

THE MISSIONARY HERALD.

DELHI.

UNDER the name of Indraprestha, the Hindu Puranas announce the origin of this imperial city. Legends connect its foundation with the chief of the race of Heri, known in Grecian fable as Hercules. For thirty-one generations his descendants ruled on the banks of the Jumna, until, "neglectful of all the cares of government," the deposition and death of the last monarch introduced a new dynasty. Other Hindu sovereigns succeeded; yet not without an interval of many years in which the seat of supreme power in Hindustan was removed elsewhere. The Tuar tribe of Rajpoots, claiming descent from the original line of sovereigns, at length refounded the city, and gave it the name of Delhi. In the twelfth century, the last Rajpoot sovereign was dethroned by the all-conquering Moslem, by whose taste and munificence it became fitted to be the seat of empire. Three centuries after the Moslem conquest, it was thus described by a traveller: "It is a most magnificent city. Its walls are such as to have no equal in the world. This is the greatest city in Hindustan, and, indeed, of all Islamism in the East. It now consists of four cities, which, becoming contiguous, have formed one."

Few eastern cities, however, have passed through greater vicissitudes. At one time it has been the residence of the mighty rulers of Ind, at another the "resort of owls, and a dwelling-place for the beasts of the desert." Often has it had to endure the ravages of war. The vengeful Timour gave its rich men to the sword, its women to dishonour, and its wealth as booty to the Turkoman hordes. Nadir Shah ordered a massacre of its wretched inhabitants for some act of treachery towards his Persian soldiers. Twelve miles of ruins emphatically tell to this day of the extent and grandeur of this noble city. From the Ajmere gate to the Kootub Minar, the traveller passes over plains strewed with the remnants of palaces, mosques, and tombs, while the pillar of Feroze Shah discourses of dynasties which reigned at the commencement of the Christian era, professing the Buddhist faith; and the Hindu corridors at the Kootub Minar speak of the rise and sovereignty of the Brahminical creed, displaced at the Moslem conquest by the religion of the impostor of Mecca. On the defeat of the Mahrattas, in 1803, and the release of the captive monarch of Delhi, the British found the representative of the Moguls a blind old man, and his dominions circumscribed by his palace walls. Then the sceptre passed into the hands of the English, whose power now exceeds that of the emperors of Delhi in their palmiest days. Under their reign the population of Delhi greatly increased, many of its magnificent structures were repaired, uninterrupted peace and prosperity prevailed, until the frightful slaughter which overtook the English residents in the great revolt of 1857 once more made the streets of Delhi run with blood. The siege which followed has again brought ruin and desolation on the devoted city, and the dynasty of the Moguls to extinction.

In the census of 1853, the population of Delhi numbered 152,424 persons, in the following proportions:—76,034 Mohammedans, 76,390 Hindus. There were 260 mosques for Moslem worship, among which stands pre-eminent the magnificent Jumna Musjid, built by the Emperor Shah Jehan. The Hindu temples are for the most part small, and hidden from the public eye, to avoid the intolerant interference of the Mussulmans. They numbered 188.

The gospel was first introduced into Delhi by that honoured servant of Christ, Mr. Chamberlain. Often while at Sirdhana did he desire to cover the entire district with the seed of the word of God, and very diligently did he devote himself to the preparation of the Scriptures in the Brij Basha, the vernacular of the country. "Had I a suitable colleague," he said, "what a field for itinerating I have around me!" A copy of the Gospel of Matthew fell into the hands of a native of Delhi, by name Paramanund, a Brahmin. In his blindness he had in former years gone on pilgrimage, exposing himself for seven months to the glare of the sun by day, and the damps of night, among the Nagrakote hills. He now sought out Mr. Chamberlain, was engaged as an amanuensis, and in this capacity assisted the missionary in the translation of other portions of the New Testament. The instructions he received speedily touched his mind, and he began actively to aid Mr. Chamberlain in his labours. He attended constantly in the bazaar to spread the knowledge of the gospel. Voluntarily he undertook the charge of a Hindi school; and in several hymns he expressed his attachment to the Saviour of men. He soon desired to be baptized.

Already portions of the Scripture had been sent to Delhi, when, in January, 1814, an opportunity was afforded to Mr. Chamberlain to visit that great city. He went in the train of the Begum Sumru, taking Paramanund with him. In April, the missionary thus relates the results of his visit:—"I have had a grand campaign this year. Six weeks I was much employed in the imperial city, where I found the Mussulmans much better disposed apparently than I ever found them in any place in India. Five or six hundred books were sent abroad to make known the truth in Delhi. The books went into the palace among the princes, and an Arabic Bible was sent to the heir-apparent, and it was recorded in the royal gazette."

In these labours Paramanund was of great assistance. He brought inquirers to the missionary. His wife and sister were persuaded to lay aside caste. He endured with patience the violent threats of adversaries, and often read the Scriptures and preached to the people who encompassed his steps. Thus was the gospel first preached in the city of the Great Mogul.

In a few months after his return from Delhi, Mr. Chamberlain left for Serampore, but without baptizing Paramanund. The evidence of a real change of heart was not satisfactory, but at Meerut, two years later, Paramanund joined the Church of England, and became a useful catechist. The very interesting circumstances attending his arrival at Meerut are related at length in the Memoirs of Mrs. Sherwood.

For a short time, in the year 1815, Mr. Kerr, a member of the church in Calcutta, proclaimed the gospel in Delhi; and on his departure for Hansi, left three native brethren to carry on the work. It was not, however, till the year 1818, that Delhi became a mission station of our Society, when, on the 3rd April, Mr. J. T. Thompson arrived, and continued, with a few interruptions, to reside there till his death.

