

THE
MISSIONARY HERALD.



MARKET SCENE, NASSAU, BAHAMAS.

KANDY.—EXHIBITION OF BUDDHA'S TOOTH.

THE following observations on the progress which Kandy, the capital of Ceylon, has made during the past twenty years, and on the great festival held there, in honour of Buddha, the deity worshipped by the Singhalese, will be read with general interest. They will give some insight into the condition of one of our principal stations in Ceylon, and impart a correct idea of the nature of the idolatry which prevails there. Whatever tends to enlarge the acquaintance of our readers with any of the Society's stations, or to present correct views of the evil systems its missionaries labour to overthrow, cannot fail to deepen their interest in the grand object they are unitedly endeavouring to accomplish.

The writer in the *Colombo Observer* of a recent date, a journal belonging to our kind friend Dr. Elliott, a member and deacon of the church at Colombo, whose remarks we freely use, omitting such as have no immediate relation to our object, thus notices the two subjects we have mentioned.

Visiting the capital of the central province at such distant intervals as 1839 and 1849, 1852 and 1856, we have been able to mark its progress—rapid of late years—in all that constitutes a town, a centre of agricultural enterprise, and of the commerce to which such enterprise gives birth. Building has extended on every hand, under sumptuary but judicious regulations which have secured rectangular streets and well-tiled houses. The results are that in Kandy fires are unknown, while the panoramic view from the hills around is that of the prettiest town in India—we almost feel inclined to say, in the world. “Beautiful for situation” it always has been; and the town seen from above, was a pretty one twenty years ago, when the noble Pavilion was

the central object,—the great Buddhist temple, the library, and the magazine in the lake being the chief accessories of the picture. Now, the town seen from a distance—as we have just seen it from the Peak of Hantenne, 2,700 feet above the elevation of the lake—the lake itself 1,600 feet above the sea—seems severed into three well-defined divisions by three towers of Christian churches, all of which have risen within the last ten or twelve years. The episcopal church, guiltless of whitewash, and ageing under the climate, is a really fine object viewed near at hand or afar off. Of the castellated top of the Church Mission chapel, and even of the strange square tower of the just finished Scotch Kirk, we can at least say that “distance lends enchantment to the view.” With the fine white sand of its roads and streets Kandy now looks clean even near at hand after heavy rain, and the little paradise of gardens, walks and rides,—of hill and plain and lake, embrace every possible variety of scenery. This beautiful mountain-town is the centre of a great agricultural enterprise. Turning aside then after a visit to the old Kornegalle Road tunnel, we find ourselves at Bogambra, in the heart of the establishment which, more faithfully than any other perhaps, symbolizes the nature and the necessities of that enterprise. All around us were machines for turning, pruning, and even for planing iron; circular and vertical saws for timber; with numbers of active, intelligent Singhalese workmen, employed as carpenters, or at forges supplied with the necessary air blast from a central machine. Close to the Bogambra mills is the long range of buildings formerly used as the government tile and brick establishment. It is now the property of Messrs. C. Pitts

and Co., and here, as we learnt to our surprise, a considerable quantity of coffee is, at an advanced period of the season, dried, prepared, and packed in casks or bags ready for shipment. Of course this involves some saving on the cost of carriage to Colombo, but the spareness of the population around Kandy, and the objections of the native Kandian to engage in employments of this nature, will probably render this establishment for many years to come a singular one in Kandy, however successful in the hands of its intelligent and enterprising originators.

But amidst all the sights to be witnessed in delightful rambles around Kandy, it did not enter into our calculations that in the course of a casual ride it should fall to our lot to witness, for the first time in a residence extending to close on twenty years, the great object of Buddhist worship—the sacred tooth-relic of the Hindoo sage who founded a system so intelligently subtle, that to this day more than a third of the human family adheres to it. But so it was. On the evening of Friday last, the 6th of June, we entered, and were admitted to the *sanctum sanctorum* of Buddhist worship, with its dim religious light shining through images of crystal, and reflected from those of gold and silver—its garniture of cloth of gold, and its stifling odour of confined air and flower-offerings. Here we had a good view of the so-called tooth, first close at hand resting on its receptacle of golden lotus-petals; and then as publicly displayed to the adoring multitude,—though why they should adore the relic of a man not only dead, but, according to the doctrines he inculcated, *annihilated*, is a fact to be classed with the mysteries of the human intellect—so glorious yet so debased!

It appears that Bulatgama Unanse, well known at Galle as the leading priest

of the southern province, and distinguished amongst his countrymen as a writer and a poet, had come to pay vows and offerings at the shrine. To the committee of chiefs and priests to whom government handed over the custody of the tooth-relic and the temple property, this priest applied, requesting that a public exhibition might take place. Now as Bulatgama Unanse, like the majority of the low-country priests, adheres to the Amerapoorra form of ordination, while the Kandian priests derive their forms from Siam—the request of the distinguished heretic from the south was refused. Upon this, as our information runs, he waited on the governor, when his Excellency bethinking him that he had not as yet seen this object of world-wide interest, intimated a wish which to hear was but to obey. The shrine, rich with barbaric pearl and gold, resplendent with emeralds, sapphires, and rubies, of dazzling hues, was displayed to the view of his Excellency, and a large party of the ladies and gentlemen of Kandy; the shrine was opened, and they and we beheld a bent and discoloured object, which Professor Owen, however he might fix its position as a polished fragment of an elephant tusk, would unhesitatingly displace from the category of the dental furniture of any human jaw—how greatly gifted soever in that respect Buddha may have been. The size of this object, about an inch and a half long, shows at once that human tooth it never was; but the Buddhists, with their indefinite notions of physiology, easily get over all difficulties. Buddhu, they will say, was supernaturally large even as a human being. But for the fact that the polish was uniform and that the ends were rounded, without any trace of the process which is called the “crown” of a tusk or tooth, we should have felt inclined to ascribe the origin of the

