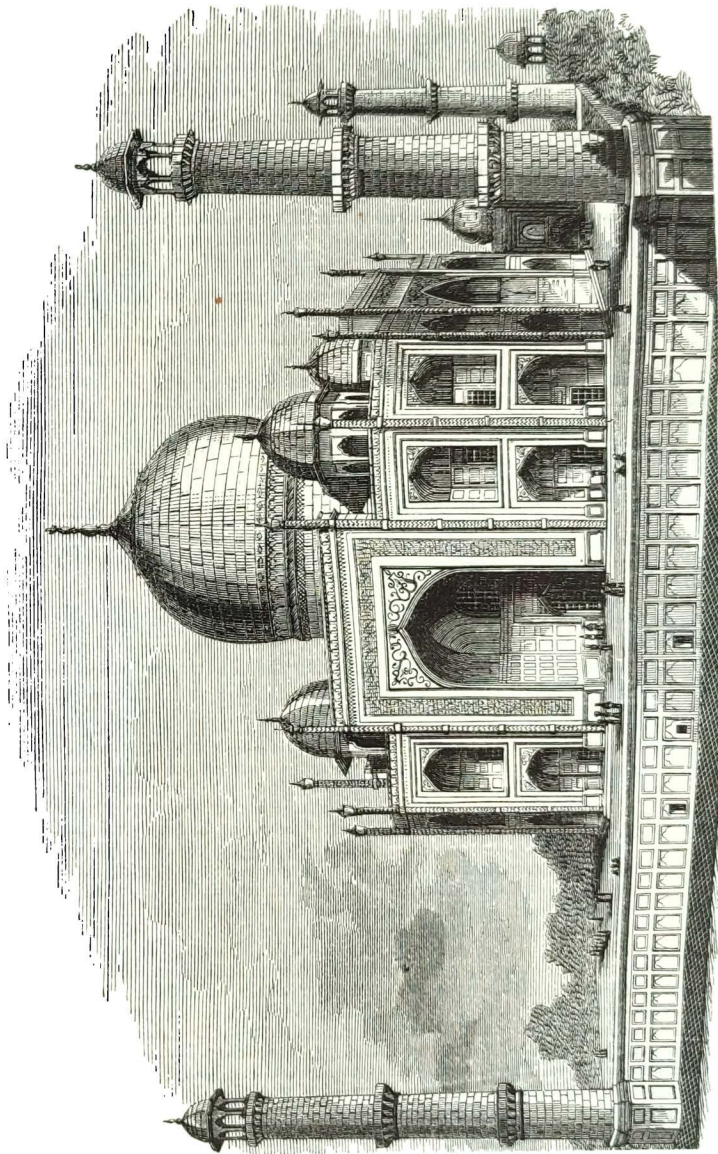


THE MISSIONARY HERALD.

The Missionary Herald (June 1859).



TAJ MAHAL, AGRA.

THE ANNIVERSARIES.

THROUGH the goodness of God, the arrangements published in the last *Herald* have been carried through without any lapse or interruption. The attendance at the various assemblages was above the usual average, and at all of them there was enjoyed the spirit of harmony and devotion. It will be unnecessary to give in detail the particulars of the meetings; these have fully appeared in the usual weekly channels of information. The subscribers' meeting was one of unusual interest and importance. The action of the Committee, with respect to the question of a deputation to Jamaica, was fully approved, and they were authorised to incur the expense should such a deputation be deemed necessary. The following resolution was proposed by the Dr. Acworth, the Hon. and Rev. Baptist Noel, and the Rev. James Smith, and was both unanimously and warmly adopted by the assembled brethren. We trust that, in the coming year, its suggestions will not be suffered to remain a dead letter, but that it will usher in a united effort, throughout the denomination, to extend the mission in the eastern possessions of the British crown.

The resolution was as follows:—

“That this meeting has heard the minutes of the proceedings of the Committee, in regard to the India Mission, with sincere satisfaction, and would express a very earnest hope that the Committee for the ensuing year will make a most vigorous effort to re-erect the destroyed mission-houses, chapels, and school-houses, and strengthen the Mission in the North-west Provinces, and to augment the Society's Mission in India. And with this view would earnestly entreat the pastors and churches throughout the country to promote the revival and formation of auxiliaries, the increase of subscriptions, and the adoption of measures by which every congregation, whether in towns or villages, may have the opportunity of contributing to this great work.”

We regret that no report exists of the excellent speeches made in support of this important resolution.

In former years it has been usual to reprint in the *Herald* the report of the Annual Meeting at Exeter Hall. The wide circulation of *The Freeman* and other religious papers, seems to render this course to some extent unnecessary. We propose, therefore, only to present to our readers a few of the more important passages.

INDIA: ITS GOVERNMENT AND CHRISTIANITY.

I will leave the question of India and all concerning it to-day in the hands of those whom you will hear who have been personally associated with labourers there, and whose instrumentality God has largely blessed in the extension of his kingdom in that interesting country. But it is due from me to-day, that I should especially refer to the fact that we have suffered in the person of our dear brother, Mr. Mackay, and of a dear Christian brother, Walayat Ali. At any rate the family of Mr. Mackay, assuredly should feel that his name is borne in grateful remembrance by the denomination to which he was attached, and I believe by the whole Christian community. Dear

Christian friends, what has occurred in India must have a deep and pervading influence upon the future conduct of that country. If we read anything in the history of past events there, we see that God has signally made known that that prophecy and promise both in one, “Them that honour me, I will honour,” is specially made to be felt at the present moment as the indelible mark of all that has occurred in India. We see in connection with the Government there in the earliest stages of our mission that missionary exertion was prevented. We have seen, down to the present moment, that the idolatrous prejudices of the natives have been cherished. We have abundant means of showing that Christianity has not only been negatived and discouraged, but as far as possible absolutely

prohibited. We are in a position to show, and it has been shown, and is known to the members of the House of Commons, that just before the mutiny occurred, a despatch went out—and I blame not the East India Company for that, so much as I do the Government—requiring the names of all members of missionary and Bible societies connected with the Government. And I have reason to know, too, that that eminent servant of God, Colonel Edwardes, of Peshawur, received positively a rebuke from the Government for presiding at a missionary society. Then God has shown that they who honour him shall be honoured. It is a singular thing that the instrumentality he has employed in putting down this mutiny and saving India has been men of eminent religious character. Look at them all! I need not mention the name of Havelock here, connected with our own denomination. But when our brother, Mr. Gregson, was sent for to become the chaplain of forces before Lucknow, General Neill lent him his tent for prayer-meetings, and for preaching the word. We have in the person of both the Lawrences there, and particularly in that eminent man who is governor of the western provinces, and by whose instrumentality, we may say, practically, that India has been saved, an eminent servant of God.

Sir Morton Peto.

OUR DUTY.

