



BENGAL.

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THE MISSIONARY HERALD.

BENGAL AND ITS MISSIONS.

THE lower provinces of the Bengal Presidency are divided into three main divisions—Bengal Proper, Behar, and Orissa, and constitute the earliest possessions of the British Crown in Northern India. It was about the year 1206 A.D. that Bengal became absorbed in the expanding empire of the Moguls of Delhi. Many revolts and wars followed, the local governors ever striving to erect their subordinate governments into independent kingdoms. During the breaking up of the Delhi monarchy in the eighteenth century, through the incessant invasions of the Mah-rattas, the British obtained the privilege of establishing factories at Hooghly, Cossimbazar, and Calcutta. In 1756 took place the assault on Calcutta by the Nabob of Bengal, followed by the atrocity of the Black Hole. The battle of Plassey, on the 23rd of June, 1757, laid Bengal at the feet of the conqueror, Lord Clive, and in 1765 the Emperor of Delhi conferred upon the East India Company the sovereignty of the three provinces. The foundation was then laid of the magnificent empire of Great Britain over the many races of Hindostan.

By the latest returns to a circular order of Lord Dalhousie, in 1854, the entire population of the three provinces is calculated at 34,144,330, reckoning five persons to a house, and to which must be added the population of Calcutta, in number by the census of 1850, 413,182.

The following table exhibits the distribution of the population, with the number of villages and houses, in the eight police divisions of the country :—

Division.	No. of Villages.	No. of Houses.	Population.
Patna or Behar	21,124	886,606	4,433,030
Bhaugulpore... ..	17,122	882,662	4,413,310
Burdwan	29,585	1,229,619	6,148,095
Rajshahye	25,756	962,045	4,810,225
Nuddea... ..	14,780	870,509	4,352,545
Dacca	27,606	1,068,618	5,343,090
Chittagong	7,805	508,329	2,541,645
Orissa	15,531	420,478	2,102,390
Calcutta	1	62,565	413,182
TOTALS	159,310	6,891,431	34,557,512

The country is again divided into thirty-seven zillahs or districts. Calcutta forms an additional district, under the immediate control of the Supreme Government, and subject in matters of law to the Queen's Courts. The area of this great country is reckoned at 126,133 square miles.

The population is divided between the three provinces in the following proportions :—

Bengal Proper	25,692,097
Behar	6,763,025
Orissa	2,102,390
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	34,557,512
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The language of Bengal is the Bengali; of Behar, the Hindi; of Orissa, the Oriya. Hindustani, a mixture of Persian with the vernaculars, is, however, spoken in all the larger towns. It was introduced by the Mohammedan invaders, and is still chiefly employed by Mussulmans or by traders.

About four-fifths of the population are Hindus, idolaters in religion; the remaining fifth are followers of Mohammed. The Bengalis do not appear to be the aboriginal inhabitants of the country. They are probably a portion of the great Arian stock, which entered Hindostan from the north-west, gradually driving the indigenous population into the hills and mountains that skirt Bengal on the north, north-east, and west. These tribes are known at the present day by various designations, as Khunds, Santals, Khasias, &c. The Mohammedans are partly descendants of the Moslem invaders, and partly the children of Bengalis forcibly converted to Islam. They particularly abound in Hooghly, in Dacca, in Jessore, in Dinapore, and in Patna.

Shiva is the especial object of Bengali idolatry, and the temples containing his obscene representation abound in every part of Bengal. In many towns the car of Juggernath is also met with, usually standing in some open space without the village, and sheltered by a roof, awaiting the return of the annual festival of the god. In Orissa Juggernath holds special carnival. Kali and Durga also have many worshippers. Every household selects some special deity at its pleasure, but shopkeepers almost universally pay homage to the elephant-headed god, Gunesh. There are a few traces in Bengal Proper of the prevalence centuries ago of the doctrines of Buddha. Behar, or the ancient Magadha, was the seat of this atheistic creed. In the fifth and seventh centuries A.D., these districts were visited by Buddhist pilgrims from China. At that time there were many convents existing, inhabited by monks devoted to the study of the sacred writings of Buddha. At Pundooah, in Hooghley zillah, there is even now remaining a lofty monument or tower, which is probably a ruined pagoda erected for the purpose of containing relics of this great reformer of the religion of the ancient Hindus. In the seventh century Buddhism was hastening to decay. Numerous idol temples were built. The ascetic sects of Shiva and Vishnu were increasing. Buddhism was finally banished from the country, leaving only a few traces of its influence in the anti-caste worship of Juggernath, and in the rise of numerous philosophical schools or sects, which continue to this day to despise, and in private to abjure, the popular idolatry. Indeed the idolatry of Bengal has in all periods of its history thrown off numerous bodies of dissentients. Among the most important of these were the sects founded by Chitunya and Kabir, from two to four hundred years ago. Their disciples are very numerous in the districts of Nuddea and Jessore. Many of the early converts to Christianity in Bengal were adherents to one or the other of these sects.

The Brahmins could scarcely have secured their supremacy over the

followers of Buddha before they had to encounter the forcible measures of the Mohammedans for the propagation of their faith. Under the Moslem rulers Hindooism seems to have languished; but to have enjoyed a great revival in the early years of English dominion—years in which no earnest effort was made to introduce the truths of the Christian faith.

Early in the eighteenth century Romanism had been introduced into Bengal by Portuguese priests. In 1758 a German evangelical missionary, Mr. Kiernander, took up his residence in Calcutta, and in the following year the first convert, a Brahmin, was baptized into the Christian faith. Amidst many difficulties Mr. Kiernander pursued his benevolent labours; but having never mastered the vernacular of the people, he was unable to carry on any very efficient operations. About the year 1780 the Moravians attempted the formation of a mission. The three missionaries were soon scattered, and in 1783 they were all dead.

Mr. John Thomas arrived in Bengal in 1783. Scarcely any traces were left of the labours of Mr. Kiernander, and on the part of the English residents there was very little interest in the spiritual well-being of the people. His communications and subsequent return to England were the immediate cause of the selection of Bengal as the primary sphere of the operations of the Baptist Missionary Society. He found in the Rev. W. Carey a man of God prepared to lay down his life for the gospel. They sailed together for India on the 13th June, 1793, and on the 11th November landed in the city of Calcutta. Then were commenced those efforts for the evangelisation of northern India which have resulted in many conversions, in the introduction of the language, literature, and science of the West, in the stirring up of the slumber of Christians in England and America to the great work of the world's salvation, and in the entrance on the mission field of that large body of labourers which now strives with harmonious purpose to overthrow the monstrous fabric that idolatry has erected on the plains of Hindostan, and to win for Christ that noble empire with its teeming myriads of people.

The most recent returns within our reach show that in Orissa there are labouring *seventeen* missionaries, belonging to two societies, both of them Baptist. They employ *seventeen* native catechists. There are nearly 300 baptized converts, and about a *thousand* natives who have relinquished caste. In the schools there are 287 boys and 118 girls.

