

THE MISSIONARY HERALD.

THE WORK OF THE AMERICAN BAPTIST MISSIONARY UNION.

THE storm of civil war which is now desolating some of the fairest regions of the United States, threatens to affect most injuriously the missions carried on by our American brethren. Already they have announced to their missionaries labouring in Germany and France, that this year the support hitherto afforded them must be partially or entirely withdrawn, and applications to the churches of this country for assistance are even now being made by Mr. Oncken, of Hamburg, and Pastor Dez, of Paris.

It may not be practicable to render them much pecuniary help. They may be able to weather the difficulties which beset them, and continue without much suffering the numerous labours in which they are engaged. But we are sure that they deserve, and will rejoice to have, our sympathy, and to participate in our prayers. To awaken this interest in their work we propose to give a brief sketch of the missions the Union supports in various parts of the world.

The German mission, though chiefly dependent on its own local resources, has been always largely aided by our American brethren, and the efficient colportage which forms so interesting a feature of the German movement, has been greatly indebted to their liberality. The French mission, like that of Germany, has chiefly been carried on by means of native agency, and is found in the Department of the North, and in Paris. It has been on the whole very successful, and in the five existing churches there are more than three hundred members. As many more persons attend divine worship, nearly all of them being drawn from the Romish communion.

The Missionary Union has also laboured for many years among the Indian tribes of North America, especially the Delawares, Ottawas, and Cherokees. Much difficulty has been experienced in dealing with the social state of these remnants of the aborigines, from the constant inroads of white men on their lands; but among the Cherokees there has of late been much excitement arising out of the question of slavery. The missionary is an abolitionist, and as there are slaveholders among the Cherokees, strange as it may appear, threats of ejection and violence have been made, and his work greatly interrupted. The Federal authority has lent its influence to sustain the odious crime. Nevertheless, during the year the missionary reports eighty-two baptisms, and a membership of 1600 persons.

On the continent of India the Union has a mission at Nellore, in the presidency of Madras, and another in Assam, in the presidency of Bengal. In Nellore the Spirit of God has in some measure been poured out, and the public mind powerfully moved. The labours of the brethren have also extended to the neighbouring country. The church is small, consisting of twenty-four members only; but a general impression is said to prevail

among the people, that the religion of Jesus is getting a strong hold, and that its ultimate triumph is certain. The Assam mission is a difficult one. The country is sparsely peopled. Excessive drunkenness prevails. A tenth of the men are addicted to the use of opium. The people rove from place to place, are very superstitious, wonderfully timid, and in constant fear of their gods, to whom they are always offering sacrifice. They are not Hindus in religion; but have a religious system of their own. Much interruption too has been occasioned by the ill-health of the missionaries, the country being covered with jungle and swamp. About fifty converts have, however, been made.

A mission has for some years been sustained in the little-known country of Siam, both among the natives of the country and the Chinese who live in it. A church of thirty-two members has been formed, and two missionaries carry on the work. It is spoken of, however, as a field which has hitherto specially tried the resources of faith. But the labours of past years are now beginning to bear fruit, and a few converts are being gathered into the fold. New ideas and conceptions are exercising their influence on the native mind, and unusual attention has been drawn to the claims of the gospel.

In China, too, at Hong Kong and Swatow, our brethren have established themselves, and in these two places about thirty-four converts testify to the grace of God. Also at Ningpo a very interesting church of forty-four members exists. New ground has been taken in the villages in its vicinity, and the result is apparent in the converts who have been gathered in. In all these missions, schools and literary labours have had their due share of attention.

