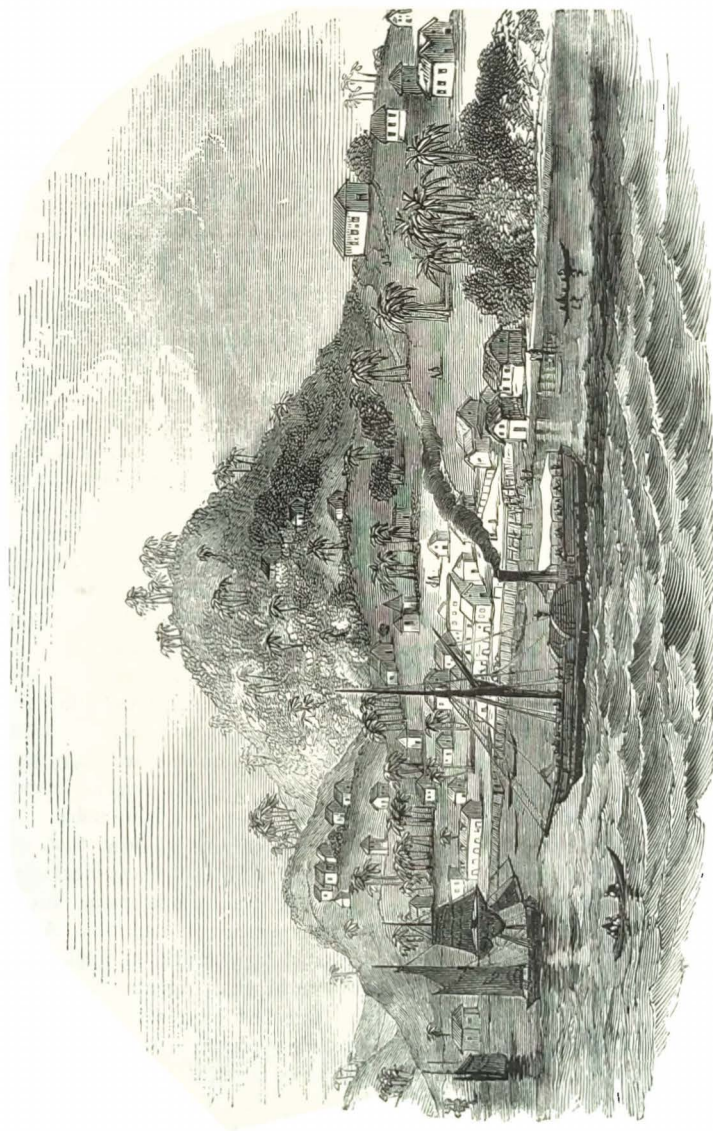


THE MISSIONARY HERALD.

The Missionary Herald (Aug. 1856).



PORT OF SPAIN, TRINIDAD.

FINANCIAL POSITION FOR 1856-7.

THE increase in the staff of agents in different parts of the mission field is just now beginning to be felt. Owing to the rate of exchange at Calcutta, Mr. Thomas's drafts for the past year were much smaller than usual, as he wished to avoid the heavy charges for discounts. It was necessary, therefore, to employ the surplus capital which had accrued, and to draw on the balance in the bankers' hands. As these resources are no longer available, and the exchanges have lately improved, the payments for India have already become very heavy, with a prospect of their continuance.

Help also has been sent to Mr. Capern, who for want of it was fast sinking beneath the toils of his station. For a similar reason Mr. Gamble has been appointed to Trinidad; and before Mr. Saker left, it was found necessary to enlarge the allowances to Africa, to enable him to carry on his operations, more especially the printing of the scriptures. Mr. Kerry, accepted some months ago, leaves shortly for India to supply a vacancy caused by the changes which have become necessary in the distribution of the agency there.

Seeing, then, that the income of the past few years would not suffice to sustain the present operations of the Society, we laid before the last Quarterly Meeting of the Committee an estimate of the liabilities for 1856-7. It was only right that the Committee should, at the earliest period after such a statement could be made up, be put into possession of the facts; and that having been done, the friends of the Society at large must be made acquainted with them. As far as we can judge, the expenditure will be as follows:—

India	£10,000
Bombay	100
Ceylon	1,048
Africa	2,000
Jamaica—Theological Institution	450
Bahamas	1,200
Trinidad	700
Haiti, South	800
Brittany	175
Widows and Orphans	862
Returned Missionaries	750
Loans and Annuities	420
Incidentals	180
Agency	£940
Publishing, Printing, Boxes, &c.	700
Travelling	400
Committee expenses	230
House	500
Carriage	150
	£2,920

And in order to place Serampore College in a state of efficiency, £500 per annum more will be required, which it is proposed to raise by a separate fund, and not to charge any of it on the annual income of the Society. Taking all these items together, £22,000 at least will be needed. An estimate can never be perfectly accurate, since contingencies may arise which no one can foresee; and in some cases, the charges for various stations abroad, and expenses at home, may exceed, in other instances may be under, the sum stated. But, on the whole, we believe if £22,000 be not raised from all sources, and for all purposes, during the current financial year, the Society will be in debt.

Now, in order to prevent that, it is clear that no further enlargement of our operations can be attempted. No new missionaries can be sent out. A deaf ear must be turned to all applications, however urgent. Agents are willing to go. One has been set aside already. Another application must be deferred. But there is yet another alternative to be looked to. If the funds at the disposal of the Committee cannot be in-

creased, and that very materially, it will be their painful duty, at the beginning of another year, to reduce their operations. Our present information warrants us in stating, that the aid reported in the balance sheet from the Calcutta Press, cannot be expected this year.

We have thus early put our readers in possession of the Society's financial position, so that the pastors and deacons of churches, treasurers and secretaries of auxiliaries, together with their committees, may at once take steps to meet these liabilities.

It has been suggested that we might follow the example of other societies. For instance, the claims on the Widows' and Orphans' Fund increase yearly, but the income arising from that fund does not. Why not appeal to the churches for a sacramental collection, say the first Lord's day in January, the proceeds to be devoted to that object? Surely no appeal could be more appropriate, and we believe no appeal would be more readily responded to.

Again, it has long been found impracticable for the brethren who constitute our deputations to make personal applications for donations and subscriptions. The demands made upon them on the sabbaths, and every day in the week, except Saturday, together with travelling, render it impossible for them to give the time or the labour. Formerly, when the work was not so heavy, this was done. Now it is almost wholly done by local officers, and therefore altogether, or nearly so, confined to those belonging to our own denomination. Yet we are constantly assured that, in most districts, there are benevolent and pious persons, of other sections of the church, who would cheerfully help if they were applied to. In order to bring the claims of the Society before such, some additional help must be called into operation;

and if suitable brethren can be found, willing to undertake the work for one or two years—it need not be longer, as the ordinary agency will then reach them—the Committee will mark out districts, and give the work of canvassing them into their hands. By these methods it is hoped the annual income may be largely increased.

