

# THE MISSIONARY HERALD.

## HUMAN SACRIFICE BY THE KHONDS.

THE tenacity with which man clings to ancient and prevalent superstitions is a remarkable fact. It has puzzled the philosopher and baffled the philanthropist. Even when faith in the authority which enjoins their observance has almost been lost, it has scarcely received a check. If it be suppressed in one place, it will spring up in another; or, to avoid conflict with the hand of power, it will change its form, and appear as a new thing. No matter how gross, revolting, and cruel the ceremony which marks the observance of these superstitions may be, there is always present a vast crowd of devotees.

The shrine of Moloch has never wanted victims. Moses testified to the children of Israel of the heathen, that *even their sons and their daughters they have burnt in the fire to their Gods*. The Greeks appeased Nature's wrath by the immolation of a damsel. The Druids, in the name of religion, filled Europe with gratuitous slaughter. All over the isles of the Pacific, human sacrifice, followed by cannibalism, was universal. The Red Indian, inspired by a mingled sentiment of patriotism and superstition, gathered his string of scalps; and throughout Central Asia this revolting practice has prevailed in the form of infanticide, sutteeism, thuggism, suicide in the Ganges or the Nerbudda, or self-immolation beneath the car of Juggernath.

We learn from Bombay journals of a recent date, and from the remarks of a well-informed writer in the *Daily Telegraph*, of whose observations we have made a free use, that among the Khonds, an Indian tribe, in spite of the presence of a British regiment, the custom of offering up human sacrifice prevails to this day. Whilst a single soldier can be seen, it is carefully avoided; but the moment he has quitted the village where it is intended to observe the rite, it is at once celebrated. It is of very primitive origin, and the legend respecting it is in the following terms:—"The earth was a crude and unstable mass unfit for cultivation and the habitation of man. The earth goddess exclaimed, 'Let human blood be spilt before me,' and immediately the soil became firm and fruitful."

In the progress of time this rite was extended to other objects. What was deemed to be a remedy for the barrenness of the soil was regarded as a shield against the evils of life. The sacrifice was therefore divided into public and private. The *former* was an antidote for bad harvests, pestilence, epidemics among cattle, and the attacks of wild beasts. In the sowing season a victim is sacrificed on every estate, and it is deemed essential that the ceremony should be repeated between the spring and autumn. The *latter* was incumbent when any extraordinary calamity fell on a family, such as the death of a son or a daughter by lightning, the bite of a serpent, from drowning, or the jaws of a tiger, or if stolen, or captured in war. Then the sacred grove is at once decorated, the victim bound to the stake, and the viands of the feast prepared.

The victims, however, are not native Khonds, but are provided by Hindoo procurers, called *Panwas*, who buy them without difficulty from the poorer classes in the low countries, either to the order of the *Abbayas*, or priests, or upon speculation! They are of all ages and of both sexes, and are kept in the village which has purchased them until the necessity for using them arrives. If young, they run about as other children. If grown up, they are so fettered as to render escape impossible. The *Meria* is regarded as a consecrated being, and is welcomed into every house. He sometimes marries, and then both land and stock are presented to him; but his offspring are heirs to the terrible doom of the parent. This doom cannot be averted. Sooner or later the life which has been bought for sacrifice is required. The orgies are frightful, and continue over three days; and the helpless victim is a spectator of the cruel ceremonies performed to celebrate his own death.

During the first night there are feasting and obscene riot, and persons are sent out to discover a suitable place for the sacrifice. They thrust long sticks into the ground, and the first opening pierced is regarded as the spot selected by the goddess—generally a dense copse, or some gloomy recess in the depths of the forest—ever afterwards regarded as sacred. The axe is never lifted against its trees, and the Khonds will not venture near its precincts.

On the morrow the *Meria*, carefully washed, arrayed in a new garment, adorned with ribbons and flowers, is led forth to the stake by the priest, who anoints him with oil, turmeric, and ghee. The assembled multitude kneel before him, and entreat him to turn away the calamity which has befallen them. As he must not suffer bound, his fetters are taken off; but, to prevent escape, and any sign of resistance, his limbs are broken, and his neck inserted in the rift of a branch which has been partially cleft. These preparations concluded, the *Abbaya*, at high noon, gives the signal for execution by wounding the victim with an axe. The crowd instantly rush on him, shouting, "*We have bought you with a price, and no sin rests on us.*" They tear his flesh peacemeal from his body. Each man bears away a shred to his farm, and considers that he has, by this act, propitiated the deity who has visited him or his village with calamity.

Some of our readers may exclaim, Why present such horrible and disgusting scenes to us? To show you how low sin can drag your fellow-men, and to what a depth of degradation and woe it can plunge them. Nor for that purpose alone; but also to awaken within you feelings of pity, more tender and vehement than you can, perhaps, cherish without knowing them.

Say not, either, that if such atrocities prevail in our Indian empire, why does not a Christian government put them down? Christian government! There is no such a thing; and we are persuaded that the phrase, and the feeling it expresses, have done great mischief. Waiving this, however, for the present, the facts previously stated should not be forgotten by those who would invoke regal power to suppress these crimes. Our Indian possessions are vast, the population enormous, the antiquity claimed for their sacred books very high, and the pride and faith which have signalized their adherence to the superstitions of their ancestors indomitable. Language and religion are the last things which a people will surrender. We must not, therefore, be surprised that, in the remoter provinces of that vast empire, the foulest and most cruel customs still prevail. Consider how feeble, compared with the magnitude of the evil to be removed, has been the effort put forth for that purpose, and how

attenuated has been the light thrown in upon these scenes of darkness. We fear, too, that our Government hesitates, far beyond what sound policy and justice to all parties require, to interfere in treating these cruel customs as *crimes*.

We are not indifferent to the advantage which the firm and decisive action of an enlightened government can supply; but it alone is not adequate to do the work which we contemplate. We rejoice, therefore, that a power has appeared on the scenes of these atrocities which has proved itself to be equal to their suppression. The gospel has never failed wherever it has had a fair opportunity of grappling with them. Our political power existed in India for nearly two centuries before any attempt was made to put them down. There was rather a disposition to indulge and protect them than a desire to see them abolished. Christianity, as displayed in missions, called into existence that public opinion which made it impossible for Government any longer to wink at the perpetuation of these crimes. In Polynesia the triumph has been even more signal and complete. There the governments were the grand supporters of these ceremonies. Kings feasted on human sacrifices with evident enjoyment. They sometimes tried to secure fame by the number of human victims which they had eaten! Yet even here human sacrifice ceases wherever the gospel of Christ is made known. The struggle has been long; missionaries have had to endure much; called to witness, almost daily, these dreadful rites; but they nobly triumphed at last.

