

THE MISSIONARY HERALD.

THE OPENING OF CHINA.

BY THE REV. J. M. KNOWLTON.*

MISSIONARIES will be entitled by treaty to the following privileges :—

1. In addition to the five ports already opened, there are to be four on the Yiang-tsyo Kiang, and five other cities, which, including Hongkong, make in all fifteen ports where missionaries may buy land, build dwellings and churches, and reside with their families with the utmost freedom and security.

2. With passports missionaries can go to any part of the empire, preaching the gospel, and (at least if they are single men,) they can reside wherever they please, gather converts, and prosecute, without molestation, their missionary work.

3. Christianity is to be tolerated throughout the empire, and converts to it are not to be molested in any way, by officers or people, on account of their religion.

Whether missionaries would be allowed to reside with their families at any place they might choose in the interior, is questionable. That would depend upon the disposition of the inhabitants and officers of the place. Though the freedom granted to missionaries is not in all respects complete, still it is an immense advance upon anything that has hitherto been allowed by this exclusive and intolerant government. A great and effectual door is opened to the churches of Christ.

Let us take a brief survey of the important field thus opened. First, of the open ports. The five ports, Canton, Fuhchow, Amoy, Ningpo, and Shanghai, are, I trust, sufficiently known not to require any information here. They have been open sixteen years, and missionaries have been labouring long in all these places.

Of the newly opened ports, beginning at the south, we have first Keungchew, the capital of the island of Hainan (lat. 20 N., lon. 110 20 E.). Concerning Hainan, Williams, in his *Middle Kingdom or Chinese Empire*, has the following : (Vol. 1, p. 144) "It is about 150 miles long and 100 broad. It is separated from the main (China) by a narrow strait, filled with shoals and reefs, which render its passage difficult. The interior of the island is mountainous, and the inhabitants give but a partial submission to the Chinese. The Chinese inhabitants are mostly descendants of emigrants from Fuhkien (province,) and are either trading, agricultural, marine, or piratical in their vocation, as they can make most money. King-chau fu, the capital, lies at the mouth of the Leimu river, opposite Leinehau (in the Canton province), and possesses a good harbour ; there are several other fine harbours on the southern coast. The population of the island is about 1,500,000." This port is at the southernmost point of the empire, and in immediate proximity to the

* Of the American Baptist Mission at Ningpo.

southern part of the Canton province. Hence it will form an important centre from which to reach that part of the country.

Proceeding north-east across the China sea, we next come to the newly-opened port of Taewan, the capital of the island of Formosa (lat. 22 36 N., lon. 120 30 E.) The island of Formosa belongs to the Fokien province, from which it is separated by the channel of Formosa. The jurisdiction of the Chinese was established in 1683, and extends over about half the island. The Chinese have settled upon the western portion, and many of the aboriginal inhabitants have retired to the eastern part, which is separated from the western by a ridge of mountains. So far as is known the aborigines have no written language, and no other religion than the respect paid to sorcerers and demons. The Chinese represent them as being free from theft and deception, and just in their mutual dealings, but revengeful when provoked. They are supposed to be of Malayan origin. The city of Taewan lies in the south-western part, and is described as a large place. The Chinese portion of the island is about 250 miles long and 80 broad. The population is about 2,500,000. The climate is salubrious, and the land well-watered and fertile, producing large quantities of rice, maize, and fruit. (See *Mid. King.*, Vol. 1, p. 118.)

We next come to Chaouchow, lying opposite Taewan, in the Canton province, about half way between Hongkong and Amoy (lat. 23 36 N., lon. 116 31 E.) It is a large city, on the Han river, about thirty miles from its mouths, of which it has several. It is situated in the midst of a densely-populated region. There are in the vicinity many large-walled villages. Chaouchow, or Chauchau, is the Tie-chiu,* which gives name to the Tie-chin dialect. The Chinese of Bangkok were originally chiefly emigrants from Tie-chiu; hence the prevalence of that dialect there. There are many Tiechiuans also at Hongkong, and some of them have become converts to Christianity. Mr. Burns has, for about three years, been located at Swatow, formerly a small fishing village, but now fast becoming an important place for foreign trade. This town is situated a little south of the place where the Han disembogues into the sea, on a small bay, about ten miles inland from the main coast.

Pursuing our way north, and passing, in order, the old open ports, Amoy, Fuchau, Ningpo, and Shanghai, we come to the Yiang-tsye-kiang or Yiang-tsye river, (*kiang* signifying river), on which four new ports are to be opened. But two of these are as yet designated, viz., Chiukiang and Hankow. The former is situated at the junction of the grand canal with the Yiang-tsye, about 150 miles from its mouth (lat. about 32 10 N., lon. about 124 E.) This city was formerly very rich and populous, and, from the advantages of its position, an important place of trade. It now (according to the report of Lord Elgin's recent expedition to Hankow,) lies in ruins, a sad monument of civil strife. On the restoration of peace, it will no doubt soon be rebuilt, and its former population, industry, and trade return. Nanking and the Yiang-tsye, for a distance of 150 miles above, are still in the possession of the rebels. Nanking is about sixty miles above Chiukiang. It was once the capital, and the greatest city in the empire. It is now the head-quarters of the insurgents, and much of it lies in ruins, among which is the far-famed Porcelain Tower. It will probably become one of the open ports, as soon as it again comes

* The different modes of writing the name of the same place in China, arises from different modes of pronouncing the same name in different dialects, also from the use of a different orthography.

into the possession of the emperor. From the numerous cities between Nanking and Hankow, another port is to be selected and opened on the return of peace.