Then from all this a great and important duty has devolved upon Christians in England; and that duty can only be performed, in the first place, from a deep feeling of its necessity; in the next place, if it is to be effected, it can only be done through the whole church of Christ feeling its importance, and struggling and agonising with God in prayer continually regarding it. And then there must be added to that prayer a deep feeling that there must be organised and systematic exertion. I have felt, and in connection with our own denomination, that we are lamentably behind with regard to organisation. It has always appeared to me that we have somewhat felt that organisation and systematic effort were opposed in some degree to the Christian liberty in which we rejoice so much. But while the Lord loveth a cheerful giver, the Lord loves, at the same time, a systematic and prudent giver. We find in the apostolic age they balanced their accounts oftener than we do, because it appears that they balanced them every week, and gave "as the Lord had prospered them." Let us follow their example, and though we may not balance our accounts every week, as Christian men we are bound to give to the

Lord all that we can, of that with which he has prospered us; and in doing that we are bound to accompany the gift to the altar with earnest prayer and devout thanksgiving. Then I think, too, that we may follow the example of our Wesleyan brethren more than we have done, in learning the power of the pence. We should do more than we have done, in encouraging our children's minds and affections to that which will become afterwards a principle and growing motive, and which we may humbly hope, under the blessing of Almighty God, and by his grace, will become a deep spring of action. Then I think there is another thing we have not done; we have not, in our churches, made the prayer-meeting on the first Monday, or whatever day it is of the month, sufficiently a prayer-meeting. We have not, in the persons of our pastors, seen the missionary cause brought sufficiently before the people. We have not had the various missionary events so thoroughly detailed to the people as they ought to have been, that they may become known, and deeply interest their feelings, and provoke them to prayer and earnest struggling with God, on account of the missionary society. Some of our Christian brethren have determined during the ensuing year to visit various parts of the country, to see Christian churches where no collection has yet been made, and to so stimulate those where collections had been made, in the way in which they ought to be stimulated, by having brought before them the claims of the mission. But all this will be of no use, unless the resident pastors and deacons of churches, and the churches themselves, follow it up in the way which I have faintly endeavoured to advocate by systematic and organised exertion.

Sir Morton Peto.

OUR PRIVILEGES.

We are assembled in perfect safety, and perfect peace. Our island has suffered neither from foreign aggression nor from insurrection from within. Our beloved Queen has had no grenades thrown under her State carriage; our Government has sent no spy into this hall to watch the proceedings of this assembly. There are gentlemen here beneath me, who are writing down every word I speak, but they carry it to the bureau of no Minister of State; they will publish it in our own free, ungagged, unfettered press—in newspapers, some of which bear the pleasant names of the *Patriot* and the *Freeman*—and this is something for which to be thankful to our Heavenly Father. And then, Mr. Chairman, we have not lost the privilege of giving shelter on

our shores to refugees from other lands. Our chalky cliffs can still be gazed upon, through tears of mingled joy and sorrow, by many a weary wanderer, who, when at last he leaps ashore, says, "Here at least is freedom!" And we all love the words of the old quaint English poet who says—

"Whether this isle of ours were some time rent
From some convulsion of the continent,
Or was created, sure it was designed
To be the common refuge of mankind."

But, Mr. Chairman, ours is a higher privilege than that—it is the privilege of us Britons to tell the world of a better shelter and a freer asylum than we can offer. It is our privilege to go abroad, and to proclaim liberty to the captives, the opening of the prison doors to them that are bound; and in the translation of the Holy Scriptures into all the tongues of men, and in the instruction of the young in our own thousand schools, and in the proclamation of the gospel in churches and congregations east and west, what are we all doing but pointing the eyes of men to the Man that is a hiding-place, a shelter from the storm, a refuge from the heat—rivers of water in a dry place, and a shadow of a great rock in a weary land?—this I take to be the joy of our missionary anniversaries in Exeter Hall.

Rev. F. Tucker.

INDIA AND ENGLAND.

What events have happened since your meeting in April last! How little were your speakers able to predict what has since occurred! I take it that the general feeling of most who have looked at the relations of India to England might be expressed somewhat in this way:—We have all seen in your noble river a tall, stately, three-masted vessel in the tow of one of our steam tugs; the beauty, the grace, and the flag of larger blazon have belonged to the convoy, but the power, and the rule, and the authority belonged to the little smoky thing before it. Just such has been the relationship of India to England. England has had India in tow, and while to India have belonged the beauty, the grace, and the venerable armorial bearings, ours have been the skill and the power; and, perhaps, I express the hope that filled all hearts only a year ago, that this connection might long continue—continue to last until this beautiful, and stately craft behind us, had fitted up her rigging, and was prepared to bend her sails—had got her pilot on board, her captain, and her chart, and then, by-and-bye, perhaps, with good will on each side, we might throw off the tow-ropes, and amidst the cheers for the little tug we might bid a hearty and good voyage to independent

India—a good voyage for all the world besides. But oh, how sadly have these hopes been disappointed! The connection between the two has been sought to be violently severed. Then came the thunder of cannon, the flash of sabres—tears, groans, wounds and blood. Ah, it has been a sore disappointment. But should I be correct if I said that it has taken us all by surprise? I think not.

Rev. F. Tucker.

THE ENGLISH IN INDIA.

Here is a great gulf yawning between the European and the Hindoo; the one party looks across at the other, but ah! few and feeble are the attempts to bridge that gulf over. The European seems to look across to the Hindoo as to a being that he may rule and fleece to the best of his ability, and the Hindoo looks back at the European as a being to be feared and hated, and to be obeyed as long as obedience is inevitable, to be got rid of, at the first convenient opportunity. Now I am not saying—do not misunderstand me—that our English rule in India is not better than any rule India has known for centuries before; I am not here to deny that; but oh! that is very little. Why, all the former Governments of India for the last few hundred years have been a sort of legalised anarchies. To me it has seemed as if they had been so many iron covers put one by one over the crater of a volcano, while that volcano was allowed to flame and to rage beneath. Now wherever the Anglo-Saxon goes, he cannot be satisfied with anything so shallow and insecure as that. No, he must have some more orderly, some more substantial arrangement; he must have something more of mortice and tenon and interlacings of officers and laws—and so we have had in India. But when the keen eye of the Hindoo looked on (and let me tell you, what you do not need to know, that the Hindoo has a very keen eye), what was our motive to the eye of the Hindoo? Was it the welfare of the ruled, or the gain of the rulers? Was it the elevation of the masses of the people, or was it their more easy and permanent subjection to our sway? I think there cannot be a doubt upon this matter. The love of gold, the greed of gain—this has been the master passion of the English in India. Our young men have gone out to India by hundreds, with no thought of doing anything to benefit the country, but because they could get double the amount of salary they could in England, and they hoped, after ten or twenty years, to come home with bad livers, perhaps, but certainly with good fortunes. Yes, to the eye of the Hindoo,—it is a solemn thing to say it,—

it is not Jehovah, but Mammon, that has been the God of the Englishman; and Mammon—need I tell you?—drives a car more terrible than that of Juggernaut—a car, whose wheels grind down before them all beautiful, and tender, and benevolent sympathies, and leave behind a melancholy track of broken faith, broken promises, broken hopes, and broken hearts of men. I do not say there have not been exceptions to the general rule. Blessed be God for the beautiful and brilliant exceptions which we have seen in India! I am speaking of the system; and that I pronounce to be of Mammon and not of God.