God be praised that he has put such an instrument of power into our hands. Let us wield it in faith and prayer. Its success is *sure*; for it makes these vices, once so cherished and loved, to be *hateful* to their votaries. Men do not practice what they hate. And this is what no mere *force* can accomplish. It may suppress, but it cannot convince. May every fresh token of the Divine blessing move our arm with new force, and inspire our prayers with new energy, for the achievement of fresh victories. Survey the field, which is widening every day; and, while rejoicing over the triumphs already won, give glory to God for them, and expect yet greater.

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## FOREIGN INTELLIGENCE.

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### INDIA.

#### THE CALCUTTA SOUTH VILLAGE STATION.

The Rev. George Pearce has forwarded a most interesting sketch of the origin and subsequent progress of this branch of the mission. For thirty years it has been the scene of his continuous toil. He has now, as will be seen from his letter, resigned this charge to Mr. Kerry, that the villages may have the advantage of the energies of a younger man. Mr. Pearce will continue to reside at Alipore, attending to the duties which have devolved upon him since his occupancy of that station.

THE Calcutta South Village Stations are situated in the Government zillah, or district, called the Twenty-four Pergunnahs. This is a tract of country extending south from Calcutta to the sea, and from the eastern bank of the Hooghly to the Sunderbuns. It is about equal in size to the county of Kent, but contains more than twice its population, which is upwards of twelve hundred thousand, according to the last census. For the most part the district is very low, and is consequently under water from six to nine months in the year. Its staple produce is rice, which it yields in great abundance, and fish also. These, besides supplying the wants of the inhabitants, in both cases afford a large surplus for exportation.

The villages, in the rainy season, and for months longer, are in fact so many islands, and can be approached at such times in canoes only. For the greater part the population is very poor, being kept so from the extortions of the zemindars, and the frequent damage suffered by the crops from the inundations to which the country is subject. Formerly a considerable quantity of salt was made, on the account of Government, in the eastern parts of the district; but its manufacture has now ceased, which is another cause of poverty to the people.

#### THE BEGINNING.

The gospel, by the agency of the Baptist Mission, in Serampore, was first received among this people at Narsiderchoke in 1827. The late Mr. Robinson took charge of this station, and held it till his removal to Dacca, in 1833.

In 1828, two persons, inhabitants of the villages of Luchyantipore and Dhan Kata, villages situated about thirty-five miles directly south of Calcutta, professed their belief in Christ Jesus, as the only Lord and Saviour; and it required, under the circumstances of the case, great courage and decision, as I do not find that they had any connection with the converts at Narsiderchoke or elsewhere. This event caused the greatest sensation among their relatives and neighbours; and one of them had soon to flee from his village to save his life. He found his way to Chitpore, where I then resided; and with his coming commenced my connection with this South Village work. Soon after this a man, by the name of Gaugoram Mondol, of the village of Khari, fifteen miles south-east from Luchyantipore, hearing of the new religion that had been embraced by the above-mentioned persons, came over to see them and inquire about it. This man, it would appear, had for some time been dissatisfied with his religious condition, and had, in consequence, made a pilgrimage to Gya and other reputed holy places in the north-west provinces, but with little advantage, for his dissatisfaction remained. He entered therefore upon this inquiry with much zeal; and the result was, that the gospel won his heart, and he returned to his village with the determination to declare himself a Christian. He did so, and within a short time he had wrought so effectually among his neighbours, that eight or ten families followed his example. Thus the fire was kindled, and quietly it spread to other villages; and so, by degrees, continued to increase, until at length two hundred families at least had abandoned caste and idolatry; and among them upwards of two hundred persons had

been baptized and united with the Christian church. In 1832 a movement also commenced in a village called Bonstollah, in the vicinity of Calcutta, three miles only distant east from the city; from this three or four persons only, residents of the place, were gathered into the church. The work here, however, was not permanent; the converts, from some cause or other, left their village, in consequence of which the brother in charge relinquished the place likewise.

#### PROGRESS.

These events naturally excited among the brethren in Calcutta the deepest interest, the liveliest joy and hope. Hitherto they had laboured in that city with the smallest degree of visible success. Up to this period they had been permitted to gather of native converts into the church only about ten or twelve, and over some of these they rejoiced with trembling. But the work in these village stations was quite a new order of things, and they gave it their best attention. To me therefore was assigned the charge of the Luchyantipore people; to Mr. Aratoon, Bonstollah; and to Mr. W. H. Pearce, the people at Khari; but as he found afterwards that from his duties at the printing-office it was impossible for him to visit them as often as was desirable, he resigned charge in 1833, when that station also came under my care. Mr. Pearce's interest in these new converts was very deep. Much did he do for them in assisting them in their necessities, and, when he had the opportunity, in instructing them; and it may be said with truth that he revelled with delight when he visited them in the cold season; and well do many of the people still remember his visits. The due instruction of these converts, their protection from their enemies, together with the duty of endeavouring to propagate the gospel where the people seemed so ready to receive it, involved the necessity for frequent visits to their districts. I will here therefore introduce some circumstances attending our earlier intercourse with them, which will illustrate some of the peculiarities of travelling in these parts, as well as the difficulties which missionaries have to contend with in their work of planting the gospel in this land.

#### MODE OF TRAVELLING.

My first visit to Luchyantipore was in August, 1829. It was in company with the late Mr. Aratoon. He, good man, undertook to provide the means of conveyance. He had been told that at that season there was plenty of water, and therefore he had provided a budgerow for our transit. A budgerow is a large kind of barge, which Europeans at that time used

to use in their voyages up and down the Ganges. On seeing it, I had my suspicions that this was not quite the kind of boat we needed for the occasion, but we set out. However, we had not proceeded far on our way before we found, to our dismay, that, abundant as the water might be in the rice-fields, it was not deep enough, nor the channel wide enough, for our stately budgerow, and therefore that we must relinquish our journey and return, or find some other more eligible means of conveyance. Fortunately we had not much difficulty in accomplishing the latter; for two of the country canoes coming along at the crisis, we succeeded in hiring them at a small cost, and having transferred our persons and traps into them, dismissed the budgerow and proceeded. These canoes are worth describing; they are made from the sal tree (*Shorea robusta*), hollowed out; their length is generally from thirty to forty feet, by two feet in width, and fifteen inches high. They are perfectly flat-bottomed, to slide the easier over the mud; and they are wider at the bottom than at the top, as their sides, which are straight, incline inwards as they ascend. In fact they resemble exactly long boxes without a lid. Those intended for the conveyance of passengers—and such ours were—are furnished with a moveable top, wretchedly constructed of reedy mats, that but ill defend one from the heat of the sun and rain. Native passengers manage in them pretty well, as they sit cross-legged on the bottom of the canoe; but to a European, not accustomed to such a posture, the accommodation is sufficiently inconvenient and uncomfortable. The change, therefore, from the budgerow to these canoes was not the most agreeable. However, we went on in good spirits, in the hope of meeting the new converts at their village. From the delay we had suffered, however, we did not reach Luchyantipore till late at night. Here we hoped to leave the canoes, and obtain lodgings at the houses of the people; but in this we were entirely disappointed, for we found them so miserably poor, and their huts so out of repair, that not one of them, glad as they were to see us, could take us in. There was not a floor in any of the houses sufficiently dry to allow us to spread our mat upon it for the night, but at the risk of rheumatism or fever. Such was my first introduction to Luchyantipore. Most discouraging, truly, in every point of view. However, it was all balanced by the consideration that here were four families, poor as they were, who had abandoned idolatry and now professed the faith that is in Christ Jesus. It was the grain of mustard-seed.