Hankow is the farthest inland port opened, being about 600 miles from the sea (lat. 30 33 N., lon. 114 13 E.) It is situated at the junction of the Han river with the Yiang-tsyé, on the right bank of the former, and the north of the latter. On the opposite side of the Han, and also on the north bank of the Yiang-tsyé, lies the once large city of Han-kiang, but now nearly a heap of ruins. Opposite both these cities, on the southern bank of the Yiang-tsyé, lies the capital of the Wupeh and Wunan provinces, a large fine city called Wuchang. The governor of the two provinces and other high officials reside here. Lord Elgin, the English ambassador, in his recent visit to that city, called upon the governor, who gave him and his suite a very honorable reception, and the next day returned the call in great state. The population of these three cities, before the irruption of the insurgents, was very great. It was estimated by Huc as high as about 8,000,000. It probably, however, never exceeded half that number. Williams remarks that they "present in addition to the shipping before them, one of the largest assemblages of houses and vessels, inhabitants and sailors, to be found anywhere in the world; London and Jeddo alone can compete with it. The number of vessels of the largest size exceeds ten thousand, while the multitude of small craft and ferry boats is much greater." The immense plains around are described as the most fertile in China, and are densely populated. The principal products are rice, grain, cotton, tea, silk, fish, and timber. Hankow was burned down by the insurgents; but has already been nearly rebuilt, and business is again thriving. This, no doubt, is the most important port that has been opened, both for trade and as a great centre for carrying on the missionary work in the heart of the empire. From this point the whole of the interior of the country is immediately accessible by boat, by means of the tributaries of the Yiang-tsyé, and canals which branch out in all directions. The Yiang-tsyé is, in some respects, the noblest river in the world. Rising in the mountains, far beyond the western boundary of the Eighteen Provinces, it pursues its course in a southerly direction nearly to the confines of Burmah; then, turning to the north-east, it winds its way through the centre of the empire—a vast region, the most fertile and densely-populated to be found on earth—and at length disembogues into the Yellow Sea, having flowed, in all its windings, a distance of nearly 3,000 miles. The whole length of this magnificent river, as well as all the other large rivers and smaller streams and countless canals, may now be freely traversed by the heralds of the cross. What a field, white and ready for harvest, here invites the reapers! O church of the living God, do you realise your duty and your privilege?

Leaving the Yiang-tsyé and proceeding north, we come to the Shantung province, the birthplace of Confucius, and of his distinguished disciple, Mencius. In the north-east part of the province, on the northern declivity of a hilly promontory, stands the city of Tanchow, one of the recently opened ports (lat. 37 45 N., lon. 121 15 E.) It has but a small population, very little commerce, and scarcely what can be called a harbour at all. It is evidently much better adapted for a missionary than a commercial station. Being situated in the midst, or in the immediate vicinity of a hilly country, and the climate being somewhat cold, it is probably more healthy than the cities situated on the low wet plains of

the south. It will form an important point from which to spread a knowledge of the gospel throughout the province. The people are described as poor, but very industrious. The products of the province are chiefly millet, rice, wheat, maize, vegetables, and fruits. The population is about 30,000,000, an average of 444 to a square mile.

The last port opened is Newchwang, in Manchuria. It is opposite Tanchow to the north, beyond the gulf of Peechele and Liantung, on the Lian river, about twenty miles from its mouth (lat. 40 42 N., lon. 122 18 E.) The country around Newchwang is, for a great distance, a low, wet plain, and is described by the Jesuits as cold and bleak. About sixty-five miles above Newchwang, on a branch of the Lian river, stands Monkden, the capital of Manchuria. Manchuria is a vast region, embracing, it has been estimated, 700,000 square miles. In the southern part many Chinese have settled; the remainder is inhabited by tribes of Manchus. The population is about 3,000,000. These souls, though dwelling in what seems a forbidding country, should nevertheless have the gospel. So should also their neighbours on the south, that very interesting people, the Coreans.

"Expect great things—attempt great things," should still, and continually, be the motto of all engaged in the missionary enterprise. The exceeding breadth of the great commission of Christ demands this. That commission requires the preaching of the gospel to "every creature." No nation or tribe throughout the world is excepted; no place where there dwells a human being is overlooked. It requires the carrying of the gospel to every one of the 360,000,000 of China, or the 130,000,000 of Hindustan, as much as to each inhabitant of an island that contains not a thousand souls. The same command, too, that requires, and promises that encourage, effort and the hope of success in evangelising the latter, hold equally good with respect to the former.

What is the Christianising of a few islands and small countries, compared with the great work still to be done in this one empire! Were all the islands of Oceanica, together with Siam, Burmah, Assam, and all the other small bordering nations, to become completely Christianised, still their extent is comparatively so small, that the great system of heathenism in the East would scarcely feel the shock. It would be but the carrying of a few outposts and pickets, while the main fortress remains unscathed. Until China is converted to God, heathenism in the East will remain in its ascendancy, pride, and power.

Should not, then, all who are interested in the spiritual conquest of the world, fix their attention earnestly upon this great stronghold of heathenism? Should they not take the most enlarged views of the work before them, and not suffer a few petty tribes or nations to absorb their chief attention, and circumscribe their efforts? While the conversion of the isles of the sea, and the small bordering nations, should be urged forward with vastly-increased energy, still should they not be regarded but as stepping-stones to the conversion of the hundreds of millions of this vast empire? The great commission, surely, will not have been obeyed, until the gospel shall have been faithfully preached to every dweller in the hundreds of cities, and tens of thousands of villages and hamlets, scattered along all the immense water-courses, and throughout the vast plains of central and eastern Asia,—a region containing the most numerous, homogeneous people to be found on the face of the globe.

A VISIT TO GOVERDHUN MELA.*

BY THE REV. THOMAS EVANS.

THE place in which we had pitched our tents was a delightfully-shady spot, and we thought we had nothing to fear there but the monkeys, large numbers of which tribe scampered about the place.

The magistrate of Muttra, who had his encampment close by us, and the kotwal (superintendent of police) had promised to send men to guard at night. So we all went to sleep with a feeling of profound safety; and, being rather fatigued, we slept pretty soundly. About one o'clock I awoke, and saw a man going out of the door of the tent. I called out, but got no answer. So I started up and ran out, when I heard the noise of a regular gang of robbers running off. I found the box, which contained our provisions and utensils, outside the tent, broken open, and every article of value in it taken away. My dressing-case also had been overhauled. Shortly after the kotwal came, to whom I reported the case. He said that he had sent twenty-two men to watch, but on inquiry not one of them could be found. This, coupled with the fact, that the thieves took only what they could conceal about their persons, makes me rather suspicious of the policemen.

Early on the following morning we went out to preach, Mr. Harris, from Agra, being now with us. We pitched upon a very favourable preaching place in the bazaar, under a fine shady tree, and close by the entrance to the grand monument of Bulwunt Singh.

We spoke in turns to a large assembly of people, who listened very well, until about half-past ten o'clock, when we found the sun getting rather hot, our strength giving way, and our desire for breakfast rapidly increasing. So we returned to our tents, and, despite the thieves, we managed, by the help of our dear wives, to get up a comfortable repast. At four in the afternoon we again returned to the same place, when six addresses were delivered by us in rotation. There were evidently many present who had never before heard the gospel, for some of them looked quite astonished at our doctrine, and we heard some say, "What new thing is this?"

