

THE MISSIONARY HERALD.

. EDUCATION OF THE RESCUED KHONDS.

IN the last number of the *HERALD* a letter was given from the Rev. J. Buckley, of the General Baptist Mission, on the subject of the fierce and bloody superstitions of the Khonds. It was mentioned that as many as two hundred and fifty Meriahs, or intended victims, who had been rescued at different times, had been placed in the Mission schools at Berhampore and Cuttack, under the care of Mrs. Buckley and Mrs. Goadby, the wife of another missionary. The latter speaks of the Khond children as distinguished from the other children in the schools by superior quickness and niceness in their personal habits; they work beautifully. Twelve months ago Mrs. Goadby mentioned one poor Khond girl, about eleven years of age, who bids fair, for intelligence and quickness, to excel all the others. Her name is Oole, and, when rescued, she was just on the point of being sacrificed, the first cut having been made in her leg, the mark of which she will retain for life. At that time she was remarkable for good conduct and attention to religious instruction. The children are accustomed to write down on Monday one or both of the sermons they have heard the day before, and Oole frequently presented her slate almost filled. Still there was no evidence of her seeking the Saviour. Since that time she has suffered severely from a painful complaint in the eyes. It appears, that just before the sacrifice commences, the victim is rendered almost senseless in various ways. A mixture of oil and other ingredients is poured over the head and face. It enters the eyes, and blinds them for the time. Oole has never recovered; and though at times she appears thoroughly well, again her eyes are as bad as ever. During these months of suffering she learned to know Him whom to know is eternal life. In writing to the Committee of the Society for Promoting Female Education in the East, in February last, Mrs. Goadby thus refers to this interesting girl:—

“The school is a source of much pleasure; the children generally tractable and teachable. I am thankful to say that a general spirit of seriousness seems to pervade the minds of most of the elder girls, and several of them are earnestly ‘inquiring their way to Zion, with their faces thitherwards.’ Dear Oole has, I trust, found peace in believing. I have had frequent and long conversations with her and several of her companions, and she expressed a hope that she is indeed a child of God, whose sins are blotted out through the blood of the Atonement. She says her only hope is in Christ, and that he is to her beyond all expression precious. I asked what led her first to see herself as a sinner, and anxious to flee from the wrath to come? She said, she sat thinking one night of the great deliverance wherewith God had delivered her body, and this led her to feel her need of a still greater deliverance to her soul. She fled to Jesus, and she fully believed he had received and blotted out all her transgressions. The assistant teacher, who lives in the school, bears witness to the great change in her general deportment, and says that out of school hours she is rarely without the Bible, or some portion of it, and that she has no doubt that she is ‘born again.’ God grant that the change may be lasting. Surely she was saved from the very jaws of death for some wise purpose.

“You ask whether we still continue to receive Meriah children, rescued victims? I am sorry to say Government have not sent any for a long time, five or six years, I think. The agent seems to prefer keeping them under his own superintendance, and marrying them off. We should be most glad to have them, and they have been

applied for again and again. For some years, however, very few have been rescued, as the horrid custom is *nominally* abolished, though at times, I fear, it is carried on in secret.

"If the funds of our Society did but allow it, we should soon have a mission amongst the Khonds. An excellent opportunity is just now occurring in the vacating of a military healthy station in their country, but silver and gold are wanting."

Oole is not the only one of the rescued Meriahs who is now a happy Christian. It seems as if their fearful familiarity with the idea of sacrifice had enabled them to realise, with a vividness scarcely possible to us, His love, who is our Passover sacrificed for us. Mrs. Goadby says:—

"Ikide, the teacher, was rescued by Captain Fry, a few weeks before the time appointed for sacrifice. He rode night and day to obtain her. She had seen a great many sacrifices; and her parents told her, nearly every time, that she one day would be offered in the same way. The last she saw was of a woman in middle life; and she minutely described the awful tragedy to me. At last, she too was sold, fastened up, and prepared for offering by being fattened. She was very much frightened, and several times made her escape; when they fastened her with large chains round her ankles, so as to render it impossible. But the time of her deliverance was at hand; and soon she was placed in a happy mission school; her heart and intellect thoroughly cultivated; and now she is an earnest, intelligent, clever Christian woman, training others for the life that now is, and that which is to come."

One resemblance to the practices that formerly obtained in our own country was remarked by the children themselves. They had been reading "Day-break in Britain," just previous to some minute inquiries being made respecting their superstitions and customs. It appears there are men amongst the Khonds who buy victims for sacrifice, and who are called gods; in explaining the custom to Mrs. Goadby, the children told her these men were to them in their own country just what the Druids were once in ours.—Christian Englishmen, does no obligation arise out of this?

FOREIGN INTELLIGENCE.

INDIA.

MUTTRA.

Mr. Evans has forwarded a journal of one of his missionary tours, part of which is subjoined. It will give a very distinct notion of the manner in which the work is done, and supplies a vivid picture of missionary life.

"January 18th, we arrived in *Hodul* about 9 a.m. In the bazaar we had a mixed congregation of Hindoos and Mohammedans, and though we had not a large, yet we had an attentive audience. Next morning we went out to an adjacent village, called *Bihero*, where we had about seventy people to listen to us preaching the Gospel.

"The people were all *jats*, and they paid marked attention while three addresses were delivered to them. Indeed, I never knew people to listen to the truth with more interest; and when preaching was over, we had prayer with them, at which they seemed astonished.

"We told them that we worshipped the

true God in that manner, and some of them said they would follow our example.

"In the afternoon, we moved on to *Bun-charee*. We proceeded at once to the bazaar, or rather to the *Chowpar* of the village, where we had from forty to fifty people to hear us. Among them was a *holy man*, who listened very attentively, and when the preaching was over he asked us for a Gospel.

"The people, who held him in great veneration, seemed astonished at his request; and after he got the book some of them said, '*Baba jee*, what will *you* do with that book?' to which the '*Baba*' replied, '*I also wish to know something of Jesus.*'"

THE GOSPEL HEARD FOR THE FIRST TIME.

"20th. Arrived at *Bahminikhara*, a small village inhabited chiefly by Brahmins. We reserved it for the afternoon, and went out to *Silowtee*, a village two miles off. Here we fell in with the *Goojurs*, a caste of people noted for their wickedness, especially as robbers.

"They are said to be the posterity of Ram; and if this is true, they are certainly *worthy* descendants of such a progenitor.

"They appeared uneasy until they found out who and what we were; perhaps a guilty conscience troubled them. They told us they were in great distress from an epidemic which had well-nigh depopulated the village. The majority of the people had been carried off within a few months, and the fatal disease was not yet quite gone.

"We asked them what might be the cause of this disaster; they professed perfect ignorance, and said it was to them both strange and mysterious. 'Might it not be regarded as the just wrath of God,' said I, 'on account of your sins?' To this they made no reply, but kept looking rather sober at each other. We had forty persons around us, all of whom appeared sad and dejected. We directed them to Him who can cure both body and soul, and they listened to us with an air of curiosity which showed that what we said was *new* to them. We were not a little pleased with the respectful manner in which these distressed *Goojurs* listened to the Gospel; for they seemed glad to hear of a way of escape, not only from the present wrath, but also from the 'wrath to come.' They even felt *grateful* (strange, especially for *Goojurs*), and offered us food, and wished us to take their ponies to carry us to our tents, as we were on foot.