## PUBLIC EXCITEMENT.

My first visit to Khari was three or four months after, in December of the same year. Mrs. Pearce accompanied me. Our route this time was a different one, namely, by the channels in the Sunderbunds. Khari, although only fifteen miles south-east from Luchyantipore, is most difficult of access at all times of the year. This will account for the comparative infrequency of our visits in subsequent years to this station. On the above occasion, we went thither in a small budgerow, canoes not being adapted to the dangerous rivers and jungles of this route. We had a Khari man for our guide; otherwise, it would have been impossible to find the way. As it was, I remember that we felt that we had set out on rather a perilous voyage. It took three days to reach the place, two of which were spent amidst interminable forests, where no human habitation was to be seen; the domains only of the fearful Bengal tiger and other wild beasts. Here the channels are innumerable, and some of them as wide and deep as the Hooghly at Calcutta, and their currents often very strong and dangerous. Like the land, these rivers abound with fearful animals; as the crocodile and shark, the former often to be seen of from twelve to fifteen feet in length, with bodies in dimensions resembling the trunk of a tree. Should any accident happen to the boat in these Sunderbunds, the position of its boatmen and passengers is very critical; for the shore, if you can reach it, can promise you no safety. Besides the above dangers, there is that of malaria, which is generated here in a fearful degree,—like to that in the serai skirting the base of the Himalayan range. We must, therefore, avoid passing through them during the rainy season. In this route is to be found the “perils of the (Indian) wilderness.” A kind Providence at length brought us safely to Khari. Our arrival produced a great sensation. It was market-day: and as Mrs. Pearce was the first European female that had visited these jungly districts, the curiosity of the people was so great, that on our taking a walk on shore near the market, all business for the time was suspended—the whole market rose at once and followed us in our perambulations, to get a sight, especially of Mrs. Pearce.

## GRATEFUL REMEMBRANCE.

Such then, are the modes and some of the incidents of travel in superintending these south stations. They differ somewhat from the experience of our native land. Here are no railroads, no stage-coaches, no gigs or chaise-carts, no pleasant footpaths,—nay, no paths at all leading to any determinate place—no dry ground often, over

which one might travel on horse-back. For three months you may indeed, at a great expense, pick your way in a palkee over arable ground without a road. Moreover, here are no inns, no lodging-houses, no food such as Europeans are accustomed to, to be obtained; generally, not even water which might be considered wholesome. Hence, bed and bedding, food, cooking utensils, &c., &c., accompany one in his travels on every occasion when the villages are visited. All this might be avoided, perhaps, if we could turn natives; but no one has done that yet, nor is it likely to be done in future. Things are better now than at the first. We have improved upon the native canoe. Three cottages await the missionary at three of the stations; and at the others, chapels and school-rooms will be found to serve his accommodation. By one route or the other, I have visited these stations more than a hundred-and-fifty times during the thirty years that I have had charge of them, and I have to record it to the praise of God that his providence has ever sustained me and guarded me in all my journeys; and that in so remarkable a manner, that the review of his goodness ought indeed to fill me with admiration and thankfulness. Although the whole is so marshy and swampy a district, and Khari lies on the very border of the jungle, yet never but once have I taken a fever, and that only for a short time. He has not suffered the sun to smite me by day nor the moon by night; nor have the pestilence that walketh in darkness, and the destruction that wasteth at noon-day, been permitted to come nigh unto me.

#### FAITHFUL DISCIPLES.

But to return to the converts, their early experience was one of great opposition and persecution at all the stations, and withal of great providential afflictions, so that their adherence to the gospel was severely tested. Truly the entrance of Christianity into these villages was to the heathen inhabitants as the turning of the world upside down. That so many of their countrymen and neighbours should, without any worldly equivalent, voluntarily abandon caste and idolatry, and their ancestral faith, to embrace a foreign religion, and ally themselves to foreigners—the eaters of cows' flesh and all impure things—filled all classes with amazement, alarm, and indignation. All therefore immediately combined against them. Zemindars, Brahmins, police-officers, barbers, washermen, relatives, and neighbours, became at once their enemies. The barbers refused to shave; midwives would not render their services; neighbours would no longer take employment from

our people or employ them themselves, nor hire of them their cattle to plough their fields as the custom is; while the Zemindars, who had all power over their rights, did not fail to use it, in beating and imprisoning them, and in harassing them with false suits in the courts of law.

#### A CURIOUS AFFAIR.

Such was the state in which I found things on my first visit to Khari; and the converts were, as may be imagined, in the greatest alarm and distress. It is probable that previously they had not counted the cost of the step they had taken, at least not adequately; hence they were on the brink of despair. My visit, however, somewhat raised their hopes, but it brought me at once into collision with their enemies. It may awake a smile to learn that, at the time of my visit, the refusal of the barber of the village to render his accustomed service was the matter which pressed most heavily upon them, and which required first attention. The barber is everywhere in India, one of the most important personages of the place he may reside in. He alone is the lord of the razor, and to a great extent the arbiter of caste dignity. Whoever he refuses to shave is put under the ban. The converts were feeling the effect of his enmity in all its extent of injury. I was therefore earnestly pressed to compel him to do his duty; otherwise, said they, all will be lost here. Seeing their distress, after telling them with no avail to care nothing about it, but to become their own barbers, I yielded so far as to send for the man, and try what words would effect upon him. He came, heard all that I had to say in expostulation, &c., &c., but not an inch would he yield. "I will never serve these people again," said he. One whole day was spent in this parley. Nothing remained now, therefore, but to send the case up to the magistrate, which I did through the darogah of the district. No answer came, however, while I remained, and we had little hope of a successful one. But so it happened the magistrate took a favourable view of the case, and sent down immediately to the darogah stringent orders to proceed at once to Khari and put a stop to all this nonsense of the barber, and generally to give the converts protection. In those days magistrates had power, and they used it, too. So, to the great dismay of the heathen people of Khari, the terrible darogah, accompanied with a large body of constables, made his appearance one morning at the village, called for the barber and the head people of the surrounding villages; and having

learnt from the affrighted barber that he had acted only under the orders of those above him, he commanded those head men to stand out, and administered to each of them ten strokes of the cane, and warned them not to persecute the Christians any more, and especially to take care not to give him the trouble of coming so far again upon such business. The barber he dismissed, only with orders to shave the Christians in future without demur; and the poor man was only too glad to get off so easily, and never gave any trouble afterwards. This result of the matter, it will be imagined, settled the barber question all over the country, and to a great extent for a time the persecution from the common people, which was rising on every hand against the converts. It was evident now to all that they had friends to protect them, and in the person of the magistrate and darogah, such as it was not safe to trifle with. I cannot but confess that I, as well as the people, rejoiced at this sudden and effectual termination of the struggle; but the mode by which it was effected was as unexpected as the result.

