassau Schools
	2 0 8
	BEDFORDSHIRE.
	Bedford, Rev. H. Killen's—
	Collection
	2 17 11

	£ s. d.		£ s. d.		£ s. d.
Hornestle—		WARWICKSHIRE.		MONMOUTHSHIRE—	
Collection	9 1 6	Alcester—		Llanvachao, Bethany—	
Do., Horsington		Collection	7 18 6	Sunday School, for	
(moiety)	1 4 6	Contributions	1 17 2	Native Preachers ...	0 4 0
Do., Mareham-le-				Magor—	
Fen	2 0 0			Sunday School, for	
Contributions	0 9 0	Less expenses	9 15 8	Native Preachers ...	0 7 0
			0 2 2		
	18 15 6		9 13 6		
Less expenses	3 13 6	Astwood Bank—		St. Mellon's—	
	15 0 0	Collection	6 3 6	Collection	0 17 7
Limber—		Contributions	0 6 6	Contributions	2 0 0
Maddison, Mrs.	1 6 0	Do., Sunday School	2 15 6		2 18 4
				Less expenses	0 0 7
					2 17 0
Lincoln, Mint Lane—				Sirhowy, Carmel—	
Collection	5 12 1			Collection	1 0 2
Contributions	13 12 3			Contributions	14 2 6
Do., Sunday School	0 19 6			Tredegar, Welsh Church—	
		Birmingham, on account,		Collection	2 9 10
		by Mr. J. H. Hopkins	62 17 1	Contributions	7 1 7
Less expenses	20 2 10			Do., Sunday School	3 11 0
	0 16 0				
	19 6 10				
		WILTSHIRE.		Pembrokeshire—	
NORTHAMPTONSHIRE.		Swindon—		Pembroke Dock—	
Kingshorpe—		Collection	4 1 0	Bethal—	
Collection	1 8 6	Contributions	5 9 1	Collection	7 13 0
Moulton—		Do., Sunday School	0 2 3	Contributions	0 15 0
Collection	4 0 0			Do., Juvenile ...	12 1 0
Contributions	3 0 0	Less expenses	9 12 4	Bethany—	
			0 14 0	Collection	4 0 0
			8 18 4	Do., Sardis	0 14 0
				Contributions	0 14 7
				Do., Juvenile	2 7 0
NORTHUMBERLAND.		YORKSHIRE.			
Blagdon—		Barnoldswick	10 5 0	Less expenses	28 4 7
Watson, Mr. James...	2 0 0				1 4 7
					27 0 0
		SOUTH WALES.		Less expenses	27 0 0
NOTTINGHAMSHIRE.		CARMARTHENSHIRE—			
Southwell—		Carmarthen, Tabernacle—		IRLAND.	
Contributions, by Rev.		Collection	8 16 2	Ballina—	
S. Sincox	3 0 0	Contributions	8 14 0	Collection	3 7 0
		Do., Juvenile	0 7 0		
			18 17 2		
STAFFORDSHIRE.		Less expenses	2 13 0		
Wolverhampton—			16 4 2		
Contributions	3 4 6				
Less expenses	0 0 6				
	3 3 6				
		GLAMORGANSHIRE—		FOREIGN.	
SUFFOLK.		Canton, near Cardiff ...	2 1 2	JAMAICA—	
Suffolk, on account, by		Cardiff, Tabernacle	15 7 4	Mount Hermon and	
Mr. S. H. Cowell	70 0 0	Twynrodyd	1 0 4	Jericho, by Rev. J.	
				Hume	10 0 0

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