In Calcutta seven English and Scotch Pædobaptist societies labour. They sustain *twenty-four* European missionaries, and employ *twelve* native catechists. There are 168 native Christian communicants; but the number of the Christian community reaches to 574. The mission schools and institutions (both English and vernacular) contain 4,957 boys and 559 girls.

Of the Baptist Mission in Calcutta there are *five* missionaries, *two* assistant missionaries, and *eight* native catechists. The number of baptized native Christians is 100, and of the native Christian community 560. In the mission schools there are 269 boys and 40 girls. In the English churches there are 201 members.

In the Mofussil, or country districts of Bengal and Behar, there are labouring *seven* Pædobaptist societies, supporting *thirty-three* European missionaries and *thirty-five* native catechists. Communicants number 2,017; the native Christian community reaches to 9,685 individuals. In the schools there are, boys 5,827, girls 648.

The Baptist Missionary Society supports in the Mofussil of Bengal

and Behar *twenty* missionaries, *one* assistant missionary, *two* native missionaries, *sixty-eight* native catechists. The baptized native communicants number 975; and the native Christian community 2,213. European members of the churches are 139. In the schools are boys 1,524, girls *ninety-four*. In eleven of the zillahs or districts of Bengal, our missionaries labour alone, and in three others, they co-operate with other societies. Seven more zillahs are occupied by Pædobaptist missionaries. Thus it appears that fifteen zillahs have no resident missionaries whatever. The population occupying these destitute districts is reckoned at *twelve millions*.

Let these facts be prayerfully pondered, and awaken in the bosoms of Christian men a more ardent zeal for the spread of Christ's kingdom. In subsequent papers we propose to enter into the facts and details of each of our stations. In the accompanying map the stations are printed in capital letters.

SPECIAL PRAYER.

VERY numerous proofs have reached us that the missionary prayer meetings of the last few months have been largely attended, and that a spirit of prayer has been enjoyed with special reference to the events which have so lately made India a field of deadly strife and horrifying atrocities. Idolatry and irreligion have borne fearful fruit. It is seen and recognised by men of all classes, both at home and abroad, that Christianity alone can grapple with the enormous evils which have inflicted such suffering and loss, and which also entail the eternal ruin of their guilty authors. Still, this fearful visitation is regarded by very numerous parties as probably preparing the way for the more speedy overthrow of idolatry and of the religion of the false prophet; and a strong desire has been awakened more vigorously to prosecute the great work to which our missionary societies are devoted. At many of its more recent meetings the subject has occupied the attention of the committee of the Baptist Missionary Society, and we are happy to inform our friends that measures are in contemplation for an enlarged effort in this the oldest field of its labours. But our more immediate object now is to invite the frequent supplications of our friends for divine guidance and blessing at this important juncture. The reconstruction of the mission in the north-west, the location of the missionaries, the manifestation of a spirit of generous liberality, the acquisition of suitable men, the spread of a deeper interest in the spiritual welfare of the heathen myriads of India, and the growth of a pure and self-denying piety among the native converts, are all topics which may well be embodied in petitions at the throne of grace. If the deliberations of the Committee at its forthcoming quarterly meeting are conducted under a solemn sense of the responsibilities now laid upon the Christian church, and are watered by the prayers of the people of God, we cannot doubt but that His favour will attend every movement, and give success to us in our "work of faith and labour of love." We earnestly, therefore, entreat our readers to present continual prayer for us, both in public and private. May the year on which we enter be signalled by special tokens of the Divine presence with his servants in the great and noble work!

FOREIGN INTELLIGENCE.

INDIA.

JESSORE.—The movement lately inaugurated in several villages on the borders of the district of Nuddea, continues to make very favourable progress. Mr. Anderson reports, that at Boneyalle the sincerity of the people has borne a fair test, and though some are doubtless worldly people, there are others who are sincere converts. At Pallai there are eight families of Christians, and a chapel is in course of erection. At their repeated request a preacher is about to be settled among them. At Simlea a number of the people have embraced Christianity. But here opposition has manifested itself.

“One man has employed himself to prevent our getting a footing among them. The manager of a deceased zemindar is opposed and threatened to beat (to give fifty strokes with the shoe) the man who is taking the lead among the Christian party, and, further, wished him to sign an engagement, that he would forfeit fifty rupees if he gave me a plot of land to build a chapel upon. I sent Ali Mahommed to this Go-

mastah, who thereupon changed his tone, and intimated his willingness to grant a better site than that fixed upon. This person does not like the idea of my getting a place among the ryots. Any injustice and wrong that may be perpetrated among them would be disclosed to me, and perhaps I should be solicited to render the oppressed succour. It is, therefore, natural that they should wish to keep me away.”

At Gour a chapel is in course of erection, although the people fear the interference of their landlord with their intention to embrace the gospel. In several other villages it is the hope of the missionary ere long to have stations. In one of these villages there are eighty, in another sixty families. But it is probable that considerable difficulties will be thrown in the way of the work by hostile zemindars. The people of this district are almost wholly agriculturists and weavers, and have not been much affected by the exciting events which have been passing in other parts of Bengal. Not only in the south-east of Nuddea, but in those parts of Jessore which lie on the route to Calcutta, the most pleasing appearances present themselves, and there is a prospect of some three or four stations being formed on this line of road. Two young men have presented themselves to the missionary from this quarter, and propose, while working for their living in Simlea, to prepare themselves to become teachers of the gospel to their friends and acquaintances. In many places a most cordial welcome is given to those who, having heard the truth, repeat it to others at stations remote from the missionary. The rivers are lined with human habitations, and offer a fine sphere for the messenger of salvation. The following incident will, however, illustrate some of the difficulties to be encountered:—

“At Alimpore, where two or three members of the Satteria church reside, one of our Christians, a man of the name of Sham, has been carried before his landlords, Kunjo Baboo and Ameer Chand Baboo, and asked whether he would not forsake Christianity. He told them they might do what they liked to him, but they could never make him forsake the Christian religion. He also refused to pay an illegal exaction, upon which, at their direction, he was severely beaten and fined. The exaction was of this nature:—Three years ago a woman was bitten by a serpent and died. The law is, that in the event of a death of this kind, the zemindar should give notice to the thannah. In consequence of neglecting to do this, a fine of fifty rupees was incurred, making this circumstance a pretext

—a matter with which the ryots had nothing at all to do. For the last three years they have taken money from all their tenants—from each nine annas yearly; but Sham refused to pay, and did so with impunity until the last occasion of this tax being levied. A petition is prepared and would have been presented to the magistrate before this, but he has been away from the station for awhile. A family of Mussulmans of that village—Alimpore—has just come over. I understand another is about to come, and nearly the whole Mussulman population, some eight or ten families, seem desirous to forsake the religion of the false prophet.”

More Persecutions.

“On Saturday, the 26th of September, I

went to Simla, one of our new stations, to commence the erection of a house. Materials had previously been bought and prepared. On the following day three of the men were taken and beaten, two of them were very cruelly treated. One of their number, Gour, an old man, was laid in the sun—a burning sun—and not allowed to put anything over his face. When the intense pain led him instinctively to put his hands to his face, the piadas seized him and restrained him; they laid hold of him by the ears, and, wrenching them, pulled him up and thrust him down by them, struck him with the fist, kicked him, and otherwise ill-treated him. His son too met with cruel treatment. The people, in

a state of consternation, came immediately to me. I re-assured them, and told them that I would do what I could for their protection. . . .

