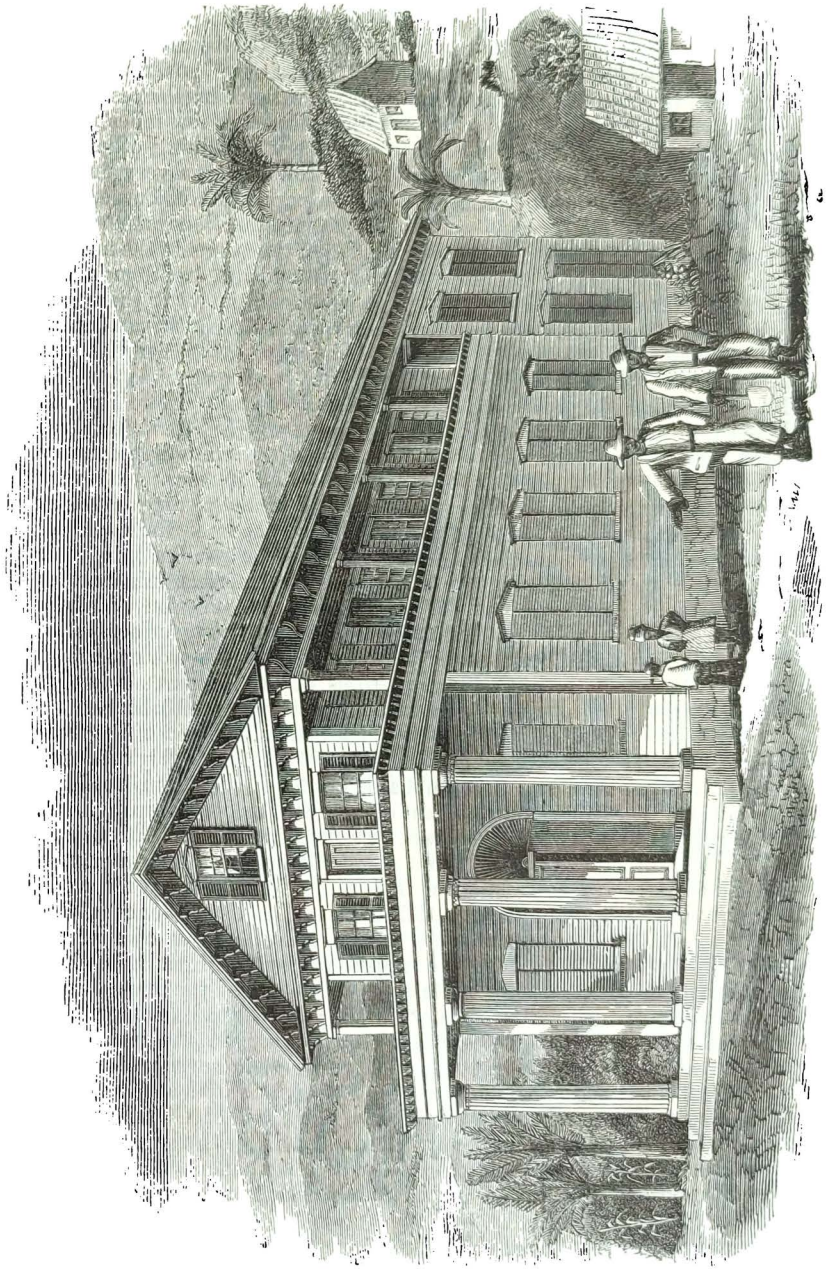


THE MISSIONARY HERALD.

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MISSION CHAPEL AND HOUSE, JACMEL, HAITI.

THE MUTINY AND THE MISSIONS.

THE Bengal Presidency is divided into two sections, each presided over by a Lieutenant-Governor. The one contains Bengal Proper, Orissa, and Behar; the other is usually known as the north-west provinces, and comprises the districts included between Ghazipore on the river Ganges, and the Commissionership of the Punjab. The seat of government in the one case is Calcutta; in the other, Agra. In the Bengal Presidency the mutinous spirit has appeared only at Barrackpore, a few miles north of Calcutta, the whole of that immense country remaining otherwise unaffected by the civil war raging elsewhere. For a time a very uneasy feeling was manifest among the Mohammedan population of Patna, Jessore, Backergunge and Dacca. At the latter place the Sepoys betrayed some inclination to interfere with the preaching of the gospel in the market place; but no overt act of rebellion has been committed. Although the missionaries have been obliged to act with much caution, yet there has been no material interference with their work, and it is anticipated that so soon as the present ferment is allayed, itinerant missionary labours may be resumed without danger or obstruction.

In the north-west provinces the case is far otherwise. From Benares in the south-east, throughout the entire district watered by the Ganges and the Jumna, up to the very banks of the Sutlege, the whole country has been the scene of plunder, incendiarism, and murder. At every military station the native troops of the Bengal army have revolted, at some of them committing the most revolting atrocities upon the bodies of the Europeans, men, women, and children, who have fallen into their hands. Every mission station where European or American missionaries resided has been broken up, and for the most part the mission buildings plundered or destroyed. The missionaries are either fugitives, or compelled to relinquish for the time, with very rare exceptions, the work in which they were engaged. So far as is known to us, it is at Benares only that the missionaries have attempted to resume their interrupted labours.

At Delhi only have missionaries lost their lives. Besides our dear brother Mackay, and the widow and daughters of our late highly esteemed missionary, Mr. Thompson, Mr. Hubbard, of the Propagation Society's mission, and Mr. Jennings, a chaplain of the East India Company, have been cruelly slaughtered. Mr. Brown, on delegation from the Methodist body of the United States to look out a suitable locality for a mission, is supposed also to have been killed at Almorah. With these exceptions, the entire missionary body is safe. Through the kind providence of God their lives have been spared, and they all are now in places of apparent safety. Many native Christians are supposed to have fallen. Some have died a martyr's death, boldly confessing the name of the Lord Jesus; but particulars of their testimony unto death have yet to be obtained.

At least seven societies carry on missionary labour in the north-west provinces, at upwards of thirty stations. More than seventy European or American missionaries were occupying various localities at the time of the outbreak. The marked interposition of the hand of God is seen in the astonishing escape of so many, of *all* indeed, with the exceptions mentioned, from the hands of bloody and deceitful men. Surely, God has dealt most bountifully with us. He teaches us not to tremble for the safety of the ark of the Lord.

With regard to the special condition of our own stations, the following

embodies our most recent intelligence. Delhi is of course entirely destroyed. At Muttra the mission house and chapel, and we fear also the school-house in the city, have been burnt to the ground. Mr. Evans is in Agra, and gives his assistance to Mr. Parsons in such religious services as the anxieties and bustle of the times will allow. In Agra the missionaries and mission property are uninjured; but preaching to the natives is suspended for a happier season. Chitoura has hitherto escaped. The native pastor with great boldness and judgment has remained at his post, and by his presence has prevented mischief and outrage. The native Christian community is, however, much scattered by the necessity of seeking subsistence. Weaving is an employment for quieter times, when only the produce of the loom can find a sale. There is a prospect that situations will be given them in various government offices, where their trustworthiness and fidelity to the English rule may meet with encouragement and reward. At Benares the missionaries have re-opened the school. The attendance is small; but with the increasing security and re-establishment of order it is not doubted that the numbers will rise to their former amount. Other missionary labour is pursued as prudence and opportunity allow. Patna, it is understood, remains quiet, and the labours of our brother, Mr. Kalberer, are unintermitted.