Rev. F. Tucker.

THE FUTURE FOR INDIA.

We must have a clear stage for Christianity in India, in all time to come. I do not mean that we are to have a vast network of an ecclesiastical system, spreading over that country. I have no faith in networks like that. We have had enough of union of Church and State in India. Why, the result of it is this, that the great and serious mistake is made that Englishman is a synonym for Christian. And so you see, Sir, it actually comes to this, that in India, every man who wears a hat is a Christian, and every man that gets drunk with wine is a Christian, and every man that uses the name of Christ in a profane and blasphemous oath is thereby demonstrated to be a Christian. No, we do not want any of that mere name, and form, and garb of Christianity; but we want a clear stage and no favour. We want that there should be no hindrance to the propagation of Christianity among the Sepoys any more than among the ryots of the land. We want that there should be no hindrance to the advancement of the professors of Christianity to any office under Government. Nothing less than that will satisfy us; and then let there be an open exhibition of Christian principles before the sight of the Hindoo. Oh! to show them a righteousness a little better than that of thieving Krishna. Oh, to show them a faith a little better than that of blood-red Kali! There must be no more smuggling of opium into China. Give us in its place the snow-white cloud of the cotton crop or the gleam of the golden grain. Let there be no opium cultivated except as medicine; enough to heal the sick, but not to poison the healthy; enough to soothe the agonies of suffering humanity, but not to plunge body, soul, and spirit into sorrows that never end.

Rev. F. Tucker.

A VOICE FROM DELHI.

I point to that touching scene in Delhi. The voice of our dear brother, the secretary,

trembled as he was seeking to tell it before us. Why, Sir, it seemed to carry one back to apostolic times. From Delhi one's mind went back to Smyrna. In Walayat Ali one seemed to find another Polycarp. Surely on the head of the beloved native teacher had rested the anointing of a true apostolical succession. Oh, let the words of Walayat Ali not merely ring during a lifetime in the ears of our beloved sister, Fatima, his widow, but ring in ours—"Come what will, do not deny Christ." I leave these words with this assembly. Do not deny him, my brethren, by your worldliness; do not deny him by your selfishness; do not deny him by living in luxury yourselves and giving the merest pittance to his cause; but rather say, "For me to live is Christ, for me to die is gain."

Rev. F. Tucker.

EFFECTS OF THE GOSPEL.

The object of the society was to send the gospel to the heathen in all its unimpaired fulness and freeness, without money and without price. If the gospel was estimated merely by its temporal effects, it was a vast blessing to the heathen. What spots in India had been the most peaceful? Those on which Christian temples had been erected and which had been trodden by the feet of Christian missionaries. Civilisation ever followed in the train of true Christianity. Wherever the gospel was accepted by a nation, it turned the crowd into a church, it elevated the mob into a people, it mitigated sovereignty into fatherhood, subjection into sonship, duty and loyalty into love. But the direct object of a missionary society was not to promote civilisation but to win souls for Christ. "What should it profit a man if he gain the whole world and lose his own soul?" or, to use the illustration of Robert Hall, "What would be the funeral obsequies of a lost soul? Would it be enough to clothe the ocean with crape, the earth and the sky with mourning; or, were the whole of nature to become animate and vocal, would it be possible for her to utter a groan too deep, or a cry too piercing, to express the magnitude of such a catastrophe?" That was the thought that should animate the missionary labourer.

Rev. Dr. Cumming.

HOW IS THE GOSPEL TO BE SPREAD?

How, then, was the gospel to be spread? He had heard of men so extremely Calvinistic that they said, "God's decree is that the whole world shall be covered with the knowledge of the Lord, and, therefore, means need not be used." The true course,

however, was to allow God to mind the execution of his decrees: that was not man's province: his business was to look at duties which were of instant and universal application. For a man, therefore, to plead the purpose of God as a reason why he should do nothing, was to misinterpret the gospel, and turn ultimately success into a reason against the very means of achieving that success. That there must be means, appeared to be perfectly plain. The gold in the seam was of no value until it was extracted, coined, and circulated. The harp strings were silent until the minstrel touched them. Even the page of Scripture was still until the living voice animated it. The ministry was as much a divine institution as the Bible was a divine inspiration. They did not find that the winds whispered the gospel, or that the waves of the ocean chimed it, or that the stars in clusters in heaven wrote out its syllables, or that the beautiful flowers upon the earth printed it. Then the only inference was that man must preach it, that missionaries must be sent, that institutions like the Baptist Missionary Society must be sustained, and its energies made equal to the magnificence of the mission entrusted to its charge.

Rev. Dr. Cumming.

CAUSES OF THE MUTINY.

There is no doubt that the mutiny that has occurred has been the legitimate outgrowth of our own unfaithfulness, our own want of attention, more especially to the interests of the millions of British India. And further, I verily believe that there is so much of antagonism existing between Hindooism, and Mohammedanism, and Christianity, that it is impossible that these systems should for any length of time exist together. I cannot doubt that the late struggle has been the death-struggle between Hindooism and Christianity. Whatever may have been the secondary causes that have tended to produce the events of which we have heard so much, I am sure that it has a far deeper cause, and that cause is nothing more or less than this: Christianity has made itself to be felt, civilisation has made rapid strides in India. The Brahmin has seen his privileges depart; the Rajpoot has seen that he could no longer go on his marauding parties, and live without labour; and hence they have tried to drive back civilisation, and drive back Christianity, and re-introduce those times of darkness and cruelty that existed before the establishment of the British power in India.

Rev. James Smith.

NATURE AND INFLUENCE OF HINDOOISM.

We have to deal there with a system such as perhaps never existed in any part of

the world before. Hindooism is not that dimly thing which at first sight it appears to be. When I arrived in India, I remember looking at the temples and at the temple worship, seeing men with fans in their hands fanning dumb idols, to whom they also presented dishes of rich food and fruit. I heard females singing sweet music before them; and I thought, surely it is a most flimsy system. But the longer I lived there the more I was struck with its depth. It is something which is universally felt; it has its ramifications in every part of life—in the social circle, in politics, in commerce. You cannot escape it; it meets you everywhere. The rivers bear the names of the gods. Every man, woman, and child is called after a god. The idols are stook up in the streets wherever you go. Hindooism, as to its power, rests on its universality, the whole nation being immersed in it. There can be no doubt that the Hindoo has been, to a considerable extent, puzzled as to what Christianity really can be. There is so vast a difference between his own character and the character of those bearing the name of Christian, that he has been led, in many instances, to conclude that Christianity could be nothing at all. As for Hindooism, commerce, pleasure, everything appears to be immersed in it. The man's ledger is dedicated to the god he worships, and not an entry can be made in it until he has written the name of that god at the top: and every note on business or pleasure must have the same inscription. The shops are also dedicated to gods that are worshipped; and everything reminds you of them. It pervades everything, like the atmosphere. It seizes the infant almost as soon as it is brought into the world, for then the mother takes it to the temple, and presents it to her god; this she does day after day and week after week, so that Hindooism grows with the child's growth, and strengthens with its strength, entwining itself round every fibre of the heart and the affections. When the child goes to school, it finds its very book part and parcel of this Hindoo system—the geography, the astronomy, the arithmetic, every single book used in the native Hindoo schools forms part of their religious codes. We have heard of Church and State. In India the Church has literally swallowed up the State, and made everything succumb to it. You find body, soul, and spirit, trampled upon by the priests, so that there is little or no moral life left in the people. You have there the most abject slavery the world ever saw. There that connection of an abominable religion with the State has been carried out to its full extent, and we have just been reaping the fruits of that connection.