relic to the jaw of a male individual of that most unpoetical of all animals, from a surfeit of whose flesh Buddha is acknowledged to have died. Forbes is probably right in describing it as a piece of discoloured ivory, and we bear our testimony to the correct idea afforded by the wood-cut in his work of the *shape* of the relic. In the original the *patches* of discoloration are more obvious, and if the Buddhists were given to correct reasoning, they might surely doubt the divinity of the being who could not preserve his tooth from discoloration. But what is the use of talking of reason in reference to persons who acknowledging no divinities at all, yet "worship they know not what." The slightest section of the "tooth" submitted to the microscope would solve all doubts as to whether it derived its origin from an elephant, a monkey, or a wild boar; but the day for this has not yet come; and we much doubt if the faith of the keepers of the relic would lead them to submit it to any of the tests through the ordeal of which, as their legends relate, it passed in former times triumphant. Thrown into a glowing furnace it burst forth unscathed, but emitting rays which illuminated the universe; buried deep in the earth and trodden upon by elephants, it re-appeared on the surface, as we saw it, in the centre of a gold lotus-flower; cast into a deep and filthy pool, it acted as a potent purifier—the water became glassy clear, gemmed with lotus-flowers, on one of which the relic was seen calmly reposing. Up to this day, men come to worship it, not only from the extremities of Ceylon, but from Ava of the golden foot, from Siam and from "far Cathay." The offerings consist of sweet-smelling flowers, rice, cloth, precious stones, &c. When the relic is exhibited, the people, with a shout, raise their hands in the attitude of adoration, and amidst a

wild and deafening noise of drums and clarionets, they repeat the form—

I make Buddha my refuge,
I make his books my refuge, ?
I make his priests my refuge.

On the occasion under review, we were not so much struck with any particular display of doctrinal feeling on the part of the people, as with their tumultuous earnestness to get near the relic and the difficulty with which the chiefs, priests, and police could preserve any show of order amongst them. Close to our side, as we stood on the verge of the swaying crowd, with our shoes on our feet, and our jungle hat on our head, we noticed a fluent Kandian lady pouring into the ears of a female friend the manifest amusement she derived from the scene. As for the chiefs and priests—custodiers of the relic—it struck us that they went to work in a very cool, business-like, and unexcited manner. Although told by a Kandian gentleman of standing and intelligence, that if the temple chiefs and priests could be induced to exhibit the tooth-relic on the esplanade in front of the great temple, the assemblage would be immense, and the offerings close on a thousand pounds in value, yet the final conviction left on our mind by the results of the day's exhibition is, that the people are losing their faith in the system—their regard for its relics and its priests—and that from this, the central shrine of the Buddhist system, the glory is fast fading. Twenty-three centuries have elapsed since the founder of Buddhism died, since his funeral pile, according to the Pali legends, was surrounded by 700,000 of his priests, and 60,000 princely devotees. His favourite pupil may have secured one of his teeth from the flames, and mighty monarchs may have contended for the possession of the relic; but with the advance of Christianity and education, all faith in the identity of the present relic with the

original tooth, or even with the object which arrived in Ceylon some fifteen hundred years ago, will be dispelled; and above and beyond all, the cold, cheerless system which it represents will lose its hold on the minds of the people. The British government, which once so jealously guarded this "palladium" of Kandian sovereignty, has "taken a receipt" for the tooth and its trappings, and ceased to interfere, save as to ordering the police to perform, on such occasions as the one we chronicle, the difficult task of preserving peace and order, and preventing theft. We believe too, that the vast majority of the Kandians are too shrewd to misconstrue the natural desire of Sir Henry Ward and other Europeans, to witness an object of wide historical interest, into any participation in their own superstitions.

As to the Buddhist question generally, we believe it remains exactly on the basis on which the regulations of Sir George Anderson, with the concurrence Sir John Pakington, placed it. Certain

chiefs and priests are, *ex-officio*, electors, and the colonial secretary confirms their choice, merely, however, as to the recognition of such secular rights as may attach to the office. In those secular rights, and in the cupidity and quarrelsomeness of the people, consist the difficulties of the question. A scramble for one-third of the most valuable lands in the Kandian province would set chiefs and priests cutting each others' throats. Government has appointed a commissioner, however, whose province extends, we believe, not only to decide what lands shall be handed over to the Buddhists as compensation for money payments stopped, but to the general registration of temple lands and temple tenants, the neglect of which, in the earlier years of British rule, has entailed so much embarrassment on successive governors, and placed them in so false a position. The British connexion with Buddhism is now but slight; and Buddhism, itself, in Ceylon, is fast becoming effete: like the tooth-relic, it bears the mark of decay.

THE CASE OF THE PERSECUTED CHRISTIANS IN BARRISAU.

It will be remembered that in our January number we published a very detailed account of the outrages which had been perpetrated on a little community of native Christians, residing at a village named Baropakhya, Zillah Backergunge, in the district of Barrisaul. We also subsequently published the resolution of sympathy with these native brethren in their affliction, and of direction to Mr. Underhill and Mr. Page to carry on the suit in their behalf, with a view to defence and redress. At the Calcutta General Conference the systems of zemindary, and indigo planting were discussed in papers submitted by Mr. Page and Mr. Schurr; and since then Mr. Underhill has pub-

lished the case, the evidence, and the magistrate's decision, which has been adverse to the native Christians.

These proceedings have raised a controversy in all the newspapers of Bengal. The public mind is intensely excited on the subject; and, we are thankful that we can say, almost wholly in favour of truth and justice. What the end will be none can tell; but hopes are cherished that, out of the events described, there will arise a thorough investigation into the police and judicial systems.

Meanwhile, the Calcutta missionaries are not inactive. A memorial has been presented to the Lieutenant-Governor of Bengal, a copy of which we subjoin, calling on the government to issue a

commission to inquire into these things, and there is good ground to hope that the effort will be successful. We now call the attention of our readers to the memorial itself, which, it will be seen, has been signed by the leading brethren of all the missions having representatives in Calcutta.

TO THE HONOURABLE F. J. HALLIDAY,
ESQUIRE, LIEUTENANT-GOVERNOR OF
BENGAL.

The Memorial of the undersigned Missionaries of the Gospel.

Humbly sheweth,

That your memorialists are missionaries residing in or near Calcutta, and are connected with various Christian churches.

That your memorialists are in the habit of meeting every month, for conference respecting such matters as relate to the progress of the gospel in this country; and that your memorialists have frequently and carefully considered at these meetings the social as well as the spiritual condition of the people, and have had many opportunities of judging, both from personal observation, and from intercourse with residents in the Mofussil, what that condition really is.