"We prayed to God on their behalf in their presence, which seemed to have struck them much. They said that they had heard that the English worshipped the sun, but that now they found it was not so.

"In the afternoon we went to the *Chowpar* of *Bahminikhara*, where we had a good congregation to preach to. There were 150 present, nearly the whole of whom were *Brahmins*; and strange to say, among them all, there was only one man who could read. He was called the *pundit* of the village; but even the *pundit* could hardly read print.

"For some time they heard very quietly, but when they saw how infamous the gods appeared when a picture of them was drawn from their own black deeds, several began to feel uneasy; some even departed in wrath; but the more courageous strove to vindicate the character of their heroes.

"They began by confessing that the gods did many things which are not proper for men to do. 'But then,' said they, 'they were

powerful, and to the powerful is no guilt.' '*Samurthi ko dosh nehin.*' From this ground they soon had to retreat, and when they could hold it no longer, they sought refuge elsewhere. The gods were not responsible for their actions, they said, as they were all under the higher power of fate. 'Well,' we said, 'is there a higher power than God's power?' To this they said, 'No, there is not;' and thus they proved themselves that their gods could not be the supreme God.

"*Pulwul*.—Saturday, January 21st.

"This is a large town, and a fine preaching-field. Crowds of people flocked to hear us each time we went to the bazaar; they listened with great attention, and were most anxious for books.

A WITNESS FROM DELHI.

"At this place we met with Mrs. Leeson, the only Christian who escaped from Delhi to the British camp, during the memorable siege of the city by our brave troops. Having taken down on paper some parts of her painfully interesting story, which I had from her own lips, I will here include some of the most interesting portions of her narrative.

"Mrs. Leeson was staying with her father, Mr. Collins, deputy collector of Delhi, when the mutiny broke out. On hearing of the arrival of the mutinous troops from Meerut, on Monday, the 11th May, 1857, Mrs. Leeson, with her three children, her parents, grandmother, and three aunts, with eight children (eighteen souls in all), left home, and went for refuge to the Government Treasury. There they remained anxiously looking out for help from Meerut (for they expected this every moment) till 5 p.m., when the rebels, now emboldened by the non-arrival of English soldiers, came up to rob the Treasury. They had now to fly for life, and escaped through a back door to the magistrate's house, where in a cellar they spent the sad night. In the morning the children were crying for water, and Mrs. Leeson, with her three aunts, took all the young ones out in search of a well. When they got to the 'Press-gate,' a man met them, and demanded all their jewels. Mrs. Leeson said they had left all at home, and had none to give; seeing ear-rings on one of the children he demanded them, and they were given. Then he said, 'You are to follow me to the king.' They followed on till they got into the College garden. Here the man told them that he was one of the king's servants, and began now to use threatening language, and said that the English wished to make all the natives Christians, and that Government had prepared cartridges to convert the army.

"The poor women began now to fear, and one aunt of Mrs. Leeson's attempted to run off, and was shot down dead. Another aunt with three children now ran off to the bushes in the garden, and at this time a musket was fired at Mrs. Leeson. The shot killed her babe in her arms, and seriously wounding her, she fell down bleeding by the side of her dead child. The fiend then turned upon the remainder, and cut them down with the sword; after which he hastened off in search of those who had taken shelter among the bushes of the garden.

SINGULAR PRESERVATION.

"Mrs. Leeson lay where she fell for about two hours, weltering in her blood, and surrounded by the dead bodies of her children and the other murdered ones, when two *Maulvies*, i.e., Mohammedan teachers, came up and stood by her. Finding that she breathed, they spoke to her; but she was afraid to give them any answer, and she pretended to be quite insensible. They understood her fear, and again spoke, and asked her if she would drink any water. She still kept silent. Then one of the men went off, and in a while he brought some water and offered it to her. She began now to hope that they had kind intentions, and took a draught of the water. They then told her to keep perfectly quiet, and that they would take her to a place of safety when night came on. One of them kept within sight, watching her all day, and she pretended to be dead. The Mohammedans that passed by quite gloried at the sight of these dead bodies. Often would they kick the corpses, saying, 'Yes, that is the way to treat all these abominable Kafirs.' Poor Mrs. Leeson also was several times kicked, they thinking she was dead; and though this gave her dreadful pain, she managed to keep silent.

"Hindoos also passed by, and to their honour be it known, that they looked on with pity, and many of them expressed their regret at such a foul deed. When night came on, the *Maulvies* quietly took her away to their teacher's house in the city. The head *Maulvie* objected at first to take her in, but after much persuasion he at last consented.

While there she suffered much from her wound, and she could get neither a doctor to attend her nor any medicine to take; yet she was treated as kindly as perfect secrecy would permit. The two men who had compassion upon her when she lay in her blood were especially kind and attentive. She was kept in this state for two months and seven days. The natives were fast losing courage by that time, and they expected the English to assault the city

every night. This made Mrs. Leeson more anxious to get out to the camp, lest when the city should be taken she might be killed by an English shot. She urged them to take her into camp; but they pleaded inability, saying they would surely be detected, and that the whole of them would be killed. They also said that they wished her to remain, that when the English took the city they might be spared for her sake. She, however, continued to plead, and at last she got them willing to make an attempt.

THE ESCAPE.

"Mrs. Leeson was dressed in native clothes, and put into a covered cart with several Mohammedan women. When they came to the gate, the guard asked them what was in the cart. One of the *Maulvies* (for they both accompanied the cart) said they were women going to worship at the holy place outside the city. The guard lifted up the covering, and seeing a number of women, he was satisfied, and let them go. She now breathed a little more freely, and began to hope they had nothing more to fear from the rebels. One of the *Maulvies* used to go ahead to see if the road was clear; and when returning to them on one occasion he met twelve rebel horsemen, who took him prisoner into the city, thinking he was a spy from the British. Mrs. Leeson (who had before this been taken out of the cart), accompanied by the other *Maulvie*, had to make the best of their way without their guide. When they heard the sound of horsemen they hid themselves in the high grass that grew there; and it being now quite dark, they were not detected by the rebels. Mrs. Leeson, with her companion, had to take a long, round-about way to keep clear of the outposts of the rebels, and were obliged to travel all night. She had two or three serious falls into some deep holes, which on account of the darkness she was not able to discern.

"By six in the morning they arrived near one of the English pickets. They saw at first a man cutting grass from the British camp. The *Maulvie* went up to him, but, as he had not taken the precaution to take off his sword, the grass-cutter took to his heels, and could not be persuaded to return. The *Maulvie* was afraid lest the English sentry should take them to be enemies and fire on them, if they were seen; so he told Mrs. Leeson to keep in a sitting posture, while he bravely ventured on, waving a white cloth, towards the outposts. He first met a *Sheik* on guard, who took him on to an English soldier, who accompanied him to Mrs. Leeson, who was now taken to the tent of Mrs. Captain Tytler, the only lady in camp.