What are the future prospects of missionary labour in the north-west provinces it is obviously too soon to judge. There are, however, a few encouraging circumstances which ought not to be overlooked. The first is, the wonderful preservation of missionary life. Expense will have to be incurred in the reinstatement of the missionaries in their former stations; but there are the men, ready, so soon as the storm blows past, to resume their high calling. Lives, more precious than houses or chapels, God has spared to us. They remain to be consecrated as before to the glory of the Redeemer and to the saving of men's souls.

A second interesting fact is, the abstinence of the general population from all participation in the revolt. There has been no rising of the people. The Mohammedans, indeed, have exhibited both sympathy with the rebels and a malignant hatred of the English. But this they have always been ready to evince, and the difficulty of missionary labour amongst them will be no greater after the pacification of the country than it was before. The Hindus have been quiet spectators of the rebellion, or passive sufferers of the violence of armed men, or of the bands of depredators which these events have called forth. In very numerous cases they have actively interfered for the safety of refugees, and conducted them to places of security.

A third consideration is, that it will be impossible for the Government of India to form another army in which *caste* shall be recognized. Already in civil employments, *caste* is unheeded by the state. This principle will inevitably be extended to the army. By their injudicious deference to the caste feeling in the organisation of the Bengal army, the Indian government prepared the explosion which has now overtaken them. The Sepoy force had become a great caste institution, the last stronghold of the unsocial and inequitable system which has for ages been the curse of Hindustan. Whatever may be the professions of respect for the religious prejudices of the people made by the Governor-General, it is impossible that the government can again permit the principle of caste to have an actual form in the ranks. Insubordination and revolt have been its fruits. "It must now be set at nought.

Another consideration of deep interest relates to the *cause* of the mutiny. This is said to be a religious one, the Sepoys affirm it, and not a few eminent statesmen trace the origin of the revolt to an unwelcome tampering with the religious practices of the people. We are not concerned here to enter on an examination of the truth of this view, but this pleasing fact stands out in distinct prominence, that the missionaries are not accused. Their labours are appreciated, the purity of their motives is acknowledged, the value of their exertions is highly estimated, by the government itself, and by the statesmen who lead in the great legislative assembly of the British nation. Missionaries in India will, therefore, meet with no obstruction in the future from the authorities. No limitation will be placed upon their actions; they will continue free to discharge their sacred functions as preachers of the gospel throughout the wide empire of Hindustan. If the government should continue to refuse to foster missionary effort, it will place no difficulties in the way.

And lastly, it is the opinion of many of the most esteemed of our missionaries, that the revolt will in the end be for the furtherance of the gospel. Confidence in idols will be shaken to the very foundation; rightly or wrongly the people of India will be inclined to attribute the success of the British arms in suppressing the revolt (as with confidence in God's presence with our country we doubt not will be effected) to the superiority of Christianity. Already the revolt is regarded in Bengal as a conflict between Krishna and Christ, Hinduism and Christianity. With a still more favourable regard will the people listen to the preachers of Christianity. The victories of the British troops will be attributed to the superiority of their religion. The existing impression among the masses that at some time Christianity will become the religion of India will be deepened by the event, and many will probably regard its dawning truths with more attention and respect.

Such are some of the considerations which lead us to look hopefully forward. All things are of God. The prevision of man is limited to a very narrow range; but we have the promises of God's word to sustain our faith, and the history of past times to show that the entrance of new ideas and new truths into the bosom of a people is often attended by revolutions and struggles and deep tribulation. Let us commit our brethren and their labour with unwavering faith to God. Let us not be dismayed though the storm and the tempest rage around us; the kingdom of God must come, and shall be established for ever and ever.

INDIA.

AGRA.—The interruption of postal communications has prevented our hearing from our friends in Agra with the regularity we wish. The following letter from Mr. Parsons, under date June 15, brings us the welcome intelligence of their safety, and of the welfare of our interesting station at Chitoura. Mr. Parsons says:—

“Truly a warm acknowledgment of fervent gratitude is due to our heavenly Father from me for the opportunity of again addressing you from the Mission House. Many are the alarms that have reached us since the last mail, when brother Evans addressed you. We have not known in the morning that we should

spend the day in peace, and we have laid down at night in doubt whether we should not be warned before morning to fly from our house for the safety of our lives to some house in which arms were provided, and several Europeans met together for mutual defence. This has been a painful, though doubtless a beneficial trial of our faith and patience, but our anxiety is tempered by gratitude, for hitherto the sword which has been desolating all around us, has not been suffered to reach our station. We have been preserved in a way which excites the wonder of all, and constrains the Lord's people to feel that he has been our refuge and strength, and has by his providence erected, as it were, a wall of fire around us. We are not, however, yet permitted to feel that the crisis is passed. There are quite enough elements of evil all around us to swallow us up, if the Lord saw it for his glory to permit such a thing. Our postal communication is closed with distant stations in every direction but Bombay, so that we know not what forces of mutineers may be collecting on the S.E.

Preparations against attack.

The authorities here do not relax in the least in their vigilance and preparations against an attack. Yesterday martial law was proclaimed in this district, as it has already been in several others to the N., N.W., and S.W. Volunteers, foot and horse, are being diligently trained, and the fort supplied with provisions for six months.

The mutineers.

Meanwhile, severe calamities are overtaking the poor deluded Sepoys who have mutinied. Wherever the European troops have engaged them, they have inflicted severe loss upon them, and we have heard of hundreds dying on the roads, and thousands perishing in mutual conflict. Almost the whole of the N.W. province is in a state of confusion and anarchy, and plunder and slaughter are the order of the day. It is distressing to hear the reports of so much blood. Things are so badly managed on the part of the rebels that there seems no prospect whatever of their ultimately succeeding, but on the other hand we cannot tell how far they may go in mischief, before they are effectually reduced to submission. We cannot believe that it is the design of God to bring the British rule in India to a termination now, but he may see good to inflict some further blows of his rod, and they may yet reach our persons. All must be well, since he orders it.

The operations against Delhi have all been successful so far as we have heard, but they appear to be tardy. I hope this mail may convey the news of its fall if the post to Bombay continues open.

The mission.

We have heard nothing further of dear brother Mackay. Our dear brother Evans is still with us, and takes part in the religious services we are permitted to hold. You will, I am sure, have deeply sympathised with him in the loss of nearly all his property, the destruction, by fire, of the mission premises at Muttra, and what our dear brother feels more than all, the suspension of his work for we know not how long. Here we have been enabled to continue our English services at the cantonments chapel, though our congregation has been diminished, also our native services at the Purtapoorra chapel, but our services at the civil lines chapel have been suspended for a month past. If we have had prayer meetings, they have been in private houses, on account of the chapel being situated next to the prison, which is in these times a very dangerous locality. But our prayer meetings have been few, for most of our friends have to perform the duty of watchmen at night, and have little time or strength for public services. O let us have your prayers, and the prayers of the churches, that God may condescend to give quietness, and that he may sanctify these trials to the advancement of piety in the churches.

Safety of Chitoura.

"During these troublous times, there has been so much incendiarism, both in town and country, that our Chitoura buildings could not but be considered in great danger. Hitherto, however, they have been preserved, and this is due mainly to Barnard's conduct. Not unaccustomed to dangers from his youth, he has maintained a bold front, and kept to the place when a timid person might have sought refuge in Agra, in which case I fear the villagers around would not have spared the place. But though the village is spared, I am sorry to say it is nearly depopulated. The cotton crop having in a measure failed this year, the weavers have been unable to buy yarn, and so have been obliged to seek other employment. And, moreover, what they make they cannot sell, because the roads are unsafe, and they cannot take their goods hither and thither for that purpose. Late events have shown the authorities how little they can depend on Hindus and Mohammedans, and they are now desirous of employing Christians as watchmen and

policemen, and hence it is likely that several of the Chitoura people will get work in this way. If they do, I hope they may avail themselves, when their duties permit, of the religious services of the Purnapoora chapel.