When the preaching was over we went to see the famous rock of Goverdhun, called by the natives, "Gir Raj," that is, The Prince of Mountains. This is the celebrated hill said to have been taken up by Krishna on the top of his little finger; and used as an umbrella, to keep off from the people of Bruj the torrents of rain which the god of the clouds, Indra, poured down upon them, on account of their having forsaken his worship through the advice of Krishna.

By the time we got back to our tents it was quite dark, and the time for *night birds* had again come. We had, however, taken some extra precautions against a second visit from our too-familiar friends. Captain Pierson, who had come over in charge of a force of Sikh soldiers, sent us a guard, and the thieves took care to keep at a respectful distance from us.

Next morning we went out early to our preaching-stand, where we found Mr. Harris, and a catechist of the Agra Church Mission, preaching.

* This well-known place of pilgrimage is about fifteen miles from Muttra, and is much frequented by the Hindus at the annual mela, or festival. The resident population are chiefly Brahmins, supported by the contributions of pilgrims, and by the endowments belonging to the tombs of the rajahs of Bhurtpore and Deeg, whose bodies are burned and their ashes inhumed at this town.

The grand day had now come, and the people came flocking in by hundreds; the women singing the praises of Krishna, and the men crying out—

“Gir raj jee ki jey—Gir raj jee ki jey!”

That is,

“Triumph to the prince of mountains.”

We continued preaching as long as our powers of speech did not fail us. But, alas! what were we among so many thousands! While we were gladdened by seeing so many listening to the gospel, we were at the same time saddened at the thought that many, many more would leave the place without hearing of the Saviour. For what were the few hundreds whom we addressed to the thousands present?

“Ah,” said Mr. Parsons, “would there were twenty missionaries here to-day.” When we could hold out no longer we left our post with sorrow, that we could not speak to the people all day.

About four in the afternoon we again returned to our preaching stand, and no sooner did we begin than the people flocked around us. As this was to be our last preaching in Goverdhun Mela, we thought it well to address as many people as we could, so we had now three separate congregations. Mr. Parsons and Mr. Harris stood back to back on a broad wall, about three feet high, with a crowd of people on each side; while I stood a little further off addressing the third assembly. It was really a delightful sight to see three large assemblies of heathen people so close together listening with marked attention to the gospel. We kept up preaching till it was dark, and even the people seemed not tired of hearing us.

Now we went to see the illumination of the famous tank of Goverdhun, called by the people “Mansi Gunga,” that is “The Ganges of the Mind.” The sight was quite imposing; the light being beautifully reflected by the water from thousands of chirags (lamps) placed all round the tank. It was said that nine maunds (or 720lb) of ghee (clarified butter) were expended on the illumination. The tank is large, and surrounded by a natural boundary of rock. It is in fact a pond, formed by the basin-like hollow which occurs in this part of the Goverdhun rocky ridge—and the people say that the whole tank sinks one inch every year.

The legend connected with it is this:—Once, in the time of Sree Krishna Chund, a demon appeared among the herds of the people of Bruj, in the form of a bull. It was of a large size, and of a most fearful appearance. At the sight of the great bull all were in consternation; the earth quaked from fear, and the king of the serpents, on whose head the world is supported, trembled. The people of Bruj ran to Krishna, crying out, “O great king, save us!” Krishna came, and, after a battle, killed the demon bull. After which, Sree Radhika said to him, “O great king! you have committed sin in having killed any being in the form of a bull. So go and bathe in some place of holy pilgrimage, then you may touch other persons.” Krishna replied, “I will summon all the places of pilgrimage here to Bruj.”

Having thus said, he ordered two pits to be dug near the hill of Goverdhun; when he gave the command, and all the places of pilgrimage came in bodily form with joined hands, and the Ganges poured water into the pit; then Krishna bathed, and having offered sacrifices, and given great gifts to the Brahmins, he was purified.

So here we have the great and most popular god of the Hindoos acknowledged by their own books to be a sinner.

We found the people in the mela very civil, and even respectful. Several we heard praising up the British reign to the sky, and the people seemed quite glad to see some Europeans among them. Strange to say, many of them had already learnt the name of the new Governor; and on several occasions they said, "Let the Queen's reign ever remain." Most of them, however, retain "Cumpni Bahadoor" yet. One man, who had quite a respectable appearance, seemed enraptured at the sight of white faces. He ran after us on the road, holding up his hands, and crying out, at the top of his voice, "Yug, yug, feringhee raj Ka;" that is, "From age to age may the British reign remain." The people have lately had a slight taste of *native* rule, and most happy were they to get clear of it, and again to enjoy protection from the strong hand of British power. They now appreciate English laws and rulers more than ever. The very women in the mela were crying out to us, "God grant your reign to be for ever."

The re-establishment of the British power seems to have also confirmed their minds in the belief of the ultimate universal triumph of Christianity in India. So sure are they now of this, that they tell us it is so written in the Shasters. An intelligent man, who listened to us preaching in the mela, said, "Why do you take the trouble to preach now? in forty-five years hence the gospel will spread itself, and every Hindoo will become a Christian; for such is written in our Shasters." Strange how the Shasters must have changed. In 1857, the Shasters said that that was the last year for any Christian to remain in India. But now all India is to be Christianised in forty-five years! We left the Goverdhun mela with our hearts rejoicing at the kind reception which both we ourselves and the gospel had from the people generally. God Almighty grant that our efforts there may redound to his glory!

FOREIGN INTELLIGENCE.

INDIA.

CALCUTTA, SOUTH VILLAGES.—For many years the society has had an interesting mission among the villages lying on the borders of the Sunderbunds, beyond Calcutta. A very considerable body of natives have, for years, professed Christianity, and the churches are placed under the care of native brethren. During the year one of the missionaries resident in Calcutta has been accustomed to visit among them, and for some time Mr. Pearce has discharged this duty. The return of Mr. Morgan to Howrah will enable the Committee to arrange for a more frequent visitation of the district, and for renewed efforts to spread the gospel among the numerous villages with which it abounds. On Mr. Morgan's arrival, Mr. Kerry will permanently undertake this sphere of duty. Mr. Kerry has favoured us with the following interesting notes of a recent journey. His letter is dated April 23rd.