#### A FOE OF A HIGHER CLASS.

Our chief struggle henceforward, but particularly at Luchyantipore, was with the Zemindars. This continued for at least ten years, with most harassing pertinacity. It cost us great anxiety, trouble, and some expense. Often has the property of our people been attacked; frequently were they dragged off to the gomusta's (or steward's) cutcherry, and there beaten and imprisoned. More frequently were they arrested for debt on false charges, and lodged in the zillah-jail—a thing which up to the present year a Zemindar could do everywhere with impunity. On one occasion, indeed, they had nearly succeeded, by a false charge, of being accessories to a murder, in getting three of our people transported; but their wicked efforts were thwarted, and our people pronounced innocent by the judges of the highest court. In such cases, our people have been saved only by the personal application of the missionary to the magistrate or judge, when a fair trial has been obtained for them; otherwise they could never have stood against the power of their enemies. At length, after repeated failures, the Zemindars found that they could prevail nothing against them, and therefore have had the wisdom to desist from these persecutions; and this trouble may be considered at an end so far as these stations are concerned. But the above represents the normal state of things wherever new ground is broken up. In some years past our brethren at Barisaul have been involved in these struggles, but they will

conquer at last. But these were not the only afflictions which befell these poor converts at the early stage of their history. It seems as though they must be tried to the utmost before we might consider them established in the faith. For the first three or four years after our acquaintance with them, the seasons were most unpropitious to their crops; and year after year they lost them either by floods or by drought. In this way they were reduced to extreme poverty. The last of these years, 1833, was such that, but for the help which Christian people in Calcutta afforded the converts, they must all have fled these parts, or perished if they remained.

#### A GREAT DISASTER.

In consequence of a terrific hurricane from the south-east in the Bay of Bengal, the water at spring-tides rose so high that it rolled in one mighty wave over the whole country between Calcutta and the sea, sweeping everything before it; and besides the immediate damage done in the destruction of their houses and crops, &c., it rendered the country unproductive for two years after. All this seemed a most mysterious providence; but it had this result—it brought most conspicuously into view, both of Christian and heathen, the sympathy and love which European Christians felt towards these afflicted native brethren; a matter at that crisis of great value to the character of the new religion; for when the heathen saw what supplies were sent down, well might they exclaim, "See how these Christians love."

Notwithstanding all, the cause of the Redeemer maintained its ground and prospered. Through the means of grace brought into operation by the missionary, and the native brethren assisting him, the people grew in knowledge and in character, while accessions from the heathen were continually made. The importance of these stations there grew much in the estimation of the missionary, so that at length he felt it to be his duty to leave Calcutta and take up a permanent residence among the people. The brethren in Calcutta gave their sanction to this step, and voted the necessary money for the purchase of land and the erection of a house; but at this crisis Providence interposed, and instead of my going to reside at Luchyantipore, sudden and severe illness overtook me, which compelled me, after all remedies here had proved unavailing, to seek recovery by a return to my native land.

(To be continued.)

## NORTHERN INDIA.

AGRA.

It is often a matter of surprise to the thoughtful Christian, that men who profess themselves simply philanthropists, and ignore the moral aspect of the world from the gospel point of view, awake only to the physical and intellectual wants of their fellow-creatures, should not be roused to action by the folly of heathenism. The waste of human thought, feeling, and action—the pitiable absurdity to which our nature is reduced, must, one would think, move their compassion and call forth their benevolent enterprise. How strange it is that no mission has gone forth to heathendom from the homes of philanthropy! that it has been left to the so-called “narrow-minded” Christian, while aiming at the salvation of his soul, to lift the idolater out of his mental degradation. One exemplification of the intellectual level of the heathen, even when engaged in the highest exercise of the human spirit, may be seen in a letter from the Rev. J. Gregson, dated December 3rd:—

“Our recent visits to the Goverdhan and Buteswar melas were interesting and encouraging. We preached to, and conversed with, large numbers, and sold, at nominal prices, nearly 1,000 tracts and Scriptures, realising at the former place 5 or 6, and at the latter [upwards of 15 rupees. One inquirer has already found his way into the Church Mission, Agra, whose attention was first directed to Christianity by a book he got from us at Buteswar. These and similar melas are so often visited and written about by missionaries, that it is difficult and unnecessary to say much about them. The strange scenes presented to our view are very difficult to lithograph for distant eyes. There was, however, one scene at Buteswar to me so new and striking, that I will attempt to describe it.

Buteswar is situated on the bank of the Jumna, about forty miles from Agra, in a south-easterly direction. There is there a considerable number of small temples devoted to Mahadeo, which are visited by immense crowds of worshippers on the occasion of the annual mela. This year the great day of the mela fell on Thursday, Nov. 10th, at the full moon; but from an early hour on the preceding Wednesday the temples were crowded with worshippers. The chief point of attraction, and where nearly all the offerings were presented, was a small temple, about twelve or sixteen feet square, having in the centre the usual symbol of Mahadeo, which is like a little pillar, and about two feet high, and perhaps two feet in circumference. The worshippers entered by a door on the west and left by a door on the east, these being the only apertures in the building. On entering they make the complete circuit of the idol, and deposit on the summit their offerings, consisting of fruit, flowers, leaves, and pice (a small copper coin, worth  $1\frac{1}{2}$  farthings), with a very sparse sprinkling of small silver coins, accompanied by very

plentiful libations of water. The number of worshippers was immense, and the Brahmins, or priests, in charge of the temple urged on the crowd to hasten with all speed through their formal offering. After squeezing his way on through a large crowd, the poor offerer finds himself in the presence of his idol; but he has barely time to bend his head and raise his hands in token of adoration, before he is jostled and pushed, and has scarcely time to deposit his offering, ere, without a moment's delay, he is again hurried out. At a moderate computation, one person must have been squeezed out of the temple every second, which would give 3,600 an hour; and as this was kept up from an early hour in the morning till three or four in the afternoon, and then again after sunset, when the temple was illuminated until daylight, the crowds of worshippers must have been immense, and probably on Wednesday alone not less than 50,000 people passed through this small temple. But on Thursday the crowd was still denser, and on other days for about a fortnight the temple was visited by large numbers.

