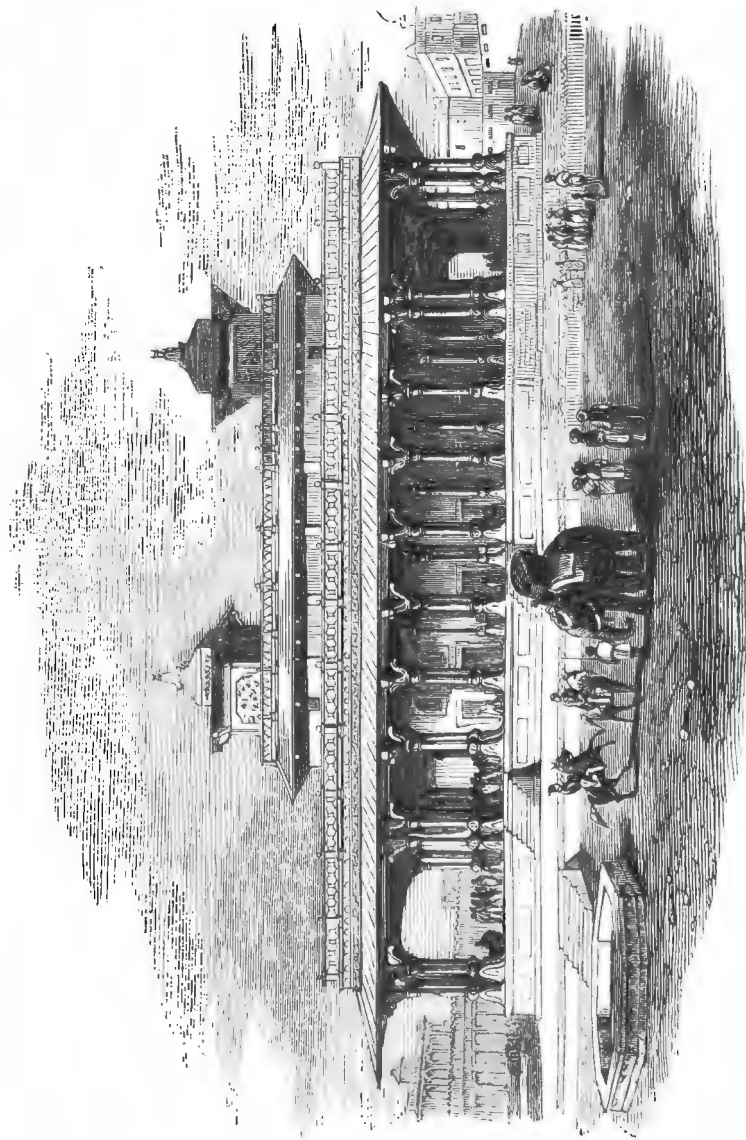


THE MISSIONARY HERALD.

The Missionary Herald (Sept. 1856).



PALACE OF SULTAN KHOSROO, ALLAHABAD.

PALACE OF SULTAN KHOSROO, ALLAHABAD.

THE city of Allahabad is a place celebrated in the annals of the Mogul dynasty, but now more distinguished for its being one of the permanent stations of the civil establishments, attached to the British authority, in the province which has been indebted to the capital for its name.

Following the course of the Ganges, Allahabad is 320 miles from the sea; but the travelling distance from Calcutta is only 550 miles. It stands in latitude $25^{\circ} 27'$ north, longitude $81^{\circ} 50'$ east. The population, exclusive of the garrison, is estimated at not more than 30,000.

"The antiquity of the place," Tennant says, "is supported, not only by the tales of ancient tradition, but by large fields of rubbish, which seem to attest its former splendour, as well as its remote origin. The soil, for several miles in the vicinity of the fort, consists of mortar, broken pottery, and brick-dust. The straggling huts cover a space of five miles. Nine-tenths of the buildings are of mud, reared upon the foundations of more substantial edifices of brick, which have long since fallen to decay."

Allahabad, however, was once a very important place, for the Emperor Akbar made it one of his favourite residences, and adorned it with many magnificent buildings. The fortress erected by him was one of the many that extended from Lahore to Chunar, on the Ganges, and so secured his empire, from the confines of Persia to the borders of Bengal. In the present day, Allahabad is esteemed by the Hindoos as the chief of sacred places, because it is near to the junction of the Ganges and the Jumna. It is one of their popular places of resort; and, standing in perhaps the most favourable situation which India affords for a great city, when it is connected by railways with Calcutta, Madras, and Bombay—as no doubt it will, in the

course of a very few years—there can scarcely be a question that, under the vigorous rule of the British, it will regain more than its ancient importance—probably become the capital of the Anglo-Indian government.

The city is now in a very squalid condition—it having obtained, even among the natives, the sobriquet of "Fakeerabad," or *beggars' abode*. The principal buildings consist of the fort, the Jumna Musjeed, and the Palace of Sultan Khosroo—all of which have been subsequently repaired at the expense of the Indian government.

The illustration shows this palace when it flourished as an imperial residence; having, very likely, no less a distinguished occupant than Akbar himself, or his still more illustrious grandfather, the renowned Mahommed Baber.

Bishop Heber, referring to this palace, says: "The finest things in Allahabad are Sultan Khosroo's serai and garden; the former is a noble quadrangle, with four fine gothic gateways, surrounded—within an embattled wall—by a range of cloisters, for the accommodation of travellers. The whole is now much dilapidated, but was about to be repaired from the town duties, when, unhappily, the Burmese war arrested this excellent appropriation of an unpopular tax. Adjoining this serai is a neglected garden, planted with fine old mango trees, in which are three beautiful tombs, raised over two princes and a princess of the imperial family. Each consists of a large terrace, with vaulted apartments beneath it, in the central one of which is a tomb like a stone coffin, richly carved. Above is a very lofty circular apartment, covered by a dome, richly painted within and without, carved yet more beautifully. All these are very solemn and striking; rich, but not florid or gaudy."

SERAMPORE COLLEGE.

Thirty-seven years have elapsed since the first appeal was made to the liberality of the Christian public, on behalf of Serampore College, by the following notification: "The Committee of the Baptist Missionary Society rejoice to witness the progress of religion and virtue in the Eastern world, and as they conceive that the college recently founded by their brethren at Serampore may materially promote this desirable object, they beg leave to recommend it to the liberal attention of the British public.—July 26th, 1819, John Ryland, John Dyer." Circumstances now render it necessary to renew this application.