Extension of the revolt.

"18th.—Up to this date, no official intelligence has reached us of the complete conquest of Delhi. On the other hand, we

CALCUTTA.—Our readers will peruse with great interest the following extracts from a letter of our esteemed brother, Mr. Thomas:—

"I have deeply sympathised with the government, and, with thousands throughout the country, have prayed for them, that they may be wise in council, firm in action, and successful in all their efforts to put down rebellion; and for a long time my confidence was unshaken; I cannot say it is so now. Oh! that God would give us men of sterling piety, with wise heads, firm wills, and strong hands—men who will not be ashamed to acknowledge and honour God, or to ask his guidance and his blessing. I can hardly help concluding that our present authorities are afraid that it should be known that they acknowledge God, and ask guidance and assistance from him, lest this should give umbrage to Hindus and Mussulmans as a sort of interfering with their religion. Some weeks ago there was a proposal for a public meeting for humiliation and prayer—a special request was made (I do not say by whom—in fact I never asked) that this gathering for prayer might not be made generally known. I believe our fellow-Christians all over the country have made the present troubles a subject of daily prayer, and numbers have expressed a wish that government would ask their Christian subjects throughout the country to unite in a season of humiliation and prayer; but nothing of the kind is likely to take place. Would that some thought of those solemn words "Them that honour me, I will honour; and they that despise me shall be lightly esteemed!"

Future government of India.

"I do hope our present troubles will, in God's good providence, result in an entire

change in the character of the government and its relation to the superstitions of the country. My prayer is that Christian England may arise and make its power felt. Let the rights of conscience be fully recognised, liberty and protection be afforded to Hindu and Mussulman; but let there be no ignoring of the God of heaven; no more of that studied avoidance of the name of the Saviour—of the work he has done; of the gospel he has given and commanded to be made known to every creature; no more official frowning on a man because he is a Christian and endeavours to live as one—no more hedging about of our native soldiers to prevent their learning what Jesus taught and what he did. Now is the time for British Christians to be up and doing; and while so many will be clothed in mourning on account of endeared relatives whose blood has been so barbarously shed, may there not duly be a national determination that those horrid murders shall not remain unavenged! but may there also be a firm resolve that the awful ignorance and superstition which have led to these murders shall not be allowed to remain without suitable efforts being made to remove them! And among those efforts one should be to compel the government to allow their native soldiers to be as accessible to the efforts of the Christian missionary as the people around them. I hope, too, that measures will be devised to throw the country open to British capital and British enterprise, and that effective means will be provided to prevent a repetition of those scenes of violence and blood which now fill the country with lamentation and woe."

These weighty observations must be borne in mind when the time shall have arrived for the people of England to decide in Parliament on the future government of India. The position of its government, both towards Christianity and heathenism, has hitherto been of a most unsatisfactory nature. It has inconsistently repressed Christian exertion, fostered superstition, and yet undermined, by its schools and its legislation, the great and long-enduring fabric of Hinduism. Hence the complaint of Christian men and missionaries on the one hand, and the accusation on the other, by the natives, of tampering with and overthrowing their most cherished superstitions.

DELHI.—We cannot withhold from our readers the following letter of our lamented brother Mr. Mackay. It is the last which has reached us from his hand. Whether we shall ever hear the particulars of his death, cannot be certainly known until Delhi shall have been recovered from the hands of the rebels. This sudden interruption to his earthly labours is a cause of grief. He bade fair to prove himself a workman that needeth not to be ashamed; the devotedness, zeal, and diligence with which he had applied himself to the service of his Lord, gave to us the highest expectations. But these are suddenly cut short, and we have to mourn over his too early grave. How sad a gloom does the story of the last few months throw over the missionary work in Delhi! Writing from this ill fated city, on the 25th January, Mr. Mackay says:—

“I arrived here on the 27th March, 1856, and from that time have endeavoured, according to the best of my ability, to discharge the duties which have devolved upon me in this locality. Delhi, as is well known, was long the capital of the Mogul Empire, and still continues to be the centre of Mohammedan influence in India; and yet strictly speaking it is not a Mohammedan city. A large majority of the inhabitants are still Hindus. In our Missionary School there are four Hindus for one Mussulman, and I believe very nearly the same proportion exists in the Church Missionary School, and also in the Government College. It is rather a striking fact, however, that the Hindus, though regarded as inferior in point of energy and intelligence to the Mohammedans, are much more desirous of obtaining education. The proud Mohammedan, long accustomed to rule the country, can ill brook the British sway; and it is only by slow degrees that he can be brought to admit the excellence of anything English. Hence it is not only the religious, but the national prejudices of the people against which we have to contend.

The languages used.

“Hitherto I have endeavoured to give an equal share of my attention to each of these two great classes into which the population is divided, not knowing in what quarter God may be pleased to command his blessing. But I have found it difficult, not to say perplexing, to accommodate myself to two classes of people as distinct from each other in feelings, habits, prejudices, and even language as if they constituted two separate nations. In preaching we are constantly obliged to turn from the Urdu to the Hindi, and from the Hindi to the Urdu, according to the respective classes which we address. Sometimes after discussing with the Mohammedans, the Hindus will ask us to explain to them in Hindi what we have been talking about. And this you may easily conceive is very perplexing to one who has acquired

only a very imperfect knowledge of these really difficult languages.

The missionary's work.

“As might be expected, the great drawback to the success of a young missionary is his ignorance of the language and habits of the people among whom he labours. It is not indeed difficult to acquire a knowledge of the language, sufficient to enable him to speak to the people, and even to make himself understood; but it is very difficult to enter into their feelings, to anticipate their prejudices, and to wield their language with power and energy, without which little can be accomplished amongst a people, remarkable alike for the acuteness of their understandings, and the inveteracy of their prejudices. It is much more difficult to argue with the Mohammedans than with the Hindus. Amongst the former, the more intelligent are well acquainted with the arguments used by Unitarians at home; and although ignorant of the general contents of our Scriptures, exhibit an acquaintance with most of those difficult passages which have a reference to the Trinity. Doubtless it is much better to avoid the discussion of such questions, and adhere to the simple preaching of the gospel. But this is not always possible. Some of them display considerable skill in the Socratical mode of disputation, viz., by question and answer; and by this means sometimes lead us into a subtle and profitless discussion before we are aware.

Discussions.

Take a single example. Some time ago a Mohammedan came to me, and in a very simple manner put the question, Does God know all things? Of course I was bound to answer, yes. And is Jesus Christ, God? Yes, I again replied. Then Jesus Christ must know all things? As I did not know what the man was driving at, I again answered, with some hesitation, yes. Upon which, with an air of triumph, he quoted Mark xii. 32, ‘But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but

the Father.' Of course, if I had known the man's object, I could have qualified my answers to his questions in such a way that it would have baffled him to reach the conclusion at which he was aiming. Hence the necessity that a missionary should be well acquainted with the opinions entertained by his opponents, and the various objections they are likely to employ, if it were for no other purpose than to know how to avoid them successfully.

The people of India.