## A SOLEMN FACT.

To suppose a quarter of a million of adults presented their offerings in this small temple during the continuance of the mela would be a moderate computation. Now all these worshippers presented their offerings, not one came empty-handed; and as all these offerings were thrown on the top of the little idol, and then deluged with libations of water, the internal state of the temple may be imagined. I have already stated that the only mode of entrance or exit was by two doors, one east the other west. At each of these doors was a little barrier three or four inches high, which prevented the egress of any fluid or other substance that might be deposited on the floor beneath. Imagine, then, the scene presented. In the course of a short time the idol was completely buried



and soaked beneath a huge collection of fruit, and flowers, and leaves, and pice. As wave after wave of worshippers passed by, the deposits increased, they stretched further and further. The bail fruit, very hard, and like a large pear, were rolling all over the floor in hundreds. Fruit, and flowers, and leaves, and money, were being kicked about in every direction. The water had already risen ankle deep, and here and there, rising above the desolations of the flood, might be seen large cocoa-nuts, appearing, 'to compare small things with great,' something like stranded whales on a shoal of porpoises. Amidst this troubled sea the excited crowd were pushing, and splashing, and rolling, and slipping, and shouting, and scolding, and trembling, until a scene of tumult and disorder was presented the most

ludicrous, yet pitiable, calculated to produce in the mind of both actor and spectator feelings the most removed from that reverence and awe which ought to be an ingredient in the worship of all, whether barbarous or civilised, Christian or heathen. Later on in the day, and especially on Thursday, the scene became more exciting and tumultuous still. The offerings surmounted every barrier. Water came pouring out of the temple in a little torrent, and deluged the ground for a considerable distance. Fruit, and flowers, and even money, came rolling out of the door; and up to the time of our leaving, for a considerable distance all round the temple, were to be seen pools of water, and flowers, and fruit, in copious abundance."

## WESTERN INDIA.

### BOMBAY.

The papers sent by Mr. Cassidy respecting Suddoba are very interesting. We regret that want of space prevents their insertion. His own letter, that of the church at Ahmednugger, accompanying his dismissal, and the testimonials of the Revs. George Bowen, of Bombay, and Horace Camchunder, pastor of the above church, are such as no committee would hesitate about. They have, therefore, accepted this offer of mission service, and thus have added another qualified *native* brother to the staff of missionaries labouring in India.

"There seems to be a moving on the tops of the trees here, as if the Spirit of the Lord were going forth. A meeting for prayer, held in the Baptist chapel here on Wednesday evenings, has been attended by about forty Europeans, whose prayers have been very earnest that the 'Revival' may reach us. Some have sought these prayers for themselves and their families, and with good results. Fruits have yet to appear.

"A convert from heathenism was baptized by me Sabbath before last. He has since returned to his own village. Our prayers are for him, that he may be steadfast, immovable, and abound in the work of the Lord.

"Enclosed are several papers regarding Suddoba. From the translation of his letter to me you will see his desire to join the mission, and be ordained in connection with it. Should you be inclined to support him, his expenses are fairly stated. One or two

Sabbath schools could unite in supporting him.

"I did not think it right that he should be subjected to the extreme poverty of the villages among whom he labours, and have shared with him the blessing of the Lord to me. But, now, should you take him under your wing, I think you will not have any cause to repent the step. Should you decline the support necessary, I think funds could be raised here; but you know that I am alone here, and have, therefore, a claim, from my distress, on your consideration and judgment, whether Suddoba should be attached to the mission, or be supported in preaching, irrespective of the arrangements comprised in the word mission.

"Of the necessity of the mission being so increased, I fear to say much. But I often feel the evils consequent on unavoidable exertion in this great work, and long for some one 'to help us.'"

## CHINA.

If the folly of heathenism was shown in the letter from Agra, its wickedness is exhibited in the following communication from the Rev. J. C. Hall, Shanghai, October 20th:—

"One Sabbath evening at Ningpo I was startled by a great outcry. The servant and myself ran to our gate, and I found the

noise proceeded from a *bag* which a woman (apparently much excited) was dragging to a canal at the back of our house. The

neighbours were looking on. On seeing me, they remarked, 'Mr. Hall is going to perform a work of merit,' in the colloquial, 'O-seen-sang-lae-tso-hao-z.' I made the woman put down the bag, and, untying it, liberated a boy about eight years of age, who escaped as fast as he could run. I spoke to the woman, who was *his mother*, and found that he had been gambling, and that she had intended to drown him. I spoke to her of the evil of such an action, and asked her what the mandarins would say if they knew of it? At this I observed my teacher (who had come up) smile. I afterward asked him concerning the case as to what he thought the woman's real intentions were? He replied, 'She possibly merely meant to frighten the child;' he thought, however, she really would have destroyed him had I not interfered. He further informed me that *no mandarin dare interfere between parent and child*. Parents have absolute power over their children. He went on to cite one or two cases in which *grown-up sons* were put to death by their parents. 'What, then,' asked I, 'is the meaning of the pictures which the mandarins cause to be placed about, in which the miseries and sufferings in store in the next world for those women who destroy their female children are depicted?' He replied, 'The mandarins may *exhort* the people not to do such things; they have no power to inflict punishment on any who may do so.' This I believe is the true state of the case. Destruction of female infants is common; with regard to boys and grown-up children, parents have

the power of life and death, though such cases as those to which I have alluded are not so common.

#### THE FUTURE OF CHINA.

"The Tien-tsin treaty opened up several more ports in which to dwell, and gave permission to travel everywhere. Another war will, in all human probability, have to be waged; another treaty will have to be made; and if the God of battles gives our countrymen the victory, what will the next treaty be? We may be hindered in our work for awhile. The issue will call for all the energy and piety not only of our own branch, but of the whole Christian Church. We may confidently expect that by the next treaty CHINA, not a few ports, but CHINA, with its eighteen provinces of sinful myriads, will be open to missionary enterprise. If China is opened, Japan will not continue to refuse Christian books. Truly this is an awful time. Will the heathen *soon* be given to Jesus? Or will he delay his coming? With such promises as are to be found in God's word, with the words of Jesus, when he said, 'After this manner pray ye,' 'Thy kingdom come,' we must believe that for this God will be inquired of to do it. Are we equal in our piety to the demands of the times upon us? Are we ready for this blessing? Surely now, if ever, Jesus demands that his disciples shall be more Christian than anything else, more Christian than merchant, more Christian than man of business."

## WEST INDIES.

### BAHAMAS.

#### NASSAU.

Two short letters have been received from Rev. J. Davey, of an encouraging nature. One old servant of the Lord and his church has died in the faith, and entered on her rest; and others are coming forward to take the places of those who have fallen asleep.

"The Lord still grants a blessing to my labours. I expect to baptize about twenty persons on the first Sunday in August. While we have to mourn over the dullness of some, we can rejoice in the zeal and activity of others. Though all are working people, yet some are very attentive in visiting the sick, and in this I set them an example. Indeed, some tell me that I expose myself to the sun too much. We have had seven deaths in our church within as many weeks. One of the deceased was an aged person by the name of Phebe Mackay. This person, who belonged to the old Baptists, united herself to the Mission Churches soon after Mr. Burton's arrival, and was employed by him, as she

has been by others since, in selling and gratuitously distributing the publications of the Religious Tract Society. The number of tracts she has distributed, and the good that may have come from their perusal, I have no means of ascertaining.