Some time must elapse ere these arrangements can be fully made. The result will not be soon known. It must be understood, therefore, that they are in nowise intended to supersede local efforts. They are additional and supplementary, designed to accomplish an object somewhat beyond the reach of our present organizations. So far then from repressing any local activities, we would beseech all, in the most urgent terms, to renew, nay to redouble their efforts.

It is now some six years since any very pressing demand was made on our friends. The Committee have carefully avoided special appeals. Even for the extinction of the debt which remained in 1850, no effort was made. It was thought best to try and economize the funds, so as gradually to extinguish it. This was accomplished in 1853, and the following year showed a balance in hand of £1200. Only once since then has a debt accrued, viz., that of 1855, of £734, which a few friends paid in a perfectly quiet way, and without any public appeal whatever. It cannot, therefore, be said that the executive have been reckless. It is to be hoped that the constituency feel they have been eminently careful and economic. Now, therefore, when they foresee that effort must be made, and they apprize their friends of the facts, and at the earliest practicable moment, it is surely not too much to expect that they will be generously and promptly sustained.

Moreover, it must not be forgotten that by far the largest portion of the

increased expenditure is for INDIA. That expenditure has been increased in carrying out a plan for enlarging and consolidating our mission there, approved and sanctioned by the constituency. It was not incurred without first consulting them. Every means was employed to ascertain their mind upon the subject. No dissenting voices were heard. Approval from all sides came to the Committee, and promises of help too. Brethren, in thus appealing to you, we are only asking you to redeem your own pledge. Let none of us forget that.

The present times are favourable. Peace has once more blessed our land. Rumours and threats of war from another quarter have happily passed away. Trade revives. New fields for enterprise and commerce are opening on every hand. The promise of a bountiful harvest has been, in part, already realized. While the people are joyful, thankful, hopeful, let us encourage each other to unite in testifying our grateful love to God for all His mercies, by a more vigorous, liberal, prayerful effort, to make His name and His saving health known to all nations.

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

SCHOOLS.

In accordance with the plan recently adopted, we present our readers with another of the Reports presented to the Conference of Missionaries held in Calcutta. It is on a topic about which some difference of opinion prevails; and it is, therefore, the more necessary, as well as just to the brethren, that their deliberate opinion on it should be laid before our readers.

That the preaching of the gospel is the great primary duty of a Christian missionary, has been emphatically declared by this conference. They have now to express their opinions as to the value of schools as a means of evangelizing the heathen around them, and they feel that the subject is at once most important, and embarrassed by not a few difficulties. Not long ago the education of the young was extolled by many as the best, if not the only, way to overthrow heathen superstition, and establish the kingdom of Christ. Now, on the contrary, educational labours are frequently decried, and it is asserted that the great commission of

our Lord must be neglected or misunderstood by those who are chiefly engaged in them. There is danger, therefore, lest some should too eagerly contend for plans which formerly were regarded with general approbation, and lest others, unduly influenced by this reaction of opinion amongst missionary theorists, should reject means of usefulness upon which the blessing of God will ever abide. The brethren have not been forgetful of these dangers, but have earnestly endeavoured to discuss the subject committed to them without partiality. Perhaps the relation they occupy in regard to the question of missionary education, is eminently favourable to the candid consideration of it by them. Very much that has been said by the opponents of missionary schools does not in any way reflect upon their proceedings. Few baptist missionaries have ever been employed in giving a high English education to the children who have come under their care, and all their educational establishments have been sustained

by money collected expressly for the purpose upon the spot, or by the special contributions of individuals or churches in Europe; so that, with very few exceptions, the funds of the parent society have never hitherto been burdened with the cost of their maintenance.

Except in some special cases, the conference do not think it right that a missionary should employ himself in imparting secular knowledge. Such instruction must indeed be given in missionary schools, but it should be the work of persons employed for the purpose. Let it be the missionary's great business to bring home the truths of God's word to the consciences and hearts of his youthful charge. And the brethren are fully satisfied that, when thus engaged, he will be obeying the Lord's last command as truly as when preaching to a congregation of adults gathered in the bazar, or pressing the claims of the gospel upon the heathen from house to house. Indeed this method of preaching has many peculiar advantages, since it is possible thus to make the gospel fully known, as it cannot be made known to the busy or idle hearers who make up a congregation on the road side; and these young minds are generally unprejudiced, and more likely to receive good impressions than those who "have known the depths of Satan," like the masses of the adult population.

Of the results of missionary schools, and indeed of schools in general, the brethren, for the most part, think favourably. They certainly have not realized all that was expected from them; but perhaps many of those expectations were unreasonable. A very considerable number of conversions has taken place, amongst those who have been educated in the missionary institutions, and in the schools and colleges supported by government.

Amongst the converts thus brought to Christ are to be found men who have made large sacrifices for the gospel's sake, and whose Christian character is worthy of the highest esteem. Several such cases were mentioned by the brethren as having occurred in connexion with the Baptist Mission; and for these the conference would record their devout gratitude to God. In addition to these conversions the general elevation of character in those who have been taught in mission schools was spoken of as a valuable result of educational labours, and even where the instructions given have resulted, not in a belief of the scriptures of truth, but in the rejection of all religions, it was felt that this lamentable unbelief is rather to be regarded as the natural reaction of minds just loosened from the fetters of idolatrous superstition, than as a proof that education has been unwisely bestowed.

The conference unanimously think, that the first educational duty of the mission is to provide instruction for the children of the converts God has given to it. For the most part, the native brethren are wholly dependent upon the missionaries for the means of teaching their little ones, and if instruction be not given, the sad results of almost total ignorance will be perpetuated in the Christian community, to its deep disgrace. Schools established primarily for the benefit of Christian children will, however, generally be capable of receiving others, and the brethren recommend that in all such cases the blessings of scriptural knowledge be laid open as widely as possible.

Some of the schools now in connexion with the mission are far from being efficient; indeed, with better and more numerous school-books, and abler teachers, nearly all might be greatly improved. Almost all the day-schools are intended to impart gratuitously the

commonest elements of knowledge:—reading, writing, and a little arithmetic, in the vernacular language. Scarcely any books besides the scriptures are read in them, and the minds of the scholars are furnished with little truth apart from that revealed in the bible. The conference would rejoice to see a wider range of subjects of instruction introduced; and think that in some cases it may be found possible to improve the schools in this respect, and to render the instructions given more valuable in the eyes of the children and their parents, by requiring a tuition fee, however small, from each pupil in the more advanced classes.