"Brigadier Nicholson came, and ex-

amined her very closely; and he even suspected she might have been a spy from the city. Acting with extreme precaution, he commanded the poor, faithful *Maulvie* to be put in close confinement, and had his hands tied behind him. After a few days, however, he was set at liberty, and Mrs. Leeson was sent off to Umballah.

"It is perhaps worthy of note that the two *Maulvies* who acted thus faithful were Punjab Mohammedans, and not inhabitants of Delhi. They had come there just before the mutiny to read the Koran with the head *Maulvie*, in whose house Mrs. Leeson was sheltered while in the city. The Delhi man was rewarded afterwards by being allowed to keep his house, and receiving in cash 400 rupees. One of the Punjab men got 400 rupees (he that was taken up by the horsemen while clearing the way). He has since professed Christianity, and was baptized by Mr. Smith at Delhi. The other, who accompanied Mrs. Leeson into camp, got only 100 rupees; a reward far too small surely for such a good deed.

"It is amusing to hear some of the stories which were credited in Delhi during the contest with the British. One was this:—Some old *Maulvie* in the city said one day that he had been favoured with a vision from God, who told him that there was a large cannon buried in the ground in a certain place, and that if they took that gun

to the field they would blow the English from the face of the earth. The *Maulvie* was taken before the king, who was much pleased with him, and he was rewarded highly. An order was issued to go and dig out the gun, which was done with great rejoicing. After this, a large brigade was told off to go out to battle, in certain hope of annihilating the Kafirs with the great gun. Out they went in great glee; but no sooner had the great gun roared out *one* shot, than the British soldiers captured it; and a great number of those who came out with it were killed, while the remainder rushed back into the city in great terror, saying that God had forsaken them, and had given the great gun to their foes.

"Mrs. Leeson said that there was some new vision, or dream, or prophecy, daily in the city. But most of the people believed, despite all these things, that the English would soon be masters of Delhi. The shopkeepers used to taunt the Sepoys, who teased them for food, by saying, 'Clear yonder hill first, then come to us for food without money.' Almost every night there was a panic in the city, and the Sepoys lived in constant dread of an attack. Once on the *Eed* festival a false alarm was given, and so great was the rush into the city that many were trampled to death under foot."

(To be continued.)

DINAGEPORE.

Mr. M'Kenna has forwarded an interesting report of his late visits to the towns and villages of this district. We extract the concluding pages.

"To conclude the season's itinerations, we have just visited the *Nek-mard mela*, which, as you are probably aware, is a large fair, held annually on the borders of Dinagepore and Purneah.

"At the *mela*, in the presence of the heathen, I had the pleasure to baptize a Brahmin of the name of Prem Charm. Some few years ago he received from Brother Smylie a couple of portions of Scripture, which the Spirit of the Lord has blessed to his conversion. These he had read to such purpose, that he knew them almost by heart. He tells me that his wife, whom he has secretly instructed, knows these Scriptures nearly as well as himself, and is truly his help-meet in the ways of godliness; that the Scriptures are read by many in his district (Purneah), but secretly, for fear of the loss of all social privileges;

that not a few of the people, including at least one *Zemindar*, instruct their wives in private, that they may disarm caste of its chief terror, and when they profess Christianity, take their families with them; that there are many who are, to all intents and purposes, Christians, who are known by their immediate relatives to be such, and who live and die as such, of whom missionaries never do and never will know. Prem Charm took from me the few remaining Scriptures I had, to give to his people at home, whom he knew to be in want of them. And, as he is a man full of Christian love, and withal an acute pundit, and versed in the Hindoo shasters, I doubt not that, by the blessing of God, he will be of use in spreading the Gospel he has embraced."

The following paragraphs are extracted from a letter to a Committee in Calcutta, who cordially help the work in this district.

"I now send you with pleasure a report of my proceedings in reference to the dissemination of the Scriptures, as per following table, which I trust may convey

some idea of the 'route' along the different zillahs, in which portions of the word of God were given away.

Zillahs.	Rivers.	Portions.
Moorshedabad . . .	Kulla Kallee . . .	71
Rajshayhe . . .	Ganges and Mohananda . . .	42
Malda . . .	Mohananda and Tanggore . . .	56
Dinagepore . . .	Purnababha . . .	16
Rungpore . . .	Rivers latitudinal . . .	23

"As the stock was limited, I did not feel at liberty to commence distribution below Moorshedabad; the zillahs to the south having long had missionaries located in them, and having been already, I cannot doubt, often and amply favoured in this respect.

WISE HUSBANDRY.

"With regard to results, you will not expect me to say much: I have only attempted to sow the seed, its maturity must be looked for at some future period. In every case, with a few exceptional instances, where it was absolutely impossible, the capability of each individual to make use of what was given to him was personally tested by myself. In no case was a book given away, where there was not a very eager desire manifested on the part of the applicant to become possessed of one. Where there was displayed only a very limited acquaintance with the character, a tract supplied the place of a book. Of tracts there could not have been fewer distributed than 500. The copies in which Genesis, Exodus, and Matthew are bound up together, were given to those alone who, so far as I could judge, had received a really good education in the vernacular, to court officials and others in Government employ, to merchants or the more advanced students in Government schools, and in one or two instances to zemindars.

"In towns and marts of any importance, the desire to have books was intense, quite beyond my ability to supply them. But in villages, amongst the rural population, very few could be found to read—saving sometimes the priest of the para, and not always he—so that many a journey over ploughed fields were taken in vain. In Rungpore, the distribution was confined chiefly to the Sudder station, and to Mohigunj, a large and flourishing place of

trade, with a population of not less than 20,000.

"In almost every instance the Hindoos were by far the most intelligent, civil, and courteous of the people. The Mohammedans, for the most part too proud to learn, are too ignorant to offer opposition, except by virulence and abuse. They know nothing of the Arabic character—an exception here and there, of course—so that were there not a Mohammedan Bengalee version of the Scriptures, no other would be intelligible to them. But the pure version is well adapted to intelligent Hindoos, and apparently prized by them.

HOPEFUL SPIRIT OF INQUIRY.

"The reasons of the people for wishing to obtain a book, were various, though none could doubt the eagerness with which they were uniformly assigned. One wanted to see whether the Christian religion was like his, 'For,' says he, 'all religions are alike;' or 'Is there anything about our gods?' Another was unable to read himself, but he had a brother who *could*. Another had come to the city that day, from a great distance, would I not give him a book to take back to his village? Another wanted to teach his child to read. Occasionally were to be met with those who *could* read, but *refused* a book on the ground that they had been trained in this or that mission school, frequently at a distance of hundreds of miles, and were already acquainted with what we wished to impart; and, comparatively they *were*. These last I invariably found affable and confiding, but not rude; and frequently had I to listen to the story about the father and mother in poor circumstances at home, a long way off, 'to support whom,' they would say, 'we have come to this sickly place.' They appeared entirely to have lost that repulsive conceit which is often the marked characteristic of the Bengalee youth at school.