"You will be pleased to hear that the churches are in a tolerably healthy condition. On the first Sunday in August I baptized fifteen persons, and I find from my out island correspondence that there have been baptisms at Exuma, and Grand Bahamas.

"I am now looking for a convenient vessel to visit Andros Island; and if such should not present itself, I must take what I can get."

## INAGUA.

The Rev. W. Littlewood, in a letter dated November 14, gives an interesting description of a baptismal service held a short time previously. His account of the hurricane which blew the succeeding night is a mournful sequel to the Sabbath narrative:—

“Since writing you, we have had a small addition to our church, both by baptism and examination; and at the ordinance, I hope that a good impression was made on the minds of many present. The treacherous sea looked lovely and inviting as we stood on the rocks, sang our songs of praise, invoked Heaven’s blessing on the candidates, and, in imitation of our Lord, immersed each in the cold flood.

“The sight was exciting. A young mechanic, a husband and a father, who had on a former occasion passed his examination, but, doubts and fears prevailing, he hesitated, and finally deferred his baptism; but finding no rest to his conscience, he again took up his cross, and sung, ‘Hinder me not, ye much-loved saints, for I must go with you.’ And there, too, stood his partner (a spectator), the mother of four little ones, though young herself. She had attended class, and looked forward to the ordinance of baptism as a duty and privilege to be sought. The change in her husband, she says, is great, and I hope ere long, like him, she will say, ‘See, here is water, what doth hinder me to be baptized?’

“Another candidate, a married man, also one of Ham’s stolen sons, but now made spiritually free by the power of the cross, in humble gratitude and adoring love, joined in the hymn, ‘Through floods and flames if Jesus lead, I’ll follow where he goes.’ A young mother, without marriage, I am sorry to say, was also of the happy number; her repentance I hope is deep and sincere. She has had much forgiven, and therefore should love much. The two youngest were sons, one by an erring woman, and the other of pious parents; both had been brought up in our Sabbath school, and of which one of them is now a teacher.

“It was a thrilling, interesting season. The time, Sabbath morn; the place, the flowing sea; the candidates, young sinners and hopeful; the spectators, companions in frolic and sin; old backsliders, young, timid disciples, the doubtful, the bold, the earnest, and the pious were there. Tears of joy, sparkling eyes, brightened countenances, told of feelings that prevailed within. At a distance lay three or four vessels riding at their moorings. Another is speeding her way to the place of destruction. What trials attend the mariners’ trackless path in these hurricane, tempest-tossed

seas. Many a thoughtless one is unexpectedly summoned to his long home amid the whirling storm. And why may it not be so with some on board those very vessels, although they seem ‘secure from harm.’

## THE HURRICANE.

“The service over, all hastened to their homes. It was time they should, for a storm was gathering—a hurricane coming on. Before I reached the mission-house it began to rain very hard, so it continued all day; the usual chapel services were suspended. At nine in the evening we retired, not to rest, for a gale had commenced, rain fell heavily, and, by the violence of the wind, was forced through the sides and roof of the house, rendering it wet and uncomfortable in many parts; several of the poor sought shelter with us, their own huts being in danger of falling. In the meantime, the vessels at anchor had either to put to sea or were driven from their moorings, and great fears were entertained of their safety. Above twenty boats were destroyed. A large American vessel, with many passengers, and laden with a rich cargo, was stranded on the rocks; the captain and others were badly mutilated by terrible falls received when the vessel struck. In the morning, various reports were in circulation respecting the small vessels before referred to. Although a part of the crew from one of them was seen coming down the street, a crowd gathered around them; they were as dead men come to life again. Captain Johnson we had often voyaged with, and I thanked God when I saw his vessel make the harbour in the evening, believing, as I then did, that they had escaped a terrible night of suffering—but was it the captain? Many said, ‘No, poor fellow, he with many others is drowned.’ So said a part of his men who preceded him to town, but knew nothing further of him than having seen him struggling with the wild waves, after his vessel went down, just as they struck out for land; but the captain was safe, for he, too, had reached land safely, and was soon seen on the street; and what a meeting between master and men. Six in all, by a special providence of God, had been rescued from a watery grave, but five precious souls had gone to their long home, leaving many mourners to lament their sad end.”

## HOME PROCEEDINGS.

WE have only to report meetings held at Lion Street, Walworth, and Kingston, attended by the Secretary and Dr. Leechman; and Hitchin, attended by the Revs. W. Robinson and J. Cornford.

With great pleasure we announce that the Annual Sermons on behalf of the Society will be preached by the Rev. John Stoughton, of Kensington, and the Rev. F. Bosworth, of Bristol; and that the chair will be taken at the Annual Meeting by G. T. Kemp, Esq., of Rochdale.

In consequence of the bad state of Mr. Smith's health, the Committee have directed him to leave Delhi at the beginning of the hot season, and take a journey into the Himalayas. Though this journey is mainly with the view of renewing his constitution, and affording a season of relaxation after his recent most arduous labours, he has received instructions to institute such inquiries as may conduce to the extension of the gospel in the more northerly regions of Asia, and thence into China.

### NOMINATIONS FOR THE COMMITTEE.

The attention of the members of the Society is respectfully invited to this notice in regard to the *nomination* of gentlemen eligible to serve on the Committee. It is particularly desired that no one may be nominated who is not known to be willing to serve in case of election. A member may nominate any number of gentlemen. The ballot list is made up of the names sent in. The nomination lists must be in the hands of the Secretary on or before the 31st of March. No list can be received after that day.

### ANNOTTO BAY.

Mr. Jones again writes in earnest words for more help. It appears that in answer to the previous appeal, and by the aid of the Revs. W. Lloyd, of Eye, and John Clark, of Brown's Town, only recently returned to Jamaica, £115 were raised in England. The Society of Friends have voted £20 towards the erection of the school-rooms, and about £230 have been raised on the spot. The chapel and schools destroyed cost, fourteen years ago, between three and four thousand pounds to build them. Only the bare walls are left standing. Not less than £1,800 will be required to enable the people to resume worship in them, and re-open the schools. Very gladly will we take charge of any sums which may be sent to help Mr. Jones and his friends. They deserve all the sympathy and aid which can be afforded. Friends on the spot have urged him to visit England to raise the needed amount. He is most reluctant to leave his church, and will not, unless compelled by sheer necessity. We trust he may be spared the cost and toil of such a journey.

### TO TREASURERS AND SECRETARIES OF AUXILIARIES.

It is important that all monies should be in the hands of the Treasurer on or before the 31st of March. Officers of Auxiliary Societies are, therefore, informed that all contributions intended to appear in the Report should be sent up, at the latest, by the 31st inst. This should be particularly remembered.

### ACKNOWLEDGMENTS.

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

Miss Peake, for a parcel of Books.

Miss Hopper, for a parcel of Magazines.

Mr. Hepburn, for a parcel of Magazines.

A Friend (unknown) for a parcel of Magazines.