"I have recently paid two visits to the south of Calcutta, the first was for one day only in company with Mr. Pearce to Russool Choke. A special opening service of a new chapel was held there, about eighty native Christians were gathered together; after preliminary services of prayer and praise, which were conducted by the brethren Jonah and Johannes, Mr. Pearce preached a very interesting and appropriate sermon from John viii. 32, 'Ye shall know the truth, and the truth

shall make you free.' I had the pleasure of understanding the whole of the sermon. We staid for the night at Bishtopore, and this led to an invitation from Brother Johannes that I should go and stay a week with him. This invitation I accepted, and on the 15th instant I started from Calcutta in one of the queer-looking and fearfully ricketty gharries, which are here obtainable from the native dealers; by dusk I reached Bishtopore, and was very kindly received. I was exceedingly pleased with all I saw. I accompanied Johannes on different days to various markets, at distances varying from one to eight miles. We preached and conversed with the people, though I must confess that it was but little that I did. On Sunday morning I preached to the native congregation, and Brother Johannes in the afternoon; after which I baptized his wife and a native Christian woman. The church at Bishtopore seems to be gradually increasing; and there is, I think, a very good feeling towards the Christians and their religion prevailing amongst the neighbouring Hindoos, some of whom are daily visitors to the Christian day-school, and are ready to talk about the Christian faith, and appear to wish that the way were open for them to become Christians without any fear of man. Mr. Johannes has, I think by his great kindness, thoroughly won the confidence and regard of all the surrounding people. I was exceedingly pleased with Jonah, who is a conscientious, hard-working, cheerful, and humble preacher of the gospel. He is the best

preacher amongst the natives I have met with.

"On Thursday we went to Luekyantipore, and spent a very pleasant day there. A large number of the Christians came to see me, and being gathered together in the small mission-house, we joined in singing a hymn. I then gave a short address; Brother Johannes added a few words, and then offered prayer. The people were very anxious that I should prolong my visit, or promise to come again soon; but I could do neither. As soon as the sun was nearly down, we started on our return to Bishtopore, which we did not reach till near midnight; and having started at break of day, we were both very tired. On rising the next morning I was surprised and grieved by learning that during the night the chapel at Bishtopore had been burnt down. I was fast asleep when the alarm was given. Mr. Johannes thought it needless to disturb me; and, indeed, I could have done no possible good; a strong south wind was blowing, and the dry thatch blazed so fiercely that it was impossible that any one could approach it. The pecuniary loss is not very much. I suppose the walls are left standing; but the people, both Christians and Hindoos, are all exceedingly grieved, as they think there can be no doubt but that an incendiary has done it.

"I returned to my home last night in good health, not suffering any ill effects from my more than common exposure to the mid-day sun, and had the happiness of finding all well at home."

SERAMPORE.—We are happy to report the entrance of Mr. Dakin on his engagements as head master of the school department of the college. The missionaries will thereby be released from much of the mere routine of school operations, and be enabled to give their time fully to the spread of divine truth, both in the college itself and in the surrounding district. We are also happy to announce that McLeod Wylie, Esq., and M. Townsend, Esq., have kindly consented to act as members of the College Council, in conjunction with J. C. Marshman, Esq., and the Revs. J. Trafford and J. Sale. The Rev. W. Sampson will, we believe, be the Secretary of the Council.

The impression has been produced, in some quarters in this country, that missionaries in India direct too much attention to the higher castes, to some extent, thereby, fostering the haughty and insolent pride of the Brahmin, to the neglect of the poorer sections of the community. This is not the case in the missions of our Society. Of the nineteen hundred converts in the native churches, nine-tenths of them are of the lowest castes. Many are weavers by trade; but the great proportion are ryots or peasants of the country. We avail ourselves, however, of a few remarks on this subject, made by the Rev. W. Sampson with reference to a speech of Lord Shaftesbury's at Manchester, reported in Thacker's *Overland News*, at the close of 1858. Lord Shaftesbury is reported to have said, that in his opinion missionaries "had committed a great mistake by the special attention they had given to the conversion of the high castes and Brahmins," and had thus unwittingly contributed to increase "that conceit, that self-sufficiency, that conviction that pervaded Indian society, that caste was a thing of immense value;" and, therefore, the no-caste

population, some twenty millions in number, had been neglected. Mr. Sampson thus comments on the error contained in these statements :—

“From whatever quarter his lordship has derived his information, it is simply and absolutely without foundation. So far from its being true, it is a common taunt against us, that we are only able to gain converts from the lower orders—the low castes or the out-castes; and even in the short time that I have been engaged in the work, I have more than once known the following to happen when I have been out with the native preachers, preaching by the road-side. A respectable Brahmin, that I may have known, has come up to me and said,—and that not in any sneering way at all :— ‘What is the use, sir, of preaching to these men? They are all fools, they can’t understand your arguments; they are all very low caste men. Go preach to the high caste men, and leave these; they can’t understand Christianity.’ Whatever may be thought of the Brahmin’s advice, it effectually disposes of Lord Shaftesbury’s statement. The fact is, we can’t get at the high castes without great difficulty. They won’t stand by the road-side to listen to us. As a rule,

they would think it beneath them to do so. And amongst all the missionaries engaged in this work here, I don’t know *one* who confines his efforts to the high castes, not merely exclusively but even specially. All castes and classes are, by the missionary, treated alike. The same gospel is preached to all, and their effort is to win them all to Christ.

“As I said before, it is a common taunt to throw out against the missionaries that none of the Brahmins become Christians. Just as it was said of old, ‘Have any of the rulers believed on him?’ And so if a Brahmin has become a Christian, as thank God some have, it has been felt that it does exemplify the power of divine grace, in that it is able to humble the intense pride that dwells in a Brahmin’s heart, and bring him to be a humble searcher after truth. And thus, perhaps, while the missionary has been magnifying the grace of God, it has been misinterpreted that he is exulting in the conversion of a high caste rather than in that of a low caste.”

JESSORE.—The removal of Mr. Sale to Calcutta has led to Mr. Anderson’s occupation of the Mission House, at Churamonkotte, a place within a short distance of Kosba or Jessore, the chief town of the zillah of Jessore. Jhingergatcha, a village about twelve miles from Jessore, Mr. Anderson’s own station, will remain in charge of a native brother until the arrival of a new missionary. We are happy to say that the committee have appointed the Rev. W. A. Hobbs to this station, and he is expected to sail early in the present month.

