

THE MISSIONARY HERALD.



HINDOO TEMPLE, HALWAD, GUJERAT.

The Missionary Herald (Feb. 1856).

REPORT PRESENTED TO THE CONFERENCE OF BAPTIST MISSIONARIES IN BENGAL, HELD IN CALCUTTA, AUGUST AND SEPTEMBER, 1855.

ON PREACHING.

In the Herald for January we stated that it was our intention to insert occasionally a few of the reports prepared by the committees, to whom the various subjects to be considered were assigned, and which were presented to the Conference. In accordance with that intimation, we now present one on the most important topic; and it will be interesting to read the views of the brethren labouring in the field on the subject of "preaching" the gospel to the heathen.

In discussing the subject of preaching, the brethren did not think it necessary to dwell on English preaching, although it is included in the commission to preach the gospel to 'every creature,' and not unimportant in its bearings upon the object of the Mission at large. Preaching to native Christians in their own tongue was only touched upon incidentally, not because it was deemed unimportant, but simply because it was thought to be something distinct from the precise subject under consideration, which was preaching to the heathen and Moham-medans.

"By preaching, the brethren understand the oral communication, with a view to win souls to Christ, of the great truths of the gospel, particularly those which refer to the lost condition of sinful man, and to the way of salvation through faith in Christ crucified. The gospel may, in this way, be set before large audiences, or before a few hearers and single individuals—in markets and other places of public resort, or in visits from village to village, and even from house to house—although this last mode is not everywhere found to be readily practicable.

"It was felt by all, that this work of preaching was the primary agency that should be employed in missionary labour; whilst at the same time it was acknowledged that other agencies, such as educational labours, were not only important in themselves, but also very valuable as auxiliaries to preaching. In Bengal especially, the distribution of scriptures and tracts was deemed to be an almost indispensable adjunct to preaching. The brethren acknowledged the divine wisdom in instituting the ordinance of preaching as the primary agency of evangelization, on account of its beautiful simplicity and its wonderful adaptation to the moral nature of man.

"With reference to the value and results of such preaching, it was stated that very few manifest cases of decided individual conversion had been known to result directly from preaching to the heathen; many more, comparatively speaking, having resulted from preaching to native Christian congregations, consisting of church members, and persons who have renounced caste and placed themselves under regular Christian instruction. But the extensive preaching that has been carried on, has in many a district removed the gross ignorance and the inveterate prejudices of the people, and given them a strong impression in favour of the gospel and its messengers. In this way it may be said that from such preaching, in connexion with the distribution of scriptures and tracts, the movements originally sprung, which have resulted in the formation of our native churches in the interior of the country. It is very probable that, in many instances, the feelings experienced whilst hearing the gospel from the lips of a preacher, may

have proved, or may hereafter prove, the incipient germ of the life of God in the soul.

"It was also suggested, that possibly the saving power of a preached gospel might have been manifested in more numerous cases, if the work of preaching had been more free from imperfections and serious defects, such as the expectation of obtaining a candid hearing from a crowd intoxicated with the excitement of a religious festival or a busy market; too great an eagerness to make Hindoos and Mohammedans feel ashamed of their religious systems; too vague and general a mode of setting forth the truths of the gospel; and too inadequate an estimate both of the difficulty of the work, and of the amount of preparation which it requires in order to become impressive.

"Fixed missionary stations were felt to have both advantages and disadvantages attaching to them. To the missionary a settled station affords not only a home for himself and his family, but also an opportunity of becoming thoroughly familiar with his district, and with the places where the gospel can be preached to the greatest advantage, as well as of exhibiting the Christian character long enough to produce an impression upon the surrounding population, and to secure their esteem and confidence. It is also useful to inquirers, by enabling them readily to ascertain the place where they can obtain instruction and sympathy. On the other hand, fixed stations have a tendency to stereotype missionary effort, and to circumscribe it within too narrow limits. It was felt strongly that the light of the gospel should not be concentrated in one populous district, whilst another, equally populous, and perhaps not far off, is left in utter darkness:—for (as one of the brethren present happily expressed it) if we had two candles, and two dark rooms, both

full of people, we should naturally place one candle in each room, and not both in one room. At the same time it was urged that a missionary's usefulness would be materially curtailed if he was not allowed to remain in the same place long enough to make the weight of his Christian character and example to be felt throughout the neighbourhood.

"To form stated congregations of heathen hearers was thought to be impossible in Bengal, except in the immediate vicinity of places of public resort, such as the courts of law, and there only in those cases in which ground could be obtained and a chapel built, and on the Lord's day (when the courts are closed) a number of native Christians brought in to constitute the nucleus of the congregation. The fear of man operates too powerfully in Bengal to warrant the hope that any number of heathen will have the courage to become regular attendants at a Christian place of worship. The brethren, however, have heard with pleasure that in a few places small companies of heathen are in the habit of meeting together, for the purpose of reading and considering the Christian scriptures among themselves.

"The importance of itineracy was acknowledged by all. The mode of carrying it on, and the seasons during which it is practicable, differ in various parts of the country. In the eastern districts, where rivers, large and small, intersect the country in all directions, the itinerant missionary must travel by boat; and he can do so during the greater part of the year, the hot season, embracing the months of March, April, and May, alone presenting serious difficulties on account of the excessive heat, and particularly of the violent storms which then render navigation dangerous. In the comparatively elevated district of Beerbhoom, and in some other parts, the cold season, from

the end of October to the end of February, is the only time during which itineracy is either safe or practicable. There the missionary must have a tent, which, together with his baggage and provisions, and his supplies of scriptures and tracts, must be carried on rude country-carts drawn by oxen, varying in number according to the length of the contemplated tour, the state of the very primitive roads, and the strength of the beasts. In most other districts, which are subject to annual inundation, the state of the ground determines the mode of travelling. Where there are no large rivers, the heat reflected from the soil during the hot season, and the steaming atmosphere during the rainy season, with other causes of unhealthiness, would render it too hazardous, particularly for Europeans, to undertake itinerating tours of any length during any other than the cold season; and the nature of the ground, partially dry, partially muddy, and partially intersected by sheets or streams of water, presents considerable difficulties even then.