“On the Monday, the day after this beating, I proceeded in my boat to Kullara, where there is an assistant magistrate, and have great reason to believe that he will decide in favour of the oppressed. . . .

“The people of many villages are watching with deep interest the progress of the suit which I have instituted. It is a new thing for a *muchee* (now, however, a Christian) to bring an action against a Brahmin, his landlord. If we succeed, a great barrier will probably be removed.”

We cannot doubt that the violence of the zemindars will defeat its end. The class of shoemakers have ever exhibited great dread of their landlords. In other respects they are more open to the gospel, from the absence of that strong caste feeling which exists among the higher castes. In their comparative freedom from Brahminical influence, they resemble the Chandals of Backergunge, among whom of late years an extensive work of grace has been going on, under the guidance of our missionary, Mr. Page. Our readers will remember this most promising movement at the throne of grace, and seek both for the poor people and for our missionary the sustaining grace of God.

BENARES.—The state of things in this important centre of Hindooism remains unchanged. But the surrounding district continues to be infested with marauding bands. In Mr. Heinig's opinion the rebellion is a general one, embracing all classes of the people, and having its origin in the hatred of the Mohammedans to English rule. The soldiers have been the tools of the Moslem. In whatever city the majority of the population was Mohammedan, there the most cruel and barbarous deeds have been committed. That Benares has remained quiet is chiefly due to the fact that the majority are Hindoos, and is also owing to the sagacity and wisdom of the measures taken by the magistrate, Mr. Gubbins. The neighbouring city of Gorruckpore is in the hands of Mussulmans, and they threaten Azimgurh and Chuprah. Mr. Heinig regards these events as a fulfilment of the prophecy in Daniel vii. 13, 14, and hopes that the country will henceforth be governed by the Crown, that the countenance and aid given to idolatry and Islamism may cease, and the Holy Scriptures be freely employed in all educational institutions.

CEYLON, KANDY.—Mr. Carter has for some time been very successfully engaged on a revision of the Singhalese version of the New Testament. From letters lately received, we learn that his work meets with the cordial approval of other missionaries. He continues to pursue his other missionary duties with assiduity and zeal, and we do not doubt, that the following narratives will greatly interest our readers.

“I quite agree with you, that our most strenuous efforts should be directed to exciting a sense of sin and danger; when *that* is done, the judgment is convinced, and the heart emphatically feels that there is no other name but Christ's whereby we can be saved. I make it my great object in proclaiming the gospel to the heathen, to make them feel that their *all* is at stake, and that even according to Buddhism they are verily *guilty* and exposed to the wrath to come. It is not the best *reasoners* and those who are most capable of under-

standing the force of evidence, who are generally converted from amongst the Singhalese, but souls who feel a void within them, which they find nothing but the gospel of Christ to fill.

Old Simon.

“Our old friend Simon was just one of this character. Had his reception of Christianity depended upon understanding and weighing with precision its evidences, properly so called, it is certain that he would never have been a Christian. One

thing he knew—that he needed pardon and purity, and life; a Saviour, a Sanctifier, a Father, and that he could find them no where but in Christianity. He accepted them, and lived and died a Christian, full of faith and hope and joy. It is now about six months since he took his leave of the body. He had been from his boyhood a servant in a Moodliar's family at Kandy. He was always a faithful, active servant, and sincere in his attachment to Buddhism, even to old age. At length, however, when about sixty years of age, he was born again, and fourteen years ago was added to the church here by baptism; from which time he was a most exemplary character. Nothing but utter inability ever kept him from the house of God whenever the doors were open for worship. At the prayer meetings and church meetings, and, in fact, at every Christian assembly, he was present. He came even when he was scarcely able to walk steadily across the chapel, and was evidently suffering from much pain. He was extremely child-like, humble, and kind. He had little capacity to proclaim the gospel to others, and yet he did testify, when occasion offered, his own firm conviction that salvation is in Christ alone. He had so poor an opinion of himself, that he would never sit in a chair; when urged to put himself on an equality with his brethren, by sitting in one, he said, 'No, it is right for them to do it, but a chair is too good for me; I never have sat in one and I never will.' He would not, however, object to sit on a sofa. 'A sofa or couch is but a cushioned bench. A CHAIR is a *throne*.' In chapel he sat upon a little stool, provided for the purpose, and gave undivided and earnest attention. He loved the society of his fellow Christians, and came even to the English service, of which he understood not a word. Out of his little income, a pension which his former master allowed him, he, amongst other subscriptions, gave sixpence per month to the mission. A short time before his death—a few hours—he took out sixpence and gave it to a friend standing near, and requested him, as it was the beginning of the month, to pay it for him. He gave most cheerfully according to his ability; generally bringing his subscriptions, and that either exactly as they were due or before the time. As he had no relations to whom to leave the little he had saved from his pension, he made it all over to the Baptist Mission, about £10 in money, and garments to be sold after his death, which realised about £2 10s. His goodness commanded the love and respect even of Buddhists, and was a standing reproof to our many cold and inconsistent members. His end was emphatically PEACE. He was followed to his

grave by a large number of persons of both rich and poor, and of all religions and denominations.

The Convert.

"I hope I shall not tire your patience if I mention another pleasing instance of what the grace of God sometimes does amongst us. I would that such cases were more frequent. The person I refer to is, in his moral and religious character, much like old Simon, but is quite a young man, and of a rather higher intellectual capacity. He was originally, or previous to his conversion, a pious Buddhist, earnestly seeking salvation according to Buddhism by his own merits. For a long time he was distressed, seeking rest and finding none; trying to be meritorious, but only finding his demerit increase. The claims of Christianity came under his notice about two years since; he found it exactly adapted to his wants; sought by prayer the God and Saviour it taught, and soon was enabled to rejoice with joy exceeding and full of glory. He was admitted, after due deliberation, to the fellowship of the church here, and sought, as he had done from the first dawning of light into his own mind, to make known to others the pearl he had found. His anxiety for his heathen parents was especially awakened, and he determined to go home to his village to seek their conversion. It is now about a year since he went, and his continuous and earnest exertions have created quite a sensation in his own village and in all the villages around it.

His Exertions.

"Catechists have occasionally visited that district, but have never awakened anything like such attention and inquiry—have never met either with so much favour or opposition from the people. Not only did he itinerate and distribute tracts, and proclaim from house to house the word of salvation himself, but opened a place on his own premises, invited persons to preach and people to hear. And all this he has done when he might fairly have said, judging by the *ordinary* standard,—'What can I do? it is very little I understand. I am not able to teach others, I need to be taught *myself*'; I am no great one, people would not pay attention to a person of so mean an external appearance as I. Besides, I have my living to get, and have little time to spare for anything else.'