The College was established in 1818, by the Serampore Missionaries to assist their plans for the diffusion of evangelical truth in India. So important did they consider this institution to the efficiency of their labours, that they devoted more than £15,000 from their own private resources, towards the erection of the edifice, and the creation of a library. Mr. Ward, moreover, travelled through England and America to raise funds for its support, and Dr. Marshman personally solicited the King of Denmark—within whose dominions the town of Serampore then lay—to grant the College a charter of incorporation, which was graciously accorded. The charter was subsequently confirmed by the British Government on the cession of the town. In the progress of circumstances, the charge of the College has devolved on the Baptist Missionary Society, and the duty of carrying forward the plans of usefulness laid down by its founders, may now be considered as resting with them. After the decease of Carey, Marshman, and Ward, Mr. John Marshman was enabled to assist materially in the support of the College, and on his retiring from India at

the close of last year, it became necessary to make new arrangements regarding it, and to provide funds for its support. Two courses of action were open to selection; to resign the charter and the institution to Government, or to appeal to the generous sympathies of the friends of education. The institution would have been highly acceptable to the Government of Bengal, as an auxiliary to its enlarged plans of education; but in the hands of Government it would have been employed, though with great efficiency, only on the objects of secular education. It was, therefore, considered by the Council of the College more fitting, and more in accordance with the dictates of duty to offer it to the Baptist Missionary Society, and thus endeavour to preserve it to the cause of religion in general, and to the missionary interests of the denomination in particular. The Committee could not hesitate to accept the proposal. They felt confident that their friends would fully support them in the conviction, that it was an imperative duty to prevent the secularization of an institution so intrinsically valuable, and, moreover, consecrated by so many interesting associations. They were likewise desirous of securing to their own missionary labours, the benefit of such an auxiliary. At the close of last year, therefore, they took over the College with its advantages and its responsibilities, in the full assurance that the friends of the mission would cheerfully aid them with the funds which might be needed, and which, for the present, are estimated at about £500 a year. It is with the view of obtaining this assistance, so as to prevent the contraction of their missionary labours by this new obligation, that the present address is circulated.

The ground of this solicitation has reference more particularly, though

not exclusively, to the missionary department of the College. Provision has already been made by funds vested in the public securities for the repairs of the building, and by landed property for the support of the professor who presides over the English department of the College. The recent enlargement of the Society's efforts, more especially in Bengal, requires the assistance of such an institution to supply its various stations with a regular succession of preachers, itinerants, and schoolmasters. Experience is constantly confirming the truth of the assertion made by the Serampore missionaries when founding the college, that "if ever the gospel stands in India it must be by native opposed to native in demonstrating its excellencies." The constant aim of the Baptist Missionary Society, as of all other missionary bodies, is the establishment of indigenous churches, under the care of native pastors, who shall be in every respect independent of foreign aid. To bring about this desirable consummation it is necessary that the evangelizing of the country should be prosecuted with increased ardour by the European missionary and the agency of native coadjutors is indispensable to the efficiency of his exertions. Every missionary ought to be supported by five or six well-trained and zealous native itinerants who shall be incessantly traversing the circle of his labours, and disseminating the Word of Life in the villages comprised in it. One missionary with such a staff of assistants will be able to accomplish as much as three missionaries without it.

It is, therefore, the desire of the Committee to enlarge the missionary training school, of which the nucleus has been already formed in the College at Serampore, and to increase the number of students to twenty-five or thirty. Each of these youths will receive instruction generally for a period of four

years, and through means exclusively of the vernacular tongue. Their studies will embrace the elements of history, arithmetic, geography, astronomy, and natural philosophy in order to place them on high vantage ground as public instructors in a land of darkness, and to keep them up to that knowledge which is associated with the civilization introduced under British rule. But, above all, they are to be trained to their sacred vocation by a thorough acquaintance with the precepts, the doctrines, and the evidences of Christianity, as well as habituated to public speaking by periodical itineracies in the cold season. It will be an object of particular solicitude to maintain the simplicity of their native and national habits, that they may not be raised above the rough work of breaking up the soil. Those youths who do not manifest any particular aptitude for public ministrations, may be usefully employed in the superintendence of schools, and the College will thus become a normal institution, both for schools and missions.

Since the death of the Rev. J. Mack, the Rev. W. H. Denham, one of the missionaries of the Society, has presided over the labours of the College. He has been constrained to return to England to recruit his health, which has been impaired by twelve years of severe and incessant labour; and the Committee are anxious to avail themselves of the opportunity afforded by this visit to obtain, through his personal exertions, the funds which are necessary to sustain and to increase the efficiency of the College. On Mr. Denham's return to Serampore, the superintendence of the missionary department in it will in a great measure devolve on him, and the Committee are convinced that a more suitable agent to represent and to explain the exigencies of the institution could not have been selected.

It is highly desirable to give a per-

manent character to the efforts made in the College for the general promotion of Christian education, and the Committee desire, therefore, to draw the attention of the friends of the mission to the creation of a fund, the interest of which shall be perpetually devoted to these objects, under the control of the Society. At the same time, however, they are anxious to leave it entirely to

the option of those to whom they apply to assist in the creation of such a fund, or to give their liberality the form of an annual subscription.

On behalf of the Committee,

S. MORTON PETO, *Treasurer.*

FRED. TRESTRAIL, *Secretary.*

*Baptist Mission House,
Moorgate Street.*

August 1st, 1856.

FOREIGN INTELLIGENCE.

INDIA.

NORTH-WESTERN PROVINCES.

As in Calcutta, so in Agra, a Conference was held by the brethren labouring in the district. Similar subjects engaged their attention to those which had occupied the brethren in the South. As we have published most of the papers of the Conference of the Bengal brethren, we do not propose to publish those of the Northern, inasmuch as there is great similarity of opinion. We insert, therefore, instead, Mr. Underhill's letter to them, containing his views on the subjects which had been discussed, and on the Mission generally in the North-west provinces. This will give a sort of summary of the whole, and present to our readers, at one view, the state and prospects of this part of the Indian Mission.

To the Missionaries of the Baptist Missionary Society in the North-West Provinces of India.

DEAR BRETHREN,

It was with much pleasure that I united with you in conference on various matters connected with your work. The general results of our deliberations are so accordant with the views of the Committee, as to require on my part but few additional remarks. In the object you aim at, and in the means of its attainment, I most fully agree with the opinions expressed in the foregoing reports, and earnestly pray that your efforts may be crowned, through the divine blessing, with constantly increasing success.

2. The four chief stations of the Mission have each their peculiarities, and will require special adaptation in the methods you adopt to bring the gospel before the minds of the

people. Delhi is the chief seat of Mohammedanism in the Upper Provinces, and perhaps the place in all India where its hold upon the population is the most powerful. In no city that I have visited are the mosques in finer repair, or the attendance at them more numerous. Nevertheless, the gospel has been spread with some effect amongst the people, by the labours of our late excellent missionary, Mr. Thompson; and if our native brother can scarcely obtain a patient hearing, yet the European will be listened to by large numbers and with great respect. But it is especially requisite that the missionary should know well the system which holds the minds of the people in thralldom, and be able to convince gainsayers, from the Koran itself, of the inability of the Prophet to teach aright the way of God. He may expect bitter hostility from the Moulvies, and his patience will be sorely tried by the blasphemies of the enemy. He will need strong faith in God, and the constant support of the Spirit of God, to "be able to withstand in the evil day, and, having done all, to stand."