"The cost of itinerating is heavy, principally because the missionary, when entering upon a tour, must take with him all that he may require during his absence, in the shape of bedding, clothes, and provisions, sometimes including even drinking water. Supposing he travels by water, having a boat for himself, one for a native preacher or two, and one for cooking, and making a moderate allowance for the extra pay of a servant, the waste of provisions, and the wear and tear of his travelling apparatus, the expense will not usually fall short of a hundred rupees per mensem. If he travels by land, the hire of a tent and of carts, bullocks, and drivers, with the allowance mentioned above, will probably not be less than fifty rupees, and if (to save himself the fatigue of walking in

such a climate as that of Bengal) he should hire a horse or a palankeen, a considerable additional sum would be required. But the cost differs in different districts, and at different seasons of the year; and where the two modes of travelling have to be combined (as for instance in visiting villages situated at some distance from the banks of a river, or in a district like Jessore, one part of which is comparatively dry and elevated, whilst the other is low and intersected by rivers) there such a combination naturally affects the cost.

"The expense of itinerating has hitherto been met, in most cases, from other sources than the funds of the Society. Several of the brethren have for years borne it themselves, either wholly or in part. And if the work of itinerating has not been engaged in as extensively as could have been wished, the cause must be sought chiefly in the difficulty, hitherto experienced by many, of procuring the necessary pecuniary means. The brethren were gratified to learn from Mr. Underhill, that probably the Committee will hereafter direct their attention to this matter. All may not need the Society's assistance; and some will probably hereafter also, like the apostle Paul, endeavour 'to make the gospel of Christ without charge,' as far as the cost of itinerating is concerned, but all rejoice in the hope that ampler resources will be devoted to this most important object.

"Preaching the gospel, especially on itinerating tours, is a work which can best be performed by missionaries and native preachers conjointly. Without a native preacher, a missionary finds it more or less difficult to obtain ready access to the people, and physically impossible to avail himself fully of the opportunities for preaching that present themselves; for preaching in the hot and vapoury atmosphere of Bengal, surrounded by a steaming crowd, re-

quires an amount of physical exertion and endurance which the strongest man cannot sustain much longer than an hour at a time. Again, it is found by many, that if natives wish to converse privately with the missionary, they often have not the courage to approach him unless a native preacher be at hand to introduce them; and the latter will almost invariably be much better able than the missionary to form a correct estimate of the character and motives of such professed inquirers.

"There are some native preachers who might be, and who frequently have been, sent forth, with full confidence, if not alone, yet two or three together, to preach the gospel to their countrymen, and it is probable that by better training more such might be obtained in the course of time. The adoption of such a plan would be a great saving of expenditure; and it is obvious that native preachers, from various causes, such as their almost instinctively correct apprehension of the objections and subtuges common among their hearers, possess certain advantages over European missionaries. But, on the whole, it is not thought desirable to send forth native preachers exclusively; partly, because they are for the most part not sufficiently qualified for the work; partly, because they often meet, when alone, with very rude and overbearing treatment; and, chiefly, because the simple fact of missionaries preaching themselves is known to produce a deeper impression upon the heathen in favour of the gospel.

"The extent of itinerating tours, and the frequency with which particular places should be visited, depend greatly upon the limits within which a missionary feels it to be his peculiar duty to labour. If he is the only preacher in a wide field, he will naturally seek to make known the gospel in all parts of it at least once, as soon as he can. If

the field occupied by him be limited by neighbouring missions, he will feel at liberty to visit the same spots within his own field again and again. The importance of prolonging their stay in places where the gospel is favourably received, is increasingly felt by missionaries in Bengal, but sometimes the expense, and at other times the difficulty of obtaining a temporary dwelling and a place to preach in, render that impracticable which in itself is very desirable.

"The treatment of serious inquirers, who are sometimes, though rarely, met with on itinerating tours, is a most perplexing subject. In some instances it is practicable to advise them to remain where they are, and to profess Christ there, looking for occasional visits from the missionary, and only resorting to his station in case of absolute necessity. But in many instances such advice would be the language of that false charity which contents itself with saying, 'Depart in peace; be ye warmed and filled.' As a general rule, the removal of an inquirer from his previous place of residence is to be deprecated and avoided, because usually it is tantamount to the removal of the gospel from that place, whilst it renders the inquirer dependent upon the missionary for support. Anyhow, it is very difficult in Bengal to form congregations and churches in new places, unless the way be paved for it by a special interposition of divine Providence, leading several inhabitants or families of one place to give up caste at once.

"More might probably be done at some stations for the heathen on the sabbath than is done at present; but many brethren feel it a duty to devote the Lord's day either to labours among their native Christian brethren, or to the instruction of their own children, or to the refreshment and spiritual improvement of their own minds after the toils of the week."

MR. UNDERHILL'S JOURNEY FROM CALCUTTA TO AGRA.

You are already aware that we were expecting to commence our voyage to the north-west on the 17th or 18th October. We went aboard at daylight on the 18th, and before night had entered the channel which leads to the Sunderbunds. From a slight accident to the paddle-box at starting, we were detained two or three hours at the dock opposite to Nimtollah Ghat. It is at this place the Hindoos burn their dead. Three fires were burning during our detention. We could easily see the whole process; both men and women being engaged in performing this last rite. Around the ghat were thousands of birds, waiting with solemn mien the departure of the attendants, to pick over and devour the charred remains. The walls and houses around were covered with vultures, and dogs prowled about to share in the horrid feast. I most sincerely trust that this brutalizing usage will never be revived in our own land, as is the expressed desire of some of our sanitary reformers.

We were three days in passing through the Sunderbunds, a distance of nearly three hundred miles. These consist of innumerable islands and islets, formed of the alluvial soil brought down by the Ganges, which reaches the sea after passing along the intricate channels thus made. They are one mass of the most luxurious vegetation, partly a tall reedy grass and partly trees. Scarcely a human habitation presents itself. During our passage among them we saw not a single hut or human being, the whole district being under the dominion of the waters and beasts of prey. There is a tradition that some centuries ago these wild regions were occupied with dwellings and with men, but were ravaged and depopulated in the early years of Portuguese maritime adventure. Gradually encroachments are being made from the north, and Government, by grants free of rent for many years, encourages settlers to cut down the jungle, and to bring the fertile soil under cultivation.

We reached Koolnah on the 21st, near to which we have a small station connected with the Jessore mission. Our short stay and the distance of the place, being on the other side of the river, prevented my finding out our converts. I inquired about them, and found that they were well known. From this point the margin of the river was lined with habitations. Numerous herds betokened a considerable degree of prosperity among the people. Their dwellings consisted of mats and thatch, very fragile but neat. In every direction ploughing was going on, and in some places the early crop of rice was being gathered in.