The Rev. J. Jenkins, of Morlaix, returns thanks to a Christian Lady at Bath, for a donation from her friend, Miss A., received in November last, towards Colportage and Scripture Reading.





	£	s.	d.		£	s.	d.		£	s.	d.
<b>KENT.</b>				<b>Sabden—</b>				<b>OXFORDSHIRE.</b>			
Cantorbury—				Collection, for <i>W. &amp; O.</i>	2	0	0	Banbury—			
Collection, for <i>W. &amp; O.</i>	2	0	0	Contribs., for <i>N.P.</i>	1	13	3	Collection, for <i>W. &amp; O.</i>	1	0	9
Lee—				Salford, Great George Street—				Contributions	1	9	3
Sunday School, by				Collection, for <i>W. &amp; O.</i>	1	10	0	Burford—			
Y. M. M. A., for				Waterbarn—				Sunday School, for			
China	1	13	1	Collection, for <i>W. &amp; O.</i>	1	0	0	<i>N.P.</i>	0	7	6
Malling, Town—				Contribs., for <i>N.P.</i>	0	5	0	Milton—			
Contributions	7	10	0	<b>LINCOLNSHIRE.</b>				Collection, for <i>W. &amp; O.</i>	0	11	2
Margate—				<b>Burgh—</b>				Contribs., for <i>N.P.</i>	1	2	2
Collection, for <i>W. &amp; O.</i>	2	10	0	Sunday School, for				<b>RUTLANDSHIRE.</b>			
Contribs., for <i>N.P.</i>	2	18	0	<i>N.P.</i>	1	1	6	Oakham—			
Staplehurst—				Liucolin—				Collection, for <i>W. &amp; O.</i>	1	0	0
Contribs., by W. Jull,				▲ Friend, by J. G. Doughty,				Contribs., for <i>N.P.</i>	0	16	6
Esq.	5	10	6	Esq.	5	0	0	<b>SHROPSHIRE.</b>			
Sutton-at-Hone—				<b>NORFOLK.</b>				Bridgnorth—			
Contribution	0	10	6	Diss—				Collection, for <i>W. &amp; O.</i>	1	10	0
Do., Sunday School	0	13	6	Collection, for <i>W. &amp; O.</i>	1	0	0	Wem—			
Tunbridge Wells—				Contribs., for <i>N.P.</i>	0	14	6	Contribs., for <i>N.P.</i>	0	4	10
Collection, for <i>W. &amp; O.</i>	1	1	0	Foulsham—				<b>SOMERSETSHIRE.</b>			
Sunday School, for				Contribs., for <i>N.P.</i>	0	7	0	Beckington—			
<i>N.P.</i>	1	1	9	Norfolk, on account, by				Collection, for <i>W. &amp; O.</i>	0	10	0
Woolrich, Queen Street,				Mr. J. D. Smith	100	0	0	Do., for China	1	12	0
by Y.M.M.A.	1	13	6	Norwich, St. Mary's—				Contributions, for do.	0	9	6
<b>LANCASHIRE.</b>				Upwell—				Do., Sunday School,			
Bootle—				Collection, for <i>W. &amp; O.</i>	0	9	0	for <i>N.P.</i>	2	9	6
Contributions	2	10	0	Worstead—				Bridgewater—			
Do., Juvenile, for				Contribs., for <i>N.P.</i>	2	7	7	Collection, for <i>W. &amp; O.</i>	3	6	3
<i>Africa</i>	3	0	0	<b>NORTHAMPTONSHIRE.</b>				Contribs., for <i>N.P.</i>	1	11	9
Briercliffe—				Blisworth—				Bristol—			
Contribs., for <i>N.P.</i>	1	4	0	Contribs., by Master				On account, by G. H.			
Chowbent—				S. Westley, for <i>N.P.</i>	0	10	6	Leonard, Esq.	146	0	0
Contribs., Juvenile	2	18	4	Braunstone—				Clifton, Buckingham Chapel—			
Colne—				Collection, for <i>W. &amp; O.</i>	0	10	0	Collection, for <i>W. &amp; O.</i>	2	12	9
Contribs., for <i>N.P.</i>	1	3	0	Contributions	0	15	0	Paulton—			
Liverpool—				Do., for <i>N.P.</i>	0	19	1	Collection, for <i>W. &amp; O.</i>	1	0	0
Contributions	2	10	0	Bugbrook—				Do., Silver Street—			
Do., for China	1	0	0	Collection, for <i>W. &amp; O.</i>	1	0	0	Collection, for <i>W. &amp; O.</i>	1	15	0
Myrtle Street—				Guisborough—				Watches—			
Col., for <i>W. &amp; O.</i>	3	0	0	Collection, for <i>W. &amp; O.</i>	0	15	0	Contribs., for <i>N.P.</i>	0	15	6
Contributions	108	2	8	Contribs., for <i>N.P.</i>	1	2	0	Wellington—			
Do., for <i>Africa</i>	1	0	0	Harpole—				Collection, five years	30	9	2
Do., for <i>India</i>	2	10	0	Helmdon & Culworth—				Do., for <i>I.S.P.</i>	9	16	0
Do., for China	1	2	6	Collection, for <i>W. &amp; O.</i>	0	6	0	Contributions	10	9	6
Do., Juvenile, for				Kettering—				Do., for <i>Africa</i>	1	0	0
<i>Rev. W. K. Ry-</i>				King's Sutton—				Wells—			
<i>croft's School,</i>				Contribs., for <i>N.P.</i>	1	10	0	Collection, for <i>W. &amp; O.</i>	1	0	0
<i>Bahamas</i>	7	10	0	King's Thorpe—				Do., Juvenile	0	7	1
Do., do., for <i>Rev. J.</i>				Collection, for <i>W. &amp; O.</i>	0	7	3	Contributions, do.	1	9	3
<i>Clarke's School,</i>				Milton—				Wincanton—			
<i>Sutcliff Mount,</i>				Collection, for <i>W. &amp; O.</i>	1	6	3	Contribs., for <i>N.P.</i>	1	1	0
<i>Jamaica</i>	5	0	0	Pattishall—				<b>STAFFORDSHIRE.</b>			
Do., do., for <i>Maka-</i>				Collection, for <i>W. &amp; O.</i>	0	10	0	Burslem—			
<i>witta School, Cey-</i>				Ravensthorpe—				Collection, for <i>W. &amp; O.</i>	0	10	0
<i>lon</i>	5	0	0	Collection, for <i>W. &amp; O.</i>	1	1	0	Coseley, Providence—			
Do., do., for <i>N.P.</i>				Weston by Weedon—				Collection, for <i>W. &amp; O.</i>	0	18	4
<i>Delhi</i>	6	5	0	Collection, for <i>W. &amp; O.</i>	0	19	0	Hanley—			
embroke Chapel—				Contribs., for <i>N.P.</i>	1	10	3	Collection, for <i>W. &amp; O.</i>	2	16	9
Contributions	61	0	8	Northumberland.				Stafford—			
Do., Sunday School,				Bedlington—				Corfield, Mrs. S., for			
for <i>Italy</i>	3	14	2	Contributions, by Miss				<i>N.P.</i>	0	10	6
Less expenses	207	15	0	Briggs, for <i>N.P.</i>	0	16	2	<b>SUFFOLK.</b>			
	12	11	0	Newcastle-on-Tyne, New				Bardwell—			
	195	4	0	Court—				Contribs., for <i>N.P.</i>	0	16	7
Manchester, on acct., by				Contribs., for <i>N.P.</i>	1	4	1	Bildeston—			
Thos. Bickham, Esq.	150	0	0	<b>NOTTINGHAMSHIRE.</b>				Collection, for <i>W. &amp; O.</i>	0	13	0
Oldham—				Nottingham—				Contribs., for <i>N.P.</i>	1	11	6
Collections	24	8	8	Contribs., for China	5	16	0	Bury St. Edmunds—			
Do., Juvenile	13	4	5	Derby Road—				Collection, additional,			
Do., for <i>W. &amp; O.</i>	3	7	1	Contributions	10	0	0	for <i>W. &amp; O.</i>	0	4	0
	41	0	2	George Street—				Eye—			
Less expenses	1	10	6	Colln., for <i>W. &amp; O.</i>	3	0	0	Collection, for <i>W. &amp; O.</i>	1	6	2
	39	9	8	<b>PADLIHAM.</b>				Contribs., for <i>N.P.</i>	2	5	4
Padliham—				Collection, for <i>W. &amp; O.</i>	1	0	9	Oley—			
Collection, for <i>W. &amp; O.</i>	1	0	9					Contribs., for <i>N.P.</i>	3	4	6