The missionary found himself alone in this great city. Not a friend was there to bid him welcome, "and under great depression of spirits" he began his ministry as a servant of Christ among the thousands of heathen and unbelievers which inhabited it. We find him, however, the following day at the ghats of the Jumna, preaching to the fakirs, the Brahmins, and the bathers, who are ever found in great numbers at the river side, and distributing among them the holy Scriptures. The Jains, a Buddhist sect, and the drummers of the native regiments, became his hearers. A learned Hindu, who had listened to the voice of Mr. Chamberlain, found out the missionary. Three Mussulman inquirers spring up. Gosains, who had received tracts and books at Allahabad two years before, recognise the missionary, and come and converse with him, and prove their acquaintance with the books by repeating choice parts of them. It is their habit in their pilgrimages to rest under a tree, and have the books read in their hearing. Here also he meets with Paramanund, who has come to Delhi to seek out a body of persons called Saads, reported to be Christians. This, indeed, is discovered not to be true; but these Saads had received at Hurdwar fair several copies of the gospel from Mr. Chamberlain four or five years before, the perusal of which had led them, to a certain extent, to separate from the Hindus, and for a time to appear favourably inclined to the truth. Mr. Thompson further finds encouragement in hearing of a native reading out of a tract or gospel to numbers of his countrymen, who throng to hear him, while several yogis attentively and frequently listen to the preaching of the word. Some even come to the missionary's home, read with him the Scriptures, and awaken hopes of their conversion. But the cares of this life and the fear of man choke the good seed, and after a few days they are seen no more.

Later in the year, Mr. Thompson reports that several eminent pundits had visited him, seeking for copies of the Scriptures in Sanscrit and Hindi. A native of Cashmere bears away a copy of the Sanscrit Testament to place it in his Shivali, or temple dedicated to Shiva, for the perusal of the pilgrims and other visitors. Sundry priests and gosains frankly acknowledge "that they continue in idolatry only for their bellies; but that ours is the way of truth and life."

In anticipation of the formation of a Christian school, Mr. Thompson made some inquiries as to the extent of native education in Delhi. There were about thirty schools, in which Persian was taught, and four or five colleges for instruction in Arabic. The number of Hindi schools was not ascertained; but, in 1847, we learn that Delhi contained not fewer than 196 schools of all kinds. Indigenous schools are very numerous in large towns throughout India; but the instruction imparted is of a very meagre sort, seldom proceeding beyond the power of reading and the keeping of accounts. Mussulmans are particularly anxious to master either Persian or Arabic, and to the present day exhibit contempt or dislike for English.

In 1819, Mr. Thompson commenced that series of visits to the most celebrated places of pilgrimage in the north-west which forms so marked a characteristic of his missionary life. In January he was at Ludianah; in February, at Hurdwar; in November, at Gurmukteswar. In his journey through the Punjaub he met with Jats, Punjaubis, Hindus, and Sikhs, preaching to all, and giving to all tracts and portions of God's word. At Thanesar, he says, "the Thanadar conducted me to the fort, and gave me my choice of its apartments. Placing my baggage in one, I

went up to the Sikh temple, where I saw Baba Nanuk's Grunth, an immense folio, which was read or chanted by a young Sikh. The multitude thronged about me; I therefore read out of the 'Gospel Messenger,' or (as it is in Punjaubi) 'Messenger of the Excellent Book,' and as I proceeded, it led to a great deal of conversation. I had a great call here for the Punjaubi Scriptures, and enjoyed great satisfaction in reading and distributing the word of God in a new language, and amongst a strange people. The Sikh mahant, an old man, promised to teach it to the young Sikhs who attend his school in the temple. I left a volume of the Sanscrit Scriptures here with two principal pundits."

On his journey to Hurdwar Mr. Thompson took particular note of the schools in the towns he passed through. In 13 places he found 30 Hindi schools, containing 1,000 children; near 30 Sanscrit schools, with 200 students; and 30 Persian seminaries, containing 250 children.

(To be continued.)

FERNANDO PO.

THE arrival of the West African Mail permits us to continue the narrative of the interruption occasioned by the Spanish Government. As intimated in our last "Herald," Mr. Saker, in the afternoon of Lord's day, May 30, gathered a few of the members of the congregation in the wilderness, and under the overhanging branches of forest trees conducted the worship of God. The weather was not propitious. But some were prevented from joining the assembly by the Romish priests, who prowled the streets of the town throughout the day. Many armed sailors also moved about, Governor Chacon having been informed, by an adversary of the people, that they were being moved to mutiny and insurrection. It was even said that they would *fight* for their worship. However, the day passed in quietness, and the voice of prayer and praise was heard in nearly every cottage, the proclamation forbidding only public worship in the chapel.

On the following day the answer of the Governor-General to the request for delay was officially forwarded to Mr. Saker, and in the evening the people gathered in public meeting to consider their future course. Fearing interruption, were any open act of worship performed, at Mr. Saker's request, the assembly sat for a few minutes in silent prayer. Not without reason was this abstinence, for the assembly was closely watched by the priestly soldiers of Spain. The deliberations of the meeting were finally embodied in the resolutions given below, and with another act of silent worship the people separated.

It will be perceived that the inhabitants generally have resolved to leave Fernando Po, and have given notice to that effect to the Spanish authorities. Whether the entire colony will break up their homes we are not informed; but certainly not less than one-half, some five hundred persons, are prepared to go forth and "seek another country," where liberty of conscience and of worship may be enjoyed.

By the evening of the next day Mr. Saker was ready to enter on his tour of exploration. Wednesday morning was wet and gloomy; but, in company with Mr. Fuller, a native brother, five boys, and two women, at eight o'clock he sailed in a small native craft for Bimbia. The passage was

unusually long. Heavy rains, chopping winds, with intervals of dead calm, delayed the vessel's progress. Worst of all, in the confusion occasioned by taking on board a number of packages, the basket of provisions was left behind. The little tea and sugar on board had got mixed with pepper. Hungry, wet, and sick, the voyagers at length reached Bimbia on the following Sabbath. Four days and a half had been spent in a voyage usually of but twelve hours' duration.