"These are the main circumstances connected with the work; the rest concern myself, and I shall not trouble you with them. It now only remains to pray that God may bless what has been done in his name."

BIRBHOOM.

From our venerable missionary, the Rev. J. Williamson, we have a short letter. He is not left without witness that the truth he proclaims is owned by his Master. On May 31st, he writes:—

"Since my last letter to you I have been visiting, in company with our oldest preacher, Sonaton, all the villages around us, within reach, in the morning, and preaching in the bazaar in the evening with one of our other native brethren by

turns. As I observed before, we find the people more disposed to hear than formerly, generally approving of what is said—whether against Hindooism or in favour of Christianity. Even Mussulmans will sometimes tell us, that they object not to

what is advanced, except when we assert that Jesus is the Son of God; and although so strongly prejudiced against the divine sonship of Christ, some will even allow that he is the Son of God by an act of his divine power (*Khodroter Betta*). We are just emerging from the hottest period of our hot climate, and I am thankful to say my strength has been wonderfully sup-

ported, though the season has been a very trying one. I seem to have derived very considerable benefit, through the blessing of God, on my late trip to England.

"I am happy to inform you that some persons, both here and at Cutwa, have applied for baptism, who, I hope, will ere long be received."

Mr.-Craig also writes June 2nd:—

BEGINNING OUT-DOOR WORK.

"I went out with the native preachers when at Cutwa. Digambar has a stentorian voice, and seems a good preacher. The appearance of a European being rare in Cutwa, my presence rather distracted the attention of the people from the preacher. Most of them kept staring at me, examining me from head to foot, and remarking to one another on all the peculiarities of dress, &c. Some, however, attended and expressed the approval of what was said. There were no disputants.

"I am now in the habit of going out with the native preachers of our own

station to the adjacent villages in the morning. Mr. Williams, with Sanaton, goes to the bazaar usually, and I accompany Koilas and Béné to villages from one to three miles distant. I can now understand pretty well, and speak a little. I do not need to tell you the natives are usually very polite to us; we do, however, occasionally meet with impertinence.

"I have a pundit from the Government school daily, from two to three hours. But he can only come in the evening; for this reason I seldom go to the bazaar in the evening."

DACCA.

Mr. Bion's last communication, dated April 5th, gives interesting details of his journeys through this district in the months of January and February. He also is not left without encouragement, as the following extract shows:—

"January, and half of February, I travelled about chiefly in the Sihet and My-mensing districts. In a place, Narsingdee, on the Megna, I found four families very well informed in our religion, and almost persuaded to join us. They had often heard and received the Gospels, read them, and one of them forsook every worship of idols; the consequence was, that he has become a marked man, and been persecuted by his heathen neighbours. Several women, wives of the inquirers, gave me great satisfaction in their state of mind, and even more hope than their husbands. I stayed

some days with them. They urged me very much to locate one of our native brethren there, that they might be more fully instructed, and to prepare them for the reception into the Church of Christ. I hope to succeed in placing one there, and intend to visit them myself in the rains. Until now, our local fund is very poorly off, and this prevented me hitherto from adding that town to our sub-stations. Several of our old and liberal subscribers have either left for Europe, or removed to other districts, consequently their aid is withdrawn."

POONA.

Mr. Cassidy's letters, of the respective dates of March 26th and May 22nd, will afford much pleasure to our readers. We see from time to time how great a blessing missions to India prove to those of our own countrymen in that land. Removed from the religious privileges of their early home, how many of them may at the last day bless God for missions to the heathen? Another topic of importance brought to our notice in these letters is the resolution to which one of our native preachers has come, to labour for his own support, not wishing to be wholly dependent on the funds of the society. Quite alive to the fact that it would be quite impossible for all missionaries to adopt this plan, it cannot but be cause of unmingled satisfaction to see how the reception of a new principle of life has stimulated the sluggish mind and character of the Hindoo into self-denying exertion.

"On the 12th ult. a young man, whose father is a deacon in a Baptist church in England, was received by baptism. He has had many prayers offered for him, and I

trust in heaven, too, he has been remembered by the great Intercessor, whose heart's blood cried, 'Father, forgive.'

SOMETHING NEW.

"On the 15th of this month, I received a letter from Suddoba. The first paragraph contained his thankfulness for having been supported. The second runs as follows:—'Since the last month, dear Sir, I have been thinking of supporting myself in some way or other, and continue the work of preaching. But I had no courage to ask you about this; and, therefore, I have taken the liberty of writing this to you, hoping you will kindly tell me about this. The Rev. George Bowen supports

In the second letter Mr. Cassidy gives extracts from the journal of this same native preacher, Suddoba. They will be read with the greater interest from following so closely on the mention of his independent determination.

"The plan we have began with, enables Suddoba to visit every village in the Poona Collectorate within thirty miles of the city of Poona this year. In pursuance of this, the opportunity afforded by the Juttra of Kandoba at Jejooree, was embraced, and that district was visited. Jejooree is about twenty-four miles south of Poona. Regarding his labours there, he writes thus:—

"April 5th.—Jejun arrived in the night, accompanied by a person employed by me as a *bigari* (porter), with a box of religious books and tracts for sale.

SHARP ENCOUNTERS.

"July 6th.—Early in the morning went out to a place wheresome people had gathered together. Some of them knew me, and one of them said: "Come, Padre Sahib, and read your book to us." I saw, in the speaker, one with whom I had often argued in Poona. One man said, "Your Shastra is quite false, because you say that God is not without qualities" (*nirgoon*). I asked him the meaning of the word *nirgoon*. He replied, "God." I asked him the meaning of *nirbhoodhi*. He said rightly, "One who has intellectual powers." Then I said, "One who has no qualities is called *nirgoon*. But if God were without qualities, how did the earth, moon, and stars come into existence? Your idols are certainly *nirgoon*; they have no qualities. They have hands, but they cannot feel; they have ears, eyes, mouths, and feet, but cannot use them." Another man said, "Without a *gooroo* nobody will go to heaven." I asked him, "Where will you find one?" He said, "I am myself one, and am able to save hundreds and thousands of people." I. "How so, when you yourself are a sinner?" *Man*. "I am quite holy, for I worship Rama, and those who pronounce that name only once are cleansed from all their sins. I give my disciples sacred verses which sanctify them." I. "I have known your *gooroo*s, who profess to be holy, but they are worse than other

himself, and you support yourself, by working day and night. If these Baptist missionaries support themselves, of course it is my duty to work with my own hands, and thus be enabled to preach the Gospel. And if you will allow me, I shall try to find out some employment and obtain my livelihood till I am joined to the Baptist Mission Society. I depend upon your advice in this matter."

"The sanction of the Committee to the employment of Suddoba fills my heart with gratitude."

people. They are liars, covetous, revilers, and proud. They are sinners, yet they think themselves to be holy." I recited Rom iii. 10-18, and proved that all have sinned and need a Saviour, told him the history of the Lord Jesus Christ, dwelt long on the crucifixion and resurrection. I addressed the people for nearly two hours, sold some books and distributed some tracts.