The welfare of the Hindi-speaking population around Delhi will also require attention, and I rejoice to have witnessed some favourable indications that the word of God has not been there spoken in vain by our worthy native brother, Walayat Ali.

Agra is the seat of government, and important as a mission station from its connexion with the Upper Provinces. The city and its suburbs contain a very numerous population, chiefly Hindus, among whom prejudices are giving way, and who usually listen with approval to the word of life. The faith of the false prophet is here to a great extent on the wane. The ruins of every kind of Mohammedan structure, are but an emblem of the decay which has overtaken both the temporal and spiritual power of the religion of the crescent. It has lost its internal vitality. Stability it has none, except in the passions and bigotry of its upholders.

At Muttra, Hinduism still bears sway. The followers of the vile Krishna continue to revel in licentiousness, and in the orgies of idol-worship. Yet even there, the missionary has conquered a hearing for the doctrine of Christ crucified, and large audiences patiently and often approvingly testify to the excellence and purity of the gospel. The missionary had need to know the shastras, and be able to meet the learned pundits, with which the place abounds, by an intelligent appreciation of the false philosophy on which the great fabric of Hinduism is built.

Among the rural population of Chitoura a considerable impression has been made. Prejudices are every day becoming less, and the exclusive influence of caste is giving way, while numerous villages receive with pleasure the visits of the servants of Christ.

3. Thus in all your stations you are able, without fear of personal injury, to preach Christ crucified, and this you are resolved to do. But allow me to urge upon you, not to rest satisfied with the gathering of crowds around you, or by a daily visit to the thronged parts of the cities and towns you occupy. In the hot season, your labours in the streets and lanes must probably be confined to the earliest hours of dawn, or the last hour of the day. But in the cold season a very large part of the day may be spent amongst the people. Let them meet you at every turn. Let them, as it were, stumble upon you at every corner. Be anxious not merely to proclaim to crowds your message, but seek to enter into close conversation with individuals. The temple of God is built stone by stone. Avail yourself of all the forms of politeness, of the passing salutation, of the unoccupied moments of the shop-keeper, of the idle hours spent by many at the ghats, of the willingness generally displayed by the temple-attendants to converse on the object of their worship, of the curiosity which will always prompt some to follow you, to speak to each and to all the words of eternal life. Strive to be on terms of free and familiar intercourse with all the people. Encourage inquirers to seek you not at your own houses only, but at any place and at any moment. So long as any one is ready to listen or discuss with you the truths of religion, patiently give yourself to answer the doubt, to explain the difficulty, or to enforce the truth. Not only sow the seed, but water it, and watch the least sign of life to foster its development and growth.

4. To pursue this course will doubtless require much self-denial. It will entail weariness both of the flesh and the spirit. But you will be sustained by the gracious promises of God's word, and by the remembrance of the example of Him who in a similar way visited the towns and villages of Judea, and traversed the streets of Jerusalem.

5. You are well aware of the importance of great caution in the reception of inquirers, especially when they come from remote places, and are without any obvious means of support. It is usual, for a time at least, in order to test their sincerity, and to afford them the opportunity for receiving further instruction, to locate them in the mission compound, or among the native Christians, and to allow a monthly stipend for their support, until some decision is arrived at with respect to them. Continued observation and thought increase in my mind the conviction that this course is unwise. It must be remembered that "inquirers" do not, as such, break their caste: that they are not necessarily separated from their friends, or constrained to abandon the localities where they usually reside; nor are they forced, by the mere fact of their seeking an enlarged acquaintance with the gospel, to give up their usual avocations. Nor must it be forgotten, that a very small sum is sufficient to support a native of this country; that the barest clothing and shelter, with a little rice or meal, suffice for all his natural wants. Any sum, therefore, that a missionary may be willing to give, however small, to a large number of people in this densely populated country, is a sufficient temptation to awaken their cupidity, and to induce the profession of an anxiety to know more of the gospel. An occasional meal, or a small gift to meet some obvious want, may indeed be bestowed. Christian benevolence may require it. But to give a regular stipend, seems to me a sure encouragement of hypocrisy. It removes that test of sincerity which the endurance of some trouble in the seeking of the truth would afford. The necessity for aid may indeed arise in the case of a youth driven from home by his natural guardians, on account of his inclination towards the gospel, but it can seldom occur in the case of men grown to the years of maturity. Less evil would, I am convinced, result from a refusal to entertain such mendicant inquirers. The case is not much mended when the missionary provides the supposed inquirer with work. Frequently the work will be such as the individual either dislikes or is unacquainted with, and in a majority of instances will be overpaid by the allowance given. In other cases the man must be more than an inquirer. he must have become a convert indeed, to submit to an employment which may be opposed to, or entirely discordant with the habits of his former life. But the missionary will naturally hesitate to force upon a mere inquirer work of such a nature; so that practically it is found that the individual either gives his whole time to reading and attendance on the missionary for instruction, or is set to some unremunerative employment.

6. If, however, the individual be baptized,

then it not unfrequently happens that he is driven from his home, his village, his occupation. For a time he must look to the kindness of the missionary. Not a little difficulty is experienced in finding suitable employment for him. If he belong to the higher castes, he may be wholly unaccustomed to manual labour, and even be unfitted for trade. If he have been a priest, or a brahmin, or a pundit, or a byragee, he may perhaps be able to take a situation as a writer, a teacher, or perhaps he may be fitted by further instruction for a catechist or native preacher. Every such case is beset with difficulties, and it too often ends in the convert becoming a mere dependent on the missionary's bounty. It is not possible to establish a general rule for the treatment of such persons; but it is evidently desirable that the dependent state should be terminated as soon as possible, and the convert be made to feel that he must rely on his own exertions and the providence of God.

7. On the whole, I am disposed to urge a freer treatment both of inquirers and converts. Let every step they take, be taken on their own responsibility. It would be better for them to be less closely tied to the missionary than is the case at present, and to stand in less servile relations towards him. Experience shows that dependence on the missionaries, whether for employment or subsistence, is not favourable to the growth of Christian character, or to the development of that self-reliance it is so desirable to cultivate.

8. It gave me great pleasure to be present at Chitoura, at the ordination of John Bernard, as pastor of the native church which, by God's blessing, Mr. Smith has gathered there. The arrangement will have, I am sure, the approbation of the Committee. The friends of our Mission will watch with prayerful solicitude the progress of this measure, and hope that it will become an example which other native churches will be anxious to follow.