King William, the Bimbia chief, had now to be seen, and his consent gained to the occupation of such a part of the coast as might be found suitable for a settlement. Previous voyages along the coast pointed out the Bay of Amboises as a favourable spot; and, at Mr. Saker's formal request, the chief willingly consented to sell such a tract of land as might be wanted. He also promised guides when the missionary should go on his exploring expedition. The weather being very stormy, Mr. Saker proceeded to his station at Cameroons, where arrangements were requisite for the reception of some of the children from Clarence. The boat being prepared and provisioned, Mr. Saker started on Monday, the 14th June, for Bimbia. By nightfall the bar of the river was reached, where the boat was anchored till next morning. A night of storms, rolling, and discomfort followed. The small canoe was lost. Taking advantage of the tide, the bar was, however, safely crossed in the morning, and the missionary reached Bimbia in the afternoon. After a hurried dinner, Mr. Saker, with Mr. Fuller and a guide, set out to explore the neighbouring Bay of Amboises, lying under the mountains behind. With rapid steps they penetrated the wilderness. They soon came out again upon the sea, at War Bay, under a cliff three hundred feet high. The passage round the bay was exceedingly troublesome, over broken rocks and boulders, loose and rolling, with slippery surfaces and jagged edges, the evidence of mighty volcanic action. Again in the wilderness, the path led them through ravines, rivers, over cliffs, and along the base of the mountains which here approach the sea. The wilderness was as dark as night; but the level land exhibited a rich soil, well timbered and watered.

The Bay of Amboises reached, it was too late to explore it. The sun was setting; so the return journey was begun. The dark wilderness was darker by night. The guide lost his way. Then came the necessity of forcing a path through the thick underwood. The rocks had to be scrambled over by the light of the stars, precipices avoided, and the deep ravines crossed. Amid these arduous labours the night wore away. For six or seven hours this weary wandering continued. At last the roar of the sea was heard. Trembling and thankful, the wanderers reached War Bay; but their labour was far from over. "To walk over these stones by the faint light of the stars," says Mr. Saker, "was impossible; yet go we must. Weary and sore we began. On my knees, my toes, and with my hands, I laboured for two hours over that dreadful road." The cliff reached, it was too dark to find the path to ascend it; so, being safe from the tide, the travellers lay down, under God's protection, on the stones, and tried to sleep. "The cold was too great; Fuller and I lay close to be warm, but we could not sleep. In about an hour and a half the first faint streak of morning aroused us. Soon, very soon, we found the track, and then we ascended. By half-past six we had reached Fuller's house." Shoes, trousers, hat, umbrella, all were torn or battered to pieces; the hands were pierced with thorns, or gashed with the sharp edges of the rocks.

Undismayed by this perilous adventure, the indefatigable explorers

again took boat after breakfast, and set out for the Bay of Amboises by sea. In the Niger expedition of 1841 this bay was visited and surveyed by Captain W. Allen, the commander of the expedition. On several occasions the ships anchored within the islands which shelter the entrance; but the officers of the survey received the impression, that while the anchorage was safe, the climate salubrious, and the proximity of the mountains favourable for health, the bay did not contain a safe landing place. Nought but a heavy surf was visible from the deck of the steamer. "But now," says Mr. Saker, "that I need a home for our people, where a trade may be created, and to which commerce may be drawn, I search for a landing only, and behold! God hath hidden up a deep interior bay—for ages—a bay with nearly two miles of beach, without a stone, and almost without a wave, large enough to contain a thousand boats and small vessels; while the Amboises Bay will contain a navy. Into this bay the sea-breeze blows in all its purity, and the mountain wind at night is all freshness."

"Here, if her Majesty's Government sanction and sustain our efforts, can be coal stores, provision stores, building yards, and every other essential for commerce. Here too, a highway may be made into the interior, and the native produce shipped in smooth water for Europe. Here the Mail Company will find ultimately its largest claims and greatest support. It will be a centre of civilisation, freedom, and light. It will be essentially a religious, enlightened colony." And here also, under British protection, the Lord's people may worship God without molestation. During a lovely day the exploration of this beautiful retreat was completed. The toil of the previous days was forgotten in the success which had been achieved, and the missionary returned to Clarence, with a glad and grateful heart, to report to the brethren how the good hand of God had led and prospered him in the way. On his arrival in Clarence, Mr. Saker found in the cove three more Spanish men-of-war.

During the absence of the exploring party Mr. Diboll was engaged in sustaining, by conversation and domiciliary visits, the faith and courage of the people. Arrangements were made for little prayer-meetings in every house, especially on the Lord's days. On one occasion a larger meeting was attempted in a remote corner of the town. Mr. Diboll also paid a visit to the jungle towns, where the aborigines dwell. They learnt, with strong expressions of regret, the anticipated departure of the missionaries, and openly declared they would not submit to the Spanish authorities, but assert their independence.

Strangely enough, almost every Lord's day witnessed the funeral of some inhabitant of the town. As the missionary is allowed to perform the last offices for the dead in the usual manner, these funerals have provided an opportunity for public worship. "How solemnly," says Mr. Diboll, "does the Lord thus open the way for us to address the people. Thus every Lord's day I am preaching in the open air, and over an open grave. How wonderfully does the Lord mix mercy with judgment. May his voice be heard in this the day of his visitation." He adds, "We have continued to hold our secret meetings, and so the spark of devotional fire is kept alive. This morning (Sunday, 27th June) one party met at four o'clock, another at five, another at six, and another at seven."

On the 17th a letter was received by Mr. Diboll from the Lieutenant-Governor, charging him with creating disaffection among the colonists to the Queen of Spain's authority. This, with Mr. Saker's reply, we give below.

It is not expected that the Governor-General will throw any obstacle in the way of the proposed emigration; but it is obvious that it will entail upon the mission and the people heavy losses and expenses. The Committee have already addressed the British Government on the subject, and would fain hope that the cruisers on the coast may be directed to afford assistance in transporting the people and their property. They have a fair claim on the English Government for this act of kindness. Some of them were slaves liberated by the slave squadron, while others settled in the colony as British subjects, when it was founded in 1827 by Captain Owen.