That if your memorialists believed that the people were suffering from no evils but such as are being removed, or that their unhappy moral character was the sole cause of their calamities, your memorialists would not come forward to address the government on the subject. But your memorialists have long entertained the conviction, that the circumstances of the case call on them to overcome all repugnance to bearing their public testimony on behalf of the people; and it was with this conviction that your memorialists sent to the Houses of Parliament, prior to the inquiry into Indian affairs in 1852, a petition which was laid before the Com-

mittees of the two Houses, and in which they thus stated their views:—

“That your petitioners have reason to believe that there is a vast amount of social disorganization, and of consequent suffering, in the whole country. Much of this, your petitioners can trace to the fearful superstitions of the people; to their ignorance; and to the debasing effects of a popular mythology, which presents as objects of worship, deities, who are examples of every vice, and which ascribes sanctity and divine honour to a priesthood which is the principal curse of India. But speaking particularly of this great presidency of Bengal, your petitioners would represent to your honourable House the existence of evils, which it falls properly within the scope of government to meet and to control. The evils resulting from the religions of the country, your petitioners believe have been greatly diminished since the commencement of Christian missions; and they willingly accord to the government of India the praise of having abolished Satis, and checked infanticide, Thuggism, and the once-prevalent practice of self-immolation. Your petitioners do not now hear of the terrible occurrences with which their predecessors were familiar,—of women drowning themselves publicly at the junction of the Ganges and the Jumna; of others sitting in pits to be smothered by heavy baskets of sand; and of devotees yielding themselves to death in the presence of multitudes, by means which require the active participation of heartless accessories. A more just apprehension of their duty by the judicial officers of government has restrained such suicides, by dealing with the accessories as guilty of murder; and the enactment of several wise and salutary laws has restrained the other classes of crimes which your petitioners have mentioned. Your petitioners believe, however, that these results must, in a large measure, be ascribed to the growing influence of Christian missions, which have been blessed, no less in raising the standard of piety and justice among the Europeans in India, than in the enlightenment of the consciences of the natives. But there are other evils with which the government, as such, has to contend, and which your petitioners regret to declare, appear to be on the increase. Your petitioners greatly fear, that it will be found on inquiry, that in many districts of Bengal, neither life nor property is secure; that gang-robberies of the most daring character are perpetrated annually, in great numbers, with impunity; and that there are constant scenes of violence, in contentions respecting disputed boundaries, between the owners of landed estates.

“That your petitioners submit to your honourable House, that the radical cause of

these evils is the inefficiency of the police and the judicial system. Your petitioners find that the sole protection of the public peace in many places, is a body of policemen (called village chowkedars), who are in fact the ministers of the most powerful of their neighbours, rather than the protectors of the people. The body of peace-officers appointed and paid directly by the state, will, on inquiry, be found to be entirely insufficient for the great districts for which they are provided; but few as they are, they, also, will be found to be oppressors of the people. The records of the criminal courts, and the experience of every resident in the districts of Bengal, will bear testimony to the facts, that no confidence can be placed in the police force, (either the regular force or the village chowkedars); that it is their practice to extort confessions by torture; and that while they are powerless to resist the gangs of organized burglars or dacoits, they are corrupt enough to connive at their atrocities.

"That your petitioners believe, that a strict and searching inquiry into the state of the rural population of Bengal, would lead your honourable House to the conclusion, that they commonly live in a state of poverty and wretchedness, produced chiefly by the present system of landed tenures and the extortion of the zemindars, aggravated by the inefficiency and the cruelties of the peace-officers, who are paid by the chowkedary tax or by the government.

"That your petitioners believe, that a well-organized police, with a more extensive, and more effective judicial system, would do much to check the outrages that arise from disputes about land. But your petitioners must also ascribe much of the evil which these outrages produce, to the causes by which primarily such disputes are occasioned. Your petitioners must declare, that from the want of a complete survey of the estates of the country; of a registration act to settle titles; and of laws to obviate the infinite mischief of the universal system of secret trusts, there is so much uncertainty about the landed tenures and boundaries in Bengal, that capitalists generally dread to purchase such property, and those who do, too frequently keep bodies of club-men, to take and keep by force, the extent of land to which they deem themselves entitled. Between contending proprietors; amidst scenes of constant conflict; and a prey to the corruption and the oppression of the police, the tenant is reduced, not merely to beggary, but also, in many cases, to a state of the most abject and pitiable servitude."

That a separate petition, signed by 1800 Christian inhabitants of Bengal, was presented to Parliament in 1853, in

which they stated that "the police of the Lower Provinces not only fails as respects the prevention of crimes, apprehension of offenders, and protection of life and property; but it is become an engine of oppression and a great cause of the corruption of the people;" "that torture is believed to be extensively practised on persons under accusation;" and that "all the evil passions are brought into play, and ingenuities of all kinds, both by people and police, are resorted to;" and this petition also bore strong and emphatic testimony to the wretched condition of the people, and the unsatisfactory state of the judicial system.

That your memorialists noticed with extreme regret, that the parliamentary inquiry into Indian affairs, was brought to a close, before this subject of the social condition of the people was opened.

That since that period many circumstances, and particularly many recent publications, have deepened the conviction of your memorialists, that the social condition of the people of Bengal is deplorable in the extreme, and that the representations in their petition fell short of the truth.

That your memorialists have perused with the deepest interest a minute by your Honour, on the Police and Criminal Justice in Bengal, in which the existing system is most faithfully and powerfully described. Your memorialists have noticed particularly the following statements: that "for a long series of years complaints have been handed down from administration to administration regarding the badness of the Mofussil police under the government of Bengal, and as yet very little has been done to improve it;"—that "throughout the length and breadth of the country, the strong prey almost universally upon the weak, and power is but too commonly valued only as it can be turned into money:"—that "it is a lamentable but unquestionable fact, that the rural

police, its position, character, and stability, as a public institution, have, in the Lower Provinces, deteriorated during the last twenty years;"—that "the Criminal Judicatories certainly do not command the confidence of the people;"—that "whether right or wrong, the general native opinion is certainly that the administration of criminal justice is little better than a lottery; in which, however, the best chances are with the criminal; and this is also very much the opinion of the European Mofussil community;"—that "a very small proportion of heinous offenders are ever brought to trial;"—that "it now appears that half of those brought to trial are sure to be acquitted;"—and that "peculiar and accidental circumstances, partly temporary and partly arising out of the constitution of the Civil Service, have, at this moment, made the inexperienced condition of the magistracy more observable than it has ever been before, while it seems certain, that the evil during several successive years is likely very seriously to increase;" and your memorialists attach great weight to these remarkable and important declarations.