Amongst the few English schools in connexion with the mission, the Native Christian Institution at Intally requires special notice. When the late Mr. Ellis removed to Intally, in 1838, he carried with him a class of about fifty Christian youths, who had been previously long under instruction at Chitpore. Through the munificent donation of £1000, by a friend in England, the Calcutta brethren were enabled to erect the present school-house and the adjoining chapel, and in February, 1840, the school was opened, not only for the Christian lads, but for Hindus and Mussulmans, and was soon attended by upwards of two hundred boys. It was Mr. Ellis's object to impart a very superior English education, and during the short time he was able to continue in India he appears to have been eminently successful. Since his departure, in June 1841, the Institution has not enjoyed the undivided attention of a missionary, and for several years there has not been even a European master employed in it. At present no separate class of Christian lads exists in connexion with it; but it is attended by nearly one hundred boys, who are taught by five Bengali masters. The funds for its support have been,

from the beginning, mainly collected by the Ladies' Auxiliary Missionary Society. The conference would recommend that, if possible, the Parent Society undertake the support of a competent European head master. They advise also that the plan of education be considerably modified, and that the pupils, in all but the highest classes, be taught through the medium of the Bengali language. Fees, too, should be paid by all the scholars. Such institutions have their peculiar advantages. They attract many children who cannot otherwise be brought under missionary influence, and thus that influence is extended to families which can be reached in no other way.

In reference to boarding schools for boys, very considerable difference of opinion exists. Some, who have had large experience of them, think them of great value, and adduce many pleasing instances of the good which has resulted from them; whilst others apprehend that difficulties must arise, except in cases which can rarely happen, where the resident missionary can take the immediate oversight and enforce necessary discipline. Even then vigilant precaution should be exercised, lest the lads become unfitted for their social position by the care and training bestowed upon them.

The importance of female education can hardly be overrated, although no part of Missionary work in India is beset with greater difficulties. The present degradation of the whole eastern world, and of the people of this land in particular, is, doubtless, in great measure, owing to the ancient and obstinate prejudices entertained with regard to the elevation of the female sex: and until such prejudices be undermined, the advance of the people in moral and social improvement must be looked upon as remote: for women must remain all but inaccessible

ble to the influence of the Christian missionary and the instructions of the Christian teacher.* The members of this conference revert with pleasure to what has been the result of some past efforts, and regard hopefully some present attempts to educate the daughters and wives of Native Christians. They refer especially to the boarding school recently revived at Allipore, and to others of a like nature at Serampore, Jessore, and Barisal, and feel peculiar pleasure in noticing the success that has attended the attempts of their brother Page to instruct, in reading, upwards of one hundred of the women connected with his churches and congregations. It is also a very pleasing fact, resulting from educational efforts in India, that many Hindus secretly desire the education of their wives and daughters, and are willing to receive, and even to pay for, instructors visiting them in their houses, while in numerous other cases, instruction is

imparted by themselves. All such signs of improvement in popular feeling should be cordially welcomed and encouraged. The system once generally adopted of gathering girls of all classes in bazar schools, and paying them for their attendance, has commonly disappointed expectation, and is thought likely to result in little that the friends of missions can contemplate with satisfaction.

The conference learn with pleasure, that there is reason to expect that the committee of the Baptist Missionary Society will be willing to co-operate with their agents, in the great work of giving a Christian education to the children connected with the several mission stations. May the blessing of God rest on such efforts, that the men and women of the Native Christian community may grow rapidly in intelligence, and in ability to spread around them the knowledge of that great salvation they have themselves received.

FOREIGN INTELLIGENCE.

ST. HELENA.

At the late annual meeting in Bristol, Mr. Allen gave a most interesting account of the origin and progress of the church in this island. He had put in there and stayed a few days. Mr. Denham did the same, and the following account is from his pen. We doubt not that the intelligence it contains will be new to our readers, and it cannot fail to awaken sympathy and interest with the church to which it relates. As we intend to open a communication with them, we shall insert what information may be given possessing features of general interest.

St. Helena is an island, familiarly known by name to every one whose eye rests on the title of this paper, from its later history, and it may be from the interest naturally felt

in the illustrious captive whose declining days were spent there, and whose neglected residence and unostentatious grave still attract visitors and pilgrims to Longwood, Dianna's Peak, and Sandy Bay.

Occasionally, "home-bound" voyagers, more thoughtfully disposed than their fellow-travellers, endeavour to relieve the tedium of a sea-voyage of a moiety of its monotony, and make an effort to enrich their portfolios with sketches of the romantic island-scenery, or jot from memory incidents of their travel to some, or all of the above-named spots, or their temporary sojourn on the island. The clean little town, landing place, and garrison; Ladder Hill and perilous ascent; quiet manners and peculiar appearance of the island-people, cannot fail to impress the stranger who visits the "Rock of the Ocean" for the first time; but, almost every one on returning to the vessel, and talking over the heads enumerated, will be found to concur in the opinion, that he would not willingly choose "St. Helena" as a place of lengthened residence, much less for a permanent abode.

The limits of this notice, and the purpose that we have in view in calling the attention of the readers of the Herald to St. Helena,

* One of the brethren mentioned, as a remarkable fact, that, in the district of Midnapore, he had found villages where the value of female education was freely admitted, and the girls were invariably taught to read and write.

and the course of the Redeemer there, alike forbid my lengthened description of the impregnable and sea-girt fortress rocky prison—and former tomb of Napoleon.

Works which treat of the last years of the French Emperor—Brookes's history of St. Helena, which is, we believe, considered the best history of the island, may be consulted by those curious in such matters; while the Life of the second Mrs. Judson, and "Incidents in the Missionary Life of Dr. Macgregor Bertram," the present evangelical minister at St. Helena, will amply repay perusal; the former fascinating memoir is known to all friends of missions, and the latter plain and touching narrative ought to be; from this little volume we should be glad to make an extract or two, add a word about our own recent visit to Knollcombe in company with Dr. Edward Röer, of Calcutta.

The island itself, is a dark pile of rocks rising out of the midst of the Atlantic Ocean, roughly jagged at the sides and peaked at the top, bare of verdure, with the exception of small patches of moss here and there; the vast mass looking like the summit of some lofty volcano, whose base is planted deep in the ocean, and rises abruptly from 500 to 2,700 feet above the level of the sea. It forms a girdle of inaccessible precipices of basaltic rocks, some of them rent to their bases, and presenting immense and frightful chasms of the most fantastic shapes that can be thought of.