At sunset on the 23rd, we entered the Ganges, and anchored on this sacred stream.

With the earliest streaks of light the next morning I was on deck. The first object I saw was a car for the annual ride of Juggernath, whose temple lay embosomed and hidden from sight in a neighbouring grove. As the sun rose, several men came down to the shore, and busied themselves in forming a funeral pyre; a corpse lay near enveloped in a mat, its feet protruding, waiting the last offices of friends. Thus my first impressions of the Ganges are associated with the idolatry of the people, and their ideas of its sacred and saving power.

At this point the river is about two miles in width, and navigable for large vessels. The native craft conveying merchandise from the upper provinces to Calcutta for shipment to Europe, becomes both large and numerous. Some idea may be formed of the traffic on this noble river from the statistics prepared by Government a few years ago. Tolls were paid at the entrance of Bhagarutty—the route to Calcutta from the Ganges—by 50,320 boats, carrying 796,213 tons of goods, consisting of rice, wheat, pulse, salt, sugar, indigo, cotton, opium, &c., &c. The number of boats paying toll at the Circular Canal and Tolley's Nullah, other passages to Calcutta, was 125,000, with a tonnage of 1,316,970. Boats carrying less than a ton are not included in this calculation. In many places, quite fleets of square-rigged vessels passed us on their way, with tattered sails, and rowers most leisurely bending to the oar. Occasionally long strings of men tracked the boats, especially when going against stream.

The first place of any importance to which we came was Rampere Bauleah. It is a civil station, and the residence of several Company's servants. I walked through the bazaar, which I found populous and well-stocked with the usual necessities for native life. The cottages and houses were superior to those I have seen in other parts of Bengal. An unusual air of propriety prevailed the place. It is very populous, but does not enjoy the ministration of a single missionary. It is an excellent locality for a station. Being situated on the Ganges, access is easy to a very large district watered by that river and its numerous tributaries.

During the next day's voyage we came in sight of the Rajmahul Hills, the scene of the Santhal insurrection. On our way thither we passed on our right the extensive ruins of the ancient city of Gour, all now deserted and waste. The next morning we landed at Rajmahul, and spent a few hours with a very kind friend of the mission, engaged in making the railroad. We found his residence to be an old Mahomedan tomb of noble proportions, and at one time of great beauty. For several miles round the ground is strewed

with the remnants of mosques, palaces, and tombs. Some covered by jungle, others still visible from the river, but transformed into abodes for soldiers and railway officials. Thus one generation passeth away and another cometh, but how different their ideas of glory!

The banks of the river now became higher, and little could be seen from the ship. At Colyong we passed three small islands of rock, standing in the bed of the river. At some time they must have formed a part of the range of hills we had passed. The crevices were filled with vegetation. Higher up we came to Bhangulpore, but the shallowness of the water prevented the vessel from reaching the station. Late in the afternoon the ship grounded, and all the next day was occupied in warping her into deeper water. The next notable point of our voyage was the rock of Janghiru. It is a few yards from the right bank of the river. On every available spot walls are built to enfold in their compass a very noted shrine of the god Narayan. The islet is covered with the pyramidal crown of the temple, while creepers and trees starting from the crevices of the rock give much picturesque beauty to the scene. Alas! that it should be the scene of a worship dishonouring to God and degrading to man,

On the morning of the 30th we reached Monghir. Our dear friend Mr. Lawrence was awaiting us at the landing-place, and we gladly spent a few hours with him and our missionary friends in pleasant intercourse on matters pertaining to the kingdom of our Lord. As I expect to revisit this field of our missionary labours, I did not go over the station. It has, however, a very fine effect from the river, the crumbling fort forming a fine portion of the prospect. The next day the river was much encumbered with shoals; on one I counted no less than eleven alligators basking in the sun. At 4 p.m. we came abreast of the town of Bar. There were several small Shiva temples on the shore. At two places funeral pyres were burning, and at two others dogs and crows were regaling on the unburned remains of corpses left on the river's brink. We were glad to leave this place after a very short stay.

On the 1st of this month we came in sight of Patna. Numerous ruins and ruined villages were seen as we approached this once important city. For miles along the shore the ruins of houses, palaces, and temples extend. Here devastation seemed to have made her home. The river, doubtless, is guilty of a portion of the destruction we see, but much more is owing to the state of anarchy which closed the period of Mohammedan power. Many wealthy families have, however, been ruined by the revenue measures of the Company's government. Too poor to rebuild their fallen palaces, and too proud to work, they live in shabby grandeur in the

halls of their fathers. Patna is a wreck and a ruin; its population haughty and proud; yet are its narrow avenues crowded, and the inhabitants very numerous. Our missionary brother residing here, Mr. Kalberer, kindly met us at Dinapore, the Company's cantonment and station, a few miles higher up the river, when we enjoyed some very pleasant converse with him and Mr. Brice. Here also I met our worthy native brother Nainsukh, the native preacher of Monghir, on his way to a neighbouring mela to preach the gospel to the crowds that attend it.

During our next day's sail we met several boats filled with pilgrims, returning from Benares to their homes in Sylhet. The country became very low, the river increasing in width and shallowness. On Sunday the 4th, we came upon the Balinga flats, and were detained in this spot five weary and monotonous days. Warp after warp was made, soundings everywhere taken, but our progress was by inches, the vessel being literally dragged over the shoal into a deeper channel. At last, on the 9th, we reached Buxar. A few hours' detention to take in coal, allowed us to visit a famous temple near the river, sacred to Mahadev. It was surrounded by some magnificent peepul and neem trees, in which a colony of monkeys disported themselves safe from all intruders, being most carefully watched over and cared for by the Brahmins of the temple. In an open space before the temple we saw, reclining or squatting on their heels, fifteen or sixteen figures; words cannot describe their disgusting appearance; clothes they had none; a small chain round the waist suspended a very small lappet; their hair was plaited in long strings, and wound round the head like a rope turban; ashes were spread over the whole body, giving them a most offensive and dirty look; on the faces of many were the unmistakable signs of debauchery and indulgence. Yet before these nasty and disgusting beings, I saw a most respectable Hindoo prostrating himself, passing, from one to another, his face to the ground, and his hands lifted in the attitude of worship. Under several of the trees were low square platforms, on which were the emblems of the Shiva worship; these were covered with flowers, the offerings of devotees. A Brahmin showed me, on one spot, two stones having the same emblems carved on the top; he said they marked the place where, years ago, a Ranec performed the rite of Suttee. As I found the Brahmins of this temple could read, I fetched from the ship a gospel and several tracts, which they received with pleasure. I was much struck, while standing before the door of the temple, with the resemblance to the intoning practised in Romish and Anglican cathedrals, of the sounds which came from the interior, emitted by an old devotee performing his devotions in the dark cell where the god receives his

worshippers. Could this practice—the singing in which our modern mediævalists delight—have come from pagan precedents, like so many other of the usages of Rome?