A DEBATE, AND A GOOD CONFESSION.

"In the evening went out and began to read aloud a part of the tract entitled "Good Tidings." In a few minutes there was a gathering; some jeered, but I read on, and when finished, told them that if any had a question to ask, now was the time. A Brahmin said: "God has given various religions to various nations; every man must walk according to his own religion." I. "Had there been two gods, then they would have given two religions. Had there been more than two, each would have given a religion to suit his own interest and purpose. But there is only one God, and consequently there must be only one religion." *Brahmin*. "Quite right. But how many gods are there?" I. "There is only one God, and no other religion besides the Christian religion. Hindoos believe that the sun, moon, air, fire, water, &c., are gods. They worship graven images, men, and beasts, and pay vows to them. God says, 'Thou shalt have no other gods before me,' and he will punish all who forsake him. Your idols cannot save you, and the more you worship them the worse you become." *Brahmin*. "Did you not worship the idols whom we worship now, before you were converted, and do you now revile our national gods? What did you get by forsaking our gods? The *sahibs* have deceived you with money, and now you wish all to be like yourself. But you commit a great sin in warning others to forsake idols." I. "Yes, friends, I once worshipped idols as you do now; but I did so ignorantly.

In my infancy, my parents taught me to worship idols. I did so faithfully, fearing lest I should incur the displeasure of the idols. But when missionaries came and taught me the true way, I began to see the folly of idolatry, and inquire into the evidences of Christianity. I was convinced of the truth of Christianity, but the greatest and best of the evidences for its truth is my own experience. Since I believed on the name of the Lord Jesus, there has not been a day in which I have had any reason to lament having become a Christian. I am happy now. I have found Jesus my Saviour, and am not ashamed to speak of him to my countrymen. He died for me. He helps me in every difficulty and danger. The *sahibs* did not, and do not give me money to become a Christian. Why should they? If I am a Christian, it is for my own good. What will it profit the missionaries whether I be a Christian or a Hindoo? Because they saw I was a sinner, they showed me the way of salvation, took great pains to instruct me in religion—not from any worldly motive, but for my own good. I cannot express the joy I have received by becoming a Christian. And now I beseech you, my Hindoo friends, believe on the name of Jesus. There is no mediator beside him. If you repent and believe in him you will be happy in this world and in the next." *Brahmin*. "What difference is there between Christians and Hindoos? You suffer pain; you will die, and so will we. Our Tookeram, who worshipped Hindoo gods, ascended up to heaven. If you will ascend to heaven, we shall be satisfied that Christianity is from God." *I*. "In worldly matters, generally

speaking, there is no difference between Hindoos and Christians. Sometimes men of the world are richer and happier than Christians. Christ told his disciples plainly that his followers must suffer persecution, and death itself. Had he been false, he would have promised them riches, reputations, honour, worldly pleasures, and such like. He was himself a man of sorrows and poverty, and had no place to lay his head; and taught the poor and the despised. But you say Tookeram ascended to heaven with his body. He says in one of his own *abhangs* (verses), 'My body has been lent to me from the earth, and to the earth I must at last return.' This shows he did not go to heaven." The people laughed at me, and said Tookeram had of a surety ascended. I continued:—"In the Christian Scriptures it is said that flesh and blood cannot inherit the kingdom of heaven; and that at the resurrection Christ will change the mortal body into an immortal one, and judge all men." I was two hours with them. Many of them heard me only a few minutes, and gave way to others. The whole number was not less than 200 persons.

"Jejooree, 7th April.—Found an assembly of singers, asking and answering questions on religious subjects. One of them sang a hymn on "the saviour of the soul." I preached the name of Jesus, the only Saviour of the soul. I was with them nearly three hours. A gosaree reviled me, and tried to excite the people against me; but they rebuked him, and allowed me to speak as long as I pleased. My audience was of the Mahar caste. Sold about twelve annas' worth of books."

CEYLON.

COLOMBO.

We are again called on to sympathise with Mr. Allen in domestic sorrow. These trials, arising from unhealthiness of locality, are among the heaviest to which man is subject, and to them missionaries are especially exposed. What a consolatory reflection it would be to them to know that daily, from all Christian families in this land, supplications were made that they, in circumstances of greater danger than most, might be preserved alike from "that arrow that flieth by day, and the pestilence that walketh in darkness." Mr. Allen writes on March 15th—

"In my last letter I told you of the heavy family trials with which we were visited; and now I may add, that two or three days after the date of my last, the little girl of whose life I despaired, and who was then lying at Colpity, died on the 19th of January. The youngest is still a sufferer; and the daughter who came with the Clarkes is not well. It is partly attributed by the doctors to the locality in which I am now living; and they insist on

it that I shall get out of it. Ten years ago I lived in the same house, and at that time the neighbourhood was regarded as healthy enough; but Colombo has undergone great changes in the course of that time. Be the cause whatever it may, the little boy, who has been ill now six months, seems as if he would not thoroughly rally here. And I must get out of it if possible; but where to go to is the puzzle, for there is not a house in Colombo to be had.

MORE HELP WANTED? WHO WILL GO?

"The work of the mission goes on about as usual; not very fast, perhaps not very satisfactorily in some features of it. The progress is slow, and we are weak-handed. This is only the extremity of India, and not India itself, and therefore likely to be passed by, as is sometimes the case with travellers. They stop just to take a look at the beautiful island, express their admiration in a brief remark, and pass on to the mighty continent, or to the land of the Celestials. I do hope, however, that it will not be precisely so with the Society; but that notwithstanding the cry from Bengal and the north, and the new and urgent claims of the far east, it will not be forgotten that a considerable work has been projected here, and that it must be sus-

tained. It is not sustained now as it ought to be. I am not equal to the work that exists, to say nothing about extension. In Colombo itself there is a population of 10,000, speaking one of the languages, to whom the Gospel is not preached. Hindoos and Mohammedans swarm, and crowds, as in Delhi, might be gathered if we had a man or men to gather them. It is all but three years now since I returned, and no help yet. Who will come, and when shall it be? Can not one man be found, or be spared before occupying new and untried fields? Must the old languish, and perhaps go back to jungle? My time has been, and will be occupied, if health and strength should be granted, in journeyings to the jungle-stations and schools, and in attempts to advance the cause in that direction."

The progress of the translation of the New Testament into Singhalese is a source of great satisfaction to the Committee. It is conducted, as our readers are aware, by Mr. Carter, at Kandy, with the assistance of Mr. Allen, whose longer residence on the island, and familiarity with the native habit of thought and expression, make his assistance in revising peculiarly valuable. Mr. Allen writes of the work, in May last—

"I have only just returned from two days' itinerating—tired and feverish. To preach twice or thrice in nine hours, and travel twenty or twenty-five miles in England, would not be thought much of, perhaps, nor is it anything particularly marvellous here; but what with getting nothing to eat, and no appetite if you did, and the grilling power of the sun, you cannot but feel as if done up, and this a constant occurrence.