It is 1800 miles from the Cape of Good Hope, 1200 from the nearest coast of Africa, 2000 from South America, and 600 from the Isle of Ascension, which is the nearest land. It lies 15° 15' S. latitude, and 5° 49' W., longitude from Greenwich; its extreme length is 10½ miles, and breadth 6¼, and its circumference 28 miles.

The island was discovered, May 21st, 1502, by the Portuguese navigator, Juan de Nova Castella, and received its name in honour of the day of its discovery, the festival of St. Helena. Not a human being, probably, had ever trodden its soil. An unbroken forest covered the island. Its shores abounded with seals, and sea-lions, and wild fowl. The intermediate history we must leave, and pass to our own time. Dr. Bertram's little book, —recommended and edited by Dr. George Cheever, the well-known lecturer on "Bunyan's Pilgrim," and Dr. Hatfield—contains much that will cheer and instruct our readers. If they will turn to the engraving of James Town, with Ladder Hill, Rupert's Hill, and pretty landing place, the town from the sea looks as if embosomed in green. The landing place is a narrow road, lined with tropical evergreens, and leads along the face of the perpendicular cliff towards the gate of the fortress and town, at the mouth of the valley or gorge, which is here crossed by a strong and lofty wall, pierced with embrasures, and

mounted with guns. Before reaching the gate of the town, a wide moat is crossed by a drawbridge. The houses are built along the three principal streets, and are generally of cut stone and slated, seldom more than two stories high. In two of the streets are found numerous shops; the principal street is macadamized. The scenery is unique; the bold crags on either hand, the hills far away up the winding road that leads to the interior; and the broad expanse of ocean—the wide waste of waters in front, form one of the most picturesque scenes on which the eye can rest.

About the year 1845, the present minister, then an entire stranger to the island, came there, and the hand of God was with him, guiding him and blessing his labours. A few people thirsting for the word of God, gathered round him: a few Christian men at the Cape guaranteed temporary support. The accounts given in the Cape magazines of Dr. Bertram's early residence and labours are touching; and though opposed by a high church party there, and greatly obstructed by the chaplains, who were indignant at any attempt made to awaken the poor, and up to this time, neglected islanders and others, Dr. Bertram's efforts were crowned with signal power and success. He is now the beloved pastor of a poor, but interesting people, and considering the fewness of the residents, a flourishing church, consisting of 200 members.

The majority of the people are members of the middle and humbler classes; to their honour we record it—they support their pastor, and meet the expenses incidental to the various evangelistic operations carried on in the island, according to their ability. Most earnestly do we hope that the present notice will be a means of exciting attention of benevolent and active members of Christian churches in England and in India, to the present state and some of the necessities of the St. Helena brethren. During the week of our stay, we saw much of the brethren, for having lost our top-masts, and had our sails blown away in a furious squall in the Mozambique Channel, we were obliged to remain awhile to repair the damages we had sustained, and to take in water. On the Wednesday before the vessel sailed, Mr. Denham preached to a goodly congregation, and the kindness and Christian hospitality experienced at St. Helena, will not be soon forgotten. In addition to the neat little building at James Town, the baptist church meeting there is anxious to erect one in the country, at one of the hill stations, Knollcombes. The ground for a chapel and grave-yard is secured already, and the people actively employed in raising the money—the expense of erection is estimated at £500. We copy the following from the "St. Helena Almanack and Directory:"—

JAMES TOWN BAPTIST MISSION CHURCH.

Rev. James Macgregor Bertram, D.D.

Mission Session. Messrs. J. Elliot, G. F. Millne, H. Janish, H. Commin.

Superintendent of the Day school. Dr. Bertram.

Superintendent of Sabbath schools. Mr. Thomas Dick.

Regular services at the Mission Church, James Town. In the country, at Sandy Bay, Knollcombes, Level Wood, and High Peak. In the schools, 220 children.

The treasurer and secretaries of the Baptist Missionary Society, in London, and the Rev. James Thomas, Calcutta, will take charge of, and thankfully acknowledge and forward donations for this object to Hudson Janisch, Esq., acting Queen's Counsel; or the Rev. Dr. Bertram, St. Helena.

Christian voyagers, and missionaries of the several societies, English and American, we are sure will add their testimony, and employ any influence they may possess in the aid of the interests of the mission on the "ROCK OF THE OCEAN."

INDIA.

MUTTRA.—Mr. Evans who has now for some months occupied this important post writes, at length, of his impressions respecting it. Some of his remarks possess a peculiar interest, as indicating his views of the nature of his work, the method of doing it, and the character of the obstacles to be overcome. They show that he is a keen and thoughtful observer; and they moreover clearly develop how truly his heart is imbued with the missionary spirit. May his ardent desires for success be speedily gratified.

"I arrived in Muttra on the 18th of last month, and as the mission premises here were fast falling to wreck and ruin, I had at once to make arrangements for repairs. I thought it best to be present and have all done under my own eye, so I have taken possession of one apartment of the house while the rest are under repair. Nothing more than needful shall be done, but even that I expect will cost some 600 or 700 rupees, as the chapel and school-room, as well as the bungalow, must be repaired, else another rainy season would level all with the ground.

"The bungalow is built on an eminence, two miles at least from any European residence; it is rather isolated, and in some respects very much out of the way, yet on the whole, I think the spot well chosen for the work.

"The chapel, however, is by no means in a convenient position for a congregation, un-

less all converts should be located on the mission compound, which I dare say was the original plan.

"Should the Lord be pleased to bless my efforts, and grant me any converts, I do not intend to have them *dependent*, either on me or on the mission. And while I would gladly aid them in their own exertions, I would not have them to flock around me, and to suppose that because they have become Christians, they are therefore to hang on Christianity for their livelihood.

"It is my deliberate conviction, that the practice of collecting converts together to mission compounds, and allowing them to depend on the missionary for support in some shape or other, is a rotten system from top to bottom, and the sooner it is done away with the better. For it engenders a servile disposition in those who are real converts; it encourages others to embrace the Christian name from sinister motives, and worse perhaps than all, it gives a handle to Hindoos and Mussulmans to ridicule the Christian religion as a system of emolument, to which unprincipled people adhere on account of the *temporal* advantages it holds out to them.

"I am fully aware that there has been a period when it was almost impossible for a Christian convert in India to remain among the heathen once if he had openly broken caste. But even then I presume it would have been better that they should suffer for the gospel's sake, than that the gospel should suffer for them; for their sufferings would at once awaken for them general sympathy, and the power of that religion which would thus enable them to make sacrifices for its sake, could not but tell mightily on the native mind in favour of Christianity.

"Happily, however, at present, heathen animosity to Christian converts is rapidly on the wane, and their stern prejudices are fast dying away. Muttra is considered the stronghold of Hindooism in Upper India, but even here, a native Christian may live unmolested among the Hindoos.