The next day, the 10th, we came to Ghazepore. This place is famed for its attar of roses, for the manufacture of which, very extensive plantations of the fragrant flower exist; it has also a depôt for the opium cultivation of the East India Company. The population is very large, and numerous temples attest the undisturbed dominion of idolatry. One temple, devoted to Krishna, stands in a beautiful garden, and is reached through a fine court-yard and richly ornamented gateways; in the court are some splendid specimens of the sacred peepul tree. Whilst passing along the narrow streets, which, nevertheless, contain many well-built native houses, I was accosted in English by a Hindoo gentleman, and invited to sit down in his verandah; some very interesting conversation followed, in which he showed himself well acquainted with the gospel. He brought to me the Bible both in English and Hindostani. He was not, however, prepared to confess Christ openly. From him I learnt that a German missionary was about to settle in the place, a Mr. Liemen. A house was already purchased for his residence, and he had also taken a rose plantation in order to assist his means. I cannot say that I approve of this combination of commercial with missionary objects; so far as my observation extends, the one is sure to be prejudicial to the other.

Our captain very kindly offered us his gig to visit the monument of Earl Cornwallis, about four miles farther up the river. It is a very noble circular edifice of stone, with a marble tomb and sculptures by Flaxman. It stands in a very pretty garden, at the head of an avenue of trees, and is kept in good order and repair by the Government.

The vessel shoaled again the day following our departure from Ghazepore; this delayed our arrival at Benares to Monday, Nov. 12th. The approach to this holy city of Hindostan is very fine; for a long distance the minarets of its mosques are visible; temples of various forms, some most elegantly finished with gilded domes and spires, meet the eye, and in their perfect repair exhibit the wealth drawn from the superstitions of the people, who flock from all parts of India to this sacred spot. Arriving at the Ghat, we were speedily boarded by our aged brother, Mr. Smith, and

soon after Mr. Heinig came. Mr. Gregson, we found, was gone to Mirzapore. Here we landed, intending to make the rest of the journey to Agra by land, for there was little hope of the steamer reaching its destination at Allahabad, the highest part of the river to which steamers ascend. We were soon most comfortably and hospitably settled in the Mission-house, which is a large and most commodious building, containing a large hall used for a chapel, with the residences of two missionaries. Early arrangements were made to start next day for Agra, a distance of 380 miles. This we accomplished in four days, generally travelling by night. The carriages are so constructed as to admit two persons lying down at full length. By travelling at night, the heat of the day is avoided, and the dust also, which rises from the roads in perfect clouds by day, but is kept down by the heavy dew at night.

We stayed at Allahabad for several hours, and received very kind attentions from the members of the American Presbyterian Mission. The next day we reached Futtehpore, where we were entertained by our excellent friend, G. Edmonstone, Esq. Thence we pushed on, only staying a few hours for rest and food at Kanonge, and reached Agra on Saturday afternoon, Nov. 17th. The hours of daylight exhibited on this route an enormous quantity of ruins, generally of Mohamadan origin. Once we came upon some statues and walls of mud which wore the unmistakeable aspect of Egyptian conception. I have not been able to ascertain any clue to the mystery of their appearance in this district. Tanks are very few, but wells were dug in almost every field, and in numerous places at the roadside. The fertility of the land depends on irrigation obtained from these wells. Generally the country is well cultivated, and the appearance of the people good. But the rapid decay of the mud walls of which houses are chiefly built, gives a very ragged, untidy, and ruinous appearance to the towns and villages. The impression is everywhere produced that new lords rule over a land which was richly adorned with mosque and temple, minaret and oratory, palaces and tombs. All is now a ruin. Bungalows of thatch, ugly cantonments, with here and there a church tower, displace these picturesque monuments of the past. They each bear the emphatic sign of the different characters of the conquerors and conquered.

FOREIGN INTELLIGENCE.

INDIA.

BARISAL.—In a previous page will be found a long and interesting account of Mr.

Underhill's journey up the country to Agra. In his letter, dated Nov. 22nd, he refers to the persecutions in Barisal, of which our

readers had a lengthened description in the last number of the *Herald*. This is a subject of vital importance, and the Committee have it under their serious consideration whether some steps cannot be taken in this country to secure to our brethren in Bengal—where these outrages are most common—a surer protection against their recurrence. A resolution has been passed expressive of sympathy with the persecuted, and of encouragement to Mr. Page to carry on the proceedings to a successful legal issue.

“I am anxious to call the attention of the Committee to the state of things in Barisal. You will already, from the pages of the *Oriental Baptist*, have been made aware of the persecution which has fallen upon some of our native brethren. I think, too, I told you that brothers Page and Martin presented a memorial to the Lieutenant-Governor of Bengal, and that subsequently several of us went up as a deputation to his Honour, respecting the delays and representations which had been made in regard to the affair. The intervention of the Lieutenant-Governor led to an immediate attention to the case. The magistrate called the parties before him, and ordered that the poor Christians should be put into immediate possession of the houses and land which had been wrested from them. At Mr. Page's request the execution of the order was committed to the droogah (chief police-officer) of Barisal. As he expressed to the magistrate his fears of armed resistance, and claimed additional force, the magistrate determined to go himself. Mr. Page met him. Investigations ensued on the spot, and he at once ordered the immediate reinstatement of our poor people. The work was begun; but in a day or two the zamindars appealed to the judge, and now the judge has ordered that the poor people must seek to be restored by a process in the civil courts. This will occasion much delay, and increase the cost of obtaining redress.

Thus the case now stands, and I have given my sanction to brother Page pursuing the affair to a judicial decision. The fact is that our entire work is at stake. If the zamindars are permitted to drive away our poor people, and the redress to which they are legally entitled is not secured, not a Christian will be permitted to live in Barisal. Whole villages will be devastated, and, so far as we can see, the work of God trampled into the dust and extinguished.