"How pleasant a cold season such as they get in India, but which is not known here, and grill as much as you please in the hot season. Were it not for the sea-breeze our Ceylon would be intolerable.

"Mr. Carter tells me in a note that he has already sent you some copies of John's Gospel. To-day I send one or two, and Romans also. Not a line of the whole

Testament has been passed over without being subjected to the most rigid examination. The labour has been great, but it has been done. As for the Singhalese in style—the translation for closeness to the Greek, for clearness, and so on—I cannot think there will be any objection made. It is superior to any other version, and, best of all, intelligible to everybody, learned or unlearned, even in its most difficult chapters.

"Opinions very favourable have been already expressed here, always excepting, of course, the translation of that terrible word, 'Baptize.' And now that it is about to be published, the critics and others will, probably, favour us with some of their thoughts thereon, which I will gather up and preserve for information."

WEST INDIES.

BAHAMAS.

We have much pleasure in presenting to our readers part of an interesting communication from Mr. Underhill, dated Nassau, June 28th:—

"On leaving Turk's Island, we spent a Lord's-day at Lorimers, on the Caicos Islands. We had a very pleasant day with the hearty people who live there. Some of them the next day came three miles to the beach to see us off. We next sailed for Inagua, where we rested a day, and then, with Mr. Littlewood, proceeded to Rum Cay, one of his stations. During the week the winds were very baffling, and sometimes we en-

countered a perfect calm. On our way we called at Long Cay (or Fortune Island), where a native brother, Mr. Green, watches over a little church, and also visits two or three on the adjacent islands. This island was once far more flourishing than it is now. The salt production has dwindled away, and the people have left for other islands; so that matters, both material and spiritual, are in a low state. Mr. Green

seems a pious and diligent teacher, but is not so well supported as he ought to be by his people. We reached Rum Cay early on the Sunday morning, on the south side, where the chief settlement is. There are a good many houses, some of them well built. The island is also more fertile than many others of this group; but the decline of the salt trade has led to the emigration of many of the people. We have two churches on the island. That on the south side is watched over by two elders; that on the north by one. As many of the north-side people came over, we had good congregations, and a most hearty reception. There is a church in the settlement, and we found that the archdeacon of the Bahamas was on the spot. The majority of the people are, however, Baptists. We sailed in the night, and during the next few days called at Bennett's Harbour, on Cat Island, and at Tarpum Bay and Governor's Harbour, on Eleuthera, reaching Nassau on Friday, the 22nd. Nothing could exceed the enthusiasm of the people at Governor's Harbour. After the service we returned to the schooner. As it was dark, we had a light to show us the way over the rocks. A large number of the people attended us, singing a farewell song, the burden of which was,

'If we meet on earth no more, we shall meet in heaven.'

They crowded round us, so as to make it difficult to get on, and after that we were fairly afloat in the ship's boat they stood on the rocky shore, singing their farewell. It was pleasant to hear the voices floating over the waves, and we heard them long after we were quietly going to rest. Their goodwill was expressively shown by the large quantity of pine apples which they put into the boat as we came away. Eleuthera is the principal pine apple producing island, and they are now shipping them in large numbers to New York and to England. Our churches here are not so flourishing as I could wish. We were not a little thankful safely to reach Nassau. Our cruise had occupied five weeks. The schooner being small, we had to put up with many inconveniences; but these were compensated by the pleasure we enjoyed in meeting with so many true Christian people, once in darkness, but now 'light in the Lord.' There is much genuine piety and much intelligence among them, and notwithstanding many disadvantages incident to the isolated position in which the people in the out-islands live, emancipation here, as elsewhere, is perfectly successful."

TURK'S ISLANDS—CAICOS.

Mr. Rycroft forwards a report from one of the native pastors that will be read with interest.

"Four dear friends having given evidence of scriptural faith being possessed by them, and of being sincere in heart, have put on the Lord Jesus in baptism at Kew. Two of these were young persons whose experience could not but start tears of gratitude to God from our eyes, as well as from the eyes of many who heard the relation of God's dealings with their souls. Twelve also were restored to the Church. After this, on the Lord's-day, I administered the ordinance of the Lord's Supper, when we welcomed the newly-baptized candidates into the Church's fellowship. Deep solemnity rested on every one, and many tears were shed. When leaving, about thirty friends, young and old, accompanied us to the seaside, three miles distant from the settlement, singing on the way, and making the

woods vocal with the songs of Zion. This beguiled the tedium of the way.

"On Sunday morning I arrived at Lorimers, and baptized three more for the dead, and welcomed them into the Church.

"During this journey down the island, I held missionary meetings at each station; but the poverty of the dear people prevented much being done. However, they did what they could. Kew, 12s.; Lorimers, 5s.; Mount Peto, 2s.

"I now enclose the statistics for the quarter, according to request. The greatest part of the amount I had to take in produce, a great portion of which spoiled on my hands before a boat could take it away; for which I am sorry, but must be satisfied, although so much minus toward my support."

ST. DOMINGO.

Mr. Rycroft also sends a copy of a letter from our excellent labourer in the Island of St. Domingo, whither our missionary goes as he has opportunity. Our readers doubtless recollect that one-half the island retains its original

name, and is under Spanish rule; while the other half has an independent government of its own, and is known as the Republic of Haiti.

“Puerto Platu,

“December 29th, 1859.

“Dear Brother,—I am happy of this opportunity to inform you that I received your very kind letter on the 14th of the present month, and was very glad to hear of your well-being, and of the prospect of seeing you once more amongst us. According to your request I now furnish you with the number of persons who are considered as members of our society. At Batty there are 8 members in good standing, 20 children, but no teacher. At Caberett we have 11 members, and 24 children in school on the Sabbath and week-days. So you see by this statement that you have, between Caberett and Batty, 19 members and 44 children; but 20 of the latter are not receiving any instruction for want of a teacher. I am also glad to inform you that we continue to hold regular services twice on the Lord's-days, and occasionally on the week-days, and the Bible-class every Thursday and every Lord's-day evening. I am very sorry to say this year has closed without our being able to contribute anything to the aid of our dear friends who so kindly assist us (this cause is nearly self-supporting); but with the help of God I hope through the coming year we shall do something for them.

“The distance you know between Caberett and Batty is too great for one to do much without an assistant; therefore I am in hopes that when you are here, you may

be able to assist me in getting liberated from Government service. Two of my largest boys, who will be able to assist me as monitors in the school, and in reading to the society, and who would be particularly useful to me in sending them out to collect whatever might be contributed to the interest, are interested too in such liberation before they can, without interruption, serve in the army of God.

“Sister Treadwell desires to say that she has done all she could to have a regular service at her place, but without success.

“Trusting that you will soon visit us in these lonely forests, and that you may have a prosperous voyage,

“I am, yours in the Lord,

“SIGNI MURPHY.”