"Our friends at home can with difficulty conceive the kind of people with whom we have to deal. It is not a number of rude and savage men who are overawed with the consciousness of their own inferiority, and extend to us a deference which no one can withhold if he would from superior intelligence. But the people among whom we labour, are civilised and refined even to extravagance. They are not only a people whose understandings have been perverted and moral perceptions blunted to such a degree, that we can with difficulty find a foundation in their minds on which we can rear the superstructure of truth; but whose self-conceit is such that they believe themselves to be our superiors in most things, and with difficulty acknowledge their inferiority in anything but *bravery*. We were told some time ago, by a Maulvi or Mohamadan doctor, that the stupid people of this country are equal in natural capacity to the acute and intelligent in England. Our friends in England will smile at the idea, but the assertion is not made altogether without any reason. It is a startling fact, that the descendants of Europeans in this country, are unable to compete with the natives when placed side by side with them in our schools and colleges.

Reception of the gospel.

"These remarks apply more particularly to the *city* of Delhi. In the villages and outskirts, the people are much more simple in their disposition, and manifest a pleasing readiness to listen to the preaching of the gospel. So different indeed is the reception which we meet with in Delhi, from that which we meet with in the surrounding villages, that it has been a serious question with me, whether I ought not to devote my attention almost exclusively to the villages. Everywhere in the villages we meet with a cordial welcome, and a disposition to cavil is very seldom manifested. On one occasion we visited Shadrab, a large and populous village, or rather town, about six miles from Delhi, and after having spent some time talking and disputing with the people in the bazaar, we were about to

return home, when we were surrounded by a number of persons, belonging to the *Chumar* caste, who earnestly invited us to come and address them. 'We are poor people,' they said, 'and wont cavil and dispute with you like those in the bazaar. We want to hear you preach to us.' We told them we had already spent some hours in the bazaar, and that it was now time for us to be going home, but we should come another day soon and address them. But this they would not listen to, and some of them actually prostrated themselves upon the ground, and offered to kiss our feet to get us to stay. Of course, we should have been unworthy followers of him, who sat at the well of Samaria, refusing to partake of the food, which had been brought him till his Father's work was performed, if we had resisted such an appeal as this; though it cost us the loss of our breakfast.

"But, however, pleasing such an incident may be, we must not conclude, as those who are unacquainted with the people might, that they are fully ready to embrace the gospel. They are accustomed to worship their own *gurus*, and as we are the *gurus* of the '*raja log*' or 'king people,' they think, we must be worthy of very great deference. The cordiality with which we are received by persons of low caste, arises as much perhaps from the pleasure which those feel on being treated with kindness and respect, who have been accustomed only to endure the contempt and neglect of their own countrymen, as from any interest which they take in our religion. And hence, we are very apt to be deceived by appearances. In a little village, called Pahar Ganj, about a mile from Delhi, our native preacher, Waylayat Ali, had apparently succeeded in producing a favourable impression on the minds of some persons belonging to the *Chumar*, or shoemaker caste, who are held in great contempt by natives of the higher castes, so much so that they would consider themselves as polluted if they should accidentally touch them; and I was hopeful that, as in the days of our Lord the poor heard Him gladly, so might the gospel be more readily received now by these poor despised *Chumars* than by the proud self-righteous Brahmins. But after repeatedly visiting them, and endeavouring to instruct them, I found that they were making very little progress, and it occurred to me that, by establishing a school in which both children and adults might be taught, we should be brought into closer connection with the people, and our labours be facilitated in various ways. Accordingly I got a room fitted up, and a teacher appointed; and as I was resolved

that the school be established on right principles, I made it a rule that all should be admitted irrespective of caste. But although the people seemed very much pleased when informed of our proposal to establish a school amongst them, yet when it actually was established none of them would send their children. The higher caste natives would not send their children unless we excluded *Chumars*, and the *Chumars* would not send their children lest we should kidnap them and send them to Calcutta or England. With so little confidence in our good intentions had we succeeded in inspiring them notwithstanding all our efforts.

Work in Delhi.

"In Delhi I was led to establish a school a short time after my arrival, which so far as numbers are concerned, soon became flourishing, more so than I even wished, for I found that to keep it in a proper state of efficiency would consume more time than I was willing to bestow on such an object. It is however a pleasing indication of the change which is taking place in the minds

of the people, that twenty years ago missionaries paid for boys to come to school and could not get them, and now we exact a fee, and get more than we want.

"I have not yet been cheered with any conversions. Many have come professedly as religious inquirers, some as candidates for baptism; but I have generally found that the true object of their inquiry was: how to better their worldly condition. Consequently when they find no worldly hopes are held out to them, they generally cease to visit us.

"Our English church is small, and likewise the general attendance, nor can we entertain much hope of a large increase in a city where so few Europeans reside.

"On the whole we may say, we have many difficulties to contend with, and little appreciable success to cheer us; but yet we never think of despairing. With a noble cause to advocate, with millions of intelligent minds to operate upon, and above all with the imperishable promises of Divine assistance, we cannot but feel that if we do not ultimately and speedily triumph the blame must rest with the unfaithful workmen."

MONGHIE.—The following is an interesting specimen of the preaching of our esteemed native brother Shujaat Ali, communicated by the Rev. J. Lawrence:—

Sermon of native preacher.

"Last Lord's day our eloquent brother, Shujaat Ali, preached to the native Christian congregation. He took for his text, 'Fight the good fight of faith.' In accordance with the native manner, he began his discourse with a number of interrogatories, as, 'To whom is this advice given?' After showing that believers are the persons addressed, he said, 'What! are believers to fight? Yes. What! all believers? Yes. Perhaps some of the sisters may say, "The men may fight, but as to us women, how can we fight?" That would be a strange sight, indeed, to see women fighting; and women who call themselves Christians, too. "Are we not commanded to love one another?" True, my dear sisters, but nevertheless you must fight, or you cannot obtain the crown of life.' He then went on to explain the nature of the fight, the enemies we have to oppose, the weapons with which we are furnished. In the application of his subject to different classes, he again appealed to the sisters, warned them not to shrink from this warfare, but warned

them also to beware of fighting among themselves. "But, after all, what can a weak woman do?" some of you may say. I will tell you. A woman, weak as she is, with the sword of the Spirit, the shield of faith, and the armour of righteousness may do wonders. Look, for instance, at Jael, what did she, a weak woman, do? She had no sword, no spear, no weapon of war; but, with a simple mallet, and one of the pins of her tent, she did what all the army of Israel could not do,—she slew the captain of their enemies' host. But you will say, "How shall we imitate her?" I will tell you. Satan, the captain of your spiritual enemies, wants to take refuge and hide himself in the tent of your hearts. Now, do you take the peg with an iron point, which is this holy Word of God [at the same time holding up the Bible], and the hammer to strike it home, which is the strength of the Spirit of God, and put forth this strength with all your might, and you will inflict so deadly a wound upon your adversary, that he will not be able to stand before you.' Such was the effect of his eloquence that every eye was fixed, and a profound silence was observed through the whole place."

The remarks which follow, by Mr. Lawrence, give an interesting view of the

progress of Divine truth. The leaven has been inserted in the meal, and is evidently producing, through God's blessing, its natural result :—

“The aspect of things around us shows that ultimately Christianity must prevail over the superstition and idolatry of the Hindus, as well as over the blind faith and arrogant spirit of the Mohammedans. The former are certainly more hopeful than the latter. Many of the Hindus acknowledge that there is more of truth in the Christian religion than in their own. And it is a good sign that in our neighbourhood many who are best acquainted with Christianity and its professors have the least to say against it.

Obstruction of caste.