"He has just returned to seek a livelihood, and has evidently been on very short allowance since he went away; in fact, he has been almost entirely neglecting his worldly concerns in his eager pursuit of the welfare of others. If you happen to see

Mr. Murdoch's latest report, you will find a short account of him there by Mr. Parsons, Church missionary. It would seem that God has called him to the work, and I am anxious to assist him a little in fitting himself for it, and then to employ him as an evangelist.

The Translation.

"We have just returned from N. Ellia, where we have spent the last five weeks. We are all much improved by the change. My throat and voice have continued to improve. Since I wrote you last, I have been much engaged in preaching and pro-

claiming the gospel. At N. Ellia, I addressed every native, both Singhalose and Tamil, and Moormen, and almost every European, besides the cartmen who are constantly coming and going, on the subject of religion. There, too, I revised the book of Revelations. I have now revised the Gospels of Matthew and John, the Acts, the 1st, 2nd, and 3rd John, Jude, and the Revelations. My revision, however, is submitted to a class of Singhalose persons, and in that class we have only yet got through the first fifteen chapters of John. When we are prepared to print, we can easily increase our speed there."

AGRA.—The most recent intelligence of the brethren from this place informs us that both Mr. Parsons and Mr. Evans are suffering somewhat from the confinement of the fort; but on the whole were as comfortable as could be expected. The battle fought under the walls of the fort, on the 10th of October, between Col. Greathed's column and the mutineers from Dholpore, had relieved them from fear of further assault, and the brethren were contemplating a removal to the Benevolent Institution, which with little expense can be made habitable for a time, the walls and roof remaining intact. The Mission House will require a new roof, and the walls considerable repair. Mr. Parsons thus refers to the losses our own mission and other societies have sustained:—

"I trust, indeed, that none of the missionaries of our society has fallen in these troubles, save our dear and deeply lamented brother Mackay. Poor Mrs. Thompson and family have been almost swept away. It would appear that only two married daughters remain. The American Presbyterian Mission have suffered a truly affecting loss in the murder, by the Nana Sahib, of their Futtehgurh missionaries, Mr. Campbell, with Mrs. Campbell and two children; and Messrs. Freeman, Johnstone, and Macmullen, and their wives. The fate of one or more of their Allahabad missionaries is also, I believe, not yet certainly known to the brethren here. Their pecuniary loss, also, in the destruction of their Allahabad and Futtehgurh establishments, and that of the Church Mission, in the utter destruction of the Secundra press, near Agra, must be very heavy. The Bible and Tract Depositories here and in other stations have likewise been destroyed. The societies in these parts will have almost to begin their work afresh.

Mr. Mackay.

In our local newspaper, the *Mofussilite*, of Saturday last, there is a paragraph quoted from the *Lahore Chronicle*, which narrates details so very similar to what was told us by Silas Curtis, about the party of which our late dear brother Mackay was a member, that it seems to corroborate his story.

Though Mr. Mackay's name is not mentioned, yet as his residence was in Durriao Gunge, it is very probable he should be of the number. 'From the *Lahore Chronicle* of September 26th, we have been favoured with the following for publication:—"A lady, a member of the Skinner family, made her escape from Delhi, disguised as a native, and reached Meerut on the 14th instant. She states that on the day of the outbreak, a number of persons, residing in Durriao Gunge, collected in an upper storied house, and there held out for three or four days. The Sepoys, seeing musketry was ineffectual in dislodging them, brought down a nine-pounder, a ball from which killed Sub-Conductor Settle. During all this time, they had nothing to eat or drink, and the poor children were crying with hunger and thirst. The wretches told the children that, if they came down, they should have both victuals and drink; but immediately they went down a signal was given, and the poor little innocents were all butchered, and shortly after the slaughter became general.'" Some names follow of persons believed to have been among the number mentioned, chiefly conductors and their families. We purpose endeavouring to obtain some clue to the lady who escaped, that we may inquire of her whether brother Mackay was, to her knowledge, in this party, or whether she can give us any information about our friends there."

A native letter writer corroborates the statement, by saying that in Durriao Gunge three ladies were slaughtered, and many Englishmen who had taken refuge in a large house in this quarter. We can scarcely hope to obtain any

further or more accurate details of the sad events, which have deprived the society of the labours of these Christian friends.

From a later-dated letter we learn that we have to rejoice in the continued safety of our brethren in this important locality. The defeat of the Dholpore mutineers has left the district comparatively free, and the prospects of a more settled state of things are cheering. Mr. Parsons, under date of October 28th, informs us of the occupations in which the missionaries are engaged, and gives an opinion as to the result of the revolt on the mission work:—

“It is a gratification to think that while our chapels lie in a partially ruined condition, and our ordinary ministrations to the heathen are suspended, we have not been without numerous opportunities of pursuing the good work. Brother Evans and myself have taken part with our Presbyterian brethren in maintaining two public services on the Lord’s day, and we have held prayer meetings with small parties of our friends at their quarters, four times a week, save occasional interruptions through sickness. On Friday evening, we meet the missionaries of both Church and Presbyterian missions in a prayer meeting. I hope that these several meetings have been blessed to the spiritual enjoyment and edification of our people, and that our uniting with other denominations may have a good influence in softening some of the asperities which have heretofore existed. The occupations of the native Christians connected with the Purtapooro church, have only admitted of our holding service with them on Lord’s days, which we have done. Bernard has gathered the Chitoura people together for worship as he has been able. Some are living in the chapel compound at Purtapooro, and he has begun to have service there. Besides, I have found more leisure for my translation than before we came into the fort. Half the Gospel of Luke is now copied for the press, and I hope it will be quite ready by the time the communication is open. And brother Evans and myself, and my dear wife also, have had opportunities of ministering to the bodily wants, and attempting to promote the spiritual good, of the poor sick and wounded soldiers in the hospitals.”

Results of the Mutiny.

“The total rout of the Indore mutineers induced the Gwalior Contingent to quit that neighbourhood, and march to the eastward. For us, this is a relief, for that force was one of the chief sources of apprehension to us. A great struggle impends in Oude, and the country about Saugor, as also Assam and Rohilcund, appear to be in a very unsatisfactory condition. But many districts are fast settling down into order. The revenue is brought in, cultivation proceeds, the mails and civil offices are re-established, and, what is a sure sign of the current of affairs, the Sepoys are hunted down by the villagers, and brought in to the authorities. Will the natives at length learn that the gods whom they invoke, and to whom they trust for success are false? I am afraid there is no good ground to hope that such a conviction will prevail extensively, or take strong hold of the heathen mind. They have witnessed many revolutions without forsaking their idols. There is indeed a power they practically consider greater than that of devtas—the power of fate. To this will all be attributed, and the idols be blindly followed as before, until the light of the glorious gospel dispels the delusion. Yet we do trust that the Lord will overrule these unprecedented events to his glory; that Mohammedan pride will receive a blow; that the wayside ground of the Hindoo heart will be softened and broken up to receive the good seed; and that our rulers will be instructed to amend their principles of government.”

BARASET.—Our readers will peruse, with great interest, the following communication from our native missionaries at this new station. We give it in their own words, one of them being sufficiently master of the English language to write in it. It is dated September 28th.