Some of my letters home will have told you the defenceless state of the ryots of Bengal; for although redress is offered by the government regulations, yet the corrupt state of the administration of

justice, the chicane which is constantly practised, and the delays which the law allows are such as to render justice to the poor practically impossible. If we can establish for the poor converts their right to protection, and legal security in the enjoyment of their possessions, we shall procure, not for them only, but for the whole body of cultivators, one of the greatest of earthly blessings, and give a mighty impulse to the reception of the gospel amongst them.

If you will read the papers in the November number of the *Calcutta Christian Observer*, on the zamindari system, you will understand its power, and how great an obstacle it presents to the diffusion of Christianity. The Committee very nobly sustained our brethren in their conflict with the gigantic evil of slavery in the west; I do not doubt they will support our brethren in an analogous struggle in the east. I have requested brother Page to draw up an appeal to be brought before the Indian Christian public, and there is little doubt we shall succeed in obtaining considerable help. Still it may not be enough. We have spent already about £50 on this affair, and I suppose at least £50 more will be required. Perhaps more than that, for it is not unlikely that these persecuting zamindars will try to weary us out with appeals and references to the higher courts. It is not requisite just now that the Committee should make a grant. I hope the appeal will procure sufficient for present purposes, but I should like them to consider the matter, and to give some expression of sympathy with our brethren and the poor people in this conflict with evil men, and assurances of their support. Our brethren need this; they deserve it; and its effect out here would be most beneficial.”

CHITOURA.—We regret to hear that the state of Mr. Smith's health, renders his return to England absolutely necessary. We are not sure but that he is on his way. He would feel less anxiety in leaving his station, if Mr. Evans had been there long enough to have acquired the language; and he feels, too, on Mr. Evans's account to be left by himself, and so soon after his bereavement. But there is an efficient band of native assistants, tried men, in whom confidence may be placed. He writes, October 25th, as follows:—

“I met our two brethren, Evans and Mackay, at Allahabad, and proceeded with them direct to Agra, where having left Mr. Mackay, we started for Chitoura the same day. I am much pleased with my fellow labourer, and have no doubt we shall labour together harmoniously; he is working hard at the language, and I am rendering him all the aid in my

power. I have every hope that he will speedily be able to commence his labours among the heathen. Matters are going on at Chitoura much as usual; I expect to baptize two or three shortly. The district is very hopeful; there are many who appear near to the kingdom of God, and yet their dread of outlawry from home, family, and caste, prevents their boldly confessing Christ before men. You would be surprised to see hundreds in their own villages listening with all possible attention and interest to the glad tidings of salvation, and apparently rejoicing in the truth, and yet retaining their places among the heathen. Last evening, Mr. Evans, myself, and an old friend, Thanken Das, went to a neighbouring village to preach, and we had a congregation composed of men, women, and youths, who listened for about an hour to us, and exclaimed repeatedly, 'how true, how true:' there were more than a hundred present, and among them several who are struggling with their convictions. Oh that the Lord would pour his spirit upon us and quicken the dry bones! There is a hopeful movement in a village near Delhi, where two are, I trust, converted to the Lord; I hoped to have baptized them during my late visit to Delhi, but the rain was so heavy and incessant that I could not get to their village, the roads being all under water, however, since my return, I have had a pressing letter to go and baptize two as soon as possible, a Zamindar and a Vairage, and I intend going this month, D.V.; others in the village are also favourably disposed towards Christianity, and I hope a work of grace is really begun among them. This is the fruit of the labour of a pious humble sister, a member of the Muttra Church, whose lot happened to be thus cast among the benighted heathen; she instructed them in the way of life and prayed with them, and the Lord, I believe, has heard her supplication, and honoured her, by making her the instrument in the hopeful conversion of two poor heathen men. We are looking forward with considerable pleasure for the arrival of Mr. Underhill and family, and trust the Lord will bless his visit to us all, as well as to the furtherance of the Lord's work in our stations. I had an opportunity of seeing him in Calcutta, and was delighted with the kind spirit he manifested; may he give an impetus to missionary labour throughout the length and breadth of the land.

"The weather is now very trying from a long cessation of rain, and the usual results are manifesting themselves—cholera, dysentery, diarrhœa and fevers; there has, however, been an easterly wind the last three days, from which we augur a speedy fall of rain. I think brother Evans will stand the climate well: he appears in every way likely to be a useful missionary."

In a subsequent letter Mr. Smith states, "The district about Chitoura is in a very hope-

ful state; and I am continually meeting with people who are Christians in everything but their separation from caste. There is no doubt that a great state of preparation for the reception of the gospel is being attained, and I anticipate the whole fabric of Hindooism falling at once. The people of India have one peculiar trait of character, that *they move en masses*; and although you may succeed in impressing individual minds, yet, as to outward movement, they usually act together. Hence, I conclude, that the gospel will triumph suddenly and extensively.

"A visit to England would, probably, lengthen out my days a good deal. I sometimes try to do my old work, but am soon convinced of the change that has taken place as to my strength. One day last week I managed, with good old Thanken Das, to preach eight times to large and attentive congregations. But I was quite prostrated afterwards."

Mr. Evans, we are glad to hear, is in good health, but still feels most deeply his bereavement. To be *alone* in such a scene as that in which he is now placed, must greatly aggravate his distress. He writes, Nov. 23:—

"Your kind letter, which came to hand about a month ago, greatly cheered my drooping spirits, and inspired me with renewed zeal to plod on in my great work. To the bereaved, nothing is of greater value than a sympathizing letter from a friend, and especially from one who can write from experience.

"Since I last wrote I have been to Delhi. Oh, the numbers I saw there perishing for lack of knowledge. I preached several times in English, and had the pleasure of sitting down with our few baptist friends at the Lord's table.

"In the mornings I accompanied Waliagat Ali to the bazaars, and was delighted to see the people so attentive in listening to the gospel. When the native preacher's strength was exhausted, the crowd fixed their eyes on me, anxiously waiting to hear more about the plan of salvation. Oh! how I wished to tell them of the love of God to sinners. But I dared not venture to launch out into the deep before I knew how to swim. I cannot tell you how I felt, when I had to turn away, and leave the people disappointed. May this stir me up to more diligence in my labour of acquiring the knowledge of the language.