The great objection with many is, that it destroys caste. They cannot eat or hold fellowship with Christians without being cast off by their own people and their nearest relations. They commend Christianity before their countrymen in the open streets; and there are some in our neighbourhood who do not hesitate to avow themselves Christians in all things, but eating and associating with Christians. Our Scriptures are to be found lying in their shops, and we have reason to believe they are frequently read. One man tells us, he keeps up family worship every day in his house, reading the Scriptures, praying, and sometimes expounding and singing our hymns, with the members of his family and others of his friends who choose to come. He is still in caste, and does not associate with our native brethren; but whenever they go to his shop he receives them most cordially, and treats our good brother Nainsukh with as much respect as he was accustomed to receive his heathen teacher, with whose services he has long dispensed. Of this man, and of some others, in a similar case, we entertain hopes. But the fact of their having renounced idolatry, having avowed themselves Christians in principle, and openly reading our Scriptures, and still being retained in caste, indicates a great change in the opinions of the people. A few years ago it would have been utterly impossible for them to have gone so far, and still to remain in caste. Time has been when, if a man was only suspected of a

leaning to Christianity, he was immediately threatened with expulsion from caste, and no rest was given him, until he returned to his old idolatrous practices, and to the allegiance of his spiritual guide. It would be more satisfactory, of course, if these persons had the courage openly to unite themselves with the Church of Christ and take the consequences; but I am not without hope that they are doing some good in their present position. As they do not conceal their opinions, many may learn from them something of Christianity who would not listen to a man that had been put out of caste.

Good reception.

“In the villages to the north-west of Monghyr, with one or two exceptions, we met with a friendly reception. The people were pleased to see us, invited us to sit down among them, and entered into very patient and pleasant discussions with us. Many admired and commended the morality of the Gospel, some thought favourably of the personal character of Jesus Christ as a very wise and great teacher, and some would even admit that he might be an incarnation of the Deity. But to affirm that there is no salvation without faith in Jesus the Son of God, appeared a hard doctrine to them.

“Though unwilling to assent to all we said, and unable to answer many things, they nevertheless behaved with propriety and listened respectfully. In this circumstance we see an improvement upon former years. Time was, when we could not enter these villages without meeting with some angry opponents, who would have driven us out of their village if they had dared; but now it is rare to meet with such characters. We met with a few of them at Rosra, particularly two pundits, who stirred up some young fellows of the lower sort to annoy and interrupt us in speaking; but the more respectable of the shopkeepers were ashamed of their conduct, and afterwards paid very marked attention to our preaching. I am persuaded many will not soon forget the preaching of the Gospel of Jesus Christ in the Rosra-bazaar on this occasion.”

HAITI.—From this field of labour the reports of our missionary, Mr. Webley, begin to evince a more cheering aspect. The evils which existed on his return are gradually but surely departing. The church has recovered its harmony and peace. The meetings for prayer are largely attended, some travelling fourteen, or even fifteen miles on foot to hear the Word of God. A few inquirers have sprung up, of whom Mr. Webley gives the following particulars :—

"Let me mention first that of a young man, who till lately resided at a distance of some sixty miles from this town. Like many other poor souls in this country, he seems to have been long seeking after truth, amidst the dark mazes of popish ritual and error. Providence directed him, some time ago, amongst us; and he formed an acquaintance with some of our members, who read to him, prayed with him, and in their simple way—they were mountain people, untutored in any other knowledge save in that of Jesus—explained to him the doctrines of the Cross. Happily, too, he is one of the few pertaining to his class who can read, so that having obtained a copy of the Scriptures, he saw and read for himself. He was not a married man, although living in concubinage, and having several children. He soon saw the necessity of abandoning this course of life; he therefore proposed to his family to remove into this neighbourhood, so as to be honourably married to his companion, and to have an opportunity of attending the means of grace amongst us. These propositions were not accepted. His companion threatened to leave him altogether—poor creature! she has since left him for another world; whilst an aged and fond mother stood ready to disown her son should he 'change his religion' and become a Protestant—tantamount with many Haitians to becoming a devil, or a demon, or a sorcerer. He has, however, broke through every obstacle, is now residing amongst us, and is rarely absent from our services. He has 'changed his religion,' or rather his religion has changed him; and I trust that he will soon be united to us in the bonds of Church fellowship.

Curious use of a Bible.

"The case of another convert is equally interesting, and singularly demonstrates the power and work of God's word unaccompanied by oral teaching. Several years ago, certainly years before any mission to this island was contemplated, a British consul of this town obtained and circulated some copies of the Scriptures. An old

American coloured man, once a member of the Baptist denomination in the States, but a backslider after his emigration to this country, happening to be in the service of this consul at the time, took upon himself to distribute a large proportion of these Scriptures. Though a backslider himself, his heart seemed touched with pity for these poor deluded followers of Rome's mummeries, and was thus in more than one instance the means of leading them to Jesus. He afterwards returned himself to the fold of Christ, was admitted to our ranks, and died a few years ago, leaning upon the merits of Christ for salvation. The female convert in question is one of the few persons to whom he was thus blest. He gave her a Bible; and told her that as she could not read it herself, she had better get some one to read it for her; and that when she wished to pray to God she had only to kneel down and pour out before Him the simple desires of her heart. So far, so good. The poor woman, however, never appeared to have been thoroughly aware of the use she should make of her Bible. Every Sabbath morning, therefore, as soon as its early light dawned upon her, she took a chair, covered it with a white cloth, opened her Bible upon it, lighted her taper, knelted down before this new kind of altar, and poured out her heart in prayer for light and life, not, however, as yet to our only mediator, but to the Virgin Mary. Thus she went on for years, observing her Sabbaths, arranging her altar, and bending her knees in so-called prayer, until one of our members, a very worthy and useful young man, a few months ago met with her. He naturally found her mind prepared to receive the truth, and at once unsealed her long sealed treasure. He read with her, prayed with her, and instructed her to the best of his ability. A few months ago he brought her to me, as Andrew and Philip led the Greeks to Jesus, and cheered me with the recital of what I now detail to you. Since then, she has been a constant attendant upon the Word; and on Sabbath day next I expect will put on the Lord Jesus."

The engraving this month presents an excellent view of the chapel and school-room at Haiti. The dwelling of the missionary is over the chapel. The building is chiefly wood.

AUSTRALIA.

The deep interest of our denomination in the well-being of our Australian colonies, will, we are sure, be increased, by the communication of Mr. Taylor, which we insert. It is dated Melbourne, April 24:—

"It is with feelings of devout gratitude to our heavenly Father, that I embrace the earliest opportunity of announcing the safe arrival of myself and family in this great and wonderful city. The 'Great Britain' left Liverpool at two o'clock, p.m., on Monday, 16th February, and cast anchor in Hobson's Bay, on Sabbath morning, 19th April, thus making the passage from port to port in *sixty-one days*. Our voyage was one of the most pleasant and remarkable, as well as the most rapid on record. We had no gale, no storm, but from day to day were carried smoothly and rapidly on our way. My reception here has been most encouraging. A deputation from the various churches came on board on Sabbath to welcome me. Again, on the Monday morning, about a dozen most respectable and influential gentlemen waited on me in the 'Great Britain,' conveyed my family on shore, and made all needful provision for our accommodation. Since our arrival their kindness has been extremely great. Next Sabbath morning and evening (D. V.) I am to preach,—the two leading churches in the city having agreed to meet in one place. On Wednesday morning, a public breakfast will take place, to which the ministers of all denominations are invited; and on the following Friday evening, a denominational tea meeting is to be held, the chief object of which is to consider the necessity of immediately raising funds to aid in securing the services of ministers from England. I shall not be expected at present to say anything of the state of the churches, but shall embrace every opportunity of putting you in possession of facts as soon as they come under my own observation. One thing is clear, no language of mine can overstate the importance of this field of labour, and the urgent need of many able and efficient ministers. Our denomination has been most sinfully neglected, and that chiefly through lack of information. Will you present my warmest thanks to the Committee of the Society for their kindness in placing me in my present position; assure them that I shall do all in my power to forward the interests of the Society, and that through the grace and wisdom imparted by the great Head of the Church, I trust my whole course shall be such as to secure their approval and esteem. I purpose next week writing to the various

ministers and churches in the different colonies, stating the object of my visit, and as early as possible I intend to visit all personally. It gave me much pleasure to learn on my arrival, that £150 of the sum promised by Messrs. Kerr and Collins had been forwarded to you; should you not receive the balance from Mr. Bone, please let me know, and the friends here will immediately remit it. I trust that the remaining £50 advanced for my outfit will be made up to the Society by the Birmingham Auxiliary and other friends. The churches in Melbourne need no pecuniary aid, and wish none.