“We are extremely happy to bring to your notice that, wherever we preach, either in villages or in markets in the district of Baraset, the people hear the gospel with excess of delight. Many of them praise the doctrines of Christianity, and admit its superiority over all other religions. They converse with us delightfully, read tracts and gospels, discuss with us the most difficult and important

points, and thereby drive their doubts from their mind with satisfactory decisions. Our neighbouring people generally invite us to hear the gospel, and many sick persons receive much satisfaction to know the unbounded kindness and mercy of our Saviour.

“Many learned and educated and respectable men come to us almost every day, to root out the doubts from their minds by

discussions. Many of them have taken the Bible for their study, and they show their progress in it on various occasions. We find sometimes nine or ten persons present at the time of our family worship to join us in the service.

"A few days ago we had here a young man who gave us sufficient proofs of his repentance to witness his baptism. I went down to Calcutta to invite Mr. Lewis, who, consulting with some European missionaries, advised me to wait for two months, for the present mutiny among the native Sepoys, which was then in the height of its ferocity; especially was Bengal in very great agitation. But the young man was very impatient to take his baptism, so we, giving him the right hand in the name of the church of Baraset, sent him to Serampore with an intimation to the missionaries to baptize him there; but the parents of the young men, knowing his intention, one day suddenly caught him when he was going to give a visit to his uncle, who resides close to Serampore, and have kept him in close confinement at his own house. But there is no change in his mind. He still maintains his former opinions and principles. By the grace of our heavenly Father, Baboo-Ram Chunder Doss, the sixth master of the Government school of Baraset, will receive his baptism in the month of October. He is a young man of excellent character, and has a com-

mand over English language and literature. We hope our divine and merciful Father would be pleased to extend his kingdom throughout the village of Baraset. It is not necessary to mention here, that besides those of whom Mr. Bradbury * talked to you, we have at present many to hope for.

"Baboo Wooma Churn Bessus is gradually improving in scriptural knowledge, and he presents himself twice or thrice every week at the time of our family worship. Baboo Kally Krishna is reading the Scriptures often, and advising all his friends to do so.

"A few days ago we were in constant dread of mutiny; at present the fear is much abated. The calamity which the mutiny has produced over several parts of India, we are sorry to state. It is quite sufficient to say that humanity shudders if the direful picture of the mutiny be presented in its view. It has caused famine, though it is not, as yet, very formidable for the public; poor people are suffering much from its oppression. The number of beggars is gradually increasing.

"We would be extremely happy to preach once in a year in all parts of the zillah of Baraset; but want of expense does not allow us to fulfil our desire. We must be very thankful if home-committee be pleased to increase our missionary excursion."

* A Berhampore Missionary.

MORLAIX.—The work of God continues to make favourable progress, although amid many difficulties and much opposition. Mr. Jenkins has furnished us with the following interesting facts:—

Conversion and Baptism.

"It was our privilege last Sabbath week to receive by baptism two Breton country people, the one a farmer, aged sixty-three, and the other a widow, aged forty-eight. They were formerly sincere Catholics, and it is after much inquiry, with reading and preaching the New Testament, that they were brought out of the darkness of Popery to the light of the gospel and a living faith in Christ. The widow was brought to the knowledge of the truth by hearing our aged female teacher reading and explaining the Scriptures eleven or twelve years ago, when they were both in the Church of Rome. Soon after that we became acquainted with her. When she first saw us administering baptism, she felt a desire to follow Christ in that impressive ordinance. She was living quietly as an assistant and a friend with another woman, who kept a shop in the village. In time, she became clearer in her views and more desirous of leaving the Romish Church; but she felt her difficulties to be great. To separate herself from her friend was not easy. She made, for a long

time, much effort to bring her mistress to the knowledge of Christ by reading to her the New Testament, but apparently with little success. However, she made up her mind to quit Romanism, according to her convictions, and join us in the Lord. Soon after this, while talking on the subject to her sister, who is one of the teachers, her mistress overheard the conversation, and it affected her so as to change her mind, and lead her to a decided conversion to the Lord. However, it appears now that even for the last three years she has been a serious secret inquirer after divine truth and salvation.

"Some time ago these two good women, in order to follow Christ, resolved to give up their little business and go to live in the neighbourhood of the teachers, fourteen leagues off. Last Sabbath week, they were both with us, and the one who had been long under deep convictions was added to the church. It is remarkable that this woman is the daughter of a priest, who, in the time of the old French revolution, gave up his rectorship at Pleguat Guerrand,

married, became a secretary of the mayor at Plougasnon, and brought up a family of eight children. I have now baptized two of his daughters, Catherine and Marie Picard.

"The other person baptized last Sabbath week, resides in the neighbourhood where I generally preach in the country, and has been a constant hearer for about eight years, and has benefited by the religious conversation of the teachers, who have taught some of her children to read the New Testament. She had given up going to mass for some years previous to her becoming a candidate for baptism."

Mockery and Priestly Persecution.

"The enemy is alarmed. A priest preaching against us, said he was so disturbed on account of what the Protestants were doing that he could not sleep, and exhorted his parishioners to give up to him all the books they had received of us. In the village of Plougasnou, the Monday following our meeting, when the two of our female friends residing there were returned home, a large concourse of tumultuous children, women, and men, gathered about their house, with all sorts of noisy instruments of iron and brass, to give them what is called a charivari, or rout. There was not the least provocation leading to this. This rabble knocked violently on the door, and went in procession around the churchyard, situated in the centre of the village, and then returned before the house, where they made much clatter, expressed somewhat violent threatenings, and abounded in

most foul language and mockery. This lasted from seven o'clock until about eleven. From 200 to 300 persons were present, though it rained considerably. The adjoint or sub-mayor was sent for, but he did not come. It appears some of his servants were in the crowd. The priest had preached furiously against Protestantism on the preceding day, declaring, among other things, that the first Protestant was Judas Iscariot. It is said he was the instigator to this public outrage, and that he had instructed the leaders to make as much noise as they could, only not to commit personal violence.

"Tuesday evening, the same thing was acted over again, thus creating a considerable excitement. Wednesday morning, our friend residing in the house, went to the mayor, and begged him to see into the matter. This Breton magistrate told her, *Had it been to protect pigs he would go; but not to protect the canaille.* Again our friends came to me, and we at once informed the police authority at the gendarmerie here. A letter of instructions was prepared and sent to Janneur gendarme station, but no gendarme arrived at Plougasnon until Friday morning, when a procès-verbal was written. This put a stop to the violent outrages which had been renewed with unabated excitement and disorder for four nights. What will be done to the guilty we suppose will be far less than what they legally deserve—indeed, the police report is a fair indication, as it states *no witnesses could be found.*"

Mr. Jenkins has the hope of the colportage of the Bible being speedily resumed. The labours of the teachers go on quietly and favourably, and the preaching of the gospel is continued throughout the same district by the missionary.

AUSTRALIA.