That your memorialists, when the government of the Marquis of Dalhousie approached its close, expressed in their address to his Lordship, their sense of his extraordinary exertions in the execution of his arduous duty, and of the wisdom, decision, and success which had marked his career; but your memorialists were aware, that the pressure of many other urgent subjects had prevented that distinguished statesman applying his powerful and vigorous mind to the social condition of the people of Bengal, and your memorialists were so deeply impressed with the importance of this subject, that they took the liberty of directing his Lordship's attention to it, in the hope that, if it ever should be discussed in the British Parliament, he

would bring to bear upon it his ability and influence. Your memorialists stated in their address:—

"The conviction that even after returning to England, and commencing afresh to take an active part in the labours of the Imperial Legislature, your Lordship will always endeavour to promote the welfare of India, encourages us to give expression to the wish that your Lordship's special attention might be directed to the lamentable condition of the peasantry of Bengal, to the causes of that condition, and to the best means of ameliorating it. We take the liberty of alluding to this subject, not merely because we know both from our own experience and from the testimony of other missionaries, that the present working of the zemindary system is one of the most powerful obstacles to the spread of Christianity in this country; but also because we are convinced that it is a great and growing evil, particularly when considered in connexion with the general character, both of zemindars and rayats. It encourages the concealment, and consequently the commission of crime. It impedes the administration of justice; and whilst it emboldens the rich to set the law at defiance, it leads the poor to despair of obtaining redress, even against the greatest wrongs that may be inflicted upon them. We have reason to believe that a spirit of sullen discontent prevails even now among the rural population, from an impression that government is indifferent to their sufferings. The zemindary system may be convenient as a fiscal measure; but, on the other hand, the experience of sixty years proves that it tends to demoralize and pauperize the peasantry, and to reduce this fair and fertile land to a condition similar to that under which Ireland suffered so grievously and so long. We do not presume to offer any practical suggestion to a statesman like your Lordship. We are aware that the subject is as perplexing as it is distressing; but we are not without a hope, that your Lordship's sagacity and experience may succeed in devising a remedy even for this all but hopeless evil. We only venture to make the additional remark, that the representations of zemindars and indigo-planters, however correct an exposition they may be of their own interests and wishes, cannot be expected to be otherwise than one-sided, and therefore do not fairly and fully set forth the wrongs and wants of the peasantry."

That your memorialists would now look to his Lordship the present Governor-General in Council, and the Legislative Council of India, at this season of peace and financial prosperity.

to deal with these important matters with adequate earnestness, and with a view to comprehensive and complete reforms. Your memorialists feel themselves bound to declare, that they view with alarm, as well as sorrow, the continuance of the evils which they have so long deplored, and the effects of which are seen in the demoralization and the sufferings of the people; and that they believe that measures of relief can with safety be delayed no longer; as from the information they have acquired, they fear that the discontent of the rural population is daily increasing, and that a bitter feeling of hatred towards their rulers is being engendered in their minds.

That a bill called an Affray Bill was read a first time in Council about three years ago, the object of which was to render liable for affrays, not merely the ignorant club-men who are hired, or the dependent tenants who are compelled, to take part in them, but those also for whose benefit they are undertaken, and without whose connivance they would not occur; and that your memorialists believe, that the official information by which the necessity for that measure was proved to the government in 1853, would satisfy the present government that practices are common in the Mofussil of reckless lawlessness and violence, and that there is such an indifference to human life and suffering, as indicates a fearful state of demoralization and anarchy.

That with a view to ulterior measures, your memorialists are earnestly desirous that a commission may be appointed, consisting of men of independent minds, unbiassed by official or local prejudices, to institute a searching inquiry into all the causes that now affect the condition of the population, especially into the state of the police and the judicial system; the powers and influence of the zemindars and

planters, and how those powers are used; the resources and earnings of the labouring classes, and the proportion which these bear to the rent that they are compelled to pay; the harassing exactions and oppressions to which the poor are subject; the landed tenures; the extension of the government sales of ardent spirits and intoxicating drugs, among a people once celebrated for temperance; the actual extent to which education is provided for the masses, and the best means of alleviating the sufferings and elevating the condition of the people.

That your memorialists are encouraged to hope for the appointment of this commission, by the readiness with which the government of Madras issued a commission to inquire into the practice of torture, the impartiality with which its proceedings were conducted, and the satisfaction with which that measure was regarded by the legislature and the people of Great Britain.

That your memorialists therefore pray that your Honour will forward this memorial to the Governor-General in Council, and will recommend to his Lordship in Council to issue a commission of the character indicated by your memorialists, for the purposes they have ventured to specify, and with such additional objects and duties as your Honour's experience and familiar knowledge of this Presidency may suggest.

That your Memorialists earnestly pray, that your Honour and his Lordship in Council may, in this measure, and in all the arduous duties of the government of this country, be guided by wisdom from Him, by whom kings reign and princes decree justice.

And your memorialists will ever pray.

A. F. LACROIX, London Missionary Society.

GEORGE PEARCE, Baptist Mission.

ALEXANDER DUFF, Free Church of Scotland.

TIMOTHY SANDYS, Church Missionary Society.

D. EWART, Free Church of Scotland.

J. LONG, Church Missionary.

J. WENGER, Baptist Mission.

G. S. CUTHBERT, Church Missionary Society.

EDWARD STORROW, London Missionary Society.

W. WHITE, Church of Scotland Mission.

J. VAUGHAN, Church Missionary.

JOHN POWRIE, Free Church Missionary.

JOHN TRAFFORD, Baptist Missionary Society.

LAL BAHARI DEY, Free Church of Scotland.

JOHN S. BEAUMONT, Free Church of Scotland.

BKHARI LAL SING, Free Church of Scotland.

EDWARD UNDERHILL, Secretary of Baptist Missionary Society, London.

GEORGE E. YATE, M.A., Kidderpore.

JAMES THOMAS, Baptist Missionary Society.

JOSEPH MULLENS, London Missionary Society.

WILLIAM HENRY HILL, London Missionary Society.

JAMES OGILVIE, Church of Scotland.

CARBAPIET CHETW ARATOON, Baptist Missionary Society.

THOMAS GARDINER, Free Church of Scotland.