Rev. James Smith.

WALAYAT ALI.

Walayat Ali was my native preacher for eight or nine years. I travelled with him day after day for weeks and months and years. He was almost my only companion in preaching the gospel. His wife (one of the first of that class brought to a knowledge of the truth) I was myself privileged to baptize, as well as his daughter. Never can I forget the feelings of thankfulness realised in my own mind when I saw that woman delivered from her prison-house, and brought into the liberty wherewith Christ maketh his people free. She was, I think, nearly forty years of age when her husband taught her to read. She had then never been out of her house except in a covered conveyance, never been privileged to walk in the green fields and to behold the beauties of nature as you behold them. Sisters, let me call your attention to this fact, that ladies in India are everywhere thus kept in a prison-house; they never look on the face of a man except their own family; never breathe the fresh air, but live, as it were, in another world. After having learned to read the Bible she told her husband that she was anxious to be baptized. I visited her, and found her with her face covered by the thick cloth. "What am I to do, Sir?" she said. "I have never been out of the house in my life, and have never looked upon men except of my own family." That was a difficulty we cannot really appreciate. One Sabbath, when my wife and another Christian lady were with her, they took her each by the hand and led her down my garden. I can almost see her now as she walked forth, for the first time, on God's earth, and viewed, for the first time, the beauties of the world in which she had so long lived. You may judge of my feelings when I first saw her thus released from her prison-house, and realising the liberty of the children of God. I baptized both her and her daughter. She soon aided in getting up a large class of females, who met on the Sabbath afternoon in the chapel at Chitoura. I have sometimes gone and listened at the chapel-door—for gentlemen were not admitted inside—and have heard Fatima, as she approached the throne of grace, and lifted up her heart and voice to God in prayer for the conversion of her fellow-countrywomen. I have heard her as she has read the New Testament, and in her own simple language explained its meaning to those by whom she was surrounded. I have heard her as she has given out a hymn and then raised the tune—one of those sweet Indian tunes that I am anxious soon to hear again; and I have been delighted as I stood there, and my heart melted with joy that God had brought one,

at least, of those poor imprisoned females to a knowledge of the truth. There is one scene connected with her family that I must mention. I mean the death of her eldest son, about twelve years of age. I used to visit him every day, and his mother, Fatima, and Walayat Ali, used to stand by his bedside weeping at the thought of so soon losing him. I have heard him, time after time, turn to them and say, "Why do you weep for me? I am going to the Lord. You will soon meet me in heaven." To the last moment of his life did he thus try to comfort his parents. Little did I think that one, at least, would so soon meet him, and little did I think that a mother, so delicate, having been brought up as it were in a hot-house, would be called to pass through such dreadful scenes, still less that she would be able to sustain such unprecedented trials. After Walayat Ali was sent to Delhi, I preached the gospel there from time to time, as I had often done before. Delhi was a city on which we had placed many hopes. I have sometimes seen 1,200 people assembled together there in the magnificent bazaar in one of the finest streets in the world, and have watched them as they have listened to the preaching of the gospel for an hour or an hour and a half, then, perhaps, thirty, or forty, or fifty of them would follow us all the way home. I visited Delhi after Walayat Ali had been placed there, and I found that his influence was being exercised to a considerable extent. When we were standing preaching in the streets of Delhi, some of the Moulvies opposing the gospel, and not succeeding, one of them said, "Ah, if Mohammedanism was in power we would soon make you feel a sharper argument than any of these, and that would soon stop your mouths." It is true God has in his own inscrutable wisdom permitted this evil to overtake us. Our brethren have been cut down. Walayat Ali has rendered up his life for the sake of Jesus Christ.

Rev. James Smith.

PREPARATORY WORK ACCOMPLISHED.

There is Agra, a most important station, and there, for many years, labours have been carried on for the evangelisation of the natives. There is no doubt a large influence has been felt in the district. I could take you to village after village from which idolatry has almost disappeared. In the district of Chitoura there were many villages where we could get, at any time, a congregation that would stand up and listen to the gospel for half an hour, and join in singing the praises of God; and when we approached the throne of grace they would put their hands together in sign of their approaching that throne with

us. Thus a great amount of preparatory work has been done there—quite enough to lead us to say that we must not give up Agra, but commence our labours there with renewed energy. Chitoura has been made a heap of ruins, and there is no doubt that for some time we shall have difficulties in labouring in that neighbourhood, because there are so many Sepoy families in the villages by which we are surrounded, and also because Christianity has done much to put an end to many of the vile practices that were in existence previous to the establishment of our mission there. There were formerly villages about us in which four out of five females were put to death almost as soon as they were born. Many of the villages in my district closely surrounding me were occupied by the tribes among which infanticide has ever exercised great power; and to not a little extent has our mission aided in the destruction of that system. Besides, in a thousand instances, the mission being placed in the midst of such a vast population, has tended to put an end to the tyranny and oppression of the zemindars, and also to stop the bribery and perjury of native officers. Hence it is not surprising, if for some little time we should have difficulties in going on with our labours there. There is no reason, however, to expect that the mutiny will not open largely the way for the spread of the gospel in a manner that we have not before realised.

Rev. James Smith.

CONDUCT OF THE GOVERNMENT.

I am not going to carry you back to former times; although we should never forget that Carey had to seek Danish protection, that Judson fled to Burmah, that our own missionary, Chamberlain, was seized in Agra for fear that he should produce a revolt. We may trace the whole conduct of our Government, and we shall find that it has been imbued, from beginning to end, with the same spirit. If a change had taken place, I for one would remain silent; but it is not so. Look to that order sent out only a few years ago by the Government, to sever all their servants, civil and military, from connection with Bible and missionary societies, and evangelistic labours of every kind. That order has never been rescinded—never recalled. It is still in such a position, that any Governor-General who pleases might immediately put it in operation. Lately the Christian police corps that was being raised at Barisaul has been disbanded, and another corps at Benares, composed partly of Christians, to some extent low caste people, has been countermanded. During this revolt an address was sent by the native Christians at

Krishnagar, and, although addresses were received from Mohammedans and Hindoos, that particular address was refused, or if received, was never noticed. We can see in the whole acts of the Government that same policy that deported missionaries from India, and that has from the first to the present time sustained idolatry in all its various phases.