MELBOURNE.—We have received the following communication from Mr. Taylor, which will be perused with great pleasure by our friends. We are happy to communicate the information that two more brethren are about to depart for Australia, on the invitation of the Committee,—the Rev. J. Slade, late of Grampond, in Cornwall; and the Rev. J. P. Campbell, of Shipley, Yorkshire. They will sail as soon as the necessary arrangements can be made. Mr. Taylor's letter is dated Melbourne, Oct. 13, 1857 :—

"On Monday, 7th September, I left this city, and late on Wednesday evening, 9th September, reached the city of Sydney after a speedy and comfortable voyage of about sixty hours. By our esteemed brother Mr. Voller and his friends I was most warmly and affectionately welcomed to New South Wales. On Sabbath, 13th of September, I preached for Mr. Voller morning and evening, to large and attentive congregations. Bathurst Street Chapel is a large and commodious building, situate near the

centre of the city, and will accommodate about seven hundred hearers, being the largest Baptist chapel in Australia. Here Mr. Voller labours with considerable success, is much beloved by his people, and esteemed by all parties in the city as a Christian minister of unblemished character, devoted piety, and of most amiable disposition. On Monday, 14th September, a special church meeting was convened, at which an opportunity was afforded me of explaining the objects of my mission, and

of stating my plans for the furtherance of the Redeemer's cause, in connection with our denomination in the Australian colonies. A considerable number of the members of the church freely expressed their views; the unanimous decision was in favour of a united effort on behalf of the colonies, but it was deemed inexpedient to send any money home at present, or to make any effort for the general objects of the 'British Missionary Society' until the wants of the colonies had been in some degree attended to. A resolution was however unanimously passed, pledging the friends in Sydney to aid me in the various plans submitted to their consideration—viz., the establishment of a sustentation fund—a chapel-building fund—and the support of a magazine, as early as possible. On Tuesday evening, 15th September, the annual meeting of the Colonial Missionary Society was held in Bathurst Street Chapel, and largely attended; a fine feeling of earnestness pervaded the meeting, which was attended by most of the Congregational ministers of the city.

"I left Sydney accompanied by Mr. Voller, for Hinton, situated on the River Hunter, and nearly one hundred miles distant from Sydney. We reached Hinton on Wednesday morning, and received a kind and cordial welcome. In the evening of that day, preached at Morpeth, a rising town on Hunter river. Thursday visited Maitland, about six miles from Morpeth, and returning in the evening, preached at Hinton. The origin of the church at Hinton may be shortly stated. Mr. Voller visited the district in the beginning of the year 1856, and preached in a house belonging to Mr. Newman, a member of the church at Sydney; Mr. Lane, then preaching at Paramatta, afterwards visited Hinton, and God graciously blessing his labours, the friends resolved to make an effort to erect a chapel. A portion of land in a fine elevated position, was obtained free, through the kindness of one of the proprietors in the district, and a small brick chapel erected, which was opened July, 1857. The chapel is forty feet in length, by twenty-four in breadth, and very neat and comfortable; it cost £630. The average attendance is 200, exclusive of Sabbath scholars. At our visit a church was formed, consisting of nine members, two brethren were chosen deacons, and Mr. Lane was recognised as pastor. This new cause in New South Wales is the offspring of the British Colonial Missionary Society. The church ere this has doubtless been increased considerably, as a number of friends were to be admitted after the formation of the church. Mr. Lane the pastor is an earnest and hardworking brother; his labours in the district have been much

blessed, and he is much esteemed and beloved.

"His labours are not confined to Hinton, but extended to Morpeth and other places. Leaving Hinton on Friday morning, Mr. Voller and myself reached Sydney in the evening. On Saturday, 19th, visited Paramatta; here a church has existed since 1850. Under the brief pastorate of Mr. W. Carey, grandson of the late beloved Dr. Carey, the church enjoyed a large amount of prosperity; in the allwise providence of God, Mr. Carey was removed to a nobler state of existence, in September, 1852, and since that time the church has been in a very low condition. There is, however, a neat chapel and a population in this town and neighbourhood of about 15,000. A devoted and earnest minister might be eminently useful; the church promises at present £50 per annum towards his support, and from the 'Colonial Mission funds' this amount would be supplemented considerably. On Sabbath, 20th September, I preached morning and evening in Bathurst Street Chapel, for Mr. Voller, and in the afternoon for Mr. Whiteford, in Goulton Street Chapel; and at all the services the congregations were large and attentive. The friends in Sydney with their usual kindness to strangers, gave me a day's rest and recreation on Monday, 28th September; a steamer was engaged, tickets issued, and upwards of 200 friends gathered together, including many of the ministers in the city, and the entire day spent in visiting the various points of interest in the surpassingly beautiful harbour of Port Jackson. In the evening I bade the friends an affectionate farewell at their usual prayer meeting, and leaving the beautiful city on the following day, reached my home on Friday evening, having been mercifully guided and protected on my journey of nearly fifteen hundred miles. The state of the Baptist denomination in New South Wales is very far from being what it might have been, had a deeper interest been felt by the churches of England. The census returns for 1856 now lay before me. The population of Sydney and neighbourhood is 79,581. In various parts of the city and neighbourhood large and prosperous churches might soon be gathered; but it is utterly impossible for the friends in Bathurst Street Chapel to send home money to bring out ministers, supplement the salaries of ministers for a time, and erect chapels. Help must be given by noble, generous spirits in England, or the needed work must remain undone. The suburb of Woolloomooloo, Sydney, one of the largest and finest suburbs of the city, is regarded by the church in Bathurst Street with profound interest. Gladly would they send for a minister

for that district, erect a chapel for him, and grant half towards his support for a time, but they are quite unable to do all this. If the society would send out a minister, and the friends in England aid in the erection of a large and commodious chapel, worthy of the district, temporary aid would be cheerfully given from the Colonial Mission Fund. You have no finer suburb in any city in England than the suburb of Woolloomoolloo, in Sydney.

"Not to weary you with statistics, let me just give a few items:—In Goulbourn, the population is 7,028; Brisbane, 5,844; Bathurst, 12,005; Ipswich, 4,558; Maitland, 15,290; Windsor, 8,431; Wollongong, 4,506; total population of New South Wales, 266,189—number of Baptists not given in the census, but so far as I have been able to ascertain, the number of Baptist churches, of all sections, is under twelve, and nearly all extremely small. Will the friends in England let such a state of things continue? surely not. In the colony of South Australia, the state of our denomination is very low. The census returns give the Baptist churches of all sections as *nine*; chapels, *eleven*. Mr. Stonehouse, of Adelaide, who has been twelve years in the colony, has furnished me with full information. His own church in Adelaide numbers ninety members; his regular congregation is about 300. He has a good chapel, free from debt. Mr. S. has been instrumental in the formation of a church at Uleg, near Gauler Town, of which the Rev. J. Buttfeld is pastor. Mr. B. was formerly Baptist missionary in Honduras. There is another church at Gurnmeraeu, of which the Rev. J. Tuck, formerly of Stepany College, is pastor. Both have good chapels, and are going on well. Another church has been formed in South Adelaide, under the sanction of Mr. Stonehouse, of which the pastor is Mr. Dewhurst, formerly an Independent minister, and a Homerton student. There is now an Independent church at Angaston, with a Baptist minister—Rev. J. Hannay. The other churches called Baptist have no connection or fellowship with those just named. Mr. Stonehouse states, that none of the Baptist churches in South Australia are able to support their pastors, and that they are unable to aid in any movement for the extension of the denomination. They promise me a hearty welcome, and I purpose, God willing, to visit them ere long.