“Were you to meet this good brother (says Mr. Rycroft) in the woods of St. Domingo, when out hunting for food, perhaps, not knowing him, a little fear might take hold of you; his appearance with gun, knife, and mallet, being something not very unlike the picture of Robinson Crusoe, as seen in books. But he is a holy, worthy, disinterested labourer in the Lord's work. For miles around him there is no voice lifted up in prayer or praise; error and superstition cast their thick folds around the localities where he labours; but our little chapels are places where some light penetrates the thick darkness.”

TRINIDAD.

Mr. Gamble writes from Savanna Grande, June 6th:—

“Mr. Law paid us a short visit the other day, when we held a missionary meeting, at which were present the native pastors from the different churches in connection with us. As usual, I wrote and read a report, not so long I am happy to say as yours, yet one of a cheering character, for the Lord has blessed us during our last ecclesiastical year with much peace, and with several additions to our churches. But not only have individual members been baptized and added to the Church, but the Fifth Company Church itself, consisting of thirty members, has been added to the Society. This is cheering to me, as

this people have always stood out against all efforts made to unite them with us and the rest of the churches.

“The dry weather with us is about over, and soon we may look for deluges of rain and oceans of mud, to speak figuratively. The crop of sugar this year has been far short of the planters' expectation, and even less than last year's crop. Immigrants continue to arrive by the two and three hundred from Calcutta and Madras, and we soon shall have more from China.

“It is ten thousand pities that no one is sent from India to preach the Gospel of Christ to these poor heathens.”

BRITTANY.

MORLAIX.

Mr. Jenkins's letter of July 26th contains intelligence of more than usual interest. He says:—

"Last Sabbath it was my privilege to baptize three persons, namely, a husband and wife, and a young man, all Bretons. A few remarks on each may be acceptable to you.

"THY WORD GIVETH LIGHT."

"The young man received, Yves ar Pal, is a mason. About five years ago he became possessor of a New Testament, which he perused attentively. It is remarkable that since that time he never attended mass but five times. He soon became zealous in favour of the Gospel, wrote excellent letters to the priests of his parish on their conduct in opposing the word of God, to which they did not reply. He has been a faithful attendant at our general Breton meetings at Morlaix, from a distance of thirty-five miles, which makes in coming and returning seventy miles. He is a truly consistent Christian, and has been instrumental in bringing an acquaintance of his to the knowledge of the truth as it is in Jesus. He has invariably done what lay in his power to extend the light of the Gospel. He has now confessed Christ by baptism, and is likely to make an active and useful disciple of the Redeemer.

FORBEARANCE REWARDED.

"The married brother baptized is our Scripture reader. Just twelve months ago he came here from Paris to be a Scripture reader and colporteur. Until then he was a member of a Pædo-baptist church at St. Denis. In accordance with what I considered to be my duty, previously to his partaking of the Lord's Supper with us, I had a conversation with him for the purpose of explaining what appeared to me to be baptism according to the teaching of the New Testament. I told him I felt it my duty to explain to him thus fraternally this ordinance of Christ, and advised him to consider it well with regard to his own duty as a Christian, and as called to teach others the truths of the Gospel, but at the same time observed to him we did not impose conformity to our views on baptism as an essential condition of communion with us in the Lord. His reply was that his views on the subject, such as they were, had not undergone a change. Well, I said, we don't use constraint, and we shall regard and treat you as a brother in Christ. After the lapse of a few months he came to me one day to ask explanation of passages in the New Testament. All the passages referred to baptism. About four months ago, just before I left home to visit England, he came again and told me

he was quite convinced of believer's baptism, and desired to be baptized, as he considered the baptism he had received, while a babe, in the Church of Rome, was no Gospel baptism at all. Since this brother is here his wife has been brought to believe in Christ according to the Gospel. Formerly she opposed her husband, and joined other relatives in vexing and persecuting him, but now, along with her husband, she has been buried with Christ by baptism, with a view to walk in newness of life by the grace of God.

EVIDENCES OF LIFE AND ZEAL.

"This Breton meeting was very interesting in several respects. We had Bretons present from a distance of six, eighteen, twenty-eight, and thirty-five miles, and who had come for the sole purpose of attending it. Among these there were a father, son, and daughter-in-law. They had come in a cart, from a country district towards the inland mountains, some thirty to thirty-six miles off. The father is a member with us, and though living in so wild a district, and so isolated from Christian friends, while he is the object of priestly animadversion and intolerance, the Gospel is daily read, and Breton hymns are sung in his family. And this knowledge to read is the fruit of our itinerary teaching. A sister of this man, who is a widow, and holds a farm on which she has been able to bring up a large family, was present with one of her sons. She had to walk full twenty-six miles in coming. This good mother has been hindered to have lessons of reading to her children from our teachers, and is threatened ejection from her farm by her landlord in case she will continue to frequent Protestants and their meetings. With laws such as they are, and the spirit which reigns in the French nation, it is difficult, in our day, for real persecution to go very far, but enough is shown and felt to convince any one that Popish persecution would soon go to destructive lengths if left free to make use of material and brutal force. By the Divine blessing there are others well disposed for the kingdom of God. Persons were much struck not only by what they heard and saw in our Evangelical worship, but also by the brotherly love and union which prevails among the members of our church. I was lately in the country, and held meetings in two families where I had not preached before. The Scripture reader finds enough to do, and the colporteur labours successfully."

HOME PROCEEDINGS.

DESIGNATION OF MISSIONARIES.

On Tuesday, the 14th August, a Designation Service was held in Kettering, in connection with Mr. Rose's departure to India. As the Baptist Chapel has been recently taken down, and the new one is in course of erection, the services of the day were held at the Independent Chapel, which was kindly placed at the disposal of our friends.

The Revs. Thos. Toller commenced by reading the Scriptures and prayer; J. C. Page described a missionary's work in India; F. Trestrail asked the questions, and received Mr. Rose's replies thereto, which were explicit and satisfactory; T. T. Gough commended the young missionary to God in prayer; F. Bosworth gave the charge; and J. T. Brown closed the proceedings. The attendance was very large; friends having come from the towns and villages around. A feeling of deep solemnity and hallowed excitement pervaded the assembly.

The laying of the memorial stone of "FULLER CHAPEL" was fixed for the evening, Sir Morton Peto having consented to be present. About seventy friends sat down to dinner; and at five o'clock the large hall of the Corn Exchange was filled by a happy-looking company to tea, who adjourned to the site of the new chapel, when Mr. Toller again offered prayer, and Sir Morton Peto gave an animated and suitable address. A public meeting was held in the Independent Chapel, which was filled in every part, not excepting the aisles. Mr. Hobson presided; and the brethren previously named, with the Revs. J. P. Haddy, J. Mursell, and Sir Morton Peto, addressed the congregation. We heard it remarked more than once, that no such a meeting had been held in Kettering since the Jubilee!

The next evening the designation of Mr. Comfort to mission work in Bengal took place at Thrapston. Revs. J. Mursell commenced with reading and prayer; J. C. Page described the field; T. T. Gough asked the questions, received Mr. Comfort's replies, which were listened to with deep interest, and offered prayer; F. Trestrail offered a few fraternal counsels to the new missionary; J. T. Brown addressed the congregation; and J. Cubitt closed the service, the like of which had never before been held in Thrapston.