Rev. James Smith.

INUTILITY OF GOVERNMENT PATRONAGE.

I will give you one or two reasons why I think the patronage of the Government in India is a great evil. Vaccination is doubtless a matter of great importance to India. I have sometimes gone out in the morning, and after preaching to the people in a village, have vaccinated as many as fifty children who were brought to me by their mothers. So long as I continued to vaccinate I never heard a word of objection against it: I never heard of any feeling of prejudice or dread. But the Government afterwards took up the subject, and perhaps it was not a little from my having commenced; and (will you believe it?) the very first year that Government vaccinators were appointed, and went through the districts, I found the people were bribing them not to vaccinate their children, for they said, "Government are going to break our caste and destroy our religion." They never suspected it when I did it, but as soon as Government took the matter up their suspicions were at once aroused. Let me give another illustration. The missionary schools have, no doubt, been very successful, and done a great work in India. I never heard anything in the shape of dread or suspicion regarding them; but no sooner were the Government schools established in my own district, than we found at once suspicion and dread existing among the people. The people were afraid of their caste being destroyed. The people of India have not the slightest fear of conversion, or of the propagation of the gospel, but they dread contamination. Hence, I say, save us from Government patronage and support; let us have a fair field and no favour.

Rev. James Smith.

CLAIMS OF INDIA.

But as Englishmen and English Christians, India had special claims upon their sympathies. When they thought of the suffering that India had endured, of the wealth which it contributed, of the field it had opened to British commerce, it presented a claim upon our sympathy which no one would be disposed to deny. More-

over, it was the place of their first triumphs, and presented them with one of the brightest pages of success in connection with missionary enterprise. They could not indeed point to thousands converted, as in the South Seas and the West Indies, but when he thought of the patient zeal and devotedness of the fathers of the mission, when he remembered with what courage they braved the opposition of the Government and the hostility of the priesthood, he regarded the history of their mission in connection with that vast continent as presenting one of the brightest pages of modern times in regard to the evangelisation of the world. They were noble men that originated the work,

and if their spirit rested upon their successors at the present day, their triumphs would be speedily multiplied, and the cross of Christ would attract to it the sympathies of the world. They should never shrink from difficulties—nay, in proportion to the difficulties that presented themselves should their courage be kindled and their determination strengthened. The only means to overcome the obstacles to be met with was the preaching of the cross, the exhibition of the truth as it is in Christ. He knew that he and some of his elder brethren would soon have to put off their armour, and he implored the young men before him to make the cause their own.

Rev. Dr. Evans.

FOREIGN INTELLIGENCE.

CALCUTTA.—As the repression of the mutiny goes on, it is more and more seen that its causes must be sought in the effort of the great Brahminical caste to recover the ascendancy which the progress of Christian civilisation and of Christian missions has of late years increasingly threatened. The proclamations of the rebels place the conflict on this ground, and call the people, both Hindu and Moslem, to a holy war in defence of their falling faiths. "We are beginning to see," says Mr. Wenger, "what was the gracious object for which God permitted the mutiny. It was to overturn, and overturn, and overturn, that He might come whose right it is to reign, even in India." Our esteemed brother adds, that the impression prevalent among the natives in Bengal is, "*that it is of no use to resist the progress of Christianity.*"

The influence of public opinion in this country is already acting most beneficially on the government in India. One of our missionaries thus writes:—"The change in the tone and conduct of the authorities towards native Christians is wonderful. They are now, not as usually looked down upon, but sought for in order to give them situations of trust and confidence under government, as heads of police, jemadars," &c. This is in the North-west Provinces. In Bengal, in the district of Hooghley, the magistrate has gathered a corps of one hundred men, chiefly Christians, from Krishnaghur, engaging with them a Catechist, by whom daily worship is conducted for their benefit. The Lieut.-Governor, Mr. Halliday, has further issued a circular to civilians, missionaries, and others, inquiring to what extent the system of exclusion has been carried, and what difficulties lie in the way of the employment of native Christians in the public service. But while we must approve of this more equitable procedure, it must not be overlooked that there are drawbacks of no slight importance attendant on the change. Opening facilities for employment under government will on the one hand be likely to induce many to call themselves Christians for the sake of a livelihood, in whom no real change of heart has taken place; and on the other, association with the venality of the courts, or with the vile practices of the police, may prove most injurious to the Christian character of converts, who may be induced to accept places in the public service. Still it is a matter for thankfulness to God that our own government is at length roused to the impolicy of rejecting from its service the only class of its native subjects, which, from having accepted our own faith, can be regarded as indubitably trustworthy and loyal.

We rejoice to have to announce that our highly valued brother, Mr. Thomas, has had the pleasure of baptizing into Christ two of his daughters, on the 24th March last.

On Lord's-day, March 7th, the native pastor of the church in Colingah, Gulza Shah, was permitted, by God's grace, the pleasure of baptizing two persons, and adding them to the native church of which he is the pastor.

SERAMPORE.—We record with great regret the events which have sorely tried our missionaries labouring here. The following extract from a circular forwarded to us will best explain the circumstances referred to:—

"Last year, at the suggestion of the Baptist Missionary Society, they resolved to invite a limited number of the sons of Native preachers labouring in connection with that society to enjoy the benefits of attending the college, promising out of a fund at their disposal to provide for their support. A bungalow in the college compound was available to lodge them, which had been built for a class that was then taught at Alipore. From twelve to sixteen youths were thus assembled and instructed during last year. The brethren for whose benefit it was designed seemed to gain confidence in the measure, and at the commencement of this year there were applica-

tions for admittance to the full number the building could accommodate. Twenty-one were assembled at the beginning of this month, and the session opened with prospects of enjoyment and usefulness. The students came from Dacca, Dinagopore, Jessore, Dum-Dum, Calcutta, and the villages to the south of Calcutta. In the afternoon of the 23rd instant a fire broke out in the building in which the youths resided, and in a short time the whole range became a heap of ruins. The origin of the fire is unknown, but the impression is that it was the work of an incendiary, not the result of carelessness on the part of any of the youths at the bungalow."

The lads thus painfully unhoused were immediately lodged in an empty bungalow, for some years used as a school for girls, but just now unoccupied. Scarcely were they settled when this building too was fired. Happily no further injury was done than the destruction of the building, and the partial scattering of the class to their homes. Those lads, whose houses were far off, have been lodged for the present in the college itself. By the kind liberality of Christian friends in India, £120 have already been collected for the re-erection of the houses; but at least £200 will be required. We shall be happy to receive any special donations for this object.