"In my next letter, I shall furnish you with full particulars regarding the state and prospects of the churches in Melbourne and neighbourhood. Before the close of next month I hope to visit Geelong and the various gold fields in Victoria, and, if possible, shall visit Hobarton and Launceston, in Tasmania. Present my kindest and most respectful regards to the Committee of the Society, whose instructions I shall always be pleased to attend to, and whose servant it is my ambition to remain, until they can find a more devoted and able brother willing to undertake the work here. Pecuniary support I shall not need, and do not desire, all I ask is their confidence, sympathy, and approval, so long as my conduct is worthy.

"P. S. I had almost neglected to say, that nothing could exceed the kindness and courtesy of Captain Gray, of the 'Great Britain.' I was permitted to preach every Sabbath to large and attentive congregations, to visit and distribute tracts in every part of the ship, and to minister to the sick and the dying. For four Sabbaths we had service on the poop deck, and four Sabbaths, morning and evening, in the large saloon. The Rev. James Parker, of the Presbyterian Church of Ireland, co-operated with me, so that, during the latter part of the voyage, we had four services each Sabbath, two in the third cabin, and two in the chief cabin; and we were both treated with great kindness and respect by all the passengers, officers, and crew. The captain stated publicly that much of the order maintained on board was owing to these Sabbath services. I am sure this will gratify you.

HOME PROCEEDINGS.

THE pressure of intelligence from India, and the printing of Mr. Underhill's report of his visit to the various stations in that country, have prevented the usual notice of the meetings held in the various home districts. During the past month, Mr. Smith has visited Cheltenham, Gloucester, Sheffield, Wolverhampton, and Yeovil. At Coventry, Yeovil, and Bradford, he has given lectures on India, which have excited great interest. At Yeovil the vicar kindly placed the national school-room at the disposal of the friends, and presided at the meeting, and with great cordiality promoted a collection afterwards. At Bilston also, Mr. Smith gave a lecture on India to a very crowded audience, in the school-room belonging to the Church of England, at the clergyman's request. Mr. Oughton has visited Howarth, and commenced his engagements in Cornwall. Mr. Denham has been occupied at St. Albans, Bures, and Huntingdon. Mr. Underhill has given lectures on the Indian mutiny at Camden Road and Poultry chapels, Stoke Newington, and Oxford; and Mr. Trestrail, and Mr. Jones of Nottingham, have represented the Society at Scarborough, Burlington, Driffield, and other places in the East Riding of Yorkshire.

We are glad to announce that Mr. Morgan's health is gradually improving, and that Mr. Williams has recovered from a severe accident, and is also rapidly gaining health and strength.

FOREIGN LETTERS RECEIVED.

- AFRICA—BIMBIA, Fuller, J. J., March 24, April 16.
CAMEROONS, Johnson, T. H., April 2; Saker, A., Feb. 24, March 24 & 31, May 9, 25, and 27.
CLARENCE, Diboll, J., Feb. 27, March 27, April 28, May 27, June 30.
FREETOWN, Carr, J. C., March 10.
GRAHAM'S TOWN, Nelson, T., April 10.
AMERICA—BOSTON, Anderson, R., March 10.
NEW YORK, Colgate and Co., July 7; Freeman, Z., June 5.
PHILADELPHIA, Hanna, J., March 30; Mulford, J., jun., July 24.
AUSTRALIA—GEE LONG, Board, G., May 25.
MELBOURNE, Kerr, R., Feb. 14, March 14, May 20; Taylor, J., April 24, May 20; Vaughan, C., Jan. 26, May 20 & 25; Langlands, H., & Vaughan, C., May 20.
SYDNEY, Voller, J., Feb. 20.
ASIA—AGRA, Evans, T., June 3; Parsons, J., Feb. 24, March 17, May 19 & 20, June 15.
ALIPORE, Pearce, G., April 23, May 13, 14, & 30, June 17 & 19.
BARISAUL, Martin, T., April 28; Page, J. C., March 6.
BENARES, Gregson, J., May 30, June 1, 5, 11, 19, 27, & 30; Heimig, H., May 26, June 20.
BHOWANPORE, Mullens, J., April 8.
BOMBAY, Cassidy, H. P., May 19 & 20.
CALCUTTA, Goolzar Shah, June 1; Lewis, C. B., Feb. 20, March 6, 7, 17, 30, April 7, May 1 & 16, June 3 & 19, July 4; Thomas, J., Feb. 23, March 7 & 21, April 9 & 22, May 4 & 16, June 4, 5, & 19, July 2; Wenger, J., Feb. 21, June 2; Wylie, M., April 2.
COLOMBO, Allen, J., June 9, July 10; Elliott, C., April 15.
CUTWA, Parry, J., June 1.
DACCA, Bion, R., Feb. 16, April 4, May 26 & 29, June 30; Robinson, R., May 6; Supper, F., March 29, June 27.
GALLE, Carter, C., Feb. 27.
GYA, Greiffe, E., May 29; Kalberer, L. F., Feb. 26, March 19.
HOWRAH, Kerry, G., March 18, April 2, June 15.
JESSORE, Anderson, J. H., Feb. 16; Sale, J., March 18, May 1, June 15, July 1.
KANDY, Carter, C., May 23.
MONGHIR, Lawrence, J., May 26.
OFF GIBBALTAR, Allen, J., April 25.
PATNA, Kalberer, L. F., May 29.
SERAMPORE, M'Kenna, A., July 3; Sampson, W., March 5, 6; Trafford, J., March 5, June 5.
SEWRY, Williamson, J., March 27, June 30.
BAHAMAS—GRAND CAY, Rycroft, W. K., Feb. 18.
INAGUA, Littlewood, W., Jan. 16 & 30.
NASSAU, Capern, H., Jan. 22, March 9 & 10, April 14; Davey, J., Feb. 9, March 14, May 14, June 11; Littlewood, W., May 1; Rycroft, W. K., April 25, May 10.