9. I should indeed rejoice if any or all the places mentioned in your report, could be occupied by the Society as mission stations. This I can scarcely venture to anticipate. Yet perhaps much may be done by giving attention to the training of several native brethren, in the manner you suggest, who may go forth as missionaries to those destitute and populous regions. Should it please God to raise up such men among you, they would enter on this work at a very much smaller expense than it is possible for Europeans to do. I shall be glad to see native brethren undertaking such a work, and of themselves seeking to spread abroad the savour of the Redeemer's name. Meanwhile, in your itineracies, you will give these places, as far as practicable, the benefit of your devoted labours.

10. The interesting narration given by Mr. Smith of his labours at Chitoura, will afford sincere gratification to the friends of the Society. The character and circumstances of the people are full of interest, and I rejoice with Mr. Smith at the success which has followed his untiring exertions. That success will be complete when the people shall have worked out their own independence, and their existence in a separate community is rendered unnecessary by the destruction of prejudice and caste-customs amongst their neighbours and countrymen, so as to allow of their residence in their native homes. Every year testifies to progress in this respect. The way is slowly but surely opening for the continuance of the converts in the places of their birth, and in the midst of their family connexions.

11. I fully agree with you in the views expressed in reference to the translation of the scriptures, and I hope before I leave India to make arrangements for the early accomplishment of your wishes with respect to the versions in use. I should also be glad, with you, to see an improvement both in the style and character of the tracts and books issued for the religious instructions of the native Christians and the heathen.

12. You have so well expressed the general views I hold on the question of schools, that no further remarks are required. The schools at Agra and Multra are of considerable value and importance. I shall be glad to learn that the suggestions made are fully carried out, and the schools put into as efficient a state as possible. As a subordinate agency, they are of great value to the missionary, and will amply repay the daily visit he may find it necessary to make.

13. In conclusion, I have to thank you for the kindness with which you listened to the suggestions it was my duty to lay before you, and your ready assent to the arrangements I proposed for the future occupancy of the stations. My visits to the stations were full of interest and instruction. They have deeply impressed me with the grandeur and difficulties of the work you have undertaken. It is only by divine strength that you can prevail. But the promise is sure. The Lord has said, "Lo! I am with you." May you realize His gracious presence in every department of your work, and being found faithful unto death, receive at His hands the crown of an unfading life! For your hospitality and affectionate interest in the welfare and comfort of my dear family and myself, I heartily thank you.

Believe me to remain,

Yours in the service of Christ,

EDW. B. UNDERHILL

MONGHIR.—Mr. Parsons has forwarded an account of one of his numerous journeys, in company with his native preachers. We print it entire, because it supplies a graphic representation of a truly evangelistic effort, and will enable our readers to form some idea what missionary work really is in India. And this is what *all* our brethren, with one or two exceptions, as Mr. Thomas the press superintendent, and Mr. Wenger, our translator, are constantly doing at the colder season of the year. Could such visits be oftener repeated over the same districts, a more permanent impression would be made. As it is, the missionary and his fellow-labourers, though two or three years may elapse before he can return to these places, is cordially welcomed by those who heard him before.

“December 11th, 1855.—With my dear wife, and having brethren Nainsookh and Bundhoo as companions in labour, I left home, and in the afternoon we reached the mouth of the Gunduck river, where we found that the whole of the village and bazaar of Jufra had been cut away by the Ganges in the rains. A new temporary bazaar has been built, where a brisk trade seemed to be going on. Here we all, by turns, repeatedly declared the blessed gospel.

12th. From sunrise till about half-past eight or nine a.m., we spoke to the people of Jufra in four places where they have settled after the submersion of their former village, and at every place found attentive hearers. We then proceeded to the landing-place next to the village of Gogaree, and soon after noon the native brethren sat on the shore to watch for opportunities of conversing with passers-by. Among those they met with was a pundit (*i.e.*, a man learned in the Hindoo Shasters), who acknowledged that he read and expounded his religious books merely with a view to profit, knowing nevertheless that they do not teach the way of salvation. Subsequently, we went into the market-place of Gogaree and preached, but as is usual here, the people were noisy and inclined to sport and ridicule.

“13th. Arrived at Sultangimge, and preached in the evening.

“14th. Reached Bhaugulpore, where we stayed till noon of 17th, and by the evening of the 18th we entered the mouth of the Kosee river, having preached at Colgong by the way. We must go some miles up the Kosee to where the Gugree river joins it, then a few miles up the Gugree, till we find the mouth of the Tiljooga.

“19th. Came on to the large village of Kutluurea by about ten o'clock. Nainsookh

was unwell, but Bundhoo and I went into the village. We preached in two places, in the latter of which, in the fishermen's quarter, we had a large and interesting congregation; many women also were present. Nainsookh, though not well, accompanied us to the village in a second visit in the afternoon. He had some desultory discussion with the brahmins at a large farmer's house, and afterwards we obtained but a small congregation in the village.

“20th. We addressed three considerable congregations (in the same village, in each of which women formed a large proportion of the hearers, and all appeared attentive; but not more than two or three books could be distributed for want of readers. In the afternoon we moved forward and came to Bhoona; but found it very desolate, and could obtain no congregation to listen to a discourse.

“21st. We crossed the stream to Bailawur, where we had a large congregation in a fisherman's yard, of nearly a hundred grown-up persons, besides many children. We all addressed them in turn, and endeavoured to make the gospel clear to them, and Nainsookh then concluded with many homely arguments to persuade them to relinquish their idol-worship. We afterwards proceeded to Sehora at the junction of the Gugree river with the Kosee, which we reached a little before sunset, and had just time to collect and address a small congregation.

“22nd. From our boat at Sehora we went early in the morning to a large village called Rungra, four miles inland. We were nearly interrupted in a progress thither by a deep though narrow stream; but providentially we got a villager to ferry us across in a canoe, and declared the way of salvation to the inhabitants in three convenient spots in the village, goodly numbers of attentive hearers being present; several books also were distributed. On our return we met with another smaller village, where we found a few hearers, and a villager willing to oblige us by ferrying us back over the brook.

“23rd. Lord's Day. Early in the morning we went to Mundarownee, a respectable village about a mile from Sehora, where our boat was lying. On our first entrance into the village, we found the people had all fled from the fires where they were warming themselves and had hidden themselves in their houses, but when they understood that we were not government officials, but religious teachers, they came out and we preached to a good congregation, and afterwards to smaller assemblies at two other places. We spoke also to two of the principal farmers at their houses. One was inclined to dispute and ridicule, but the other a very old man, listened attentively, and recognized Nainsookh, as having visited him on a former occasion. We returned to our boat a little before noon. In the after-

noon, we had a service with our boatman, and afterwards spoke the word of reconciliation through the death of Jesus to three considerable congregations in Sehora village. In the last place, many more than a hundred grown-up persons were present. After two of us had addressed them, they remained so quiet and respectful that Nainsookh offered up prayer, of which several testified their approbation.