AGRA.—A somewhat similar catastrophe has befallen our brethren in Agra. Owing to the removal of the hospitals from Cawnpore to Allahabad, Mr. Gregson removed to Agra, where it is proposed by the Committee that Mr. Gregson shall in future labour. Scarcely was he settled in the same square of the fort, as a near neighbour to Mr. Evans, than a fire broke out through the carelessness of an East Indian occupant of an adjoining room. We take from a letter of Mr. Evans the following account of it, dated April 10th:—

"We were on the point of leaving for Muttra, and had all our effects in our quarters in the Fort ready to be packed up on Monday last, when on the previous Saturday morning, about two o'clock, a fire broke out in our block, and in less than twenty minutes the whole square was enveloped in one awful blaze! The fire was caused by the carelessness of an East Indian family that lived in the lower story, and not the work of an incendiary. When I first saw it, I ran and poured some two buckets of water on from above, which served to check it a little, but not to extinguish it. In a short time the flame reached the upper story, and the *sirkee jhamps* (or grass sheds) began to burn furiously. I then managed to tear down several of the jhamps in hopes of being able to cut off the fire from our side, and for a

while I succeeded to keep it back; but a puff of wind blew up the flame almost to my face, and the straw on our side caught. I now saw it was all up, and hastened back to my quarters, and strange to say the fire was there almost as soon as myself. I rushed in and grasped a few books and spoons which was all I could save. Thus we had to leave our little *all* to perish in the flames.

"Happily no lives were lost, though lots of poultry were roasted alive.

"At one time there was great fear entertained for the safety of one of the powder magazines, and many people rushed down to the gates but could get no permission to go out. I heard of one lady begging of the guard to let her out—that she was in great distress, and had lost her all. When the sentry said, in his Irish brogue, 'And

sure, man, don't trouble yourself, the magazine will soon blow up and put an end to all your troubles.'

"By the help of the fire engines and God's blessing, the devouring element was confined to one square. The impression the fire had on the marble pillars is wonderful. In many places are seen deep and long fissures in a huge marble block, and here and there slabs crumbling to pieces. The whole square is now in ruin, and several parts of it tumbling in. It was truly a pitiable sight the morning after the fire to see crowds of poor people sitting on the ground outside their respective quarters, having lost their all, now sifting the ashes in search of a little silver or gold which had been melted down.

"Well, dear brother, this sad affair has thrown a gloom over my spirits which I can hardly get clear of. This is now the *third* time I have suffered in property since June last. From Muttra I had to flee, leaving my house and all it contained to be plundered and burnt. In Agra on the 5th of July, most of the little I saved from Muttra was taken; and now again, when I was almost set up, and ready to start for my station, the fire devours *everything* I possessed—not even my watch could I save. Both my dear wife and myself had to run

away clad in our night clothes, and with the exception of a few pieces of linen we had in the wash, we hadn't a rag of our own to put on.

"Yet, strange to say, we have lacked *nothing*. Friends sprang up in every quarter, and all our wants were supplied. *So kind is our God*. May all his dealings with us fit us more and more for his service and glory.

"Though the present dispensation seems strange, yet I firmly believe it is all for the best. And though I cannot now fully comprehend it, doubtless I shall know it hereafter. I am happy to say, that though my dear wife and myself are sad at times, yet we have not the least disposition to *murmur*, for we are confident of this one thing, that what our Father appoints is *best*. I am exceedingly sorry that the present calamity will postpone my return to Muttra. Though I can be useful here, yet I would much prefer living in my *own* field of labour. But I fear I must now remain here over the hot season. Yet, if practicable, I hope I may yet get over before long.

"We still remain in the Fort, and intend doing so till we leave for Muttra. It will be *very* hot here, but we have nothing to do but bear it as well as we can, hoping the Lord will preserve our health."

The loss sustained by Mr. Evans is about £200, by Mr. Gregson about £80. Towards these sums the Calcutta Relief Fund has kindly furnished £100 and £60 respectively. Still our brethren will need considerable assistance to replace their losses, especially in the way of books. We shall be happy to be the medium of conveying to them any donations from our friends.

Since the comparative restoration of order in Agra, the missionaries have recommenced preaching in the bazaars and market-place. At first they refrained from going into the larger thoroughfares, in order to feel their way and ascertain the temper of the people. But the readiness to hear the gospel, and the generally courteous demeanour exhibited by their auditors, encouraged the missionaries to act more freely, and they now report that the readiness of the people to assemble and to listen to the gospel is much greater than it used to be. Mussulmans form the minority of the congregations. Their conduct before the mutiny was bold, defiant, and contemptuous. Now they appear discouraged and disheartened by its utter failure. Nevertheless the Hindus still reiterate their old dogmas. Some Brahmins are, however, sorely perplexed by the atrocities of the Sepoys, who were most of them Brahmins, and know not how to affirm as formerly the perfect blessedness of all Brahmins after death.

In the principal market of Agra the missionaries often encounter Sikhs and Punjaub Mussulmen. A few among them have appeared particularly thoughtful and desirous to understand the gospel.

Bernard of Chitoura, Sakdas and two other native brethren, have often accompanied Mr. Parsons and Mr. Evans in their evangelical labours, and sometimes Thakur Das, who, with his rustic brogue and earnest manner, has been labouring alone in the vicinity of Chitoura for some months past, greatly encouraged by his reception among the villagers.

AUSTRALIA.—We are happy to record the safe arrival of our esteemed friend, the Rev. I. New, in Melbourne, and the cordial welcome which he has received from our friends in the colony. Before this "Herald" will have reached the hands of our readers, two other brethren will be on their way to this distant land and home of our countrymen, the Rev. W. Sutton, of Roade, and the Rev. B. G. Wilson, of Bradford. May they arrive safely, through the good providence of God, at their destination!

Under date of November 13, Mr. Taylor has favoured us with the following communication :—

"I am truly thankful to report the continuance of peace and love; a fine feeling of union, and brotherly interest and affection prevails. I think the prospect most bright and encouraging. On the 18th of October a new chapel was opened at Prarham, near Melbourne; and on the same day a chapel was opened at Forest Creek, seventy miles from this city. On Tuesday morning, October 20, I left Melbourne on a hurried visit to Forest Creek gold diggings, and after a most fatiguing journey reached the chapel there, just in time for a meeting—a most joyous and crowded meeting—at which I was most heartily welcomed. On the following day I rambled among diggers and crushing machines, and had much interesting conversation with friends from many parts of England; in the evening preached to a large congregation in the new chapel. The Forest Creek and adjacent diggings cover an immense part of the Mount Alexander district, having the flourishing town of Castlemaine in the centre. I deeply regretted that my time was so limited. At least a month would be needed to get acquainted with the district. On the 22nd I rode ten miles through the bush on a cart, to the magnificent country known as the Valley of the Loddon, and preached in the evening to about fifty people in a small canvass chapel. Oh, that your good ministers of Bloomsbury Chapel and the Diorama had seen it! What a contrast! However, there were happy faces there; only four females; all the rest of the company strong men, who had trudged in the dark through deep mud to their little Bethel. On the 23rd I was on horseback, riding through the bush before four o'clock a.m., on my way to Castlemaine, which I left by coach at six o'clock, and reached home in the evening, covered with mud, and drenched with rain and hail, wearied, it is true, but thanking God for affording me the opportunity of doing brethren here some little service. Bendigo I have not yet been able to visit. At the urgent request of friends there, I have sent Mr. Henderson, formerly town missionary in Sunderland, to labour for three months at the Bendigo gold fields, the friends engaging to give him £3 per