"Muttra is a most interesting field for mission labour; hundreds of people can be found at any hour of the day in the streets to hear the gospel.

"I go out with my native preachers every morning at six o'clock, and even at that hour, multitudes collect to listen to the preached word. We again go out at four p.m., when the streets are crammed with people, many of whom seem eager to hear of the way of salvation. The attention the people give to the gospel inspires me with hope.

"Somtimes we meet with stern opposition from the Brahmins; but it is no small comfort and encouragement to us, to find that we have almost always the mass of the *people* siding with us. This I look upon as a token for good.

"The other morning after preaching to a large audience, we went down by the side of the Jumna, and fell in with a number of Brahmins, with whom we had some *smart* talk, and the people who gathered round, seemed delighted with the defeat of the Brahmins. As we went on we met another group, among whom there was evidently a quarrel.

"One of the party came up to me, and sadly complained of the conduct of another of his class, who had wrested from him the stall at which he used to receive the offerings of the people at Bismam Ghât, the celebrated place where Krishna is said to have rested after crossing the river.

"I told him that I could not at all interfere in such a case, but I would advise you (I said), to abandon the whole of the mean concern, and seek for some honest way by which to obtain your livelihood. The people burst out in a fit of laughter, crying out, "*Feek, feek,*" viz., "Right, right," and some of them told the distressed Brahmin that he would do well to carry out the Sahib's advice.

"Muttra being the celebrated birth-place of Krishna, thousands of pilgrims resort thither from all parts of India to offer up their gifts at the shrines of idolatry.

"The city is *purely native*, and one may travel its streets for weeks without seeing a single white face.

"The greater portion of the inhabitants obtain their livelihood by their dealings with the pilgrims.

"The Brahmins of course get the largest share; they take care to fleece the poor infatuated wanderers well, by taking them about from one temple and idol to another, and at each shrine they have to offer so much. Then the shop-keepers supply them with idols of every shape and form. It is indeed a city of temples and idols. Could a religious movement be effected here, the shock would be felt far and wide, as a breach would be made in the very Sebastopol of heathenism in Upper India. But alas! who is sufficient to these things! To an eye of sense, it is but wasting time and money to make an attack upon them: but what are they all before the power of divine truth?

"The weapons of our warfare are *mighty* through God to the pulling down of *strongholds*."

"Here idolatry is to be seen in its awful grades, and some of the most disgusting scenes present themselves before us daily. Some of the temples are, outwardly, exquisitely beautiful, and no expense has been spared to render them objects of attraction and admiration. The worshippers approach them with the greatest reverence and veneration.

"When men's hearts are engaged in any cause, they are ready not only to give their

money, but to give *themselves* to support it.

"I have not yet attempted to preach publicly, but I am beginning to talk to the people about the Lord Jesus, and I feel so glad when I find that they understand what I say, I often am vexed with myself when I see the people so anxious to hear, that I cannot stand up and fluently preach Christ to them. This is my heart's desire, and to obtain this, I labour early and late. You may form an idea of my work, when I tell you that every day (except Sunday), I spend five hours out with my native preachers (three hours in the morning, and two in the afternoon), and ten hours more I spend in my room studying Sanscrit and Hindi. I do not intend giving much time to the Urduo, until I shall be able partly to master the Hindi, as the latter is the language spoken in Muttra. In this country, we have not only to learn to speak the language of the people, but we have also to learn to *think* as the people think, in order to be understood by them. A man may know the language well, speak it correctly and idiomatically, and yet not be able always to make himself understood. The native mode of thinking is so different from ours, that instead of being enlightened by many of our ideas, they tend to embarrass and confound them. Thus we have not only to convey our thoughts in a native garb, but in order to be always understood we must cast these very thoughts in a native mould. Now this is not an easy matter to do. A man may by close application acquire a knowledge of many foreign languages, but to speak to a foreigner, and to *think* like a foreigner, are two very different things, and no doubt but that the latter lesson is the hardest to learn, and the most important; for language after all, is only the vehicle of thought, and if the speaker's thoughts are not understood by his hearers, all the speaking is to no purpose.

"One very great obstacle to the progress of the gospel in the country, is the almost entire want of a *moral* feeling among the people. So degraded is the heathen mind, so erroneous the heathen judgment, and so paralyzed is their conscience, that vice is looked upon as virtue, and actions the most base oft held up as praiseworthy models.

"If we tell the fanatical devotee, that all the tortures he inflicts upon himself, are so many sins in the sight of God, he will revolt from the fact with an air of sneering indignation.

"If we tell the wretched *fakcer*, whose degraded state sinks humanity beneath the level of the beast that perisheth, and whose powers of body and mind are paralyzed by his supine and debauched habits,—if we tell him, that all his supposed virtues are an abomination to God, he will laugh us to scorn. If we tell the infatuated pilgrim, who travels hundreds of miles to bathe in the holy

waters of the Ganges or the Jumna, that he can be saved without such ablutions, and that the blood of Jesus Christ cleanseth from all sins, we shall find how hard it is to make him believe that what we say is true.

"Their judgment has been so fearfully corrupted by idolatry, that it seems almost a hopeless task to make sin appear *sinful* in their sight.

"Add to this, the hosts of influences by which Hindooism is backed up, such as, its antiquity, its learned pundits, its vast popularity, its numerous devotees, its huge volumes of literature, and its lucrative inducements. Then the whole mighty fabric seems quite unapproachable to any foreign aggression, from the social habits of the people, the oppressive zemindar system, and caste.

"I am most happy to tell you that I have already been cheered by some little prospect of success. I have two men who seem to me to be serious inquirers for the truth—one a Mussulman, and the other a Hindoo. The first is a native of Cabul, and arrived here some few days ago with some merchants from that country. Some months ago, he picked up a copy of the Gospel of Matthew, which he has been reading secretly, and which has evidently produced a deep effect upon his mind.

"He left the merchants here, and he thought of proceeding to Agra in order to make further inquiries respecting the Christian religion; but the other morning he met us out preaching, and followed me to my house, earnestly begging for the loan of "*some book*," by which he could know more of Jesus Christ. I gave him a copy of John's Gospel, and one of the Acts: he has read them both, and this afternoon I questioned him on several subjects, and he seems to have learned a great deal in such a short time. He is a very respectable-looking man, and a fine Persian scholar.

"The Hindoo has come here from Agra, being he says obliged to quit his home, as his friends were so furious against his becoming a Christian. Both he and his wife are anxious to be baptized; they must however wait till they have given further proof of their sincerity, though I have a very good opinion of them. I cannot tell you the amount of joy I feel by this first prospect of success. I look upon it as an earnest of a coming harvest. The Lord grant that these may be the first-fruits of an abundant gathering.