The work of God extends over a large space in this district. In the region on the borders of the Sunderbunds there are several native churches, while in the north, bordering on Nuddea, there has of late been a very interesting movement towards Christianity, extending to many villages. More than twenty native brethren are employed, either as pastors or evangelists, among their countrymen. At Jessore, an attempt has recently been made by the Romanists to establish a mission, and a few unworthy persons have been induced to join them. Watchfulness will be required on the part of the missionary and his assistants to prevent their influence from leading many astray. In a letter dated Feb. 18, Mr. Anderson thus speaks of a portion of his labours :—

“I am now on a visit to the seven stations in the south of the district which Mr. Sale superintended. The people are desirous of seeing me, and there is a particular necessity for my visiting Cheela. The people at that station have given Mr. Sale much trouble, and there is still much to correct among them; but everywhere else the fruit of my dear brother’s labours is apparent, and the burden imposed on me becomes much lighter from my having had such a predecessor. The prospect before me is a most cheering one. If God gives me health and strength, I hope to be able to direct and aid the native preachers

in their evangelistic labours all over the district. In some directions the gospel has not been preached much. In the north-west of the district, in particular, for years past little has been done; but with the staff of native preachers which I have now, I hope we shall be able to preach the gospel in every direction.

“I visited Jhingergatcha and the three stations in Nuddea, last week, and baptized five persons, one at Simla, where a church was formed during my visit, and four at Jhingergatcha. I have deemed it important to keep up the station at Jhingergatcha, as otherwise my departure would

have made the new converts very uneasy, but I am glad to say that the Bengali people—nearly sixty in number—have not been at all unsettled by my removal to Churamonkattu. At the other two stations a few have been somewhat concerned; but the station at Jhingergatcha has been kept up, and as I propose to visit them from time to time, I think that uneasiness will not continue, and that in the end good will result from my going to a distance from them, as they will have to be more self-reliant. The movement among the Muchee caste has not extended any further, but I have reason to think it will. The harsh treatment the new converts met with from their relatives

among the heathen, intimidated others from embracing Christianity. It has been well. Those who may come hereafter, will come deliberately; but, had there been no check, we should have had many wicked people introduced among us to disturb and corrupt the rest.

“There is a better feeling now on the part of those who have remained in heathenism towards the Christians. On Tuesday last, a man was brought to me, who had, it seemed, resolved to be a Christian; and he wished me to visit the parish in which he lives. This I promised to do. He thinks some of his neighbours will join him. Two native preachers have been to see them.”

Again, on the 8th April, he writes:—

“I am now engaged in preaching in the villages round about, early in the morning. The hot weather having set in, I am afraid to travel; but I have made three journeys, in which I have visited all the churches, except one, since I came here.

“We have started a school, in which we

have at present about fifty pupils, thirty of whom learn English. There is a great improvement in the feelings of the people in the locality towards the Christian religion since I first came to the district. We feel very much encouraged and very happy in our present position.”

Mr. Anderson's usual annual statement did not reach us in time for our Report; we, therefore, place here the most important parts of it. The date is the 30th April; but the information relates chiefly to 1858:—

“In the early part of the year, until the commencement of the hot season, preaching was carried on vigorously in different parts of my district. After that I stayed at home, and spent some time in instructing a few of the new converts. Subsequently, I went to the north of the district, and found among the educated classes—some members of them at least—a manifest leaning towards Christianity. Two or three young men—Brahmans—avowed their belief in the gospel, and stated that it was only the fear of persecution that held them back. I also made two or three shorter excursions, and later, towards the close of the year, I took a journey to the south of the district, which turned out to be of a most interesting character.

“I commenced building a Christian parish, or village, at a little distance from our house, and apart from our compound, before I heard anything of Mr. Sale's being likely to leave the district. It is well that I did so, as thus the station has been preserved, which it might not have been had not such arrangement been made with a view to its permanence.

“At Satheriya, we have had the addition of one or two families. At Backerspeil, the conduct of the Christians has been so bad that I have had to withdraw the native preachers; but I am keeping up the station

at present as a preaching-station. At the new station, Bonyeali, the work of teaching has been steadily carried on; and, although we have baptized only two of the people there, yet their conduct has, on the whole, given us satisfaction. At Simlea, some of the Christians are very worldly minded, and have given us much trouble. On the other hand, the characters of two of the new converts have been calculated to cheer and inspirit us in our work. At Gunzashopore, the people have acted so badly towards the native preacher, that I have had to withdraw him. I am sorry to say that his wife was much to blame for the part she acted towards them. *The want of suitable men for carrying on the work is the great obstacle to its advancing.* We must pray to God to raise up such men. The young man, Gogon Chondro, has become a most valuable assistant to me. The superior education he has received, places him, in point of intelligence, much beyond any of his fellow-labourers; and I am happy to say, his piety seems to be of the most genuine character. I may just remark, that at the beginning of this year, another well-educated young man, named Bhaghedor, became a Christian, after having for three or four years studied the Bible. His case is a most satisfactory and encouraging one.”

DINAGEPORE.—Of the work of God at this station, Mr. McKenna favours us with the following account:—

at this station, Mr. McKenna favours

"In the mission, death has swept away several whom we had reason to hope might have eventually cast in their lot with us. There has also (Sunday before last) been one baptism. In other respects, things go on much as usual. Our bazaar congregations never range less than one hundred, while in the course of preaching, perhaps some three or four hundred take away with them at least *part* of what we read and say. There still appears the same moral lethargy, though (with a single exception in which I was somewhat roughly treated) no opposition to the gospel; and that almost total inability to distinguish between good and evil, which appears the normal condition of the Hindoo mind. In the zillah, we know of one or two who, though holding back from an open profession, are still, considering the comparatively small light they have received, to all intents and purposes Christians, and whose families receive Christian instruction. The number of such cases, though perhaps at

present not ascertainable, I am persuaded in my own mind, from data sufficient to warrant such a conclusion, at the judgment day will be found to be not few.

"The girls' school keeps up its numbers, and promises, in the case of the elder pupils in particular, to exercise a great future influence for good.

"We have been disappointed in the young man from Mr. Pearce's training class. His wife had suffered from fever, more or less, all the five months they were here, and for this reason they at last left. But the young man, though intellectually fit, in other respects was not qualified for the office; though we are sorry to lose his wife, and a really good woman, who was from Miss Packer's school. His place is at present supplied by one of my own converts, of equal ability, and in whom I can place confidence. Paul still continues a burning and a shining light, and is very hard working and useful."