"The labours of Mr. Thompson, in Delhi, have not been without good results, as the following incident may serve to show. Close to Mr. Parry's house is a Hindoo temple, which we visited several times. Mr. Parry reasoned with the Brahmins on the folly of idol worship. They frankly admitted that they held it as a *trade*, and that the advantage connected with it was the only thing they had in view. We asked them what might be the

sum which they derived monthly from the services of the temple. Ah, said one of them, very little indeed. Since you English people have come to the place, our worshippers have greatly diminished. We remember the time when this place would be full of devotees every evening; but now scarcely any come at all, and unless things speedily change we must forsake our temple, and seek support in some other way. This from a Brahmin, speaks a great deal for the influence which the gospel is secretly producing upon the minds of the people."

ALIPORE.—Our readers may perhaps have forgotten, and this is somewhat a *new* name to them, the arrangements made for Calcutta, and which were announced a few months ago. Alipore is a very large district on the south side of Calcutta, densely populated, and offering a wide field for usefulness. To this district the brethren Pearce and Sampson are appointed. Here Mr. Pearce has established his Native Female Boarding School, under the care of Miss Packer, a lady sent out by the Society for Promoting Female Education in the East, and whose salary is paid by them, through our treasurer. Mr. Pearce has also resumed the oversight of the village churches south of Calcutta, and, partly because Alipore was very destitute of missionary labour, and partly because Mr. Pearce could reach those churches more easily, it was fixed upon as the seat of a new mission. There has not been time enough yet to report progress, but the following extracts from Mr. Pearce's letter, dated October 22nd, will be read with pleasure, as indicating some progress, and as giving an encouraging prospect for the future:—

"With respect to my work, I cannot write you at any length, but I send you some account of the Girl's Boarding School, which we have established at Alipore. We shall need, at our present rate of expenditure, £70 per annum for its support, and if we raise the number of scholars to *fifty*, according to our stipulation with the Ladies' Society that supports Miss Packer, we shall require £100 yearly. I shall, therefore, be very glad if you can commend this important institution to the Christian public for their patronage. I am most thankful to say it is doing bravely.

"We came to Alipore, our new station, about the 20th January, where there was everything in the way of preparation to be done. By the 1st of April the buildings for the accommodation of the children were ready, and, about a week after, Miss Packer

opened the institution with eleven scholars; since then the number has gradually increased to *thirty*.

"With respect to Miss Packer, I am happy to say we could not have met with a more suitable person for the superintendence of the school. Her heart is quite in her work, and her labour indefatigable. From the time we left the British Channel, her application to the Bengali language has been incessant; hence, after little more than fifteen months have elapsed, she is quite at home, both in speaking and understanding it.

"The progress of the girls has also been very satisfactory. When they came, scarcely one of them knew a letter; and in other respects, I am sorry to say, they were equally ignorant. Now, most of them are reading lessons, more or less difficult, whilst in scriptural and moral knowledge, their progress is truly encouraging. The importance of the school to the welfare of our native Christian community, cannot be over-estimated. At present it is impracticable to instruct females at our village stations. To leave them without instruction would be fraught with the worst consequences, hence the necessity of a boarding school. Here, in the course of three years, they will acquire a large amount of scriptural and general knowledge, and be disciplined in habits, which it is hoped, will be retained through life.

"We are not working at random. Our long past experience in this department of our labour enables us to look forward to the future with confidence. Mr. and Mrs. Underhill came over here a fortnight hence, and spent some time in witnessing our work in the school, and its effects. They appeared much gratified. I do hope, therefore, the committee will hold up our hands in this work. Be assured of our strictest economy. I may say, without fear, that there is no similar institution in Calcutta carried on at so small a cost. We instruct altogether in the native language, and in the education we impart, endeavour to fit the children for the duties they will have to discharge when they return to their homes."

AGRA.—Mr. Mackay arrived in safety at this important station in Sept. last. Whether he will remain here, or go to Delhi, was not determined when he wrote, as the brethren wished to defer a decision until they should all meet Mr. Underhill in conference. We have not heard what arrangements have been made, but we doubt not that, *ere* now, the course adopted has been such as to secure the largest amount of efficiency with the means at command:—

"I am now studying the language under the superintendence of a moonshee, and hope

soon to acquire a sufficient knowledge of it to make myself understood by the natives. Until then my labours must necessarily be of a subordinate kind. I have occasionally attended Mr. Williams in his short preaching excursions in Agra and the neighbourhood, and have preached several times for Mr. Jackson. In European preaching, however, I intend to engage only when my assistance is really required, believing that it tends to distract the mind of a missionary from his proper work—native preaching.

“It would be premature for me to express any opinion regarding the state of the Mission, and the different plans pursued by missionaries for promoting the cause of the gospel, which things I perceive from the report of the last May meetings, are exciting considerable attention. My impressions, both of men and of things, have changed considerably since I came to India, and are still changing. One conviction, however, has never changed, but all that I have observed has only tended to confirm it, viz., that the true secret of a missionary's success is his self-devotion. Send out a self-devoted, self-denying, self-sacrificing man, a man who is willing to submit to any inconvenience, to endure any bodily suffering and bodily labour, provided he can bring souls to Christ, and you don't need to tell such a man what course he ought to pursue. He will soon find that out for himself, the same as Judson did, and better than any one else can, for surely no one else can be so well qualified to judge what his particular circumstances require, and what he is capable of performing. It is not difficult for a man of ordinary judgment, if he possesses the right spirit, to find out how he can employ his particular talents so as to bring most glory to God.”

CEYLON:

COLOMBO.—By letters which Mr. Underhill has received from Ceylon since his visit to that island, the main facts of which he has forwarded to the Committee, we are glad to learn that the plans adopted at the Conference, and with which our friends have been made acquainted in previous numbers of the *Herald*, are beginning to produce some good fruit:—

“The Kaluwalgoda people have agreed to form a church and to choose a pastor, and so likewise have the converts at a place called Ugalboda. It was at first thought these brethren might constitute one church; but the distance of the two places, the fact that a chapel exists in both, and the presence of one able to preach in each of them, have decided Mr. Davis and the people to form two distinct churches. Both the men chosen, Mr. Davis says, are likely to do good. They

have been tried for a long time, and are very active, that is, for Singhalese men. At Matakooly the work continues to prosper. Mr. Ranesinghe only waits the return from a visit to his mother of Mr. H. Silva to commence the proposed Singhalese service at the Pettah. Mr. Davis continues to pursue the study of the language, and expresses his resolve to master it. At Kandy, Mr. Carter is carrying out the resolutions, but he tells me that one of the young men whom we hoped to train for future service has proved unworthy, and must be dismissed. The Singhalese congregation has increased, but conversions do not yet appear. Mr. C. expresses much satisfaction in our Tamil brother, Philip, and in Hendrich, who is training for the Singhalese work. As our brethren are working in the right direction, I do not doubt, with God's blessing, of ultimate success.”