"The church here is at present but very, very small; the only members, in attendance besides myself and two native preachers being the Urduo pundit of the school, and the wife of one of the preachers. I say *in attendance*, because, there are some three or four others who are legal members, but being situated at such a distance off they can but seldom or ever

attend, but I have every reason to hope that they are as so many lights shining in the solitary wilderness where providence has cast their lot.

"The congregation on Sunday mornings, number some fifty or sixty, but you must remember by far the greatest part is made up of the boys from the day-school, who attend regularly every Sabbath morning.

"I have opened a *Sunday-school*, and from all appearance, it is likely to do good. The boys already seem to take interest in it, and I give them small rewards for learning hymns and chapters of Scripture by heart.

"The *day-school* is fast improving. I have lately engaged the services of a Christian pundit for the Urduo department, which is a valuable addition, though it will considerably add to the expenses of carrying on the school.

"Most of the boys read parts of the scripture every day, and what with the instruction they receive, both in the school and in the chapel, I hope some good effects will be produced.

"Several wealthy natives of the city are very urgent for my establishing an English school—they say that a great number of lads would attend, who are anxious to learn English. I intend giving it a trial by having an English department in the present school, as there is a very convenient room which can be occupied for that purpose. I have no doubt but that I may be able to do a great deal of good indirectly in this way, as the children of the most wealthy and influential of the inhabitants would attend, and I should have a fair chance of bringing the glories of the gospel to their notice. Yet do not think that I shall devote so much time and attention to the school as in the least to interfere with *my own great work*.

"I wish some of our Sunday-schools at home would aid me to carry on my educational department of the mission; help from home is especially required here, because at present, there is but little prospect of raising sufficient local means to carry on the work, as Muttra seems to be abandoned as a *military* station, and at present there are but four or five European families in the whole place.

"I have received £5 through Mr. Underhill, towards the school, from the Sabbath-school of Bloomsbury Chapel, London. I hope the kind friends there will continue to remember Muttra, and that others also will imitate their worthy example.

"I am happy to tell you that though in some sense I am here *alone*, yet I am not *comfortless*, the Lord has truly smiled upon me in my solitude and affliction, and I think that I know what it is to taste that the Lord is gracious.

"I now feel that I am at that post where God would have me to be, and this very

thought affords me a world of comfort; it is a feeling to which I was a stranger while in the ministry at home, and which inspires me with confidence in the blessing of God upon my labours."

DACCA.—Mr. Robinson informs us, that the attempt he had made, and of which he spake hopefully in a former letter, to visit the people from house to house, has not answered his expectations. But however it may have failed as carried on by *himself*, he assigns the reason, and adds, "that it is a work which *native* preachers can better perform." The discovery of the Tea-plant in Cachar is a very interesting fact, and will produce a great change in that district. Mr. Bion, who is indefatigable in his evangelic tours through the regions lying to the East and North-East of Dacca, has found an entrance there, and will have all the advantage of pre-occupancy of the ground. The population will rapidly increase, and probably they will be found a more energetic class than the poor down-trodden ryots of Bengal."

"In speaking of the preaching carried on in the town of Dacca, you will observe that I have made no allusion to the house-to-house visitations, which I told you in one of my letters, I had endeavoured to begin. The reason is that the plan, though successful to a certain extent, has not worked so well as I expected; for example, I find no good by entering a house or shop and trying to converse with the people, because they get alarmed, and are always exceedingly suspicious of my motives. I have tried it in more than one case, but the people have invariably made it a point to repel me, not by physical force certainly, but by a determination not to attend to anything I have to say. But, on the other hand, they are courteous and kind to a native preacher, will allow him to sit and talk, and, indeed, will have a good deal of friendly intercourse with him. I have personally, therefore, given up, for a time, visiting the people in their shops; but I am careful that my native preacher is diligent in this department of labour. He has, I am happy to say, done a good deal this way during the year; and, in some instances, is now kindly received, where, at first, there was very indifferent treatment shown him.

The Report is not accompanied with any statement of accounts or other statistics, as these have preceded it, and are by this time with you.

Mr. Bion has gone on a missionary excursion, as far as Cachar, a district in Ben-

gal, to the East of Lychet. This part of the country has hitherto been almost unknown, and its resources undeveloped; but it has, since July last year, begun to attract much attention, owing to the discovery of the Tea-plant. European speculators have obtained grants of land, and in six months numerous and extensive Tea plantations have been formed, and promise to be wonderfully successful. An increase of population will now speedily follow, and in a very few years Cachar may turn out an inviting field for missionary labour."

WESTERN AFRICA.

FERNANDO PO.—The following extract from one of Mr. Diboil's last letters gives a striking account of a visit to the hill people, and of some of their social customs and miserable superstitions. He cherishes a very deep interest in these people, and his visits are greatly prized by them, though they give up, with great reluctance, any of their abominable practices. The incident he mentions respecting the lifting up of the skin of a snake on a long pole, and all the people looking at it, is very remarkable. No wonder that with such a spectacle before him, he was reminded very forcibly of the wilderness and the brazen serpent, and that he preached to them Jesus.

"I went up the mountain, was immediately informed of the death of a woman near our house; a girl was employed to dig the grave with a pointed stick; my two servants dug the grave, a mat from my bed-room floor enveloped the body, which was afterwards tied to a small bamboo hurdle, and conveyed to the grave, and I performed a kind of burial service, with three natives and my own servants at the grave. I am glad to interfere in these matters in order to secure the body being well covered.

"I was next informed that a law had been put, that no persons were to go anywhere or do anything, on the next day, as it was to be a high day among them; I was sorry, as I wanted to do a great deal of work, and wanted them to help me. Early in the morning guns were fired, and the people were shrieking and hallooing all over the village; this was done to frighten away sickness and death. About sunrise the horns were sounding, and the people were everywhere calling on the spirits of their fathers to be with them that day, and to help them to be happy.

"I hastened to the ground, met the king and his chiefs, and had some converse with them about my work, and the school. They heard me well, but were full of the work

before them. Dancing commenced about six o'clock. Before going unto the "Gate" I had cut a number of leaves of tobacco in two, and filled my pocket with them. While I was talking with the king I was soon surrounded by a number of persons, among whom I saw some young folk whom I had employed on a former visit; to these I gave some pieces of tobacco, and to some poor women who were standing by, I did the same, and 'Thanks to the great one,' 'Thanks to the high and mighty one,' were uttered by a dozen voices at once. I saw I had gained my point, left the king, and moved off, followed by as motley a group as ever the sun shone upon. A few pieces of tobacco yet remaining, coming to the place where I wanted work to be done, I stopped, and tried to hire them for the next day; they all at once cried out 'to-day, to-morrow we shall be at farm.'