Meanwhile we commend these suffering disciples of Christ to the sympathy and prayers of the churches. In our next issue we hope to be able to present some account of the locality in which the new settlement will be formed.

ALFRED SAKER to the Lieutenant-Governor of the Colony in Fernando Po.

May 31, 1858.

SIR,

I beg to acknowledge the receipt of your favour of this day, enclosing the final reply of the Governor-General to the requests of the colonists.

I have requested the people to meet me this evening to receive this communication, and to take into consideration the offered aid of the Governor-General respecting a petition to her Catholic Majesty.

I am, Sir, your most obedient Servant,

(Signed)

ALFRED SAKER.

At a meeting of the inhabitants of Clarence, convened to take into consideration the final answer of the Governor-General to the request made on the 27th inst., and again on the 28th, to permit the continuance of public worship as heretofore, pending an appeal to her Catholic Majesty the Queen,

Resolved—1. That inasmuch as the Governor-General declines the responsibility of permitting the continuance of our worship in public during the few weeks necessary to communicate our petition to the Queen, therefore that we, on our part, resolve to leave the island as early as possible.

Resolved—2. That, inasmuch as the Governor-General has positively forbidden all worship in public and all teaching in schools, Mr. Saker be requested to provide a home and teachers for our children at Cameroons, to remain there until our final location be fixed upon.

Resolved—3. That every member of our church and congregation be urged carefully to obey the laws as established, that the charge of disobedience be never rightfully made against us.

Resolved—4. That Mr. Saker be requested to prepare a letter expressive of our determination to leave the land, and that during our stay of rendering obedience to the constituted authorities and laws of this colony.

Mr. Saker having written and read to us the letter—

Resolved—5. That this letter be adopted and signed for us by our chairman, and transmitted, with a copy of these resolutions, to the Lieutenant-Governor, to be forwarded by him to the Governor-General at his pleasure.

Resolved—6. That the thanks of this meeting and of the whole colony be given to Mr. Saker, for his kind assistance in this hour of trial.

To the Lieutenant-Governor of the Colony.

FERNANDO PO,

June 1, 1858.

SIR,

Having received the answer of the Governor-General to our request to be allowed the liberty of public worship pending an appeal to her Catholic Majesty, we beg to express our deep regret at his fixed determination not to grant a favour so small.

We fully concede to her Catholic Majesty and Government the power and right to decree and ordain whatever laws they deem most beneficial to the people and nations over whom they rule. Moreover, if her Catholic Majesty and Government think it right to

invade the domain of conscience and forbid the public worship of the Most High God, we declare it as our fixed resolve not to contend nor set at defiance their authority; but as soon as possible, and for ever, to leave a land where we cannot longer act according to the dictates of our own consciences.

In the few weeks that must elapse ere we, our families, and property, can be removed, we announce to you our intention of obeying God to the utmost of our ability without violating the harsh and uncalled-for decree that forbids our worship. God helping us, you shall have no cause of complaint against any of us, man, woman, or child.

While we thus declare our intention of yielding obedience to her Catholic Majesty and Government, we request protection from the priests, who begin to invade the sanctity of our homes. We wish for no intercourse with them; we concede to them no right over us. We acknowledge the Queen of Spain the lawful Sovereign of this land, and our duty to obey and revere her. But for all that relates to the practice of piety and truth we have our own teacher.

Signed on behalf of the inhabitants of this colony convened in public meeting this evening, May 29th, 1858.

Your obedient servant,
(Signed) JOSEPH DIBOLL, Chairman.

To the Lieutenant-Governor of the Colony in Fernando Po.

June 1, 1858.

DEAR SIR,

Having met the people of the colony last evening to communicate to them the final answer from the Governor-General, as well as your own letter advising present submission as the best means of securing a peaceful issue to the present difficulties,

I am requested by them to communicate to you their thankful regard for your kind sympathy, and at the same time they regret that they cannot follow the advice you offer to them as to remaining here in hope of a peaceful issue.

If the law forbidding worship cannot now be suspended, there is, in our opinion, no hope of its being ultimately repealed, and to remain here with the continued exposure to confiscation of goods and banishment for doing what is our paramount duty to do is an evil too great to be endured.

In thus closing our correspondence on this painful subject, we unite in earnest wishes for your welfare and prosperity, both in this world and the world to come.

I remain, Sir, your obedient humble servant,
(Signed) ALFRED SAKER.

The Governor of Fernando Po to the Baptist Missionary.

FERNANDO PO,
June 17, 1855.

Having understood in a positive manner that, taking advantage of the influence that you had upon the inhabitants of this colony, you create a bad feeling amongst them against the authority of Spain in this island, hindering, in an indirect way, my operations in the same,

I give you this present warning, advising you to abstain yourself in future to interfere in the least in our operations; or, on the contrary, you must leave the island in twenty-four hours notice in one of the boats of my steamer which will put you on the opposite coast of Africa.

May God preserve your life for many years.

(Signed) CARLOS CHACON.

A. SAKER to the Governor-General of Fernando Po.

SIR,

June 22, 1858.

On returning from Cameroons I find a communication, addressed "to the Missionary," who is the teacher of the people in this place.

In that communication you attest to having received positive information that Mr. Diboll, taking advantage of the influence he has with the inhabitants of this colony, has sought to create a bad feeling against the authority of Spain in this island, and hindering your operations.

I have conversed with Mr. Diboll on this matter, and am most positively assured by him that in no sense is the above accusation true. That neither by word or deed, directly or indirectly, has he sought to excite the people against you or your Government, but has, on the contrary, sought to allay any and every feeling that may have been excited by the sudden deprivation of public worship.

The Governor-General may rest assured that in all that relates to the missionary or the enlightened Christian community he has nothing to fear,—wrong doing cannot justly be charged against any of them; and he who can secretly accuse them to your Excellency is equally the enemy of your Government and of our peace.

Should such accusation be repeated to you, we have too great a reliance on your just decision to fear the banishment of the missionary without an investigation.

I remain, Sir, your obedient servant,

(Signed)

ALFRED SAKER.