"24th. Leaving Sehora, we moved up the Gugree, and came early to two villages opposite one another, named Sadhoopore and Bhouwa, where we spoke to the villagers, and then proceeded. From the village of Bysee, further up the stream, we walked about four miles to attend a market at a village named Bhowaneepore. We found it a small market, but we addressed the people by turns, and distributed books to those who could read. When we returned in the evening to our boat, we found it put to at the mouth of the Tiljooga.

"25th. In the morning, while we were engaged in Bysee, the boat moved on to Nugra village. This is a large village, and chiefly inhabited by brahmans and respectable landholders. We visited two of them at their houses. One was sitting before his door with some religious mendicants, and would not listen to the gospel, but Nainsookh had some discussion with him and the mendicants. The other, an intelligent man, heard respectfully, and forbade those who came round from interrupting us. Yet he expressed his steadfast adherence to his own religion, and quoted Sanscrit verses in support of it. Many persons followed us to the river side after we had preached in the village, and we spread a drugget for them, and sat conversing and singing hymns till after dark.

"26th. Preached in three places in Nugra. The people were not serious, nor did they oppose us. Our last place was among the poorer villagers, where a blind man interested us by his attention, and a poor washerwoman stopped us as we came away to ask further explanation, which Nainsookh gave her. At another part of the village, on the opposite side, we had a long conversation with the villagers, especially an intelligent man, a follower of Kubeer. Two men paddled across from the other side in a canoe to ask for gospels. From Nugra we came on by the evening to Dhobuncea, where we find a funeral feast is to take place in a day or two, to which some two or three hundred guests are invited. In the evening we sat down and conversed with three or four poor villagers, and tried to explain the gospel. They were much pleased, and one of them offered us something to eat.

"27th. We went from our boat about half-a-mile to a pretty large village on the banks of the Gugree, named Poonama.

Here we spoke to an assembly of the villagers, and afterwards at the house of the principal landowner to a much larger number. The landholder was a mild and pleasant man, heard willingly, and received books with much apparent pleasure. In the afternoon, spoke to the Dhobuncea guests.

"28th. We had numerous and attentive hearers among the guests till noon. Afterwards, they were too busy to attend to us, and we moved on to Bajitpore, a small village, where we could secure no congregation, till my dear wife and self went out for a walk, and the novel sight of a European lady brought about fifty villagers after us, whom Nainsookh took the opportunity of addressing on the message we foreigners had come to bring.

"29th. Had an attentive congregation in Bajitpore, then proceeded to Nuwada, where we were rather too late to find the people at home. In the afternoon, came to Mukkhatukeea, and conversed with the villagers, and in the evening to a crowd, whom we brought with us from our walk.

"30th. Lord's Day. Engaged in the two villages last mentioned.

"31st. Being market-day at Bhowaneepore, mentioned on the 24th, which was not far off, we set out early to preach in the adjacent villages, and in the market. In the villages we had good opportunities, but could not secure much attention in the market.

"1856. January 1st. In three villages we had pleasing opportunities of speaking to the people, who for the most part paid good attention. In a fourth, which we reached about noon, named Oojanee, we could find no one at home, and so put our boat to, but in the evening also very few came to converse.

"2nd. In the morning we obtained two good congregations in Oojanee. About one half of the inhabitants are Mussulmen. They heard attentively, but concluded by declaring in a determined manner that they would never leave Mahomet. We then moved forward to Sreepore, where we had a long and interesting conversation with a few followers of Kubeer. A teacher of the sect was present, but made no objection, even to some remarks of Nainsookh's which bore heavily on the character of professed religious teachers in general, as being really hypocrites for the sake of gain. Afterwards, we moved on to the next village, P'urtanuggur.

"3rd. In this village we had a large congregation, who listened very attentively to two addresses. When the time was come for them to disperse to their fields we proceeded to Lookmanpore, a large village through which the road to Bhaugulpore passes. At the ferry we sat and read and discoursed to travellers about noon, and again in the evening.

"4th. In the morning we went into the village, where we were able to collect four large assemblies. The adults were very attentive, and would have heard us longer than they did but for the disturbance made by the children. We concluded by a long argument against the worship of Kalee in front of a house erected to her honour near the ferry. We then crossed to the villages of Datpore and Gopaulpore, where we did not find many people at home; but in the latter place the people expressed their cordial approbation of the advice given them to cast off their subjection to the brahmans, and the arguments by which that advice was supported.

"5th. In Doreea, whither we had come yesterday, we had a large and interesting congregation. One man made several objections, perhaps with the purpose of eliciting our arguments, for he received with approval the replies that were given. Several spoke in favour of Christian doctrine, and one brahman, who came to oppose and deride, met with no countenance from the people. At Bispooreea, spoke to a number of people in a carpenter's shop, and put to at Pipurpantee.

"6th. In Seehkoond, a larger village on the other side of the stream, we preached in two places. The latter was at a landholder's house, who was very polite and attentive. Full two hundred persons were present, and very orderly. They listened to two addresses, and we prayed with them before leaving them. We then sent on our boats to Chorhur, which was the termination of our tour, and we proceeded by the road to the large village of Bhumunpoora, which lies a little distance from the stream. Here we had two good congregations to listen, and some discussion also, and then were called to a landowner's house, whose conduct was in remarkable contrast to that of the Seehkoond farmer. After hearing a few sentences the old man began to revile and blaspheme the dear Saviour in a shameful manner, as well as to talk abusively against government. In the afternoon, we went into Chorhur market, and spent some hours in speaking to the people and conversing with them. One of them told Nainsookh in the evening, that he entirely approved of what was said, and had only started objections to obtain more information.

WEST INDIES.

THE BAHAMAS.—NASSAU.—Mr. Capern in writing to announce the speedy departure of Mrs. Capern, who has since arrived safely, and has found the change most beneficial, observes:—

"I am glad that God has been pleased to

make Mr. Littlewood's visit to this place beneficial to his health, so that he has returned to Inagua quite recruited. He left this on the 5th April with his family. The people here were very generous, having subscribed towards his chapel nearly one hundred pounds sterling. This proves that the baptists are not in such bad odour as they were some years ago. God maketh even our enemies to be at peace with us.

"It has been arranged that the churches at Long Cay and Crooked Island shall belong to the Inagua station. These churches are far away from Nassau, and near to Inagua, and can be conveniently visited by the missionary there.

"Two of the native preachers were here last week, and gave us, in public, some account of their trials and triumphs. From their statements we gathered that the hand of the Lord had been with them. Brother Davey, who then saw and heard them for the first time, felt considerably interested by the descriptions they gave, and was convinced, I think, that these and such like men, are the labourers best fitted for the toils and privations of out-island work."