"In the colony of Victoria our prospects are brightening. To begin with Melbourne, the chapel in Collins Street is now completely full in the morning, and crowded in the evening of each Sabbath. The friends have decided either to enlarge the present chapel or to build a new chapel; nearly £1,000

has been promised to aid in carrying out the project. Meanwhile an effort will be made to obtain one of the theatres or large buildings in the city for the evening service. The Sabbath school and Bible class are prospering, and the attendance at the weekly prayer meeting very cheering. The friends in Albert Street keep well together, and are waiting anxiously for a pastor. The Sabbath services are conducted by Mr. Hoskins and the young brother mentioned in my former letter. The Sabbath school is well attended. I am thankful that I am still able to conduct the week-evening service, which is encouragingly attended. Fitzroy Street church moves on as before reported, and the week-evening service I am still happy to continue. I have not yet made any beginning at North Melbourne, as the work already on hand presses heavily on time and strength. I think all here will cheerfully testify that a very happy change has occurred in connection with our churches here. There is more love and unity, and a nearer interest in each other's prosperity and peace than heretofore.

"The church under the pastoral care of Mr. D. Allan are about to erect a new chapel, and the foundation-stone will be laid next week by Robert Rew, Esq., one of the deacons of Collins Street. I am thankful for this step towards union, and trust it will be productive of good results. At Prahran a new chapel has been erected, and will be opened (D. V.) on Sept. 18th inst. I have engaged to preach in the afternoon; the evening service will be conducted by Mr. Sprigg, an enterprising young merchant of this city, and son of the Rev. Mr. Sprigg, of Ipswich, and son-in-law of your honoured J. H. Hinton.

"At Brighton, God has so blessed the labours of Mr. Collins, that the chapel is crowded; the friends there have resolved immediately to enlarge, and have subscribed upwards of £200 already. At Forest Creek Gold Diggings the Baptists have bought a wooden building, and fitted it up as a chapel. It is to be opened on Sept. 18th inst. At Sandhurst, near Bendigo, the Baptists have rented the Mechanics' Institution, a good building, and opened it last Sabbath, the 11th inst., for divine worship. I purpose leaving this on the 19th, on a visit to Forest Creek and Sandhurst; and will give you further information respecting those large and deeply interesting fields of labour in my next letter. In the large and very flourishing town of Ballarat the friends are ready to make a start, and very likely my next letter will contain information of a gratifying character in reference to that district.

"The impression grows deeper and deeper in my mind that if the scattered

population of the Australian colonies is ever to be reached and benefited, a few warm-hearted, devoted men must be employed as evangelists, sustained, at least in part, for a few years by the churches at home, well supplied with Bibles, tracts, and other publications. Let me implore the Committee to take this matter into earnest consideration. A thousand pounds a year will do much; but bear in mind that the expense of food, clothing, house-rent, and travelling here is something very different to what it is at home. A hundred pounds here is not equal to forty pounds at home. You will be glad to learn that my own health and that of my family continues excellent. The sooner help comes, however, the better for me. An average of seven meetings every week, visiting, correspondence, and travelling, is rather too much for me; and I shall be truly thankful for help."

HOME PROCEEDINGS.

MR. SMITH during the past month has visited Dublin, where his addresses, and a lecture on India, delivered in the Rotunda, excited great attention. Much larger contributions have been received from our friends in the Irish metropolis than we ever remember before. Mr. Smith has also given a lecture to the Young Men's Missionary Association in the Library of the Mission, and visited Windsor, Wraysbury, Staines, and Colnbrook, where the meetings were unusually crowded and interesting. Mr. Denham has attended services on behalf of the Society at Faversham and Harrow; and Mr. Underhill has lectured on India before the Young Men's Missionary Association in the Mission House, and given addresses on the same subject at Battersea, Regent's Park, and Brixton Hill Chapels.

SACRAMENTAL COLLECTION FOR THE FUND FOR WIDOWS AND ORPHANS OF MISSIONARIES.

THE Circular directed by the Committee to be addressed to the Churches of Great Britain has been sent out, and will be in the hands of the pastors and deacons before this present "Herald." Yet there can be no impropriety in calling attention to the subject; and to repeat the request which it contains, that it may be earnestly presented to the brethren, and acted upon as far as practicable.

PETITIONS ON INDIA.

WE had the pleasure of attending an important public meeting, held at Commercial Street Chapel, a short time since, called by Mr. Stovel, in which the present aspect of Indian affairs, and the future relation of the British Government to religion in India, were discussed. A very deep interest was manifested by the large congregation present, and a petition to the Legislature was adopted. That petition is drawn with great care. The facts necessary to be stated are briefly but forcibly stated, and the principles of future action laid down with great clearness and accuracy. It will appear in the Magazine; and should any of our friends wish to take action, they will do well to consult that document.

IMPORTANT NOTICE.

A PUBLIC MEETING will be held in Exeter Hall, on Tuesday morning, January 5th, 1858, to consider the relation of the British Government to Religion in India. The Chair to be taken at Eleven o'clock, by the Right Hon. the EARL SHAFTESBURY.

Tickets of admission may be had at Messrs. Nisbet's, Dalton's, Mudie's Library; Ward's; Jackson's, Islington; and at the Mission Houses in Blomfield Street, Moorgate Street, and Bishopsgate Street.

Pastors of our Churches in London are respectfully requested to give publicity to this note on Lord's-day, the 3rd, so that our friends may be informed of this proposed meeting, which will be one of unusual interest and importance.

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Diboll, J., Oct. 30. CLARENCE, Diboll, J., Nov. 1.	CHITTAGONG, Johannes, J., Oct. 26. COLOMBO, Allen, J., Nov. 14.
AMERICA—PHILADELPHIA, Hanna, J., Nov. 16.	DACCA, Bion, R., Oct. 19; Supper, F., Oct. 16.
ASIA—AGRA FORT, Burnard, J., Oct. 12; Parsons, J., Oct. 14 and 28.	HOWRAH, Kerry, G., Nov. 4. JESSORE, Sale, J., Oct. 20.
ALIPORE, Penroe, G., Oct. 21, Nov. 7.	KANDY, Carter, C., Oct. 28.
BENARES, Heinig, H., Oct. 11.	AUSTRALIA—MELBOURNE, Taylor, J., Sep. 2, Oct. 13.
CALCUTTA, Kalberer, L. F., Oct. 22; Lewis, C. B., Oct. 22, Nov. 6; Thomas, J., Oct. 23, 23 and 31, Nov. 9 and 10.	SYDNEY, Illidge, J. M., Sept. 8.
CAWNPORE, Gregson, J., Oct. 15, Nov. 3.	JAMAICA—ALPS, Henry, T., Oct. 26.
	TASMANIA—HOBART TOWN, Tinson, E. H., Sept. 7.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from November 21 to December 19, 1857.