MONGHYR.—Mr. Joseph Gregson reached his station in safety early in January, and is now comfortably settled in his home at this interesting spot. On his way he preached to a few English soldiers in the chapel at Dinapore, where the colonel of the regiment is unwilling to allow the attendance of his men. He has commenced the study of Hindi; has visited, with the brethren, the bazaars, and has seen somewhat of the debasing character and vileness of idolatry. He trusts, in good time, to be able to preach to the perishing the Gospel of Christ, and that he may never lose his sense of the criminality and guilt of those who worship idols instead of the living God.

ALLAHABAD.—The difficulty of obtaining a house in Muttra has constrained Mr. Williams to remain in Allahabad. His time, however, is fully occupied. Under date April 17th, he says:—

"I have now two English services in the week—one for the benefit of the European soldiers, held in the school-room of her Majesty's 5th Regiment, and one on Sabbath evenings among our few Baptist friends and others who attend in the Kuttra Presbyterian Chapel—besides taking my turn in conducting the united prayer-meetings on Wednesday evenings, and more direct missionary efforts among the heathen. I attend to this regularly as usual, and, indeed, I would much sooner give all my time and energies to the one great work of preaching the gospel to the natives, than have to spend much of

them in ministering to the European community. But I feel that necessity is laid upon me to do both at present as far as my strength will admit. You will have heard, ere this, that we have been disappointed in reference to all our brethren coming down here from Agra. Several are here, but, as the accountant's office is still at Agra, the greater portion is there. No one here can yet say whether this will be the seat of Government or not. It is questionable whether, under the present financial pressure, the Government will sanction the necessary outlay of some twenty-five lacs of rupees."

By a letter dated June 11th, we learn that our brother has been called by Divine Providence to suffer the loss of his beloved wife. The disease which carried her to the grave was cholera, following repeated attacks of dysentery, from which she had partially recovered, but so diminished was her strength that she rapidly sank when attacked by the more formidable disease. Her sufferings were very severe, but we are glad to be able to add, that her end was marked by perfect resignation and peace.

DELHI.—Under date of April 18th, our esteemed missionary, Mr. Smith,

gives the following interesting account of his work in this now-celebrated city of rebels:—

“Daily I preach to two, and sometimes three, congregations in the streets of the city. I spend a great deal of my time among the people, holding conversation sometimes with a crowd in front of the shop of a friendly Hindu, sometimes by the roadside or in a temple; in short, I am trying to pursue one simple course, viz., in season and out of season to preach the gospel, being assured that God will not withhold his promised blessing. I am glad to say, appearances are most encouraging. I have never seen such a steady interest manifested day after day by masses of people in the Divine message as I see in Delhi. When I am tired out, and can preach no longer, the people stop me from moving off, that they may hear more; and it is no uncommon thing for me to be asked to preach two or three times as I am walking down the principal street. Scarcely a day passes without several coming to my house for conversation and instructions, among whom are a number who have received a good English education. I have three candidates for baptism, and shall probably receive two in a few days. There is a young man, a Sikh, who received some instructions both from the late Mr. Thompson and Mr. McKay: he is a very simple, earnest man, and, I believe, a true convert. The other two are, one a Brahman and the other a Mussalman. There is also a young Englishman, of decided piety, whom I expect to baptize. He was brought to the knowledge of the truth through the preaching of the gospel by a Baptist minister at Colchester. So far as I can judge, there are numbers of natives in Delhi who are anxiously seeking after the truth; and I do hope the Lord will make me the instrument of conversion to some of them. Yesterday morning an Affghan came to me, and I had a most interesting conversation with him. He comes from Kabul annually with woollen goods for sale, and has frequently had conversation with Mr. Thompson, the particulars of which he remembers most distinctly. He repeated the arguments against Mahommed and his religion, and appears convinced that Jesus is the only Saviour. There is one thing very interesting in his late history. He happened to be in Delhi when the mutiny broke out, and saw an

European female and her children left for dead by the rebels; the woman lived, and he managed to hide her some time in Delhi, and then planned and executed her escape to the hills; she is still alive. I have got the chapel, and it is being repaired. On Lord's-day next, I hope to commence regular services, Hindustani in the morning, and English in the evening. I have also taken a shop in the bazaar as a Bible dépôt, and place for religious conversation.”

“I am sanguine in my expectations. The bread has been cast on the waters by men who counted not their lives dear unto them. The seed has been sown and watered by the martyr's precious life's blood, and shall it not germinate and grow and bring forth fruit? Verily, it shall. If the churches, by their prayers and contributions, do not send me a fellow-labourer at once, I shall be disappointed. Young men in our colleges at Regent's Park, Bristol, and Bradford! wanted a successor to the martyred Walayat Ali and McKay; which of you will offer himself? The fields are white unto the harvest, and the labourers are wanted to gather the precious seed into the Lord's garner. Never was a more tempting or promising field than Delhi. The mutiny has changed the character of the place entirely. It is now a purely Hindu city, containing already a population of 50,000 to 60,000 souls, and is daily increasing. Nor does it appear probable that any faithful labourer will fail to reap the fruit of the labours of those who have realised the promises in heaven, but on earth sowed in tears. I feel confident I shall not appeal to the Baptist churches in England and Scotland for a fellow-labourer in vain, and shall look for one coming in due time. I am glad to say, Bhagwan, an old convert of Mr. Thompson's, and long a faithful preacher of the gospel, is on his way here with his family, so that I shall in a short time have native help. We have got into our house, and like it much; and I hope to realise all expenses eventually,—native preachers' salaries, chapel and building expenses, and indeed all, except my own salary,—from other sources than the Committee.”

Our readers will be glad to learn that, of the two brethren on their way to India, the Revs. J. Williams and T. R. Craig, one of them will be settled at Delhi. It is most encouraging to find the seed sown by the late apostolic Thompson germinating and giving promise of a harvest of souls. The Christian missionary must sow by all waters, and we shall find that the seed he sows is incorruptible seed, which “liveth and abideth for ever.”