But it is in Burmah that our American brethren have concentrated their chief force. Here the work divides itself into two parts, rendered necessary by the different habits and languages of the people who inhabit the country. The Burmans speak one language, and are Buddhists by religion; the Karens speak another, and are Pagans, or, at the best, believers in one great Supreme Being, of whose existence they have only a traditional knowledge. The mission among the Burmans was originally begun by the son of our own Dr. Carey, Mr. Felix Carey. But on Dr. Judson changing his sentiments on the subject of baptism, and not being suffered to devote himself to missionary work in India by the intolerance of the East India Company, he at length sailed for Rangoon. Here for six years he laboured without a convert, and for some years he was unacquainted with the very existence of the Karens, who chiefly live in the country, and are tillers of the soil. But when under the ministrations of the excellent Boardman the gospel found its way to the jungle, a most remarkable work followed, and tens of thousands of this oppressed people welcomed the Redeemer of men. About sixteen thousand persons are in church fellowship, forming 280 churches, each with its pastor and deacons, and generally schoolmaster also. A very large proportion of these churches is self-supporting. Thus, in the district of Shwaygyeen, containing ten churches, all with one exception support their own teachers. They give them no regular salary, but furnish them with food, and make them presents from time to time of clothing. One teacher, for example, was presented with a pony, and twenty betel trees; another with seventy-five pounds of betel nuts, worth about forty shillings, and another with eight baskets of rice. They have also contributed £27 for other benevolent and Christian objects.

In the Tounghoo mission, in 101 stations, there are 77 churches, each provided with a schoolmaster, who also preaches, besides three ordained preachers. Their subscriptions to the schools and village teachers amounted in cash to £138.

This remarkable and rapid work of grace among the Karens has also assumed, within the last year or two, new and marked features of interest among the Burmans, so that the missionaries anticipate that "much people" will soon be gathered into the fold of the Great Shepherd.

For these people the word of God has been translated, and there is at the present time great activity in the production of a Christian literature for their use. The Karen language owes its written form to the missionaries, and for the first time a vernacular grammar has been prepared.

Our American brethren thus carry on the work of the Lord in eighteen distinct fields of missionary labour, and support forty-one missionaries and their wives. In Asia they have 387 native preachers and assistants, and have formed 288 Christian churches, with a membership of 16,174 persons. In the 183 schools are 2,658 children. If we add their German and French missions, there are 79 additional churches and 9,239 members. The expenditure on this large field last year was 95,511 dollars, or £19,898. This left the Union in debt, at the close of its financial year in April last, £2,291.

In view of the demands upon them, and the condition of their country, the brethren, in their annual meeting, thus resolved:—"The increasing claims of the mission already established by the Union, as well as the judgments of God now abroad in our once peaceful and united country, admonish us that his approbation and blessing are to be secured by additional *sacrifices*, and not by *retrenchment* and curtailment." May they be enabled by God's blessing to maintain the work they have begun, and find that, as their enterprise began amid scenes of national commotion in 1812, so the turmoil and distress of the present may be no hindrance.

FOREIGN INTELLIGENCE.

WEST INDIES.

TRINIDAD.

FOR reasons given in the report of Mr. Underhill, published in the *HERALD* of December last, the Committee resolved to remove the seat of their mission in the southern part of the island, from Savanna Grande into the seaport town of San Fernando. In January Mr. Gamble began to take steps to carry out this resolution, and a piece of ground was purchased for £125, situated in a most eligible spot for a mission house, and large enough for the future erection of a chapel should circumstances call for it. It is near the Town Hall, open to the sea breeze, and on an elevation which removes it from the damps of the low land on the sea shore. The mission house in Savanna Grande being built of wood, as is the case generally in Trinidad, it was resolved to take it down and remove it to San Fernando, a distance of nine miles only, and a process less costly than the erection of an entirely new one. Mr. Gamble's early training as a carpenter gave him many advantages in adopting this course. Under

his superintendence it has now been re-erected, and the missionary has fully entered on his labours in this important town. Mrs. Gamble has also been permitted to rejoin her husband in good health, after a somewhat protracted stay in this country.