That a request so reasonable and just, backed up with the names of Christian gentlemen of such high standing and character, and sustained by facts alike startling and strange, will fail, we do not believe. But if it be necessary, in order to give full effect to such a request, that the home authorities should be called upon to interfere, we doubt not that Christians of all denominations will unite in the effort. The future progress of liberty and religion in our Indian empire is at stake. Unless these gigantic evils can be removed, there is no hope for either. We entreat our readers to bear this case on their hearts before God in prayer, that He would so order and direct the movements of His servants that they may advance His glory, and promote the welfare of the oppressed and forlorn.

FOREIGN INTELLIGENCE.

INDIA.

ALIPORE.—The departure of Mr. Denham from Serampore, rendered it needful to make some arrangements for the instruction of the Native Theological Class. Mr. Pearce was asked to visit Serampore twice a week in order to give lectures to this class. This he could not do; and consequently the class has been removed to Alipore, where the young men are now wholly under his care. On the whole there seems to be no doubt that this is by far the best course; and it seems that the brethren in the country concur in it, and have promised to send up to Mr. Pearce such young men as they may deem suitable for the work for which it is intended to prepare them. Mr. Pearce's letter will be read with interest by all who are concerned to see native teachers, duly qualified, trained under one so experienced and devoted, to preach the gospel, and assist the missionaries in their evangelizing efforts.

"Hitherto I have sent you no information concerning the Theological Native Class confided to my care at Alipore; it is time that I did so. The first session is over, with the vacation of a fortnight, and we have entered on the second. In September last, Mr. Underhill informed me that Mr. Denham was about to return to Europe, when he proposed to me that I should go up to Serampore twice a week to give lectures to the class. I replied that it was impossible for me to go up to Serampore as he proposed, but that I should be very happy to take charge of the class at Alipore if the thing met the approbation of the brethren. It was finally arranged that the class come to me instead of my going to the class. In the meantime the missionary brethren generally became informed of the arrangement, and it was most satisfactory and encouraging to me to receive letters from several of them saying how much they were satisfied to learn the arrangement, and expressing their readiness to help on the work by placing young men at Alipore. The class opened with me at the beginning of March, with one only, however, of Mr. Denham's students. Within six weeks eight young men had arrived, three sent by Bion, from Commilla and Dacca,

two, by brothers Sale and Anderson, from Jessore, and three from Serampore, i.e., two new ones, and the one mentioned above. With respect to the three former, not with me, one, I am sorry to say, has been expelled for evil conduct, one refused admission for culpable delay in returning, and the other has found employment at Barrisaul under Mr. Martin. With respect to progress, this is not the time to speak, but I hope to send you a report at the end of the year. I may say, however, that the time of the young men has hitherto been well occupied, and will, I trust, continue so. They have not less than six hours instruction in class per day. Instruction is given in the vernacular only; but the young men are taught Hindostani to fit them to meet the two great classes of the community, Hindoos and Mahomedans. We do nothing that is showy, but only what is substantial. My wish is to make them well acquainted with the sacred volume, and to add such other branches of general knowledge as shall enable them to illustrate its contents, and with facility and power to enforce them on the attention and consciences of the multitude—to make them acceptable and efficient preachers and expounders of God's Word—the only remedy for the sin of man and the woe of the world. Pray for me, that in this important work I may have the blessing of God. There is at the present time a great need of efficient preachers. Such are very scarce.

"The rapid spread of knowledge among the people of this land, renders it highly necessary that we have a better instructed class of native preachers than we have generally had hitherto. What is especially needed is, that Divine Providence should raise up, as he has done at times in the history of the church, special instruments from among the natives, like Luther and Knox, Whitfield and Wesley, to carry on his work, now that so much preparatory work has been accomplished; but this will be only when the church shall be made to humble itself before God for all its shortcomings, and to pray, as did the apostles of old, for God's blessing—incessant, earnest, believing, and God-glorifying prayer.

"I have nothing more that is *special* just now to add. We are well at Alipore, and the mission circle is well, but everywhere conversion work is very, very small. At the present time there is very little of cause of self-glorification in our mission in India. Among the churches in Calcutta and Serampore, and connected with them in the country, there has been no increase of members for the last six years—nay, the aggregate number is fewer by more than sixty of what it was six years since, and the decrease has been gradual.

"It is Barrisaul that makes our statistics look at all encouraging. This is a serious

state of things; I wish that it might receive due attention."

МООННУ.—There are many points of interest in Mr. Lawrence's letter recently received. It discloses the internal condition of the church there, and exhibits, very strikingly, the simplicity of their practice and fellowship. The testimony borne to our faithful and devoted brother Nainsukh is very gratifying; while the difficulties which missionaries have, even where there is the strongest desire to employ them, in obtaining suitable co-workers, are simply but forcibly described. But a good beginning has been made, and the serious attention to the subject of native agency in all the conferences of the brethren cannot but have a most salutary influence.

"It is more than time that I acknowledged the receipt of your very kind letter of February 19, 1856, which arrived last month, and not being official I value it the more. In this depressing land, and particularly in a country station like this, where we have but little fellowship with brother missionaries, a letter from a Christian friend at home, who understands our position and can sympathize with us in our work, is really most welcome.

"The paucity of converts from the natives and the lamentable indifference with which subjects of the most vital importance are treated by the natives generally are circumstances exceedingly depressing to the missionary. After years of toil and anxiety he seems to have made but little progress. Few, comparatively, have the moral courage to declare themselves the followers of Christ; and of those who do make a profession some are very far from being what they should be, and others prove to be only deceivers. Instead of finding around him a body of Christians full of life and vigour, able to sustain themselves as a church, perhaps, the missionary sees only a few weaklings in Christianity, utterly unable to stand alone, and not one amongst them moderately qualified for the office of pastor. He is therefore compelled, whether he approves of it or not, to retain the pastorate in his own hands. There have been some very encouraging exceptions, as in the case of Chitoura and others that might be named; but in too many instances the missionary has to lament that things are far from being as he desires to see them. At Alonghyr we are thankful for some measure of success; but here the native church is not prepared to support its own native pastor. It has a brother who is in some good degree fitted for the office, and who is practically co-pastor, and has been so regarded for years

past. Nainsukh is regarded by his brethren not merely as a teacher among them, but as their spiritual father; and the missionaries have made it a rule to do nothing of importance in the native church without consulting Nainsukh as one of themselves. In the admission of members and in the exercise of discipline he is consulted as co-pastor. He takes a prominent part in the exercises of the Lord's day, and invariably takes a part in the service at the administration of the Lord's supper when he is at home. He takes a deep interest in the spiritual welfare of all the members, and watches over them when at home, as a faithful brother. He has not been formally installed as co-pastor, neither has either of the missionaries; but all have seemingly dropped into the position they occupy, and all go on together harmoniously. To make any alteration now would break up long-standing arrangements, and probably cause confusion and disorder in the church without the prospect of any real advantage. Nainsukh would not like on any account to enter into engagements that would prevent his itinerating for several months in the year. But in case the European missionaries were to be suddenly removed from the station, Nainsukh has had so much experience, that I apprehend he would not find the management of the native church a burden; and nearly every member, if not all, would be willing to repose confidence in him. But the church would not be able to provide for his support; for this he would be compelled to look to Europeans. While European missionaries continue at the station he would not accept the *sole* pastorate; and if he were so disposed, he would find it very difficult to act independently of the missionaries; in truth his position would be what it is at present, except in name.