Mr. Davey has not yet taken any journeys beyond the island of New Providence. He has hitherto confined his labours to Nassau, and the country stations connected with it. He waits until he acquires more knowledge of the people and the native preachers in their visits to the chief station, aided by Mr. Capern's long experience, before he takes the responsibility so long and honourably borne by his senior colleague. Subjoined is his description of his visit to Fox Hill and other stations; and as the scenes and incidents were to him peculiar and novel, so his impressions are vivid and fresh:—

"I have now had an opportunity of visiting not only Fox Hill, but also Adelaide and Carmichael. At Fox Hill, our best station in this island, I found a good Sunday school and a pretty good congregation. The little chapel was filled by about 200 children and their parents.

"Adelaide is a small settlement at the south-west of the island, distant fourteen miles from Nassau. I was told we were to go in a "carry-all," and thought it would be something like a London omnibus, instead of which it is more like a huckster's cart. This being loaded with a mattress, or rather a bag of grass, and baskets of provisions, we take our places and start for the journey.

"After riding for about two miles we come into a pine barren where the trees, to some

extent, shield us from the fierce rays of the sun. This pine barren stretches the whole way to Adelaide, and is both a prairie and a forest on a small scale. There were several fires in it, and here and there pines might be seen burning like torches.

"Carmichael lies almost midway between Nassau and Adelaide. In passing through we gave notice of our intention to stay the next day and hold a service.

"Having reached Adelaide, the mattress and baskets of provisions were taken into a little hut about twelve feet by eight. This is the missionary's residence when he visits the station. All the furniture it contains is a small table. Seats are brought from the chapel. About seven o'clock some 50 persons, old and young, assembled for worship; and after the service was over, the men brought seats into the hut, spread the mattress upon them, and that was our bed for the night. Having heard a good deal about ground spiders and centipedes, I kept a candle burning all night, and as I lay on the hard seats and looked up to the leafy roof of the hut, I felt I was a missionary indeed.

"Next morning, soon after six, we held our meeting in the chapel, which was better attended than on the previous evening. The people heard with attention, thanked us for our visit, and we left them well pleased that we had an opportunity of speaking to them 'all the words of this life.'

"We reached Carmichael on our homeward journey about 10 a.m., where we held an interesting service, though only eight persons could be assembled. This was formerly a flourishing station; but nearly all the people who then formed the settlement, have removed from it. The people are also fast removing from Adelaide. They are nomadic in their habits, and this renders great caution necessary in regard to the erection of chapels; for when a settlement is deserted, chapels are worth nothing.

"There are many such settlements in the out-islands; indeed, some of the out-islands themselves may be regarded as such settlements. The most flourishing island of the colony, if we except Nassau, is Inagua, to which persons are going from all parts, and some have settled there from Bermuda. You will be pleased to hear that my health continues good, and Mrs. Davey is getting stronger."

DEATH OF MRS. LITTLEWOOD.

We regret to have to announce the decease of Mrs. Littlewood, the beloved and devoted wife of the Rev. W. Littlewood, who is now labouring at Inagua, in the Bahamas. Mrs. Littlewood was removed suddenly, in the midst of plans of usefulness and devoted co-operation with her husband, on June 13 last. She now rests from her labours,

and is for ever with the Lord, whom she delighted to serve. May her bereaved husband share largely in the sympathy and prayers of the churches, and realize, in this great affliction, the sustaining power of the great Comforter.

JAMAICA.—We have had no opportunity lately of calling attention to the state of the churches in this island, partly from the want of information, and partly from want of space. Having just received the annual Report of the Jamaica Baptist Union, we have sincere pleasure in giving insertion to the Report of churches connected with the Jamaica Baptist Union, for the year ending December 31st, 1855 :—

"In presenting the usual annual reports of churches connected with the Jamaica Baptist Union, it becomes us gratefully to record the goodness of the Lord to the land in which we dwell, and the churches with which we are connected. During the past year 'goodness and mercy have followed us.' We have 'a goodly heritage' and 'the lines have fallen unto us in pleasant places.' We have been highly favoured and richly blessed. In some countries during the past year, the pestilence has swept away thousands into eternity, though a case or two of the dreaded disease, cholera, appeared in Kingston, this land has been mercifully spared. The angel of death has not been allowed to traverse the land and spread death through its borders. In Europe, in some parts of India, and in the neighbouring island of St. Domingo, hateful war has afflicted the people: but in this island, peace has been preserved and enjoyed. While in America, Brazil, Cuba, and other places, millions of our fellow men have lingered through the year in bitter bondage, yet in this isle the tree of liberty still stands spreading her branches, affording bliss to every heart. Again, in some countries, as Austria, Roman Catholicism is attempting to enslave the human mind and re-establish herself by teaching unscriptural doctrines, and foolish mummeries, but in Jamaica the gospel is preached in the majority of places of worship in simplicity, and Christ Jesus is set before the people as the ONLY, the PERFECT, the ALL-SUFFICIENT SAVIOUR. A privilege this, which cannot be too highly prized, the more so, as while in Sweden, some parts of Germany and Italy, men and women who dare to worship God according to the dictates of their conscience are persecuted, fined, imprisoned, and banished from home and country, in our island every man can worship His Maker 'under his own vine,' no one daring to make him afraid. Truly for these mercies we cannot be too grateful unto the Lord our God.

"During the past year death has not re-

moved any of the pastors of the churches in the Union, but the Revs. C. Armstrong, and R. Gay, have, through affliction, been compelled to quit the field. The latter has just left his station. May the removals of both these brethren be sanctified to their churches.

"One pastor, the Rev. B. Millard, after eleven months absence, has returned to the island improved in strength and health.

"The church at *Stewart Town* sent an invitation to the Rev. Samuel Hodges, to become their pastor, and in the month of April had the happiness of welcoming him in their midst. The churches at *Salem* and *Dry Harbour* united in requesting Mr. Joseph Gordon Bennett, who had completed his course of study at the Theological Institution, Calabar, to become their pastor, and he has entered on his work with encouraging signs of success. The church at Providence, (left destitute of a pastor, through the removal of the Rev. W. Clayton to Four Paths,) and that at Mount Peto, have invited the Rev. E. Hewett to become their pastor. The Rev. J. E. Henderson, after repeated applications from the people, has become the pastor of Gurney's Mount church, and the Rev. W. Teall has consented to take the permanent oversight of the church at Fletcher's Grove, lately under the care of the Rev. C. Armstrong.

"In accordance with a recommendation of the "Union" collections have been made at some of the stations in aid of the Patriotic Fund, and upwards of £66 have been collected. Had all the churches been able to do something a much larger sum would have been realized.