Should it be necessary to write again to the missionary, the Governor-General will confer a favour if he will cause it to be written in English.

FOREIGN INTELLIGENCE.

MONGHYR.—The loss of the *Ava* deprived us, in ordinary course, of the annual report of this interesting station. It has since come to hand, stained, and in parts almost illegible, from its immersion in the sea. From Mr. Lawrence's statement we extract the following paragraphs:—

“What the effect of this great outbreak and its suppression may be upon the native mind it is perhaps hardly possible at present to say; but I think there is reason to hope it will be favourable to Christianity rather than otherwise. Whenever I have spoken on the subject to the people in the bazaar, I have found the Hindus ready to join in condemning the mutineers, but not so the Mohammedans; they generally remain silent and look glum. It is evident, however, that neither has any affection for the British Government, and were it to be overthrown, the great majority of both classes would rejoice in its downfall. . . . Even those that appear to be loyal are so from interested motives, and not because they have any partiality for the British. Nothing but the strong arm of power will keep the mass of the people, especially the upper classes, loyal. Henceforth, to trust them with military and civil power as they have been trusted will be madness. Until they are Christianised they will be unworthy of confidence.

“Though surrounded by dangers, and often experiencing great alarms, we cannot be sufficiently thankful that there has been no outbreak at our station. . . . Through the kind interposition of Providence, the dwelling-houses, chapels, and school-houses belonging to the mission all remain untouched. And, notwithstanding the many interruptions, we have been able to finish our new school-house, and the funds have been forthcoming to defray all the expenses connected with it. It is a substantial and commodious building; its dimensions are nearly as large as the bazaar chapel, near which it stands; and it cost rather more than a thousand rupees. Mr. Broadway

removed his school into it last week. The school, I am glad to say, continues to improve. During the great excitement there was some fluctuation in the attendance of the boys; but for the last two months there has been a steady increase. Under Mr. Broadway's management I doubt not the school will continue to prosper. He requires, however, a superior teacher, which I fear we shall not be able to afford without some assistance from England.

“Two of the old schools have been broken up, and some of the boys have entered the new school. One of the old schools is still kept on, and now there are about forty boys in attendance. Preaching in the bazaars and villages, of course, was much interrupted during the past year. For the first four months the work was carried on as in previous years, but subsequently only to a very limited extent. In October, bazaar preaching was resumed with regularity, and has since been maintained as far as practicable. The Hindus behave with as much respect as before the outbreak; but the Mohammedans generally keep out of the way, or if they do stop to listen, they do not oppose as before. The regular services in the native chapels were not interrupted more than a few times. The attendance, for a time, was very small, but not more than twice or thrice were the chapels closed. The same may be said of our English services. They were never entirely omitted, but for about three weeks we were unable to meet in the English chapel, owing to the fort gates being closed. Then our congregations assembled in the house of a friend. The attendance was for a time much less than usual,

owing to the departure of some of our female friends to Calcutta. But in December the absentees began to return, and since then our English congregations have greatly improved.

"The Lord has most mercifully spared the little church from being scattered by cruel enemies, but he has visited it with other trials. It has been more reduced in number, either by removals or by death, than in any one year for many years past. At the beginning of the year it was deprived of the valuable labours of Mr. Parsons, who had endeared himself to all the members by his faithful and affectionate ministrations for more than sixteen years. With our much esteemed friends, Mr. and Mrs. Parsons, two native members also removed to Agra; and since the month of June the church has lost six members by death. Four of them were aged and infirm, and they appeared to be waiting and longing to depart to be with Christ, which, for them, is far better than remaining in this world of sin and sorrow. A fifth was a European sister, remarkable for her humble, quiet, pious spirit, and her love to the house and people of God. To her death has been gain. The sixth was our excellent native preacher, Nainsukh, who died as he had lived; humble, prayerful, peaceful, hoping and rejoicing in the love of God, and looking for the mercy of the Lord Jesus Christ unto eternal life.

His death has been a great loss to the native church and to the mission here. For nearly forty years did he sustain his Christian profession without blemish, and for the greater portion of this long period was he engaged in preaching the gospel to his countrymen. He was greatly beloved by his brethren, and much respected by all classes to whom he was known.

"Since the month of August our native preacher, Sudin, has been in Calcutta. For the past four months, Bandhu has been the only native preacher we have had to aid us, and by him the native services of the Sabbath have been generally conducted. His preaching is acceptable to the native church. In June there was an addition of two members to the church by baptism. One is an aged native female, and the other a young Israelite, whom Mr. Broadway brought with him from Benares. He has since gone to Calcutta, where he hopes to be useful among his own countrymen as a missionary. There are two or more natives who are now anxious to be baptized, respecting whom we hope well. Amongst the heathen there are several who continue to read the Scriptures and to profess their faith in the Lord Jesus Christ; but one or two who once appeared almost ready to join us have been caught in the snares of Satan, and gone back to the world."

BARISAL.—Too late for our Annual Report, we have also received from Mr. Page a sketch of the missionary proceedings of the year at this very important station. The mission churches extend over a very considerable space of country, and which, during the annual inundations, is rather difficult of access. Still here the gospel has found a home, and there are very many natives rejoicing in Christ's salvation.

"Though in every respect the year has been very unfavourable to any progress in the work we have in hand, we are still able to report some things which may keep us from desponding.

"I. *Our Christian congregations* have remained undiminished in numbers. In all the stations the usual services have been continued as in years past. And I have endeavoured time after time to furnish the native preachers with subjects and heads of discourses suitable to the peculiar circumstances in which we have all been placed. Month after month one and another have dropped in among us. Sometimes a single individual, sometimes a pair, sometimes whole families, so that now we number some 2,300 souls in the Christian community. I cannot honestly say that there are not, among so many, several, both men and women, whose conduct has caused us both trouble and sorrow—in single families there is occasionally a 'black sheep'—but

on the whole the *mass* is certainly much better than the same number of Hindus and Mohammedans are or can be. The past year has been peculiarly calculated to try all who worthily or unworthily call themselves Christians; and yet of our people I can truly say that none has, from fear or shame, disowned his name, or denied his faith. 'Come what will, we are Christians!' they have repeatedly said.