- BRITANY—MORLAIX, Jenkins, J., March 21, May 29, July 28.
 HAITI—JACMEL, Webley, W. H., Feb. 27, March 11 & 27, June 12, July 24.
 JAMAICA, Clark, J., & others, April 2.
 BROWN'S TOWN, Clark, J., Feb. 25, March 24, May 5 & 8, July 10.
 CALABAR, East, D. J., Feb. 18, March 12 & 23, April 9, 21, & 23, May 2, 7, & 21, June 8. Steele, J. J., May 6.
 JERICHO, Hume, J., April —.
 KETTERING, Knibb, M., May 8.
 KINGSTON, Whitehome, S., & others, March 9.
 LUCEA, Dendy, W., Feb. 18; Teall, W., April 22.
 MONTEGO BAY, Henderson, J. E., April 8 & 23, May 19, June 15.
 MOUNT ANGUS, Smith, T., May 24.
 MOUNT CAREY, Hewett, E., March 5.
 PORT MARIA, Day, D., April 24.
 ST. ANN'S BAY, Millard, B., Feb. 24, April 7, May 9, June 25.
 SALTER'S HILL, Hutchins, M., March 11.
 SAVANNA LA MAR, Clarke, J., April 9 & 27.
 SOUTHAMPTON, East, D. J., July 10 & 22,
 SPANISH TOWN, Harvey, C., March 4.
 STEWART TOWN, Hodges, S., June 19.
 WALDENSLA, Gould, T., March 24.
 YALLAHS, Graham, R., April 1.
 TASMANIA—HOBART TOWN, Tinson, E. H., Feb. 18.
 LAUNCESTON, Dowling, H., Feb. 20.
 TRINIDAD—PORT OF SPAIN, Law, J., June 10; Law, M. A., June 27.
 SAVANNA GRANDE, Gamble, W. H., Feb. 23, April 9, May 25, July 25."

ACKNOWLEDGMENTS.

- The thanks of the Committee are presented to the following Friends:—
- Ladies' Working Society, New Park-street, for a case of clothing, value £17, for *Rev. J. Allen, Ceylon*;
 Stepney Missionary Working Society and Juvenile Missionary Society, for a case of clothing and stationery, for *Rev. A. Saker, Africa*;
 Ladies of St. Andrew's Chapel, Cambridge, for a case of clothing, for *Rev. J. Allen, Ceylon*;
 Friends at Devizes, by Mr. Stanford, for a box of clothing, etc., for *the same*;
 Missionary Working Party, Bloomsbury Chapel, for a case of clothing, for *the same*;
 Mrs. Edward Legge, Bishop's Castle, for a box of magazines;
 The Misses Simpson, Cambridge, for a parcel of magazines;
 A Friend, unknown, for one year's Baptist Magazine;
 Mrs. Hassall, Clapham, for a parcel of magazines, etc.;
 Religious Tract Society, for a parcel of tracts, etc., for *Rev. W. H. Webley, Haiti*;
 Young Ladies' Missionary Working Class and Superintendent of Sunday-school, Cotton-street, Poplar, for a box of clothing and books, value £6, for *Rev. A. Saker, Africa*;
 Friends at Halstead, by Rev. W. Clements, for a box of clothing, value £4, for *Rev. W. Littlewood, Bahamas*;
 Friends at Myrtle-street, Liverpool, by Mr. E. Mounsey, for a case of clothing, &c., value £18, for *Rev. W. K. Rycroft, Bahamas*;
 Mrs. Hordle, Regent's-park, for a parcel of magazines;
 Misses Hill, Cottingham, for a bale of clothing, value £5, for *Mr. J. J. Fuller, Africa*;
 Mr. J. Leach, Southampton, for a parcel of magazines;
 Friend at Watford, for a parcel of magazines;
 Friend, unknown, for a parcel of magazines, for *Rev. J. Parsons, Agra*;
 Friends in Scotland, by Mr. J. M. Urquhart, Edinburgh, for a box of clothing, &c., for *Rev. J. Smith, Chitoura*;
 Miss Jacobson, for a parcel of magazines;
 Friends at Norwich, by Rev. T. A. Wheeler, for a box of clothing, etc., value £25, for *Rev. J. Diboll, Fernando Po.*

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from June 21 to August 20, 1857.

W. & O. denote that the Contribution is for Widows and Orphans; N. P., for Native Preachers.

ANNUAL SUBSCRIPTIONS.						ANNUAL SUBSCRIPTIONS.					
	£	s.	d.		£	s.	d.				
Johns, Mrs. William, (Chelmsford, 3 years ...)	3	0	0	Wills, Mr. Edward, for <i>Serampore College</i>	1	0	0	Sundries, by Mr. W. F. Carey	5	5	0
Newton, Mrs., 2 years...	1	0	0	Wyatt, Mr. Joseph.....	0	10	6				

DONATIONS.	
£	s. d.
A Baptist Minister's Widow	5 0 0
A Friend	50 0 0
A Friend	5 5 0
A Friend, by Rev. W. J. Cross, Clifton, for N.P.	1 0 0
A Friend	0 5 0
Do., for F. E.	0 2 0
Andrews, Edmund, Esq.	5 0 0
Boyce, Mr. Thos., Trustees of the late	50 0 0
Buxton, Sir E. N., Bart., M.P.	50 0 0
Groom, Mr. John, Cheltenham	2 2 0
Hayward, Miss and Master, for Rev. J. Diboll's <i>Hout</i>	0 2 0
King, Miss, Swerford	5 0 0
Do., for F. E.	0 5 0
L. L. J. C.	20 0 0
L. R. W., by "Record" Moore, Mrs., Cheshunt ..	1 0 0
Parker, Philip, Esq., Chew Magna, for W. & O.	5 0 0
LEGACIES.	
Fleming, Bowman, Esq., late of Glasgow	58 10 0
Huntley, Miss, late of Bow	83 9 6
LONDON AND MIDDLESEX AUXILIARIES.	
Alie Street, Little—	
Sunday School, by Y. M. M. A., for <i>Ceylon School</i>	4 9 7
Church Street—	
Collections	10 0 0
Eldon Street—	
Collection	1 5 0
Contributions	18 15 0
	20 0 0
Acknowledged before ..	15 12 7
	4 7 5
John Street, on account, by M. Martin, Esq. ...	30 0 0
Trinity Chapel	5 0 0
Vernon Chapel—	
Sunday School, by Y. M. M. A., for Rev. J. Gregson's School, Benares	5 4 0
Walworth, Arthur Street—	
Collections	12 3 11
Contributions	3 0 11
Do. Juvenile	3 8 2
Do., Sunday School, for <i>Kaluwalgoda School, Ceylon</i>	2 14 0
	21 7 0
Less expenses	1 2 6
	20 4 6
BEDFORDSHIRE.	
Biggleswade—	
Poster, B., Esq. A.S.	5 5 0
BUCKINGHAMSHIRE.	
Amersham, on account, by W. Morten, Esq.	45 0 0
Contributions, by E. West, Esq.	15 5 0
Gold Hill—	
Collection, for W. & O.	0 10 0
Spenn—	
Collections	1 14 3
Contributions	0 15 1
Do., Sunday School ..	0 6 5

£	s. d.
Toworsey—	
Collection and Contributions, Juvenile, (moiety)	2 11 1
Less expenses	0 6 9
	2 4 4
CAMBRIDGESHIRE.	
Cambridgeshire, on account, by G. E. Foster, Esq.	112 18 3
CORNWALL.	
Camborne—	
Anon.	0 10 0
Redruth—	
Anon.	2 0 0
DEVONSHIRE.	
Bideford—	
Contributions, by Miss Angus	6 0 0
Brixham—	
Collection	5 15 1
Do., Stoke Gabriel ..	2 3 3
Contributions	1 13 8
	9 12 0
Less expenses	0 9 6
	9 2 6
Chudleigh—	
Collection	9 2 6
Contributions	16 14 6
Collumpton—	
Collection	2 13 0
Kingskerswell—	
Collection	1 3 8
Contributions	1 11 6
Prescott—	
Collection	1 3 0
St. Hill, Kentisbere—	
Collection	2 2 6
Sunday School	1 0 0
Tiverton, on account ..	15 0 0
Sunday School, for Paul Rutton, <i>Dinagapore</i>	5 0 0
Torquay—	
Collections	9 4 9
Contributions	5 17 6
	15 2 3
Less district expenses ..	1 1 6
	14 0 9
DORSETSHIRE.	
Bridport—	
Collection	2 8 6
Dorchester	1 10 0
Poole—	
Hodges, Mr. A.S.	1 0 0
Weymouth—	
Collections	9 11 0
Contributions	10 8 8
Do., Sunday School ..	10 7 0
	30 6 8
Less expenses	0 6 8
	30 0 0
ESSEX.	
Loughton—	
Contributions, by Miss Gould	3 14 0
GLOUCESTERSHIRE.	
Avening—	
Collection	1 10 6
Contributions	0 7 7
Do., Sunday School ..	0 5 0
Bourton on the Water, on account	1 0 0