"You may feel assured that the missionaries will be very glad to form independent churches so soon as circumstances shall render it practicable. I believe the day will come, and is now nearer than it was, when flourishing native churches will be seen in India; but we must patiently wait a little longer yet. We must go on toiling, and praying, and longing until, perhaps, most of the older missionaries are resting in their graves; but their labours and prayers shall not be in vain; the seed they have sown will spring up, and the brethren who follow after shall reap a glorious harvest. I quite agree with you in thinking that Europeans will never evangelize India. We must have native evangelists for this work; and it appears to me we need agents of this class more than native pastors. But whence are they to be obtained? So difficult is it to obtain them that there has been a great temptation to employ individuals altogether unfit for the work. They cannot be made by any skill of man. We must, then, patiently wait until the Lord shall provide them for us.

"We felt it a privilege to have the opportunity of entertaining Mr. Underhill and his family. Their society was most agreeable and profitable; and the meeting of so many missionaries was a rare occasion for Monghyr. At the conferences a spirit of harmony and brotherly love prevailed. It was altogether a very pleasant season. I feel thankful for the kind and welcome visit with which our respected secretary has favoured us. I pray that he may be permitted to reach home again safely with his beloved family, and to turn to account the store of information and experience he has acquired. In connexion with the conference there is only one thing which I regret, which is the proposed removal of brother Parsons from Monghyr. This we shall all feel very much. After labouring together fifteen years without a jarring word, it will be very painful to part. But if it will be for the glory of God and the good of the cause, I wish to throw no obstacles in the way. I wish not to anticipate evil, but would hope that all will turn out for the best. But Mr. Parsons must not move until you have provided another man to take his place. I cannot engage to keep up the English services alone; and if these are neglected and the people leave, our funds will fall off, which will entail an additional burden on the Society."

CEYLON.

COLOMBO.—The following letter from Mr. Davis is one of the most interesting received for a long time. The facts are alike remarkable and extraordinary. They need no observations from us to illustrate or explain them. They speak for themselves, and the perusal of them will excite the liveliest gratitude, and awaken the strongest hope:—

Since I last wrote, we have had the pleasure of adding twenty-two members to the church of Christ on earth, and not without hope that the names of those thus added are really written in heaven. Our rejoicing is mixed with fear, with respect to some; but who can know the heart, save its Maker and Framer? Sometimes the apparently weak and loitering follow on to know the Lord, and cleave unto his servants; while the more promising have, Demas-like, entirely forsaken us.

As an illustration of what the gospel can effect when truly received and enjoyed, even in the case of the notoriously apathetic Singhalese, I will mention two or three facts in connexion with one of our members, living in a village called Warragoda.

He first heard the gospel from the lips of Mr. Daniel, and if we may judge from his course of conduct these many years, he re-

ceived it in the love of it. As a professed Christian should do, he next earnestly endeavoured to lead his wife to the Saviour, and his efforts have not been in vain.

When he felt it his duty to give his children a Christian education, he provided not only for his own, but a schoolmaster for the children of the whole village. Lately he has built (almost entirely with his own hands and at his own expense) a substantial bungalow, to be used for both religious and educational purposes. And, although he works very hard for his living, he is unceasing in his endeavours to lead his Buddhist neighbours to the house of his God, and has become, without any special call, or laying on of the hands of the presbytery, or indeed any appointment from man, an earnest preacher of the cross of Christ.

On the day of the opening of the above-mentioned bungalow for divine worship, the villagers, notwithstanding his kindness to them and their children, did their utmost to prevent our having a quiet service. They brought a priest to recite tales respecting Buddha; they shouted, worked excessively at the tom-toms, fired pistols, &c., but all to no purpose, for heard or not heard, we steadily pursued our course, till much had been uttered concerning the one Saviour and the one way of salvation. Satan did not have more than a partial victory, for, as the women were not needed, or not permitted to hear foolish Buddhist tales, they took it into their heads to come to our meeting, and hear what we had to say about Christ Jesus. It truly gladdened us, as you may suppose, to have the mothers with us, and to be so far successful in the midst of opposition. I am thankful to add we are all in good health.

AFRICA.

Fernando Po—Clarence.—Mr. Diboll is pursuing his course with his accustomed ardour and diligence. His work is marked by a great variety of incident. Often he and his family are attacked by sickness, but they are restored again, and as soon as strength will allow, the mountain tribes are visited, among whom a good work appears to be going on.

"We are now having some idea of the approaching rain season. The hurricanes of last night and the night before, have unroofed our chapel; this has been expected, and we were preparing to re-thatch. This morning the people are working at it in good earnest. The late sickness and mortality in the town has been made a subject of earnest prayer by the whole church, and we rejoice that the Lord has answered our cry, and so entirely removed the cause of our sorrow, that the bill of health is equal to that of any small town in England. The church, we

think is looking up—cases of delinquency are disappearing, and delinquents of days gone by are showing signs of deep contrition. A few inquirers of both sexes are walking well, but you know the caution of the church at Clarence. The number of brethren and sisters who are willing to labour in the Hill country increases. The harmony with which they work affords me no little consolation. At Issupoo had conversation with individuals,—seemed to produce deep impressions on the minds of some; but men are not willing instantly to change the customs of their fathers, and to stand out in distinction from the rest of the people. But they are gaining courage. Last week at Issupoo, I had a long conversation with a man, I combating, and he defending the wickedness of the people, he assented at length to all I said,—went home impressed. In a day or two after, his wife was confined, and he instantly come for my servant to pray with his wife, and to pray God to bless the child. The reader may see nothing in this incident that should interest him, but I do. Here is a man forsaking the devil-priest,—offering no sacrifice, and at the most eventful period of his life—*on the birth of his first son*;—flying to God, and placing that son under his protection. To me this is a sunny spot, and I hope I can see in it the footprints of the Saviour.