week. Mr. Henderson I have known for seventeen years. He is a good, affectionate Christian man, and is sure to do good. From the new gold fields at Mount Ararat, 150 miles from this city, I have had an urgent appeal for help, but can give none, having no one to send, and friends here will not listen to my cry to get away from Melbourne. At least 30,000 people are at Ararat, and well-nigh entirely destitute of religious instruction. Surely, oh surely, wealthy friends in England will do something towards sending out evangelists! I am afraid my importunity will get tiresome, but my heart is sad at the sight of the neglected state of thousands here. Gladly would I devote every energy of soul and body, and risk health and life itself, in the work of preaching the gospel to the thousands in the gold fields, but I am chained here. Much is doing in Melbourne, and our Sabbath and week-evening congregations are truly encouraging. Soon one large chapel will be erected in Melbourne, by the Collins Street church, and a second will follow immediately for the Albert Street church, if they get a good pastor. It is very cheering this. Send good men, faithful men, to work for Melbourne and Sydney; men who will lay hold of the affections of the young, and God will give them a rich reward. I mentioned in my last letter that we had some expectation of getting one of the theatres for Sabbath evening services. In this, however, we have been disappointed. The deacons at Collins Street would have willingly paid a very large rent, but the lessee positively refused, so for the present we must do the best we can, as there is no larger building in the city. I hope by next mail to send you a sketch of the new chapel. Please present my most respectful regards to the Committee. Two of Mr. Brock's members have just arrived in Melbourne, and made themselves known to me immediately, and on the very day of their arrival were at an evening service with me. At Forest Creek I met four members of Mr. Noel's church; and at Newstead, in the Valley of the Loddon, with other two. In fact, everywhere I meet with members of English churches, all kind and glad to see me."

Three days later Mr. Taylor adds the following remarks, especially with reference to South Australia:—

"Something on a worthy scale must be done for Australia; all other denominations have been, and are active; we have lagged behind. The money, the influence of the Baptists, all go to the endowment of other denominations. Here is an extract from *Angastown, South Australia*—letter received last Saturday with yours:—"The Baptists here have no bond of union; the most influential belong to Independent Churches; and unless *something is done soon* to give the denomination a start, it will be quite lost. Mr. Poore was here and took away about £1,000, and through him, I understand, several Independent ministers will soon arrive, so that the present semi-Baptist causes will soon be in the hands of the Independents."

Do our brethren at home wish our denomination to become extinct in Australasia? Surely not. Then let them help us, and do it soon. I repeat it is utterly impossible for the Baptists here to build chapels, support ministers and evangelists, and at the same time send home money for the passage and outfit of ministers. In the name of the Baptists of Australia I appeal to English Baptists for help for *three years*. A thousand, or at most two thousand, pounds a-year for that period is all we ask; give us that, and you shall have a rich return. Forgive my importunity, my whole heart is in this work.

I am willing to be anything, to do anything your committee bid me, if they will only aid Australia. Send out one of the ablest men you can find for the new chapel in Collins Street, Melbourne, where any man of power will collect a splendid congregation, and let me off to do the rough work at the gold diggings, and prepare the way for others. Send another able man to Sydney, and a third to Hobart Town; give us three plain, reason-hearted men to act as evangelists: one for Victoria, another for New South Wales, and a third for South Australia. *Do this; oh, do it immediately!* Their support will be found here. I shall labour incessantly to stir up the people, to gather the scattered together, and to send home funds for more men; only give us a fair start, and, with God's blessing, all will be well. Do not think me too sanguine; I am on the field, you are thousands of miles from it; and were you here you would write home more urgently than I do. Would to God that such brethren as Brock, Brown, of Liverpool, Landels, and others, would just speak, to their large and wealthy congregations, of Australia and its wants, or let me come home now for a month and speak of Australia and the money needful to send out the few ministers whose aid I implore will soon be obtained.

It is with pleasure we refer to the effort now in progress to accomplish something for South Australia, by a gentleman now in this country, the Hon. G. F. Angas. We trust that his wishes will be entirely fulfilled. It is, we understand, his intention to found two scholarships at Regent's Park College, for the education of two individuals for the service of Christ in that colony.

HOME PROCEEDINGS.

VARIOUS offers for missionary service have already reached the Committee. One young brother, Mr. Joseph Gregson, of Hackney, has been accepted, and the others are under consideration. The Committee trust that, through the prayers of the Lord's people, many suitable men will be raised up for the present emergency, men of lively zeal, earnest faith, and devotedness to the service of God.

Arrangements are in progress for a service at Regent's Park Chapel, on the 22nd June, to take leave of, and to commend to the blessing of God, our missionary brethren, the Revs. R. Williams, W. H. Denham, and James Smith. These brethren are about immediately to proceed to their fields of labour in India.

A *soirée* and conference of the pastors and officers of auxiliaries of the London churches, will be held in the Mission House Library on the 1st June. The object of this meeting will be to consider the best mode of raising in the churches an increased interest in the maintenance and enlargement of missionary labours in India.

Measures were taken to bring the same subject before several of the largest

associations at their meetings during the month of May. The special effort contemplated will require that, during the year, there should be raised at least £5,000 for the service of the mission in India,—£1,000 for the repair and rebuilding of the ruined mission premises, and £4,000 for the equipment and passage of new missionaries,—in addition to the usual contributions. We do not doubt that a very hearty response will be given to the appeal of the Committee, and that earnest prayer will ascend to the throne of the heavenly grace for the outpouring of God's spirit on the efforts about to be put forth.

During the last month, Mrs. and Miss Diboll have sailed for the station at Clarence, Fernando Po. Mrs. Saker has been constrained, through ill health, again to re-visit her native land.

The Rev. B. G. Wilson, of Bradford, sailed for Australia, on Thursday, the 20th May, in the *Tornado*; and the Rev. W. Sutton, of Roade, sailed for the like destination, in the *Kent*, on the same day. We trust these brethren will be conducted safely to their future fields of labour, and enjoy the divine blessing upon their zeal and devotedness.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from March 22 to March 31, 1858.