WEST INDIES.

JAMAICA.

CALABAR.—We have received from Mr. East an account of the course of study pursued by the students in the THEOLOGICAL INSTITUTION, and the subjects in which they were examined on the 20th December, in the presence of a numerous body of ministers and other friends. The various classes were examined in Hebrew, Greek, Latin, Logic, Scripture Exegesis, Authenticity and Authority of Scripture, and Systematic Theology. Mr. East informs us that though the reports of the examiners had not been received at the time of writing, he had reason to know that the proceedings of the day were entirely satisfactory.

IN THE NORMAL SCHOOL for the training of day-school teachers of all Christian denominations, and which was opened only last September, and which, while carried on in the premises of the college, is in no sense regarded as a part of the Theological Institution, the pupil teachers were examined in Grammar and Composition, English and General History, Natural Science, Geography, Logic, Latin, Greek, Mental and Written Arithmetic, Principles of Teaching, and in Scripture, the Gospels, and Curwen's system of Singing.

Some of the classes in the Normal School have been attended by a few of the theological students, while those in Natural Science, Logic, Latin, Greek, and Scripture, have been conducted by Mr. East himself.

At the public meeting held at Rio Bueno, and presided over by Rev. John Clark, essays on the death of Christ a True and Proper Sacrifice for Sin; the Work of Christ the Sole Ground of a Sinner's Justification before God; and the Universal Adaptation of the Gospel to the Spiritual Condition of Mankind, were read by three students. On the previous day, two others presented Essays on the Nature and Necessity of Conversion to God, and the Necessity of the Agency of the Holy Spirit in the work of Conversion.

At the conclusion of the public meeting, the children in the day-school were examined, and the business of the institution having been attended to, a conference of ministers, on public questions of religious importance, terminated the proceedings of this most interesting anniversary. Mr. East is giving himself, heart and soul, to his work; and we trust he will be long spared to carry it on with growing success.

FRANCE.

MORLAIX.—The following extracts from Mr. Jenkins's letter of Jan. 17, will show that some progress is making in his mission; while at the same time, the constant opposition of priests, which is of course to be expected, and the opposition of the authorities, often in direct contravention of the constitution, which ought not to be, make that progress the more remarkable and encouraging. It would seem, however, that in this case, as in all others of a similar kind, opposition stirs up inquiry, and really advances the cause it is intended to crush:—

"Not far from a month ago I visited our country station. This excursion was interesting and encouraging. The teachers continue faithful and zealous in their good work, and no legal difficulty is opposed to them now; but other means are made use of, especially the refusal of parochial bread to the poor who take lessons. There is no poor law in France, but the parishes in times of distress assist the poor in different ways. In some parishes bread is given weekly to those in want. The municipal authorities of this town (Morlaix) spend £40 weekly, in order to reduce the price of bread for the needy, and this is quite beyond what the ordinary

resources of charitable assistance are able to accomplish. In the principal parish where the teaching is carried on, the mayor gave notice publicly that no bread would be given to the poor who were taking lessons of the teachers. Several gave up taking lessons on account of this persecuting threat. Nevertheless there are poor people who continue faithful. The number of learners are above forty. I held in the neighbourhood a few meetings, which were good, though the attendance was not numerous, owing to present circumstances.

"From this neighbourhood I went nine miles to see our friend, M. Le Tiec. He was as usual very cordial. He is desirous of forming a plan to circulate good protestant books in the country, and would like to establish a kind of circulating library for that purpose. This is a very good idea, and perhaps it will in time come to something practical.

"A priest, at the invitation of a rich neighbour, had been to see our sick friend, M. Bolock, with a view to persuade him to confess, but the attempt was firmly opposed, and the priest had to hear some plain truths. A young man present, who had come to hear, having already been at our meetings, had written a letter to his parish priest and sent it with one of our tracts on Reading the New Testament, to ask him why he did not teach the New Testament to the people. The priest replied to the letter, but not to the question. This friend read to us the letter and the reply. The letter was reasonable and respectful, but the priest treated the young man as having written under the direction of others, and meddling with what was not his business, being led astray, he said, by the contagion of bad company; he told him that a foolish question deserved no answer, and closed his letter by exhorting him to return to God, and treat with due respect his pastor, who had christened him, taught him his catechism, and given him his first communion. The young man was not affected by this mode of reasoning, and he perceived and was persuaded the priest could not fairly meet his question.

"These are signs of the good work going on. I am informed people in the country talk often on religion, especially with regard to the protestant and catholic religions, as they are called. I am told also the priests now preach more from the Gospel than they did formerly, and many persons say they are better able to understand what the priests preach from the scriptures, and are better able to distinguish that from the doctrines of Romanism. This is the case in the districts where we have laboured for some time."

HOME PROCEEDINGS.

Mr. Allen and Mr. Oughton have visited Staines and Windsor on behalf of the Society; and the former of these esteemed brethren has attended the annual services at Oxford.

The Rev. J. Davey, late the pastor of the baptist church at Hereford, having been accepted as missionary to the Bahamas, and being about to sail for the scene of his future labours, a valedictory service was held at Broadmead Chapel, Bristol, on the evening of Monday, the 14th inst. The day chosen was inconvenient for many valued friends of the Mission at Bristol, as another meeting of great public interest was being held at the same time, but it was the only day that would suit Mr. and Mrs. Davey's convenience. The attendance, though not large, was as good as was anticipated, and our dear friends will carry with them to their distant home the cordial regards and warm sympathies of many Christian friends. The introductory devotion was conducted by the Rev. R. Morris. The Rev. F. Bosworth delivered an effective address on the claims of missions on the church of Christ. The Rev. J. Davey gave an interesting account of the circumstances which induced him to

devote himself to missionary labour, and the views and intentions with which he purposed to enter on his work. Our dear brother and his partner were then commended to the care of our heavenly Father by the venerable pastor of the Counterslip church, and the service was concluded by some faithful and affectionate counsels to the missionary, by the president of the college at Bristol.