"On two occasions many of them were required in the station (Barisal) to act in the capacity of a special police. In the first instance they were sent for as a measure of precaution, and came in to serve permanently. In the second case they were called in by us on our emergency; but on neither occasion did they manifest the least disposition to shrink from danger, or to back out of a Christian profession because the times were against them. They were too glad to be trusted by the authorities, and too anxious to show that Chris-

tian men were worth more than Hindus or Mohammedans, other things being equal. Several of them endured some loss in answering my second summons to them. It was harvest time when they were called; but their remark was simply this, 'How could we stay at home on such an emergency?' I feel particularly grateful to the authorities for the confidence they manifested in us for once, and almost long for the day when we may be able to show both our loyalty and our Christian devotion to the cause of justice, truth, and good order, in a more unmistakable form. If the Government desire a Christian police, our people will gladly serve; and we the missionaries will do our best to make them servants deserving of trust and encouragement.

"II. *The Church.* Of the church, or rather fifteen churches, larger or smaller, while in one respect I can report favourably, in another respect I must speak unfavourably. We have had comparatively a large addition, numbering in all fifty-one baptized in the year; and there are not wanting more candidates for baptism in several of the stations. The *exclusions* have been fewer than usual, amounting to *twelve*. By *death* we have lost *six*. Our present number of members in full communion is 366. The whole body of members are regular in their attendance on the means of grace, and cannot, generally speaking, be found fault with as regards their outward conduct. They have continued steadfast. *They are as they were.* And herein is our discouragement. What intelligent, rightly-feeling Christian does not wish to see progress not only in numbers but in the divine life, even in the few, nay, in the individual? We cannot rest satisfied with mere harmlessness. What marks the actual progress of a mission station is the positive improvement—the living, growing, transformation of character—be it in many or in few. Christianity is aggressive, though not in the sense of Mohammedanism. It must *grow*, or our Lord's parables do not teach aright. It must *attack*, or the kingdom of heaven is not taken by force. There is in our holy religion not only a power to *bear*, but a power to *do*. It must be so, if men are to flee from Satan to God, and to be taken from earth to heaven. But herein we are in fault, grievously in fault. Some few there are who do grow in spirituality, understand, feel, and exemplify the power of godliness; but of the majority I cannot say anything like this. And herein we are dissatisfied, and humble ourselves before our heavenly Father, and pray that he would in mercy pardon us, and in the midst of the years revive his work among us.

"III. *Schools.* We have, as in other years, three kinds of schools. There is, first, the *girls' boarding school*, under the charge of Mrs. Martin. There are also some *adult female schools* in the villages. Three of these have been continued through the year under many discouragements, while others have been held off and on. On more occasions than one, the fact that Chandal women, wives and mothers of poor peasants, when they had become Christians, can read books, has excited no little astonishment among the more respectable people in the neighbourhood. Our three *boys' schools* have numbered in all only from fifty to sixty children, taught in three different places, at a cost of about nine rupees a month. This may seem a strange and painful fact, when we have at least some 250 children who might attend school; but there is a cause, a reason for this as for most things. The price of the chief articles of food has increased a hundred per cent. lately. The 'oldest inhabitant' cannot tell you when, even in the days when Dacoits ruled the district, food was so dear. Let me state one fact. Rice sells twenty seers (of sixty tolahs) for a rupee. One such seer is but sufficient for a Bengalee peasant man or woman, while the wages of a common labourer average (if he get work) between three or four rupees a month. Tell us now, dear Christian friends who do not know what want is, or rather ye who *do* know the pinchings of want, how a labouring family, which lives from hand to mouth, can afford to send their sons, the immediate useful members of the community, to school. . . . Yet there never was a time perhaps when we were more imperatively called upon to do something for the children of our Christian communities. The road in every direction may soon be open to Christian people; and well-educated lads will, before long, have a prospect of employment such as they never had; while the church has through them, if employed, the hope of considerable assistance in maintaining its own cause in this land. What can we do for our Christian boys? is a question I often ask myself.

"IV. *Preaching to Hindus and Mohammedans.* This part of our work has, as every one will understand, experienced many interruptions during the ever-to-be-remembered year of 1857. On one or two occasions we did not think it right to leave our families alone while we went abroad. On other occasions, when the minds of the people seemed unsettled, we considered it unadvisable to afford them any handle by which they might, if so inclined, hold on to their suspicions and misunderstand the policy of the Government, or consider us

as its emissaries. Still there has been no direct or long cessation of this work. Mr. Martin has given his attention solely to it, though I have been only now and then able to help him. Some melas and very many bazaars have been visited. Some scores of markets have been attended, and the gospel has been proclaimed to thousands of even new hearers. On the whole, too, our message has been well received. In most places the preacher has been encouraged by the attention of his hearers. In a few places we have been led to hope that inquiry has followed our visit.

"Here I cannot but mention the great loss we have experienced in the death of our dear brother, Lalchand, in November last. His chief work was that of preaching, and he often joined Mr. Martin and his native preacher, Bolaram. He was a con-

sistent Christian, an amiable man, an earnest and ready preacher, and possessed knowledge and a teachableness such as would have made him one of the first men among the native agents in the mission. In 1856, we lost Birkoonthonáth, the best of our village pastors, and have not been yet able to supply his place efficiently. Just a year and fifteen days after died Lalchand, the best of the preachers. Both men I dearly loved and greatly valued. Their deaths have weakened our hands considerably; *but the Lord liveth for evermore.* Oh! may He strengthen us to bear the heat and burden of the day; and give us grace to persevere through evil report and good report, in sorrow and in joy, now and unto the end, in the great work unto which he has called us."