		£	s.	d.			£	s.	d.			£	s.	d.
<b>SURREY.</b>														
Dorman's Land—														
Collection	3	15	3											
Contributions	0	16	9											
Limpfield—														
Proceeds of Lecture (part)	0	4	0											
<b>SUSSEX.</b>														
Hastings, Wellington Sq.—														
Sunday School, for N.P.	2	3	6											
<b>WARWICKSHIRE.</b>														
Alcester—														
Collection, for W. & O.	0	19	7											
Contribution	1	0	0											
Lemington—														
Contri., by Rev. Jas. Clark	5	5	0											
Rugby—														
Collection, for W. & O.	1	7	9											
Stratford-on-Avon—														
Collection, for W. & O.	1	5	6											
<b>WILTSHIRE.</b>														
Bratton—														
Collection, for W. & O.	1	14	0											
Calne—														
Collection, for W. & O.	0	15	0											
Penknapp—														
Collection, for W. & O.	0	5	0											
Westbury—														
Collection	3	0	0											
<b>WORCESTERSHIRE.</b>														
Aitch Lench—														
Collection	3	19	0											
Do., for W. & O.	0	11	6											
Contributions	2	8	10											
Shipston-on-Stour—														
Collection, for W. & O.	0	10	0											
Contributions	2	7	9											
Do., for N.P.	1	4	3											
Stourbridge—														
Collection, for W. & O.	0	10	0											
Tenbury—														
Collection, for W. & O.	1	0	0											
<b>YORKSHIRE.</b>														
Beverley—														
Collection, for W. & O.	1	19	4											
Contribs., for N.P.	1	1	6											
Bramley—														
Collections	8	3	10											
Do., for China	5	3	8											
Do., for W. & O.	1	11	6											
Contributions	12	7	10											
Do., for China	1	19	8											
Do., Juvenile	6	14	2											
Do., Sunday School, Kirkstall	0	4	0											
Acknowledged before and expenses	18	4	10											
	17	19	10											
<b>NORTH WALES.</b>														
<b>ANGLESEA.</b>														
Bodelern—														
Contribs., for N.P.	0	14	4											
<b>MONTGOMERYSHIRE.</b>														
Newtown—														
Collection, for W. & O.	1	10	0											
<b>SOUTH WALES.</b>														
By Rev. Jno. Jones, balance, for <i>Brittany Chapel</i>														
	4	15	0											
<b>BRECKNOCKSHIRE.</b>														
Brecon, Kensington—														
Contribs., for N.P.	3	12	8											
<b>CARMARTHENSHIRE.</b>														
Legin—														
Contribs., for N.P.	1	9	0											
<b>GLAMORGANSHIRE.</b>														
Aberavon—														
Contribs., for N.P.	2	15	8											
Bridgend, Hope Chapel—														
Sunday School, for N.P.	0	8	0											
Croesypparc—														
Collection, for <i>Brittany Chapel</i>	0	10	0											
Wauntdrau—														
Collection, for W. & O.	1	7	0											
<b>MONMOUTHSHIRE.</b>														
Abergavenny, Frogmore St.—														
Collection, for W. & O.	2	5	0											
Contribs., for N.P.	0	10	8											
Blaenafon, Ebenezer—														
Contributions	0	12	6											
Do., for China	0	4	0											
Goitre—														
Contribs., for N.P.	0	13	6											
Newport, Commercial Street—														
Collections	16	4	1											
Contributions	15	17	7											
Do., Sunday School	4	3	7											
Less local and district expenses	2	18	0											
	33	7	3											
<b>Pembrokeshire.</b>														
Blaenconin														
Collections	14	13	10											
Ffynnon—														
Collections	3	17	8											
Contributions	11	17	6											
Harmony—														
Collection	0	14	2											
Contributions	4	8	0											
Manorbier														
Collection	1	11	0											
Pembroke—														
Collection	1	0	0											
Contributions	1	2	6											
Do., Juvenile	0	16	6											
Pembroke Dock, Bush St.—														
Collections	6	12	7											
Contributions	5	4	5											
Do., Juvenile, for N.P., <i>Barisaul</i>														
	6	0	0											
Do., for <i>Orphan Girl, Jessore</i>														
	4	0	0											
	21	17	0											
Less expenses	0	15	0											
	21	2	0											
Pisgah														
	4	4	2											
Saundersfoot—														
Collection	0	16	2											
Tabor—														
Collection, for W. & O.	0	10	0											
Contribs., for N.P.	2	11	6											
Tenby—														
Collection	1	3	3											
Contributions	1	15	2											
<b>RADNORSHIRE.</b>														
Bwlchysarnau—														
Contribs., for N.P.	0	18	0											
<b>SCOTLAND.</b>														
Aberdeen—														
Contribs., by Messrs. A. M. & W. H. Perkins, for N.P.														
	7	0	4											
Dunfermline—														
Contribs., for N.P.	1	7	8											
Glasgow, Blackfriars' St.—														
Collection, for W. & O.	3	0	0											
Greenock, West Burn St.—														
Collection, for W. & O.	1	7	6											
Perth—														
Collection, for W. & O.	1	0	0											
Contribn., for China	5	0	0											
Stirling—														
Contribs., for N.P.	3	12	6											

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.