"I sent for shovels and hoes, &c., pulled off my coat, and went to work in true English order, and about twenty natives with me. In about four hours we accomplished wonders. But, oh! the scene at pay time beggars description. To six young women I gave a narrow wrapper each. These were soon appropriated, and away they ran in their new dress, to join the dance, where they became the subjects of general admiration. By this time the king and his nobles had retired for conversation; I followed them—the subject of converse was a grave one. The late king had been dead about three moons, and some of his widows were forming acquaintance with other men. They inquired if some of these persons might not have been implicated in poisoning the late king, by witchery or by other means. I told them, that *that* arose out of the state of society among them; that a man could love *only one woman*, and he would cleave to her; all the others would be comparatively widows while their husbands yet lived. They said this was good truth, thanked me for my "sayings," and there ended the palaver. I then spoke to them of what I had seen on the play-ground. The skin of a very long

snake, fastened to a long pole, and set up for all the people to look at, and to touch, women lifting up their little children to make them see it, and if possible to touch it. I gave them the history of the serpent in the wilderness, and preached to them from, 'As Moses lifted up the serpent, &c.' To all this they listened with grave attention. I cannot but hope the time will soon come when divine truth shall be brought home to the heart. In the place where we were then sitting lay a sick man (I suppose a chief); he was suffering greatly; I told them if they would feed him, I would cure him, but in his case, my medicines would be of no use without nourishing food. They deliberated and declined; if they were too kind to him in sickness, he would love them too much after death, and would want them to be his companions in the other world, and they do not want to die yet!

"At night, the dance was still going on, and all the children were on the play-ground; I took a small bell in my hand, and went ringing it round the different companies of dancers, and crying, 'School! School!' till I was surrounded by a company of youngsters, when I moved off still ringing, and crying School! The house was more than filled, and I sat down to teach and to be taught.

"The next day, after prayer and supplication, we set up the timbers of the place of worship of which I spoke to you in a former communication. On the Thursday I took fever and was obliged to hasten home, and have this time passed through the severest fever I have yet endured. My dear wife was down at the same time, and for several days we could not see each other. By a good providence three ships of war were in the cove, and from them we received efficient medical aid. To Mr. Coleraine, surgeon of the Minx, we are under peculiar obligations. Had the mail been here at her time I could not have written, as it is I do it but indifferently, yet we are thankful that we are both at our respective duties; all thanks to Him from whom all good proceeds."

HOME PROCEEDINGS.

WE have had no space to chronicle home matters for some time past. We must endeavour now to wipe out the arrears. Mr. Allen has been most actively engaged for the Society since the May meetings. In May, with Mr. Hull, he went over West Somerset and Dorset, and during the same period, Mr. Trestrail and Mr. Oughton

visited Exeter, Tiverton, and South Devon. The Bath and Bristol Anniversaries were held the latter part of the month, where besides Mr. Allen, the brethren Vince, Manning, and the Secretary were present. Mr. Webley, of Hanti, attended the Norfolk meetings.

During June, Mr. Allen and Mr. Smith, recently arrived from Chitour, Northern

India, were the deputation to the meetings connected with the Cambridge auxiliary, and subsequently Mr. Allen, with other brethren, advocated the Society's interests at Birmingham; Mr. Oughton taking Northamptonshire and part of Bedford.

For July, Mr. Allen's engagements extended to Stroud, Shortwood, and their vicinities, together with Tewkesbury and Cheltenham, Mr. Webley going to Coseley, Bilston, and other places in Staffordshire, proceeding thence with Mr. Leechman and J. Marshman, Esq., to Ipswich; Mr. Oughton and the Secretary visiting New Mill, Tring, and Watford.

The decease of Mr. Cowen some three years ago left Mr. Law alone at Trinidad. Last year he was obliged to return to England in order to recruit his health, and very earnest were his appeals for help. Since his arrival at his station, Mr. Gamble, a young man converted under his ministry, and who has resided for the best part of his life in Trinidad, and who gave up his business three years since and entered Stepney, supporting himself and family from his own limited resources, has offered himself for mission service in Trinidad. He has given good proof of his earnestness and self-denial, and as Mr. Law and Dr. Angus warmly advocated the acceptance of his offer, the Committee, after due deliberation, acceded; and some time this month he will sail for his sphere of labour. Mr. Kerry will depart about the same time for India. Perhaps we may be able, before the *Herald* goes to press, to announce whether any designation service will be held in connexion with their departure.

It is painful to us to have to state that, owing to the increased demands on the Society's resources, as explained in the first pages of this number, it is not likely any more missionaries will be sent out this year. One offer has been set aside on this ground already, and we very much fear that others which have to be laid before the Committee, will share the same fate. Let these statements stimulate all our friends to increased activity and zeal.

We have great pleasure in placing on record a resolution passed at the quarterly

meeting of Committee: Resolved, that the Rev. Jas. Hoby, D.D., having rendered for more than thirty years highly important services to the Society, and holding trusts important to its business, be placed on the list of honorary members of Committee.

The question of a revision of the Hindi version of the Scriptures has lately engaged the attention of the brethren in Northern India, and Mr. Underhill has laid the result of their deliberations, together with his own observations on the subject, before the Committee. These documents, and the proposals contained in them, have had due consideration, and it is now determined to place this work in the hands of the Rev. J. Parsons, of Monghir. He has been engaged upon it for some time, and those who know him best speak most highly of his qualifications. As soon as arrangements can be made to supply his place, he will go to Calcutta, and confer with Mr. Wenger on the plans to be pursued. When he has obtained from that most eminent scholar, the necessary information, he will remove to Agra, the centre of the Hindi speaking population. While attending to ordinary missionary labour, he will mainly give his time to the thorough revision of the present version. He will have every facility within reach. Muttra, no great distance off, will supply him with pundits and other literary aid, and the mission in the north-west will be strengthened by Mr. Parsons' removal there.

Our brother consents to the proposal, though with fear and trembling. He has a very deep sense of its importance and responsibility. He will leave Monghir, where he has passed, to use his own words, the happiest period of his life, with the utmost reluctance. Affectionately attached to his colleagues, Mr. and Mrs. Lawrence, and to the people, by whom also he is greatly beloved, he feels very acutely the breaking up of such associations. But "anywhere is his home where the Master's work has to be done," better expresses than any words we can employ, his own sense of what a missionary should do in such a case. Sympathizing with these feelings, we commend our brother, and the important enterprise on which he is about to embark, to the prayers

of our friends; and in answer to them may God in his goodness preserve the life of our brother for many years, and give to him His guidance and blessing that the work may be prospered in his hands.