"On Saturday last, a man from one of the villages by the sea, who has heard some of our people speak of Christ and the world to come, came to me, saying, that he had sent his two girls to our house at Issupoo, and begged that I would take them to myself, teach and train them so that they may see how we carry out God's mind, and by-and-by return to their *own town* and teach their *own people*. I have consented to take them for a time. The king at Issupoo has given me one of his sons, a boy about twelve years old, begging me to take him, teach him to read and write; teach him English; and let him hear all that we say in our house, and then go and teach *him*. The first, second, and third kings have all expressed their desire to dress. Some friends have agreed to dress two of them (in the cheapest manner), and wish me to dress the other; it will cost about seven shillings each. We are teaching them that if we give them their first clothing, they must in future buy for themselves.

"Yesterday we were much interested by the appearance in our house of three youths from a fishing town, about three miles from 'Robola'; they said that when our man lived in Robola, he used often to visit them, talk to them about God, and teach them the book. They learned A, B, C, before Robola was shut up. They have practised school with A, B, C, ever since, till they are tired, and think they had better never have learnt A, B, C, itself, if they may not learn more. Five of them obtained leave of their parents

to come to me; two were left in charge of the canoe, and three came to me. A pious young woman of the Acco nation, who can speak the language of the Hill fluently, was with us, of whom we know that she can read middling, has some talent for teaching, and an ardent desire to be useful. We told the young men that if they came with a suitable canoe this morning, they might take that young woman for a month; we should see how they behaved to her, and how she got on with them, promising her that some brother should visit her every Lord's day. This morning they came for her, and she is gone, and the prayers of the people are with her.

"About five days since, I went to Robola, assembled the kings and the people; they say here is ground, and more children than in any other town. Why not come, build a house, and live here. The work is quietly growing in my hands, and but for the physical vigour which God has given, I should sometimes break down."

"Since I last wrote we have done but little; I have been once into the mountain, but the incessant rains forbid our getting about. My dear wife and daughter returned from Cameroons by last mail. Since then, Mrs. Diboll has been severely ill, not however from the effects of the climate, but from some mismanagement about our food, which nearly killed her. We had serious thoughts

of sending her home this month, but she suddenly got better, distressing symptoms gave way, and she is again about the house, hoping by God's blessing to enjoy health.

"Our young sister is still labouring diligently among the young folks at the fishing village, of which I spoke in my last; besides telling her that I cannot promise her continuance there, I have agreed to give her one pound a month, which she is to consider a sufficient remuneration for all her labour; and as far as we can see of her work, and her manner of working, we are well pleased.

"If all is well we shall baptize three persons next Lord's day: may the Lord own them in the day of his coming. About two weeks since, we buried a young sister; her end was peace. I have now buried three persons whom I had baptized not long since. How uncertain is life! How near is death! My own health is good; I think my heart is glad before God for this very great blessing. My fevers are short, and when fever is thrown off, its effects are only felt a few hours. Our daughter is hoping to go into the mountain as soon as the rain abates. She is still studying the Cameroons language. Her health is as good here as in England, and we rejoice to believe that her heart is set upon seeking the glory of God, and the welfare of the people.]

HOME PROCEEDINGS.

THE meetings of the past month have been numerous, and we believe productive. Mr. Allen has been down to Plymouth, Devonport, and Kingsbridge, thence to West Gloucestershire, and subsequently Newcastle, and the district covered by the Northern Auxiliary. Mr. Oughton has finished his Lincolnshire journey, and proceeded thence to the numerous churches in the Hampshire Auxiliary. Mr. Smith joined Mr. Oughton in Lincoln, and then fulfilled engagements in Lancashire. Messrs. Lewis and Hiron were a deputation to Monmouthshire, and Mr. Phillips to the North Lancashire churches.

We are much concerned to find by recent letters that Mrs. Sampson's health has been seriously impaired. It was feared that a voyage to England would be inevitable; and if Mr. Sampson came home at the same time, it would be virtually the loss of a missionary to India, just too when his acquisitions in the language were beginning to be of service. A

trip to Monghir has somewhat benefitted them both, and we are]not without hopes that they are simply going through the necessary process of acclimatization.

Mr. Denham's health is now sufficiently restored to permit him to enter in the work assigned to him, namely collecting funds for Serampore College, according to the notice issued some three months ago. He will first wait on a few friends in London, and proceed thence to Birmingham, and then to some of the principal towns, as arrangements may be made for him.

We announced last month that Mr. Underhill would leave Calcutta about December. Since then it has been thought desirable that he should remain in Calcutta until the financial arrangements he has made be proved efficient; he will not, therefore, finally leave until next April. Meanwhile he is gone to Burmah, to see how our American brethren carry on their operations there.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from September 21 to October 20, 1856.