CUTWA.—We have to record the death of the missionary of this station, the Rev. J. Parry. For many years he laboured in Jessore very successfully, but about three years ago removed to Cutwa. He had scarcely settled there, when the disease which has terminated his life attacked him, and for the last two years he suffered much from debility and pain. In May he removed to Sewry for medical advice; and there, on the 3rd of June, he expired. Mr. Parry joined the mission in the beginning of 1832.

AGRA.—Writing from this important city on the 1st of March, Mr. Evans tells us that the people listen to the gospel with more calmness and attention than ever. Formerly the work of the missionary in Agra was most discouraging. Rudeness and impertinence often interrupted his attempts to gain a hearing for the gospel. Now, large and attentive crowds assemble in the very heart of the city.

We may here mention that Mr. Evans has found a very suitable partner in the granddaughter of Mr. Rowe, one of the earliest missionaries of the Society.

At a later date, Mr. Evans 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, as heads of police, jemadars, &c." Six weeks later, Mr. Evans reports that the same favourable feeling was evinced by the people, while preaching had been extended from the city to the villages around. Generally the mornings were devoted to these village journeys, Mr. Evans being accompanied by Mr. Gregson and Bernard. In the afternoon the missionaries divided into two bands. Mr. Parsons, with Mr. Harris and Sukh Das, at one place in the city, and Mr. Evans, Mr. Gregson, and Bernard, at another; not seldom hundreds at a time listening to the word of life. It will give our readers pleasure to know that the Government has listened to the appeal made to them on behalf of the widow of the martyred Walayat Ali, and have allowed her eleven rupees a month, in consideration of the losses she has sustained.

Mr. Gregson arrived in Agra early in March, and immediately began to share with the brethren the labours of the station. The native chapel was shortly repaired, and it was proposed to use it for the present for the worship both of the English and native church. The English congregations were on the whole good, while Bernard continued to minister to the native Christians, both the Chitoura and Agra converts being united under his pastoral care. It is probable that many of the Chitoura Christians will take up their abode in Agra, as they have obtained remunerative employment in various Government situations. "We have yet," says Mr. Gregson, "to learn what the ultimate effect of this mutiny will be upon the prospects of Christian truth. Native Christians are indeed already put upon a new footing. They are eagerly

sought after, and the danger now is that the thing may be overdone; and by the employment of native Christians in offices for which they have had no training, and for which they possess no aptitude, an unfavourable reaction may be occasioned." Mr. Gregson also speaks with much satisfaction of the attentive and unusually respectful audience the people give to the gospel; but laments the absence of any deep and abiding conviction of its truth among the hearers. Mr. Gregson also reports the satisfactory intelligence that the zemindar of Chitoura had been adjudged by the Government to pay 2,000 rupees for the damage he had done to the mission premises in the Christian village. The money had been received, and the bungalows were undergoing repair, in anticipation of the return of Mr. Smith.

The increasing heat and confinement of the fort led the brethren, in April, to repair the Benevolent Institution, and this for the present is the abode of Mr. Parsons and Mr. Gregson. Mr. Evans has been able to secure a small bungalow. In Mr. Parsons's hands, the revision of the New Testament in Hindi continues to make progress, and has proceeded to the 10th chapter of John.

HOME PROCEEDINGS.

THE public recognition of Mr. Joseph G. Gregson, as a missionary of the Society, took place on the 18th of August, in the Baptist Chapel at Hackney. The opening part of the service was conducted by the Rev. S. Brawn, of Loughton, under whose care Mr. Gregson has for some weeks pursued the study of theology. Mr. Underhill presented a brief sketch of the history of the Monghyr station, to which Mr. Gregson is appointed; and Mr. Gregson replied as to the motives which actuated him in giving himself to missionary work, and the truths which he proposes to preach. After prayer, by the Rev. J. H. Hinton, commending the youthful missionary to God, the Rev. D. Katters, his pastor, addressed to him some earnest cautions and exhortations. The attendance was large, and the service of a very interesting character. Mr. Gregson sailed in the *Agamemnon*, on the 26th of August, with Mrs. John Gregson, Mrs. Sampson, and Miss South, who are on their return to India.

The appointment of Mr. Joseph G. Gregson to Monghyr, and the departure of the brethren Williams and Smith, have enabled the Committee to make the following arrangements for the occupancy of the stations in the north-west. Mr. Broadway, now at Monghyr, will become the colleague of Mr. John Gregson, at Agra; Mr. Parsons will occupy Benares with Mr. Heinig; Mr. Williams and Mr. Evans will return to Muttra; and Mr. Smith to Chitoura. It is, however, arranged that Mr. Williams should arrest his progress to Muttra at Allahabad for a short time, to ascertain the feasibility of reviving the Society's mission in that city, now for some years interrupted. It is understood that Allahabad is henceforth to be the capital of the north-west provinces. Many of our Agra Christian friends have in consequence removed thither, and are desirous of being constituted into a church, and of retaining their missionary connection with the Society. Mr. Williams will confer with them, and report the result of his inquiries to the Committee.

We are happy to say that the Committee have accepted the offer of Mr. W. A. Hobbs, of Margate, for mission service in India. Mr. Hobbs will, however, spend some months in study before his departure.

We have the pleasure of naming the safe arrival in Kingston of the Rev. S. Oughton. He has met with a very cordial welcome from a large number of his former flock. Divine service has been recommenced in the chapel, and the prospects are encouraging that the cause will be revived under his ministry.

SPECIAL EFFORT FOR INDIA.

CONTRIBUTIONS continue, with more or less frequency, to reach the treasurer; but we fear that the auxiliaries and secretaries of associations are not so actively engaged as we could wish in preparing for the special services and meetings which the resolutions passed at their annual meetings have led us to anticipate. A very gratifying exception to this remark is found, however, in the Bristol Association. Not only is the active secretary giving much time to personal visits in various localities, but he has favoured us with a copy of an admirable circular, which he has prepared and addressed to the friends of the mission cause. Its length, we are sorry to say, precludes its insertion here; but we shall be happy to reprint it in any quantity for the use of our friends, on receiving intimation of their wish. Unless the agents and officers of the Society throughout the different auxiliaries bestir themselves, it is not to be supposed that the large sum proposed to be raised can be accomplished. For the reconstruction and enlargement of the mission we want £5,000, and another £5,000 ought to be added to the annual income of the Society. *Resolutions are like faith, dead without works.*

FOREIGN LETTERS RECEIVED.