BENARES.—In the last "Herald," mention was made of the illness of the venerable missionary, Mr. Smith. We have now to announce his departure into his rest, after more than forty years' service in the cause of our Lord and Master. His life was prolonged by the Divine mercy, and he has won an honourable name among the missionaries of the cross. This event took place last May. During the first months of his missionary life, he laboured in Patna; but was appointed to Benares in 1816, where he has ever since laboured with assiduity and zeal, paying occasional visits to Allahabad and other places of resort by Hindu pilgrims in the vicinity.

CEYLON.

COLOMBO.—From a letter dated March 15th, we extract the following interesting notes, and the earnest appeal made by Mr. Allen for additional labourers:—

"I have been very hard at work since my return from Cochin. That disaster in the *Pearl* seems to have revolutionised my health. I am well and much stronger than last year, and able to go about the jungle work with a will. The Pettah is looking up a little, and a few have been added to the church this year. Last Lord's-day I baptized a Wesleyan local preacher, who retains his membership with them, though I believe he will not be allowed to preach any longer for them on account of the step he has taken into the water. His daughter also will be baptized shortly, and will join our church.

"I have just finished the revision of Acts for Mr. Carter, and shall begin on Romans shortly. He tells me in a note that he is reading it to his congregation on Sundays, and that it is like a new revelation to them. I hope it is, for the new version is scarcely intelligible in some parts of that Epistle. I have been highly gratified with the Acts.

"We want more European strength in this Colombo district. I am well now, and can do as much work as any man or mis-

sonary that can be found in the place; but am not equal to the requirements of these stations, to say nothing about widening operations. Every Sunday especially am I crippled more than well pleases me by the necessity of—no matter where I am—returning to the Pettah. Some of that day's work would try a horse, as far as physical strength is concerned; how then will it be with a man? Other days I can do as I please, and on an average I have spent half my time in the jungle this year. The people are not satisfied if they do not hear me in the evening. But apart from all that, a second man is needed. The work demands it, and must languish without. Is there no one to send? Will no one come? Have the old fields lost their charms? Are the new more attractive? What is it? In the estimation of everybody, we work at immense disadvantage here with such a puny European agency. This may be right or wrong, but it is plain to me that additional help is needed."

More urgent is the appeal made by the sad event which has deprived our brother of a most efficient helper, and the church of a devoted leader. On the 22nd May, Dr. C. Elliott was called away to his reward. We here merely mention this painful bereavement. In our next number we hope to give our readers a fuller account.

The following we extract from the *Colombo Observer* of April 26th, a paper of which our departed friend was the proprietor, and for several years the editor. It was ever a source of unmingled joy to him to record such scenes as this:—

ACCESSION TO CHRISTIANITY.

"On Sunday, in company with several others from Colombo, we visited Kotegahawatte, a station about seven miles up the banks of the Kalany river, where the Baptist Mission has a very prosperous church, under the care of Mr. Whyto Naden, a Tamil native, who has most thoroughly mastered Singhalese. It is now nearly twenty years since the late Sir Anthony Oliphant took

part with good Mr. Daniel and others in the simple ceremonies attendant on opening this chapel, in which, since then, many natives have professed their belief in Christianity by submitting to baptism. On the present occasion seven women and fifteen men, twenty-two in all, were baptized, after services conducted by Mr. Allen and Mr. Naden. Those baptized varied in age from fifteen to forty, and their orderly behaviour and serious intelli-

gent expression impressed the spectators favourably. Such events ought to be noticed occasionally, as an answer to those who, without examination, assert that missionaries are doing nothing, and Christianity making no progress amongst the natives. To show, on the other hand, that due precaution is exercised, we may men-

tion that the twenty-two baptized on this occasion were chosen from amongst forty-five candidates, the baptism of the others being deferred, until, by repeated examinations, the European missionary should have satisfactory evidence of intelligent conviction and sincerity of motive.

Twelve of the candidates were from the Gonawelle station, and the other ten from Kottigahawatte. Some of them are fine and intelligent young men.

NOTES AND INCIDENTS.

THE STORY OF ENGLAND'S CONNECTION WITH JUGGERNATH.—This connection, begun on the acquisition of Orissa by the East India Company, was confirmed in 1806, when the Pilgrim Tax was imposed under the rule of Sir George Barlow, who forbade the servants of Christ to preach to the heathen. This tax was abandoned in 1840, and a second step towards separation was taken in 1843, when an estate was restored to the temple by order of the Court of Directors, in pursuance of the policy of separation so strongly affirmed in a despatch of Lord Glenelg in 1833. This restoration reduced the money payment to the temple, annually made by the Government, and it was further reduced in 1845. The inquiries then made led to the discovery that at the time of the British conquest of Orissa, the total revenue of the lands seized by the Government was £2,332, and to this sum the payments were of late years rigidly confined. It was clear that for many years the Government had given large sums beyond the original income of the temple. But this reduced allowance still identified the Government with the temple, and was so understood by the people. At length, by Lord Dalhousie, the final arrangement was made. Believing that the annual payment was not in the nature of a grant or donation, but in the nature of a compensation for lands originally the property of the temple, but resumed by the Government, he directed a compensation in land to the annual value of the above sum of £2,332, with some deductions, to be given to the Rajah of Koordah, the manager of the temple. The last paragraph of the deed of transfer thus runs:—"It is hereby declared that, from the time of the transfer of the said lands, the Government have no further connection, direct or indirect, with the affairs of the Temple of Juggernath, its management, revenues, or otherwise; that the Rajah of Koordah, in his capacity of superintendent, is solely responsible for the due application of its revenues, and the due administration of its affairs."

DECLINE OF JUGGERNATH.—Some time ago, one of the principal pundahs (pilgrim-hunters) from Pooree went into the North-West, and identified himself with the mutinous Sepoys. He was caught and hung, and an order was sent to Pooree to confiscate his property, which has been done. The effect is most wholesome. Hundreds of pundahs have returned from the North-West without being able to obtain one pilgrim. The whole affair of Juggernath has never been so thoroughly out of favour before. What with the leprous Rajah, who is the superintendent of the temple—the withdrawal of the donations—the determination of the Government not to allow a temple police, but to hold the Rajah responsible for all misdemeanours—the hanging of the principal pundah, and the confiscation of his property, &c., the whole affair seems to present a ruinous aspect. May its last day soon arrive!—*Rev. J. Stubbins.*

THE JUGGERNATH FESTIVAL.—The attendance at this festival was very small. Instead of 40,000 or 50,000 persons, there were only, excluding the residents in Pooree, 5,000 pilgrims; and all being fearful lest any rough or noisy performances, not intimately

connected with their religion, might be construed into treason against the Government, their behaviour was, *in their excited state*, very good, and void of any of the wicked kind former missionaries received. However, the city not being overcrowded, in consequence of the paucity of pilgrims, heartrending and harrowing scenes, with which the eyes of older missionaries had been forced to tears, I was not permitted to witness. Though the cars were dressed out in a very gay and showy manner, they were almost deserted. A short time before we reached the "Bada Dandah," a large road, four men had been run over by the largest car. This was the result of a general rush to the car at the time it was moving, and not self-immolation. The wheels of the car ought to have been surrounded with a showy network, reaching nearly to the ground. The network was there, but two or three feet from the ground, and, consequently, no protection whatever. The Rajah has been made responsible, and how the matter will end remains to be seen.—*Rev. J. O. Goadby.*

HOME PROCEEDINGS.