£ s. d.		£ s. d.		£ s. d.	
DONATIONS.					
Bible Translation Society, for Translations	350	0	0		
Boyes, Mr. Thos., Trustees of the late	50	0	0		
Evans, J., Esq., by "Record"	2	0	0		
Hall, Misses, Walthamstow, by Rev. W. H. Denham, for Serampore College	5	0	0		
Isalah xii. 8	2	0	0		
Stevenson, George, Esq.	60	0	0		
T. E., by Barclay and Co.	1000	0	0		
"Voluntary Principle," for Serampore College	0	8	6		
LEGACIES.					
Sharrock, Mrs. Sarah, late of Taunton	178	0	0		
Young, Miss Sarah, late of Camberwell	60	0	0		
LONDON AUXILIARIES.					
Blandford Street—					
Ladies' Association, for Mrs. Sale's School, Jessore	5	0	0		
Milton Street (Bell Court) School, by Y. M. M. A., for Ogulboda School, Ceylon					
	0	8	0		
Walworth, Lion Street— Sunday School, for Cahalaya School, Ceylon					
	10	0	0		
Walworth, Arthur Street— Sunday School, by Y. M. M. A., for Kavaligoda School, Ceylon					
	2	14	0		
BEDFORDSHIRE.					
Steventon—					
Collections at bi-centenary Services	4	13	6		
Contributions	0	9	10		
Do., Marston	0	10	0		
CORNWALL.					
CORNWALL on account, by Rev. S. H. Booth					
Camborne—	52	15	0		
Anon	0	10	0		
Rodruth—					
Anon	1	10	0		
DERBYSHIRE.					
Derby, Agard Street—					
Collection, &c.	3	17	0		
Contributions, Sunday School	1	17	0		
DEVONSHIRE.					
Devonport, Salem Chapel—					
Contributions	4	10	3		
KRETER—					
Adams, Miss, for Mrs. Allen's Boarding School, Colombo					
	2	0	0		
PLYMOUTH—					
Collections, George St.					
Contributions, Juvenile Society	43	15	8		
St. Hill, Kentisbere—					
Collection	2	4	0		
Proceeds of Lecture	0	8	0		
TIVERTON—					
Sunday School, for "Paul Rulton," Dinagepore					
	5	0	0		
DORSETSHIRE.					
Wimborne—					
Contributions, Juvenile	0	5	0		
GLOUCESTERSHIRE.					
Avening—					
Collection	1	17	8		
Contributions, boxes	0	7	1		
Do., Sunday School	0	5	0		
EASTCOMBES—					
Collection	1	4	0		
KING STANLEY—					
Collection	6	1	0		
Contributions	14	8	6		
Do., Sunday School	1	11	2		
MAISEYHAMPTON—					
Collection	3	0	0		
NUPEND—					
Collection	1	2	11		
Contributions, Sunday School	2	9	1		
SHORTWOOD—					
Collection	11	17	3		
Contributions	27	7	4		
Do., Sunday School	3	0	0		
STONEHOUSE—					
Collection	1	5	0		
TEWESBURY—					
Collections	8	8	0		
Contributions	7	0	1		
Do., for F.E.	0	5	0		
Do., Sunday School	0	17	5		
UILEY—					
Collection	1	13	4		
WINECOMB—					
Collection	1	18	1		
Contributions	1	1	0		
WOODCHESTER—					
Collection	1	8	0		
	98	6	11		
Less expenses	9	18	0		
	88	8	11		
HAMPSHIRE.					
Beaulieu—					
Burt, Rev. J. B.	10	10	0		
Do., for Rev. G. Pearce's N. P.	0	0	0		
HERTFORDSHIRE.					
Hitchin—					
Friend, by Mrs. Dodwell, for <i>Itally</i>	4	0	0		
TOTTERIDGE—					
Contributions, by J. Wood, Esq.	2	0	0		
KENT.					
Smarden—					
Collection	1	6	0		
Contributions	4	1	0		
Do., Sunday School, Biddenden	0	12	6		
LANCASHIRE.					
Bolton					
	14	11	8		
Liverpool, Pembroke Chapel—					
Friend, for Rev. T. Evans's School, <i>Multra</i>	1	0	0		
Manchester, on account, by Thos. Bickham, Esq.					
	130	0	0		
NORTH LANCASHIRE					
Auxiliary, on account, by Mr. L. Whitaker, jun.					
	45	0	0		
LEICESTERSHIRE.					
Arnsby—					
Collections	7	12	0		
Contributions	7	0	0		
Do., Sunday School Teachers, boxes	2	8	0		
BIABY—					
Collections	5	15	6		
Contributions	1	3	6		
COSBY—					
Collection	0	12	0		
HUSBAND'S BOSWORTH—					
Collection	1	0	0		
Contributions	1	4	0		
LEICESTER, BELVOIR STREET—					
Collection	36	14	7		
Do., Public Meeting	10	11	9		
Contributions	83	17	6		
Do., Sunday Schools	3	7	3		
LEICESTER, CHARLES STREET—					
Collections	12	11	0		
Contributions	93	16	1		
Do., Sunday School	0	14	6		
Proceeds of Tea Meeting	3	0	0		
MONK'S KIRBY—					
Collection	5	0	0		
OADBY—					
Collection	1	17	10		
SHEEPSHEAD—					
Collection	5	18	6		
Contributions	6	15	6		
SUTTON IN THE ELMS—					
Collection	1	16	0		
	292	15	6		
Less expenses	8	7	0		
	284	8	6		
LINCOLNSHIRE.					
Horncastle—					
Collection	5	16	0		
Contributions	11	9	4		
MAREHAM LE FEN—					
Collection	0	19	4		
Contributions	0	15	11		
	19	0	7		
Less expenses	1	1	6		
	17	19	1		

OXFORDSHIRE.		WILTSHIRE.		Leeds, Continued—	
£ s. d.		£ s. d.		£ s. d.	
Milton—		North Bradley—		Arthington, Mr. R.,	
Collection	2 2 0	Collection	1 16 6	for Rev. J. H. Anderson's <i>Boat, Jessore</i>	40 0 0
Contributions	3 7 3			Do., for Repair of	
Proceeds of Tea Meeting	2 11 5	WORCESTERSHIRE.		Mission Vessel,	
		Kidderminster—		<i>Africa</i>	1 0 0
		Collection	2 5 6		
		Contributions	2 12 2	Meltham—	
Less expenses	8 0 8	Do., for <i>Africa</i>	0 13 6	Collections	2 12 1
				Contributions	0 3 3
				Do., Juvenile	1 12 9
				Less expenses	4 8 1
					0 2 7
					4 5 6
				Rawden—	
				Collections	6 1 5
				Contributions	4 17 0
				Rishworth—	
				Collection	2 2 4
				Contribution	1 0 0
				WEST RIDING AUXILIARY,	
				on account, by	
				Rev. H. Dowson	130 0 0
				NORTH WALES.	
				ANGLESEA—	
				Amiwell, Salem Chapel—	
				Collection	1 10 6
				Do., Llansilian,	
				Betbania	0 3 0
				Contributions	6 5 0
				Less expenses	7 18 6
					0 0 6
					7 18 0
				SOUTH WALES.	
				MONMOUTHSHIRE—	
				Newport, Charles Street—	
				Collections	2 1 0
				Contributions	2 5 0
				Less expenses	4 6 6
					0 0 6
					4 6 0
				Pontheer, on account,	
				by Rev. J. Hiron	25 0 0
				FOREIGN.	
				AUSTRALIA—	
				Sydney, Bathurst Street—	
				Sunday School	
				15 0 0	
				INDIA—	
				Contributions, by E.	
				B. Underhill, Esq.	
				21 2 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.