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

ANNUAL SUBSCRIPTIONS.		Friend, Therfield		Contributions	
£	s. d.	£	s. d.	£	s. d.
Angus, Rev. Dr., and Mrs. A., for 1856-7	2 2 0	0	10 0	0	11 0
B. B.	2 0 0	Gorer, W., Esq., and Mrs. G., for India Special Fund	15	0	0
Baker, Mr.	0 10 6	Hayward, Mr. Thomas, Deal, for do.	2	0	0
Barker, W., Esq., Enfield	1 1 0	Mullaheu, W., Esq., Ockbrook, for do.	10	0	0
Carey, Mrs., Widnes Dock	1 1 0	Nelson, Mrs., Gatehouse	0	4	0
Denham, Mrs.	1 0 0	Peto, Sir S. M., Bart., for India	250	0	0
Edwards, Mrs.	1 1 0	Rixon, A. H., Esq., for India Special Fund	5	5	0
Gibbs, S. N., Esq.	1 1 0	S. W., by "Record"	20	0	0
Gouldsmith, Mrs.	10 10 0	Smith, J. G., Esq., Winkfield House	5	0	0
Gover, W., Esq. (2 yrs.)	2 2 0	Sprague, Jno., Esq., Exmouth	5	0	0
Jones, Capt., Hatcham	1 1 0	Do., for India Special Fund	5	0	0
Maliphant, G., Esq.	1 1 0	Thorne, Mr., Leamington, for do.	1	1	0
Meredith, Mr. J.	1 1 0	LONDON AND MIDDLESEX AUXILIARIES.			
Middleditch, Rev. C. J.	1 1 0	Battersea—			
Pardon, Mr. B.	1 1 0	Collection	6	0	7
Pewtress, Thos., Esq.	2 2 0	Do., Prayer Meeting, for India Special Fund	2	12	10
Pike, Rev. J. C., Quorndon	0 10 6	Contributions	26	17	10
Price, Dr. Thomas	1 1 0	Do., for India Special Fund	20	0	0
Rippon, Mrs. T.	5 0 0	Do., Juvenile	4	10	7
Smith, Eusebius, Esq.	1 1 0	Acknowledged before and expenses	7	14	0
Smith, Miss R.	1 1 0	Blandford Street	52	7	10
Taylor, James, Esq.	2 2 0	Bloomsbury Chapel—	10	0	0
Templeton, Mr. Jno.	1 1 0	Peto, Sir S. M., Bart., and Lady Peto	100	0	0
Trestrail, Rev. F.	3 3 0	Do.	100	0	0
Underhill, E. B., Esq.	3 3 0	Do.	100	0	0
Upward, Mrs.	1 0 0	Do.	100	0	0
Whitehorne, Jas., Esq.	2 2 0	Do.	100	0	0
Williams, Mrs., Brighton	3 0 0	Do.	100	0	0
Under 10s.	0 5 0	Do.	100	0	0
DONATIONS.		Brentford, Park Chapel—		Hackney—	
"An Easter Offering from an Episcopalian, but a lover of all societies which have for their object the glory of God and the salvation of men"		Collection		Contributions	
5 0 0		6 10 1		30 14 6	
B. B., for India Special Fund				Do., for Serampore College	
5 0 0				2 2 0	
Bible Translation Society, for Translations				50 15 0	
300 0 0					
Dowser, A. T., Esq., for India Special Fund					
10 10 0					
Boys' Mission School-box					
0 15 0					
E. F.					
1 1 0					
Edwards, Edward, Esq., for India Special Fund					
10 0 0					

£ s. d.		£ s. d.		£ s. d.	
Harston—		Maryport—		DURHAM.	
Collection	3 7 5	Collections	3 6 2	Houghton le Spring—	
Landbench—		Contributions	2 10 6	Contributions, by Miss	
Collection	4 1 2	Whitehaven—		Bea	1 15 0
Melbourn—		Collections	8 0 0	South Shields, Barrington St.—	
Collection	4 11 0	Contributions	6 10 6	Collections	7 7 9
Contributions	2 2 0	Workington—		Contributions	10 5 2
Do., Sunday School	0 4 4	Collection	0 13 9		
Shelford, Great—		Contributions	1 7 6		
Collection	6 1 9	DEVONSHIRE.			
Swavesey—		Dartmouth—		Less expenses	17 12 11
Collection	7 3 2	Collection	3 0 0		0 11 11
Waterbeach—		Less expenses	0 8 0		17 1 0
Collection	4 1 0			ESSEX.	
Do., for <i>W. & O.</i> ..	1 12 0	Devonport, Hope Chapel—		Braintree—	
Contributions	3 1 0	Collection	6 7 2	Collections	13 17 2
Do., Juvenile	0 15 0	Contributions	11 17 2	Contributions	7 2 0
Willingham—		Devonport, Morice Square—			
Collection	3 0 0	Collection, for <i>W. & O.</i>	1 10 4	Acknowledged before	
Wisbeach—		Contribution	0 10 6	and expenses	20 9 6
Contributions	1 1 0	Exeter, South Street—			
	381 15 4	Collection	5 5 10	Colchester—	
Acknowledged before,		Contribution	2 0 0	Contributions	9 12 6
and expenses	178 15 6			Do., for <i>Schools</i>	1 5 6
	152 19 10	Less expenses	7 5 10	Do., for <i>Translations</i>	0 15 0
CHESHIRE.			0 0 9	Do., for <i>India Special Fund</i>	1 10 0
Birkenhead, Welsh Church—			7 5 1	Less expenses	13 3 0
Collection	1 3 10	Hatherleigh—			0 4 9
Do., for <i>W. & O.</i> ..	1 0 0	Collection	1 10 0		12 18 3
Contributions	0 18 0	Kingsbridge—		Harlow—	
Do., for <i>N. P.</i>	0 14 6	Collection	5 10 0	Collections	10 11 5
CORNWALL.		Do., for <i>W. & O.</i> ..	1 13 0	Contributions	14 19 4
Camborne—		Contributions	11 6 5	Do., Sunday School	1 8 9
Anon.	0 10 0	Do., Sunday School	2 0 0		
Padstow—				Less expenses	26 19 6
Contributions	2 3 6		20 9 5		0 15 0
Redruth—		Less expenses	0 9 5		26 4 6
Anon.	1 10 0			Ilford—	
Collection, for <i>W. & O.</i>	0 15 0		20 0 0	Contributions, by Mrs.	
Truro—		NORTH DEVON Auxili-		W. Rose	4 0 0
Collections	5 17 10	ary, by Rev. D.		Loughton—	
Do., for <i>W. & O.</i> ..	0 12 6	Thompson	40 0 0	Collections	17 13 9
Contributions	13 16 0	Torrington—		Contributions	1 17 1
	20 6 4	Collection, for <i>W. & O.</i>	0 15 0	Do., for <i>India Special Fund</i>	0 5 0
Acknowledged before		Plymouth, George Street—		Do., for <i>N. P.</i>	6 19 6
and expenses	6 12 6	Contributions	30 2 11	Sampford, Great—	
	13 13 10	Do., for <i>India Special Fund</i>	10 0 0	Contributions	1 5 0
CUMBERLAND.		Do., for <i>W. & O.</i> ..	5 0 0	Do., for <i>W. & O.</i> ..	0 12 0
Carlisle—		Tavistock—			
Contributions	1 5 0	Contributions, by T.			
		Windeatt, Esq.	2 2 0		
		Uppottery—			
		Contributions, for <i>N. P.</i>	0 5 0		
		Do., for <i>W. & O.</i> ..	0 5 0		

Further particulars of Contributions are unavoidably postponed.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moor-gate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press, and Rev. C. B. Lewis, Intally. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.