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| <p>AFRICA—CAMEROONS, Saker, A., June 25 and 26.
CLARENCE, Diboll, J., May 26, June 8; Saker, A., May 23, June 28.
AMERICA—BOSTON, Davies, S., May 31.
NEW YORK, Colgate and Co., July 13 and 27.
ASIA—AGRA, Evans, T., May 27; Gregson, J., June 4.
ALIPORE, Pearce, Geo., June 18.
BAEISAL, Page, J. C., June 25.
BENARES, Heinig, H., June 24.
CALCUTTA, Lewis, C. B., May 15 and 17, June 2, 3, 7, and 18, July 3; Thomas, J., May 18, June 4 and 19, July 3; Wenger, J., June 19.
COLOMBO, Carter, C., June 9.
DACCА, Bion, R., June 30; Supper, F., May 28.
DINAGEPORE, M'Kenna, A., May 6.
JESSORE, Anderson, J. H., July 1.
MADRAS, Page, T. C., July 9; Christian, M., and another, July 7.
SERAMPORE, Robinson, John, May 31; Sampson, W., June 7; Trafford, John, May 31.
AUSTRALIA—GEELONG, Slade, Geo., June 15.
MELBOURNE, Kerr, R., June 15; Taylor, James, May 14.</p> | <p>BAHAMAS—GRAND CAY, Rycroft, W. K. May 19, June 16.
INAGUA, Littlewood, W., May 22.
LONG ISLAND, Littlewood, W., April 24.
NASSAU, Davey, John, May 11, June 11.
HAITI—JACMEL, Webley, W. H., May 28, July 27 and 28.
JAMAICA—BROWN'S TOWN, Clark, J., July 3 and 8.
CALABAR, Henderson, J. E., June 24.
FALMOUTH, Dendy, W., and others, March 31.
KINGSTON, Oughton, S., June 25, July 26.
MONTEGO BAY, Henderson, J. E., June 7, July 7; Reid, J., July 8.
MOUNT CABBY, Hewett, E., June 6, July 6.
ST. ANN'S BAY, Millard, B., July 8.
SAVANNA-LA-MAR, Clarke, John, June 14.
SPANISH TOWN, Phillippo, J. M., June 26.
STEWARTON, Knibb, Mary, June 8.
SUMMER HILL, East, D. J., July 3 and 20.
TASMANIA—LAUNCESTON, Dowling, H., May 10.
TRINIDAD—PORT-OF-SPAIN, Gamble, W. H., July 23; Law, John, June 7.</p> |
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ACKNOWLEDGMENTS.

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

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| <p>The Sunday School Union, for a grant of books, for <i>Rev. J. Davey, Nassau</i>;
Friends at Kingsbridge, by Rev. Thomas Peters, for a box of useful articles for <i>Rev. A. Saker, Africa</i>;
Mrs. Cozens, Clapton, for a parcel of magazines;
A Friend, by Rev. Thomas Pottenger, for four volumes;</p> | <p>Mrs. Jordan, Camberwell, for a parcel of magazines (5 years);
W. Bowser, Esq., for a parcel of magazines;
Mr. Knightley, for two boxes of magazines;
Mr. A. M. Flint, Nailsworth, for a box of magazines, &c.;
The proprietors of the "British Evangelist," for 275 monthly numbers of that periodical.</p> |
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CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from July 21 to August 20, 1858.

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

ANNUAL SUBSCRIPTIONS.		BEDFORDSHIRE.		£ s. d.	
	£ s. d.		£ s. d.		
Farrington, Mr. B., Cork	1 1 0	Toddington—		Eastington, Napend—	
McR., T. J. (1 month)..	0 10 0	Collection, for India		Collection	1 10 0
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for India Special Fund	100 0 0	Dodwell, E., Esq. (2		Stroud—	
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Collections (part)	6 8 0	Swavesey.....	7 2 8	LANCASHIRE.	
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Contributions, for In-		Contributions.....	2 5 0	Contributions.....	3 0 0
dia Special Fund... ..	8 0 0	DEVONSHIRE.		Liverpool—	
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by Y. M. M. A. ...	1 3 9	Collection	2 9 2	Sunday School	5 6 5
Hammersmith, on ac-		Contributions.....	0 5 1	Myrtle Street—	
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Henrietta Street—			0 14 3	Rev. W. K. Ry-	
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Shadwell, Rehoboth Chapel—		Collections, for India		School, Ceylon... ..	5 0 0
Proceeds of Bazaar,		Special Fund	10 0 0	Do., for Rev. J.	
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School, Barisal	7 0 0	Contributions.....	1 0 0	Contributions.....	75 0 0
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Rechdale—		Cullingworth—		SOUTH WALES.	
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<i>Special Fund</i> 23 8 3		by Rev. J. P. Chown,		Aberavon—	
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NORTHAMPTONSHIRE.		Amlwch, Salem—		5 16 0	
Clipstone, on account ... 1 3 6		Collection 0 18 6		Blaenavon, Horeb—	
Guilsborough 9 0 0		Contributions..... 6 0 0		Contributions, box ... 2 4 2	
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6 11 10		Contributions, by Rev.		Contributions, by Rev.	
Shrewton—		J. Prichard, for In-		J. Reid..... 2 10 0	
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YORKSHIRE.		MERIONETHSHIRE.			
Beverley—		Pandyr Capel—			
Sunday School and		Collection, for India			
Friends, towards re-		<i>Special Fund</i> 0 14 7			
pairing Rev. J. Greg-		Contributions, for do. 0 14 0			
son's loss by fire at		1 8 7			
Agra..... 4 1 0		Less expenses..... 0 0 4			
		1 8 3			

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 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.