"Much of late has been said respecting the failure of the *voluntary principle*, and boldly some are found to declare that our own, and other missions have proved a failure. Now with regard to ourselves what are the facts? This Union embraces forty-eight churches, worshipping in buildings which are generally well filled, and which cost tens of thousands of pounds, contributed chiefly by the members of the churches, who, in addition to this, have also spent large sums of money towards the erection of school-rooms, mission-houses, and village class-houses: that though our people generally belong to the peasantry, they support their pastors without any foreign aid, and are required to do their best towards meeting the contingent expenses of the churches, with which they are connected. Nor is this all. Our members are called upon to contribute towards foreign objects such as Calabar, Africa, and other matters. Let our friends, and the well-wishers of the colonists generally, only understand what is being done, and instead of pronouncing the voluntary principle a failure, they would bless God for its successful operation, and do all in their power to advocate and recommend its further, if not universal extension.

"Returns have been received from forty-seven churches, from which the following particulars appear. During the year

	809 have been baptized
	529 have been restored
	188 have been received
Total increase	1526
	374 have died
	786 have been excluded
	45 have been dismissed
	73 have withdrawn
Total decrease	1278
Nett Total increase	248.
Number of Members.....	17,492
Number of Inquirers.....	1,803
Sabbath School Scholars	8,742
Of Teachers	750

"These figures excite mingled feelings of joy and sorrow. Who can but rejoice to discover that so many as 809 individuals have, as we hope through Divine grace, been constrained to be baptized on a profession of faith in the Lord Jesus; and that 529 persons who had backslidden, have thought upon their ways, and returned to the Lord? A band of 1,338 has, during the past twelve months, been added to the churches, being an average of 28 to each station, exclusive of reverts. For this we bless God. Against this increase, however, we have to set 783 exclusions, and 73 withdrawals, in all 856, not reckoning those who have departed this life, and who, we hope, are now in a better world. The nett average increase on each church, is only 5. This fact should be duly weighed, as affording a loud call for a revival of deep toned piety.

"Another particular observable from these figures, is the *disproportion in the number of Inquirers to that of Members*. Whilst in the 47 churches, there are 17,492 members, there are reported only 1,803 inquirers. Now when large numbers receive the gospel, obey its precepts, enjoy its ordinances, and exhibit its spirit, it is but right to look for a large accession of inquirers. Last year there were reported 2112 inquirers. Of these 809 have been baptized—leaving 1303 on trial. This year the number is 1808. Now supposing that say, 100 were erased from the list of 1854 on account of inconsistency, then it will appear that 600 persons have been added during the year to the list of inquirers who profess to 'repent of sin toward God and believe in the Lord Jesus Christ.' We cannot do otherwise than rejoice over this success, but is this an *adequate result*? We fear not.

"Ministers in the Union generally have not to complain of diminished congregations. In three or four places, the attendance is far from good, but generally, the sanctuaries of the Most High are filled. Though cholera and small-pox removed thousands from our chapels, the places of the dead are for the most part occupied by other hearers.—This proves that there is a spirit of hearing for

which we cannot be too thankful. But the returns alluded to, show that *conversions* are not equal to the efforts employed. Then where is the evil? This is a subject which demands the serious and faithful consideration of the pastors, officers, and members of the united churches.

"We admit fully that we have many difficulties to contend with, and many influences against us. Numbers of the better educated classes set a fearful example to the community; the rulers, as a body, are not godly; the rejoicings over the fall of Sebastopol, have had in some localities a most pernicious influence, and whetted the appetite for disgraceful carousings; superstition now and then displays its soul injuring effects; the sins of at least 786 professors of religion excluded from the churches; must tell sadly against the work. Still with all these, and a host of other obstacles and drawbacks, the conviction remains that the church of Christ is not making any *proportionate* inroads on the world. Christians must awake, arise, and attack the kingdom of darkness. Let ministers and members unite in earnest, united prayer for the gift of the Holy Spirit; let the pulpit present the truth to the hearers earnestly, affectionately, faithfully; let the deacons and leaders institute house to house visitation, and call on sinners to turn to the Lord; let special class meetings be held to stir up believers, and draw the ungodly under the influence of the gospel; let the churches secure the aid of the sisterhood to help in the work of the Lord; let each wrestle with the Great Head of the Church for a blessing, and we have no doubt, that next year we shall have to present a report which will yield joy to the church, and give glory to God.

FRANCE.

MORLAIX.—The little church here, which has had to struggle with so many difficulties, has lately been a good deal encouraged. Mr. Jenkins reports some fresh additions, and altogether matters wear a more hopeful aspect than for some years past. The little community begins to show signs of personal activity, and now that they have been strengthened, are endeavouring themselves to do good. If they set about the work in earnest, we shall have better tidings than these.

"In giving you an account of the labours of the mission, I am glad to say that it was our privilege to receive last sabbath fortnight two Bretons as members of our church. They were baptized before our usual service in the morning. A good number of our Breton friends from the country were present on this interesting occasion. One of these

brethren, though sixty years of age, had walked full seven leagues sabbath morning in order to be present. The preaching was chiefly in Breton. The Lord's supper was also administered among us; and it was precious thus to meet together on so joyful an occasion, in the union and communion of Christ the Redeemer. The two friends received are natives of the neighbourhood of this town, and are young. One of them is a sailor and widower, his wife having died about a twelve-month ago of the cholera, while her husband was on sea. She died in faith in Christ; and though she had not yet made a profession, still she remained steadfast in that faith, and resisted to the last all interference of the priest. At her request I visited her in her illness. Nevertheless the priest would have to bury her. The husband returned home in a very shattered state of health, after a long illness with the yellow fever, and on his arrival learnt the death of his wife, and the circumstances. His mind was now seriously impressed with his need of true religion. After a certain stay at home, which proved a blessing to him in his affliction, he went to sea again, and made a voyage of nine months, during which he read his bible much, and conversed on religion among his comrades. On his return his attachment to the gospel was evident in his sentiments and life, and he soon made known his desire to join us in the Lord. The other brother received, is a young man about twenty-five years of age, the good eldest son of a widow advanced in years, who keeps a little farm, mill, and public oven, a short distance in the country. By means of reading the New Testament, and a few good religious books, and a regular attendance for about eighteen months at our place of worship, he is become a truly evangelical Christian, and has followed Christ, uniting himself to his people. Thus the Lord blesses his work, and there are still signs of good and further progress.

"Our friend Bolo h has continued his labours, going together with the Breton Colporteur. He goes on quite satisfactorily. He returned yesterday from an excursion he undertook alone; during which he had interesting religious conversations with the people, read to some, portions of the New Testament, and disposed of a dozen testaments.