ANNUAL SUBSCRIPTIONS.		£ s. d.		£ s. d.		£ s. d.	
Canning, Mrs., Finch Deau.....	0 10 6	Westbourne Grove— Juvenile Auxiliary, by Y. M. M. A., for Cameroons Schools.	16 0 0			HAMPSHIRE.	
Douglas, James, Esq., Cavers.....	5 0 0	BUCKINGHAMSHIRE.				Ashley.....	
Smith, Rev. J., Jun., Newmarket.....	0 10 6	Wraysbury.....	3 10 0			Portsea, Rev. C. Room's— Ebenezer Chapel, Wa- terloo.....	
Upward, Mrs.....	1 0 0	CAMBRIDGESHIRE.				1 13 5	
DONATIONS.		CAMBRIDGESHIRE, on ac- count, by G. E. Fos- ter, Esq.....				HEREFORDSHIRE.	
Bible Translation Society, for Translations.....	150 0 0	Cambridge— Contributions, for Mrs. Martin's School, Ba- risaul.....	55 7 6			Hereford— Sunday School, by Miss Bigglestone.....	
Small, Rev. G., Contri- butions, for Benares Schools.....	7 5 0	DEVONSHIRE.				0 7 7	
Wood, F. J., Esq., LL.D., for India.....	10 0 0	Brixham— Collection, for India .	5 5 4			HERTFORDSHIRE.	
LEGACIES.		Contributions, for do.	2 0 0			St. Alban's, on account .	
Bousfield, J. R., Esq., late of Clapham Park	100 0 0	Less expenses.....	0 12 4			10 0 0	
Goddo, Miss Mary Mar- ton, late of Hitchin ...	90 0 0	6 13 0				KENT.	
LONDON AUXILIARIES.		Exeter— Adams, Miss, for India	5 0 0			Sevenoaks— Collection (part).....	
Bloomsbury Chapel, on account, by S. R. Pat- tison, Esq.	22 10 4	Instow— Shoobridge, S., Esq....	1 1 0			13 0 0	
Dalston, Queen's Road— Collections, &c.	14 4 0	Tiverton— Sunday School, for "Paul Rutton," Di- nagepore.....	6 0 0			7 17 0	
John Street, on account, by M. Martin, Esq....	20 0 0	DURHAM.				LANCASHIRE.	
Collection after Lec- ture by Col. Row- landson, for India... 16 6 0		Sunderland, Bethesda ...	14 9 0			Bootle— Sunday School.....	
Shadwell, Rehoboth Cha- pel— Sunday School, by Y. M. M. A., for Nas- sau School.....	3 2 6	ESSEX.				0 16 0	
Soho Chapel— Sunday School, by Y. M. M. A., for Kot- taville School, Cey- lon.....	10 10 0	Braintree, on account ...	18 0 0			Liverpool— Athol Street— Sunday School.....	
Walworth, Liou Street— Sunday School, for Gahalaya School, Ceylon.....	10 0 0	Waltham Abbey— Collection.....	1 16 6			0 8 0	
		Contributions.....	2 16 3			1 3 0	
		Do., Juvenile.....	12 13 0			3 0 0	
		Less expenses.....	17 5 9			20 2 0	
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			16 17 3			0 10 0	
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						1 10 0	

LINCOLNSHIRE. £ s. d.		SOMERSETSHIRE. £ s. d.		Great King Street— £ s. d.	
Boston—		Yeovil—		Collections 4 8 7	
Collection	1 13 8	Collections	8 5 10	Contribution	0 10 6
Do., Holland Fen ..	1 3 6	Contributions	5 0 2	Do., Sun. Schools	1 6 11
Contributions	4 0 4			Henegge Street—	
Do., for N. P.	0 5 9			Collection	14 0 0
		Less expenses	13 0 0	Contributions	44 10 1
Less expenses	0 9 6			Do., Sun. Schools	and Bible Class
			13 0 0		19 0 9
	6 13 9	SUFFOLK.		Zion Chapel—	
Limber—		Beeches—		Collections	
Contributions, by Mrs.		Contributions	2 16 6	5 0 0	
Maddison	1 8 3	Otley—		410 18 11	
NORTHAMPTONSHIRE.		Collection		Acknowledged be-	
Contributions, by Rev.		Contribution	0 10 0	fore & expenses	
J. P. Haddy	2 10 0	SUSSEX.		297 9 5	
Stauwick—		Battle		13 9 6	
Contributions	2 0 0	Brighton, Bond Street,			
NORTHUMBERLAND.		on account		10 12 0	
Newcastle-on-Tyne, Be-		Two Friends		Less expenses	
wick Street—		Forest Row—		1 16 0	
Sunday School, for Rev.		Collection	1 16 0	3 17 0	
J. Allen's School,		Contribution	1 0 0		
Ceylon	8 0 0	WARWICKSHIRE.		WORCESTERSHIRE.	
NORTH OF ENGLAND		Alcester—		Evesham—	
Auxiliary, on account,		Collection	6 8 7	Juvenile Auxiliary, by	
by H. Angus, Esq. ...	45 0 0	Contributions	1 16 11	Y. M. M. A.	
NOTTINGHAMSHIRE.		Less expenses		1 0 0	
Southwell—		7 18 9		YORESHIRE.	
Collection	1 0 0	Birmingham—		Hebden Bridge—	
Sunday School	0 10 0	Collection, &c.,		Collections	
OXFORDSHIRE.		Public Meeting ...		12 19 9	
Coate, &c.—		Proceeds of Break-		Contributions	
Collections—		fast		15 12 4	
Aston	0 8 2	Bond Street—		23 4 2	
Bampton	0 13 0	Collection	9 11 11	Less expenses	
Buckland, Public		Contributions	16 19 8	3 10 0	
Meeting	1 17 4	Do., Ireland	0 10 0	19 14 2	
Coate	3 6 6	Do., Sun. School	8 18 4	Newcastle Emlyn—	
Standlake	1 2 0	Cannon Street—		Collection	
Do., Public Meet-		Collection	15 14 9	0 19 0	
ing	2 4 10	Contributions	38 7 8	Contributions	
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		Do., for Schools ...	6 0 0		
	17 5 6	Do., Sun. School,		MONMOUTHSHIRE.	
Less expenses	0 3 6	Girls	1 8 6	Tredegar, Siloh—	
	17 2 0	Do. do., for School,		Collection	
Hooknorton—		India	10 0 0	2 12 6	
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SHROPSHIRE.		Collections		7 14 10	
Bridgnorth—		Contributions		Do., Juvenile	
Collections	9 10 2	Do., for N. P.		Do., Sunday School	
Contributions	12 0 1	Do., for Schools ...		3 1 10	
		Do., Sun. School			
	21 10 3	Do., do., for N. P.		SCOTLAND.	
Less expenses	0 11 0	1 18 9		Sanday, Orkneys—	
	20 19 3	Graham Street—		Leslie, Mr. Robert ...	
SHROPSHIRE, balance	0 6 0	Collections		8 0 0	
		Contribution			
		Do., for W. & O. ...		IRELAND.	
		39 5 3		Dublin, on account	
		Do., for Australia		152 0 0	
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