Most of our friends are probably aware that, during the discussions in Committee regarding the proposed Mission to China, offers of service most unexpectedly came from brethren who had no knowledge of what had taken place. One was from Mr. Kloekers, who went out to China under the auspices of the Dutch Reformed Church, and subsequently, having adopted our views on the question of baptism, joined the American Mission. The funds of this Society having so fallen off as to compel the Executive to diminish the number of the agents, Mr. Kloekers had to come home to Holland. Thence, about four months ago, he addressed an earnest appeal to the Committee, requesting them to consider his case, and send him back to resume his missionary labours in China.

The other offer of service is from Mr. Hall, who was ordained about five years ago at the Hon. Rev. Baptist Noel's chapel, as Missionary to China, in connection with the Chinese Evangelisation Society. He writes from Ningpo, and proposes to join the Baptist Mission, simply because the supplies from home being sent only as they come to hand, the irregularity embarrass him in his work, and prevented that continued and sustained labour which he desires to carry on. The Committee have received communications from the Secretary of that Society, speaking in the kindest terms of Mr. Hall. Indeed, the testimonials to both brethren are highly satisfactory.

At the Quarterly Meeting held on the 13th ult., these offers of service were considered; and a resolution was passed cordially accepting them. The last mail carried the tidings of his acceptance to Mr. Hall, and Mr. Kloekers will shortly proceed to Holland to make all needful arrangements in prospect of his departure.

As the Committee have had no experience of mission work in China, and the operations of other Societies have been so often interrupted, and, in some instances, so long suspended, they have deemed it prudent to enter into engagements with these brethren for *two years*, commencing from the period of their entering on their work. By that time circumstances will develop the will of Providence in this important undertaking, and show whether or not it is the duty of the Committee to continue the Mission, and to enlarge it. At present, the conviction is strong that not less than *six missionaries* should be sent out. The response to the appeal which has been made to the liberality of the churches must, however, mainly determine this point.

It is a very striking circumstance, and one worthy of note, that in commencing a new mission two brethren are accepted who are already qualified for the work. Thus the Mission comes into operation at once. The like, as far as we know, has never happened before. Generally, it takes two or three years ere a mission, newly founded, can get to work among the heathen. In China, we start the

Mission with brethren who have passed through this probationary period. Moreover, they not only speak the language, but having resided in two different provinces, speak two of its dialects. This is so remarkable that we not only call attention to it, but we would take it as a great encouragement most zealously to proceed.

In order to ascertain the measure of support which the Chinese Mission is likely to receive, and to act with all due promptitude, the Committee have secured the aid of the Rev. W. G. Lewis, of Westbourne Grove, for six months. He will, after doing what he can in London, visit most of the principal towns, as he has done a few already, in order to secure as large an amount of help as possible, and at the earliest period. This assistance is rendered all the more needful in consequence of the early departure of Mr. Underhill for the West Indies; the whole duty of the Secretariat devolving, during his absence, on his colleague.

As a sort of public inauguration of the Chinese Mission, a soirée was held at the College, at Regent's Park, on the 20th ult. The chair was most efficiently filled by Mr. Hanbury, M.P. for Middlesex. After prayer by the Rev. J. H. Hinton, a brief statement of the circumstances leading the Committee to take up China, was supplied by the Rev. F. Trestrail, and the general question was spoken to by Mr. Hawkins, of the Judicial department of the Indian Government, Revs. F. Tucker, and Z. Kloekers; a vote of thanks to the chairman was proposed by Sir Morton Peto, seconded by Dr. Angus, who having acknowledged it, the proceedings were closed by prayer. The attendance was very good, and the presence of friends of other sections of the church encouraging; while the announcement of handsome gifts to promote the object, from those who could not be present, will, we hope, stir up those who were, to like effort. We beg to offer our cordial thanks to Drs. Angus and Davies, and Mrs. Angus and Mrs. Davies, for their kind attentions and aid, and which largely contributed to the success of the meeting.

At the last Quarterly Meeting of Committee other business of great importance was settled. The Rev. J. T. Brown, of Northampton, having signified his consent to visit Jamaica as one of the deputation, the instructions deemed necessary to guide and assist them in their duty were determined upon. Mr. Underhill, having engaged to visit all the stations in the West Indies, will leave, with Mrs. Underhill, by the first packet in August. A meeting was held at Camden Road Chapel on the 21st ult., Sir Morton Peto in the chair, to commend them to the Divine blessing and care. Mr. Brown, being invited to go to Jamaica, will sail in November, by which time Mr. Underhill will have visited Trinidad and Haiti, and be therefore in time to meet his colleague.

Designation services have been held in connection with the departure of the brethren, Craig and Hobbs, for India. The former at Glasgow, July 3rd. Mr. Mitchell, an American Indian, Rev. A. McLeod, and our venerable brother Williamson, of Sewry, took part in the service. Dr. Paterson was not present, owing to domestic affliction. The latter were held at Margate on the 20th July, attended by Mr. Gough, of Clipstone,—under whose instruction Mr. H. has been for some months,—and the brethren Hiron, Etherage, and others. These two brethren will sail in the "Lady Melville," on the 10th inst., and will have the advantage of Mr. Williamson's aid in studying the languages during the voyage. Mr. and Mrs. Morgan are expected to leave September 1st, on their return to Howrah.

It is the intention of the Committee to arrange for a public meeting, to be held in a few days, and of which due notice will be given, to commend our friends who are about to leave for India to the blessing of Almighty God.

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