Mr. Denham, whose name has been so honourably connected these few past years with Serampore and the college there, has recently met the Committee. He entered into a long and deeply interesting statement of the missionary operations at that most renowned of all the stations in India. He has been requested to draw up a succinct account of the main facts, and when it is ready, it will be communicated to our friends. In order, however, to put the college into a thoroughly efficient state, £500 per annum beyond its present resources will be required. Mr. Denham will make the raising of this sum his main object while residing in England. Friends may help by contributions to be invested, the interest to be applied to Christian education there under the direction of the Committee, or by *annual* subscriptions, to be specially applied to this purpose.

Already two friends have offered donations of £100 each as a *beginning*, and certainly it is a promising one.

Such then are some of the more important matters which have lately occupied the Committee. Our readers will at once see how serious they are, and that to arrive at a satisfactory decision much anxious thought was expended on them. By frankly communicating from time to time what is done, we hope to give the supporters of the Society a clearer insight into its operations, and thus keep up a livelier interest in them. The missionaries send home their accounts. They unfold the work as carried on in the field of labour. But the Committee have to choose which is to be done first. Often it is a painful thing to decide between conflicting claims. The question of *means* will intrude itself. The due appropriation of the income is a great difficulty. If the Missionary needs Divine help to support him; the Committee equally need the teachings of Divine wisdom. Let earnest prayer go up to God that *both* may be guided and blessed.

POSTSCRIPT.

We very respectfully urge on the local treasurers and secretaries the desirableness of sending up, from time to time, what money they may have in hand, *on account*. The particulars can be sent when the accounts are closed. By so doing the necessity of increasing our large loans from the bank-

ers will be avoided, and much expense and anxiety will be saved.

The Committee have decided that a public service shall be held in connexion with the departure of the brethren Kerry and Gamble. When the arrangements are made, due notice will be given of them.

FOREIGN LETTERS RECEIVED.

AFRICA—BINBIA, Fuller, J. J., April 16.

CAMEROONS, Saker, A., one letter, no date, received July 5.

CLARENCE, Diboll, J., April 29.

FREETOWN, Carr, J. C., May 16, June 14;

Bowen, T. J., June 9.

ASIA—AGRA, Williams, R., May 20.

CALCUTTA, M'Kenna, A., April 29; Thomas, J., May 17.

PANTURA, Davis, J., May 23.

SERAMPORE, Underhill, E. B., May 16.

BAHAMAS—INAGUA, Littlewood, W., June 2.

NASSAU, Capern, H., June 3.

BRITANNY—MORLAIX, Jenkins, J., June 27.

JAMAICA—BROWN'S TOWN, Clark, J., June 26.

CALABAR, East, D. J., June 23.

FOUR PATHS, Claydon, W., June 25.

MOUNT CAREY, Hewett, E., one letter, no date, received June 30.

SOUTHAMPTON, East, D. J., June 7.

SPANISH TOWN, Oughton, T., June 25.

TRINIDAD—PORT OF SPAIN, Law, J., June 6 and 27.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from June 21 to
July 19, 1856.

ANNUAL SUBSCRIPTION.		GLOUCESTERSHIRE.		Weston by Weedon—	
£	s. d.	£	s. d.	£	s. d.
Cournall, Mrs.	1 1 0	Tetbury—		Collection	8 13 0
DONATIONS.		Collection	1 15 8	Contributions	2 10 4
A Friend	2 0 0	Do., Sunday School	0 3 7	NORTHUMBERLAND.	
B. S., by "Record"	10 0 0	LANCASHIRE.		Newcastle on Tyne—	
A. P.	0 5 0	Tottlebank—		J. A. H. C.	0 10 0
Viney, Mr. and Mrs., for Jamaica Institution	3 0 0	Fell, John, Esq., Spark Bridge	5 0 0	SOMERSETSHIRE.	
Viney, Misses M. and E., for do.	2 0 0	NORTHAMPTONSHIRE.		Friends at W.	1 0 0
LONDON AND MIDDLESEX AUXILIARIES.		Blisworth—		Do., for Africa	0 15 0
Alfred Place, Old Kent Road—		Collection	11 19 9	Beckington—	
Collections	1 14 6	Contributions	0 5 2	Joyce, Mr. John	5 5 0
Bloomsbury Chapel—		Do., Sunday School	0 11 1	Frome—	
Sunday School, for Schools, India	10 0 0	Brington—		Collections—	
John Street, on account, by M. Martin, Esq.	50 0 0	Collection	1 15 6	Sheppards Barton	6 13 7
Salterns' Hall—		Contributions	1 0 0	Badcox Lane	3 13 11
Collection, Juvenile, by Y.M.M.A.	0 10 8	Proceeds of Tea Meet- ing	1 12 6	Public Meeting	8 3 10
BEDFORDSHIRE.		Harpole—		Contributions	47 3 1
Biggleswade—		Collection	3 13 0	Do., Sunday School	1 10 0
Foster, B., Esq. A.S.	5 5 0	Contributions	1 11 4	67 4 5	
Houghton Regis—		Kislingbury	4 10 0	Acknowledged before and expenses	56 12 11
Collections	9 2 8	Milton—			10 11 6
Do., Sundon	1 0 3	Contributions	18 17 6	SURREY.	
Contributions	16 3 9	Northampton, College St.—		Norwood, Upper—	
	26 6 8	Collection	24 0 0	Collections	3 18 6
Less expenses	0 6 8	Contributions	58 17 4	WARWICKSHIRE.	
	26 0 0	Less expenses	1 8 6	Birmingham, on account, by Mr. J. H. Hopkins	240 1 8
CORNWALL.			81 8 10	YORKSHIRE.	
Camborne—		Northampton, Greyfriars' St.—		Bradford—	
Auon	0 10 0	Collection	1 16 0	Acworth, Rev. Jos., L.L.D. A.S.	5 5 0
Redruth—		Pattishall	5 0 0	SOUTH WALES.	
Auon	1 18 6	Ravensthorpe	9 10 0	MONMOUTHSHIRE—	
DORSETSHIRE.		Roads—		Penygarn, Tabornacle—	
Dorchester	2 10 0	Collection	0 2 6	Contributions	2 0 0
		Contributions	5 13 6	MORWENTHSHIRE—	
		Do., Sunday School	0 18 1	Penygarn, Tabornacle—	
		Proceeds of Tea Meet- ing	1 10 0	Contributions	2 0 0
		Towcester—		MORWENTHSHIRE—	
		Collection	5 5 1	Penygarn, Tabornacle—	
		Contributions	7 18 8	Contributions	
		Do., Sunday School	2 3 4		
			15 7 1		
		Less expenses	0 10 1		
			14 17 0		

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. Coldate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.