We went down to Southampton to see Mr. and Mrs. Davey embark. They sailed on Thursday, the 17th ult., in the "Parana," one of the largest of the Royal Mail Company's ships. We trust they will have a prosperous passage, and be eminently useful in their new sphere.

Our friends must remember that the *financial* year is drawing to a close. The receipts are not, at present, what they promised to be two months ago. Unless a larger sum be received this quarter than was received the corresponding period of last year, the treasurer will be considerably in advance. May those who have the means, by *increased* liberality, and more especially as there is a good prospect of a speedy peace, determine that this shall not be.

FOREIGN LETTERS RECEIVED.

AFRICA—CLARENCE, Diboll, J., Nov. 15 ; Fuller, J. J., Nov. 30.	AUSTRALIA—HOBART TOWN, Tinson, E. H., Sept. 17.
ASIA—AGRA, Underhill, E. B., Nov. 22 and 24.	BAHAMAS—GRAND CAY, Littlewood, W., Nov. 1.
CALCUTTA, Sampson, W., Dec. 7 ; Thomas, J., Dec. 8.	BRITTANY—MOBLAIX, Jenkins, J., Jan. 17.
CHITOURA, Evans, T., Nov. 23.	HAITI—JACMEL, Webley, W. H., Dec. 11.
COLOMBO, Davis, J., Dec. 15.	JAMAICA—BROWN'S TOWN, Clark, J., Dec. 14.
JESSORE, Sale, J., Dec. 6.	CALABAR, East, D. J., Dec. —.
KANDY, Carter, C., Nov. 28.	FALMOUTH, Gay, R., Dec. 10.
MONGHIR, Parsons, J., Nov. 22.	ST. DOMINGO—PUERTO PLATA, Rycroft, W. K., Nov. 22.
PATNA, Kalberer, L. F., Dec. 8.	TRINIDAD—PORT OF SPAIN, Law, J., Dec. 10.

ACKNOWLEDGMENTS.

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

Mrs. Moore, for a parcel of magazines ;	A Friend, for a parcel of clothing ;
Mrs. Wadman, West Ham, for a parcel of clothing, &c., for Rev. J. Diboll, <i>Fernando Po</i> ;	Mr. J. P. Hinton, Bristol, for a parcel of magazines ;
Rev. S. Green, Hammersmith, for a parcel of magazines ;	Mr. Goodings, for a parcel of magazines ;
	M. Martin, Esq., for a parcel of clothing, for <i>Africa</i> ;

	£	s.	d.	£	s.	d.	£	s.	d.		
NORFOLK.				BRADFORD, FIRST CHURCH—			NORTH WALES.				
Lynn—				Collections.....	25	13	3	ANGLESEA—			
Contributions, Juvenile.....	0	14	0	Do., Juvenile ...	2	19	0	Llandegfan...			
				Contributions	2	5	7	Collection	3	14	0
				Proceeds of Breakfast	0	4	9	Contribution	0	10	0
OXFORDSHIRE.				BRADFORD, SECOND CHURCH—			DENBIGHSHIRE—				
Bloxham	1	11	6	Collections.....	12	12	11	Llangollen, &c., on account	10	0	0
Milton—				Do., Public Meeting	9	2	3	MONTGOMERYSHIRE—			
Collections.....	3	9	10	Do., Juvenile.....	3	5	1	Bethel, near Llanfyllin—			
Contributions	2	10	8	Bramley—				Collection	1	0	0
				Collection, &c.	6	0	4	SOUTH WALES.			
				Brearley—				CARMARTHENSHIRE—			
Less expenses	6	0	6	Collection	1	19	0	Bethlehem—			
				Contributions	2	1	0	Collection	0	10	0
				Chapel Fold—				Contribution	0	2	6
				Collection	2	10	0	Carmarthen, Priory Street—			
STAFFORDSHIRE.				Cowling Hill	1	1	2	Collection	2	5	0
Walsall—				Cullingworth—				Contributions	3	12	6
Collection	3	12	0	Collection	1	5	0	Horeb—			
SUSSEX.				Farsley—				Collection	0	10	0
Forest Row—				Collections.....	7	4	9	Contribution	0	2	6
Collection	1	13	4	Contributions	7	10	6	Llangyndrair—			
Contributions	0	10	8	Do., Juvenile ...	4	12	7	Collection	0	19	2
Do., Sunday School	0	2	3	Haworth, First Church—				Contributions	2	7	6
				Collection	10	13	5	Meincian—			
WESTMORELAND.				Contributions	8	12	0	Collection	0	8	0
Kendal—				Haworth, Second Church—				Contributions	1	0	0
Contributions	14	18	11	Collections	3	1	4	Newcastle Emlyn—			
Do., for Schools.....	2	0	0	Hellfield and Long Preston	4	0	6	Collection	1	1	2
				Idle	1	11	7	Contributions	1	13	0
				Keighley—				Do., Sunday School	10	15	5
				Collection	4	4	0	Sittim—			
WORCESTERSHIRE.				Contribution	1	1	0	Collection	0	13	6
Aitch Lench—				Kirkstall—				Contributions	0	17	6
Collection	5	2	0	Collection, &c.	3	0	0	GLAMORGANSHIRE—			
Contributions	0	4	6	Rawden—				Graigarw, Soar	0	15	0
Bloekley—				Collection	6	13	10	PENBROKESHIRE—			
Sunday School, for Native Preachers ...	1	0	0	Contributions	4	8	2	Tabor—			
				Shipleby—				Collection	2	7	8
YORKSHIRE.				Collections.....	7	6	0	Contributions	0	10	0
Ripon—				Skipton—				SCOTLAND.			
Earle, Mrs., A.S.	2	2	0	Collection	0	19	0	Auchencairn—			
Salandine Nook—				Slack Lane—				Contributions, for			
Collection (less expenses)	14	12	8	Collection	1	8	1	Native Preachers ...			
Contribution	1	0	0	Steep Lans	5	7	0	Native Preachers ...	1	0	0
WEST RIDING AUXILIARY—				Sutton in Craven—				Irvine—			
Barnsley—				Collections.....	8	7	1	Contributions, for			
Collection	1	12	6	Contributions	2	11	8	Native Preachers ...			
Contributions	2	15	0	Waingate—				IRELAND.			
				Collection	2	5	9	Waterford—			
Bingley—				Contribution	1	0	0	Contributions			
Collections.....	1	10	0					2			
Contributions	0	8	0	Acknowledged before and expenses.....	161	6	2	11			
								11			
								14			
								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 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.