It is singular and striking that these services should have been held where the first Secretary lived and died, and where the remains of the first Treasurer are interred, and that the present Treasurer and Senior Secretary should have taken part in them. It is our earnest hope and desire that the remembrance of them may long be cherished, and that their influence may be felt for a long time to come.

MEETINGS.

It is intended to hold a valedictory service in connection with the departure of the Brethren Comfort, Rose, Ellis, and Reed, for India, at Lion Street, Walworth, Rev. W. Howieson's, on Monday evening, September 3rd, at half-past six. It is needless, we should hope, to urge our brethren, especially those who live on that side of the water, to attend. Surely the going forth of four new missionaries *ought* to excite very deep interest, and to kindle gratitude that our Divine Lord has given to the Society the men and the means to send them.

Mr. Williams has, during the past month, advocated the claims of the Society at Langham, Markyate Street, and St. Albans, at which latter place, for the public meeting, he was joined by the Secretary. Mr. Page has visited Rhyl, Hollywell, and other places in North Wales, going thence to Scarborough, Burlington, Malton, and other towns in the East Riding of Yorkshire. Mr. Diboll has so far recovered his health as to be able to undertake some deputation work, and *wants more*. He has paid a visit to Ingham, Worsted, and Aylsham. Mr. Saker's health has not been good the greater part of the past month, and every effort has been made to secure as much

LONDON AND MIDDLESEX AUXILIARIES.	
	£ s. d.
Blandford Street	10 0 0
Sunday School	1 10 0
Bloomsbury Chapel— Sunday Schools, for Rev. J. Allen's Schools, Ceylon	5 0 0
Camberwell, Denmark Place— Contribs., Juvenile, by Y. M. M. A., for Na- tivity boy, Africa	5 0 0
Deptford, Midway Place— Collections	2 8 0
Sunday School, by Y. M. M. A.	3 7 11
Henrietta Street	6 10 6
Salters' Hall— Collections	6 2 6
Walworth, Arthur Street— A Thank-offering, by Rev. J. George	1 0 0
Sunday School, for China	5 0 0
BEDFORDSHIRE.	
Bedford, Mill Street— Contributions, box ...	1 3 6
BERKSHIRE.	
Ashampstead— Collection	1 11 0
Do., Compton	0 19 1
Do., Streatley	0 13 5
BUCKINGHAMSHIRE.	
Amersham— Collection, part	17 2 6
Contributions	38 7 4
Towersey— Collection	2 10 0
Speen— Collection	4 2 8
Sunday School	0 8 4
DEVONSHIRE.	
Brixham— Collection	7 9 0
Contributions	1 16 6
Do., for China	1 14 7
	11 0 1
Less district expenses	0 14 6
	10 5 7
Chudleigh— Collection	5 0 0
Contributions	18 16 5
Do., for China	12 10 0
Do., Juvenile	1 3 4
Do. do., for China	0 3 0
Proceeds of sale of work	3 2 8
Devonport, Morice Sq., on account	3 9 7
DORSETSHIRE.	
Gillingham	5 6 0
ESSEX.	
Langham— Collections	7 14 0
Contributions	10 16 0
Do., Sunday School	0 19 6
	19 10 0
Less expenses	0 5 0
	19 5 0
Loughton— Contribs., by Miss Gould	4 1 10

GLOUCESTERSHIRE.	
	£ s. d.
Avening— Collection	2 2 6
Eastington, Nupend— Collection, &c.	3 0 0
Sunday School	4 9 6
Shortwood—	
Collections	8 16 0
Contributions	13 14 1
Do., for China	1 19 6
Do., Sunday Schools	3 8 0
Tetbury— Contributions	2 10 0
Uley— Collection	1 19 0
	32 6 7
Less expenses	2 17 0
	29 9 7
HERTFORDSHIRE.	
Markyate Street— Collections	3 17 11
Contributions	3 9 4
Do., Sunday School, for N.P.	1 1 4
	8 8 7
Less expenses	0 3 7
	8 5 0
LANCASHIRE.	
Boole— Sunday School, for Rev. W. K. Ryecraft's Schools, Bahamas ...	5 10 0
Liverpool, Myrtle Street— Contribs., Juv., for Rev. W. K. Ry- ecraft's Schools, Ba- hamas	7 10 0
Do., for Sutcliffe Mount Schools, Jamaica	5 0 0
Do., for Makawitta School, Ceylon ...	5 0 0
Do., for Rev. J. Smith's N.P., Delhi	12 10 0
Tottlebank— Fell, J., Esq., Spark Bridge	5 0 0
NORTHAMPTONSHIRE.	
Brington— Collection	1 7 4
Contributions	2 14 4
Do., Sunday School	0 6 4
Buckby, Long— Collection	12 4 9
Contributions	3 8 2
Do., Sunday School	0 8 8
	16 1 7
Less expenses	0 7 6
	15 14 1
Houghton, Great	0 13 0
Kettering	30 2 7
NORTHAMPTON, College Street—	
Collections	28 5 9
Do., Hardingstone	1 3 0
Contributions	56 13 11
Do. Sunday School, Nelson Street	2 3 7
Do., Bible Class	2 12 9
	84 19 0
Less expenses	1 2 6
	87 16 6

NOTTINGHAMSHIRE.	
	£ s. d.
Carlton le Moorland— Mrs. Wagstaff, for India	1 0 0
Do., for China	1 0 0
Sutton on Trent— Collection	3 6 0
OXFORDSHIRE.	
Woodstock— Collection, for W. & O.	0 10 0
SOMERSETSHIRE.	
Shepton Mallet	1 3 0
WARWICKSHIRE.	
Birmingham, on ac- count, by J. H. Hopkins, Esq.	70 0 0
WORCESTERSHIRE.	
Evesham— Collection, 1869	6 2 6
Do., for W. & O. ...	1 0 9
Contribution	3 3 0
Do., Sunday School	2 0 0
Do. do., for N.P. ...	0 14 7
	13 0 10
Less expenses	0 0 10
	13 0 0
WILTSHIRE.	
Trowbridge, on account	57 10 0
YORKSHIRE.	
Doncaster— Edminson, Mr. J.	1 0 0
Rotherham— Contribs., Juvenile ...	1 19 8
Sheffield, Townhead St., on account, by Joseph Wilson, Esq.	20 0 0
NORTH WALES.	
ANGLESEA.	
Amwlch— Salem— Collection	0 17 6
Contributions	6 17 6
Bethel— Collection	0 10 9
Contributions	0 17 6
Bethania— Collection	0 8 6
Contributions	0 5 0
Capel Newydd— Collection	0 10 6
Contributions	0 15 0
Cemaes— Collection	0 6 8
Contributions	1 2 0
Llanerchymedd— Collection	0 5 0
Contribution	0 2 6
Llanfair— Collection	0 11 8
Contributions	0 2 6
Penysarn— Collection	0 6 8
Contributions	0 7 6
Sardis— Collection	0 10 0
Traethoch— Collection	0 6 11