"We are now taking steps to recommence tract distribution. Of late years little of this work could be done; we thought it a great thing to be able to continue the distribution of the scriptures in the Cotes-du-Nord. However, we shall now do all we can to re-commence an active distribution of tracts, Breton and French. Moreover, we are taking steps to carry into execution our plan of a lending religious library, as we are convinced that such a library would be very

useful. I referred to this some time ago. I will let you know our progress as we go on.

"You know the favourable disposition manifested by the government with regard to religious liberty, it is valuable and encouraging.

"With June we are commencing a penny-a-week subscription in favour of the work in the country; I mean scripture distribution and teaching. This proposal has met with the cordial approbation of our Christian friends here. I wish in due time to lead on

our little church in Brittany to activity and liberality by all means for the propagation of the gospel in the country. I believe that in a few years, under the direction and blessing of God, we shall see in this country encouraging progress. I may remark, in passing, that we pay attention and do good as regards the temporal wants of our poorer Christian friends. We think the gospel, by its light and virtues, is intended by Divine goodness to be a great blessing in the world, and especially, and in all respects, to him who receives it in spirit and in truth."

HOME PROCEEDINGS.

During August Mr. Allen, from Ceylon, has visited, on behalf of the mission, the churches in the East Gloucestershire Auxiliary, commencing with Bourton on the Water, and completing his engagements at Cirencester. Mr. Oughton has pleaded the cause of missions at Brighton, and Mr.

Smith, from Chitoura, has entered on an extended tour among the Yorkshire churches, commencing with the East Riding, comprising Malton, Scarborough, Burlington, &c. He will be engaged during the whole of September amongst the churches of the West Riding and other districts of the county.

DESIGNATION OF MISSIONARIES.

On Wednesday, August 20, the brethren George Kerry and W. H. Gamble were ordained at Hastings as missionaries of the Baptist Missionary Society.

By the judicious arrangements of the Rev. John Stent, at whose chapel the meeting was convened, all the various parts of the solemn service were comprised within one evening assembly. Considering the stormy weather, the previous tea party was well attended, and the congregation at the subsequent service was large, and remained unbroken to a late hour.

Worship was opened by the Rev. S. Lillycrop, of Windsor, after which the Rev. W. H. Denham, of Serampore, gave a masterly description of India as the field of labour to which Mr. Kerry was appointed. The varied information—historical, political, and geographical, as well as moral and religious—was listened to with fixed attention. Dr. Angus then sketched the history of our Trinidad mission in the most lucid manner, tracing all our operations and successes there to the unwearied and generous perseverance of one benevolent Christian lady, who never ceased for a series of years to implore the aid

of the Society for that benighted island. The pathetic reference to Mr. Gamble as the son of that lady, was quite thrilling. To see him there thus introduced, after a due course of preparatory study, to defray the cost of which he had parted with his business, and was now ready to carry out fully the ardent desires of that mother's heart, awakened deep emotion throughout the assembly.

The missionaries then gave, in turn, such statements of their religious views and experience, and of the guidance of God's providence in reference to their respective undertakings, as have rarely been surpassed in interest on similar occasions; the early history and boyish efforts of Mr. Kerry as a youthful evangelist having clearly been his training for the field of missions. After these communications, Dr. Angus commended them to God in the designation prayer.

A few paternal counsels were addressed to the missionaries, in the name of the Committee, by Dr. Hoby, who remarked that so clearly did the mind of Christ seem to be indicated in reference to these brethren and their appointment, one to the east and the other to the west, as to afford great satisfac-

tion, and forcibly bring to mind the words, "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Remarking on the great success which God had granted to our mission, and yet that all had been accomplished within the personal recollection of a few who were still living, he nevertheless advised the young brethren not to be on that account feverishly anxious to do something great, but rather to be calm and steady in labour and prayer; not to be eager to invent new schemes so much as earnest in the use of instruments and appliances which had always been employed; and to take heed to themselves, their doctrine, and their work, espe-

cially remembering, while stimulated to the utmost exertion by all they were to witness, and knowing that the gospel was the only remedy, how powerless they would be without the vitalizing energy of the Holy Spirit. Paul's Second Epistle to Timothy was specially commended to their regard, that "they might be strong in the grace which is in Christ Jesus."

The Rev. John Adey, of London (independent), most appropriately closed in prayer. Many remarked that on the whole it was the most impressive service they remembered; and certainly it seemed to bear a close resemblance to meetings of the earliest days of our missionary history.

FOREIGN LETTERS RECEIVED.

AFRICA—Saker, A., one letter, no date, received July 31.
 CLARENCE, Diboll, J., June 26.
 AMERICA—NEW YORK, Colgate, W. and Co., July 18.
 ASIA—ALIPORE, Pearce, G., July 3.
 CALCUTTA, Thomas, J., June 4 and 17, July 3.
 COLOMBO, Davis, J., June 24, July 10.
 HOWRAH, Morgan, T., June 16.
 KANDY, Carter, C., June 23.
 MONGHIR, Lawrence, J., May 28.
 POONAH, Cassidy, H. P., June 10.
 SERAMPORE, Underhill, E. B., June 2 and 17, July 2.
 SEWRY, Williamson, J., June 28.
 BAHAMAS—GRAND TURK, Hutchings, J. July 19.

INAGUA, Littlewood, W., June 20.
 NASSAU, Capern, H., July 10; George, J., S., June 24.
 BRITTANY—MORLAIX, Jenkins, J., July 23, August 14.
 JAMAICA—BROWN'S TOWN, Clark, J., July 10.
 CALABAR, East, D. J., July 7 and 24.
 KINGSTON, Gibson, R., July 9; Spraggs, W., and others, July 11; Wood, J. A., and another, July 11.
 MONTEGO BAY, Henderson, J. E., July 24; Reid, J. M., July 24;
 MOUNT CAREY, Hewett, E., July 7.
 PORT MARIA, Day, D., July 9.
 SAVANNA LA MAR, Clarke, J., July 23.
 SPANISH TOWN, Phillippo, J. C., July 23.
 STEWART TOWN, Hodges, S., July 23.

ACKNOWLEDGMENTS.

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

- The Directors of the London Missionary Society, for a copy of the Chinese Bible;
- The church meeting in Devonshire Square Chapel, London, for a number of volumes from the library of the church;
- Friends at Plymouth, by Miss Square, for a parcel of books, for Rev. A. Saker, Africa.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from July 21 to August 20, 1856.

ANNUAL SUBSCRIPTIONS.	£	s.	d.	DONATIONS.	£	s.	d.
Bacon, Mr. J. P.	1	1	0	Buxton, Sir E. N., Bart.	50	0	0
Do., for India	1	1	0	Cox, Rev. John, Pimlico	0	10	0
				Chandler, Mr. John.....	2	10	0
				Hoby, Rev. Dr.	5	5	0