£	s. d.
Eastcote—	
Collection	0 11 6
Kingstanley—	
Collection	4 7 0
Contributions	13 5 0
Do., Sunday School ..	3 8 7
Do., Stonehouse ..	0 12 0
Nuppud—	
Collection	1 19 4
Sunday School	4 4 8
Shortwood—	
Collection	13 17 6
Contributions	26 15 2
Do., A Friend	75 15 0
Do., Sunday School ..	5 0 10
Tethbury—	
Collection	1 7 11
Contributions	3 17 7
Do., Sunday School ..	0 3 6
Wotton-under-Edge ..	18 0 0
	174 8 8
Less expenses	3 15 8
	170 13 0
HUNTINGDONSHIRE.	
Bythorn—	
Collection (moiety) for W. & O.	0 3 2
Chatteris—	
Collection (moiety) for W. & O.	0 10 6
Fenstanton—	
Collection (moiety) for W. & O.	0 6 8
Gransden—	
Collection (moiety) for W. & O.	0 4 5
Houghton—	
Collection (moiety) for W. & O.	0 18 9
Kimbolton—	
Collection (moiety) for W. & O.	0 7 6
Offord—	
Collection (moiety) for W. & O.	0 3 0
Ramsay—	
Collections (moiety) ...	5 6 7
Do., for (do.) W. & O. ...	0 6 3
Contributions (do.) ...	2 0 6
Proceeds of Tea Meeting (do.)	1 4 9
St. Ives—	
Collection (moiety) ...	0 17 7
Do., (do.) for W. & O. ...	0 10 0
Spaldwick—	
Collection (moiety) for W. & O.	0 6 0
Yaxley—	
Collection (moiety) for W. & O.	0 3 0
Yelling—	
Collection (moiety) for W. & O.	0 8 6
	13 17 2
Less expenses	1 3 9
	12 13 5
KENT.	
Ashford—	
Contributions	3 1 0
Malling, Town—	
Collections	5 2 0
Contributions	4 11 0
Do., Sunday School ..	0 4 6
Do., for N. P.	0 5 0
Do., Mrs. J. Freeman's Rain-drop Association, for F. E. ...	8 0 0
	18 2 6
Less expenses	0 9 0
	17 13 6

£ s. d.		£ s. d.		£ s. d.	
Woolwich, Lecture Hall—		Spratton		WARWICKSHIRE.	
Collections		Sulgrave		Coventry—	
3 0 0		Neale, Miss, Stuch-		Collections	
LANCASHIRE.		berry		Contributions	
Bottle—		0 14 5		Do., Sunday Schools	
Contributions		Towcester—		68 15	
3 10 0		Collections		Less expenses	
Liverpool, Pembroke Chapel—		7 12 9		0 10 0	
Contributions		Contributions		WILTSHIRE.	
130 0 0		Do., Sunday School		Chippingham—	
Liverpool, Stanhope Street—		1 19 0		Collection	
Sunday School		Proceeds of Tea Meet-		Less expenses	
2 9 5		ing		0 5 0	
Tottlebank—		3 12 2		2 14 6	
Fell, Jno., Esq., Spark		21 0 8		Trowbridge, on account,	
Bridge, A.S.		Less expenses		by Mr. J. E. Evans	
5 0 0		1 0 4		100 0 0	
NORFOLK.		20 0 4		WORCESTERSHIRE.	
Norfolk, on account,		Weston-by-Weedon—		Evesham, Mill Street—	
by Mr. J. D. Smith		Collection		Sunday School, by	
150 0 0		Contributions		Y. M. M. A.	
Wortwell—		6 4 3		1 1 4	
Collections		2 15 0		YORESHIRE.	
1 0 0		SOMERSETSHIRE.		Bradford—	
NORTHAMPTONSHIRE.		Bridgewater—		Rev. Dr. Acworth, A.S.	
Blisworth—		Collections		Do., Donation, for	
Collection		8 2 0		Serampore College	
Contributions		Contributions		5 0 0	
1 0 6		8 8 0		Hull—	
Do., Sunday School		Boroughbridge—		Contributions, by Miss	
0 4 3		Collection		Sykes, for Mrs.	
Brimington		1 8 3		Pearce's Female	
2 0 0		Burnham—		Boarding School,	
Buckby, Long—		Collection		Atipore	
Collection		1 8 3		10 0 0	
Contributions		Burton—		SOUTH WALES.	
1 0 0		Collection		MONMOUTHSHIRE.	
Do., Sunday School		2 3 0		Bassaleg, Bethel—	
0 16 0		Contributions		Collection	
Bugbrook		2 18 5		Contributions	
7 3 8		Chard—		4 9 4	
Clipstone		Collections		Ragland—	
14 0 0		10 13 6		T. S.	
Hackleton—		Contributions		0 10 0	
Collections		19 17 2		PENBROKESHIRE.	
Do., additional		Crewkerne—		Pembroke Dock, Beth-	
0 5 6		Collection		any	
Contributions		1 10 7		9 6 0	
6 0 0		Contributions		Less district expenses	
Do., Sunday School		1 18 5		0 13 0	
1 0 0		Hatch		8 13 0	
Kislingbury		1 6 0		SCOTLAND.	
4 4 8		Horsington		Elgin Auxiliary Mis-	
Milton—		0 12 6		sionary Society	
Collections		Isle Abbots—		Glasgow—	
13 5 3		Collection		Contributions, by Miss	
Contributions		0 19 11		Major	
3 7 9		Contributions		0 11 0	
Do., Sunday School		0 16 6		Tobermory	
0 13 0		Loughwood		2 13 9	
Proceeds of Tea Meet-		0 10 0		IRELAND.	
ing		Montacute—		Tubbermore—	
2 7 11		Collections		Contributions, by Miss	
Moulton—		5 12 2		Carson	
Collection		10 5 8		Do., Sabbath School	
3 0 0		Contributions		17 4 6	
Contributions		0 6 7		1 0 0	
3 10 0		Do., Sunday School		FOREIGN.	
Northampton, College Street—		1 2 8		SOUTH AFRICA.	
Collections		North Curry		Graham's Town—	
28 11 0		Paulton—		Contributions, by T.	
Contributions		Collections		Nelson, Esq.	
54 0 0		3 4 6		13 16 6	
Do., Bible Classes,		Contributions			
Nelson Street		5 13 6			
1 1 4		2 6 0			
83 12 4		Street			
Less expenses		2 7 0			
1 4 0		Tannton, Octagon Chapel			
82 8 4		2 7 0			
Northampton, Grey-		96 5 9			
friars' Street		Less expenses			
1 18 6		8 2 6			
Pattishall		88 3 4			
6 0 0		STAFFORDSHIRE.			
Ravensthorpe		Bromwich, West, Bethel—			
10 0 0		Collection			
Roade—		3 10 1			
Collection		Stafford—			
5 3 7		Contributions, by Mrs.			
Contributions		Corfield, for N. P.			
7 10 5		0 10 0			
Do., Sunday School					
1 1 4					
Proceeds of Tea Meet-					
ing					
0 15 11					

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