Immediately on removing into the new mission house, Mr. Gamble hired a small dwelling in the main thoroughfare of the town, which was opened for Divine worship on the 18th of June. Here he preaches three times a week, including the service on Sunday evenings. At first he took only half the house, but finding it too small, a partition has been removed, and the whole fitted with seats brought from the chapel at Savanna Grande. The place will seat nearly sixty persons, and the attendance has varied from thirty to fifty in the week. On Sundays there are often more outside than in. At first Mr. Gamble went on the Sabbath morning to one of the out-stations. This often occasioned an exhausting ride of some twenty-five and even thirty miles, which during the rainy season became impracticable. He has accordingly commenced to spend the whole Sabbath in San Fernando, and opened the house for a Sunday school. In this he enjoys the assistance of Mrs. Gamble. He has also been preaching on the wharf, among the labourers engaged in loading the ships with hogsheads of sugar. He says, "I also visit the hospital, give tracts to those who can read, but unfortunately they are few. I go to the houses of the Catholics, and invite them to come to chapel; and when they are slow to understand English, I speak French to them. This immediately mollifies them, so that when I leave they say, 'Bon soir, M. l'Abbé,'—the name they give to their priests." For this class he desires to have a supply of tracts in French, and also some in Spanish, both which languages are spoken,—the first to a large extent in the island.

With regard to the country stations, Mr. Gamble has furnished the following information. The Fifth Company church has lost its pastor, Mr. Hamilton, by death. He was a preacher among them for more than forty years. He died from small pox, which has been very fatal in the district. In May, however, Mr. Gamble had the pleasure of baptizing here three individuals. The people have chosen as their pastor a young man named Robert Andrews, who has a larger share of education than any one else in the congregation. He reads well, and writes tolerable English. He frequently walks to San Fernando, a distance of fifteen miles, to obtain books from the missionary, and to receive instruction for the onerous duties he has undertaken.

The church at Montserrat, under Mr. Webb, continues to prosper. He labours faithfully in the church and the school.

At the Third Company, where Mr. Richardson is pastor, a missionary meeting was lately held. Mr. Law came down from Port of Spain to attend it. But few were present, owing to the excessively bad weather.

At New Grant the work is discouraging. The pastor is old and feeble, and but little, if any, progress is being made.

These small churches of negroes, originally brought from America, lie scattered in a circle of several miles at about equal distances from San Fernando. They lie on the outskirts of civilization, on the very borders of the virgin untrodden forests of this fertile island. Yet in their settlements many have been born to God, and in their secluded dwellings the salvation of Christ is known, believed, and loved.

HONDURAS, BELIZE.

The mission still carried on here by the Rev. Alexander Henderson was formerly sustained by our Society. Since its separation from our funds, Mr. Henderson has continued very laboriously, and not without considerable success, to preach the word of life among the people. Latterly he has kindly favoured us with letters, and we are sure that the readers of the *HERALD* will be glad to hear of the progress of Christ's kingdom in this interesting field. Mr. Henderson's labours are not limited to the English speaking part of the population, but he also endeavours to convey the Gospel to the native Indians speaking the Maya tongue. In this language he has prepared tracts, and is now engaged on the completion of a dictionary. Of his work he thus writes:—

"I have lately had a stimulating visit in the person of a Mons. Brasseur, priest in the interior of Vera Paz, holding a cure among the Quichi Indians who border on the Maya, and appear to speak a language approximating the Maya so much, that we could trace nearly the like relationship as exists between the Spanish and the French. Monsieur is preparing a dictionary, Quichi and French, and expects to publish it in 1861. It is difficult for me to see what will be gained by the performance, unless some one acquainted with the French translates books for the natives. He promises me a copy in return for one of mine. I do

hope to get it in readiness next year. M. Brasseur is on his way to Paris to publish his second work on Quichiantiquities—shall I call it—gathered from MSS. found among the natives, who are charmed at seeing a white man respect them so far as to acquire their language. It seems as if I were only entering upon Missionary life, so inviting is the field to provide native books. We baptised two converts three weeks ago, and the church has enjoyed uninterrupted peace. Young preachers are springing up. We expect to reoccupy Baker's Station at the opening of 1861."

In the month of February Mr. Henderson, writing to the Committee with an expression of his hope that this field may again become the object of their care, gives the following sketch of the state of the mission :—

"During the past six months we have baptised nine persons. A teacher has been stationed at Baker's Bank, another teacher has offered himself for Corosal, who we are most anxious to accept, and place in

that flourishing part of the settlement. . . . I have suggested that they be set in order as a native Black Church, to whom we would yield friendly patronage."

Corosal is a town fifty miles to the north of Belize, having a population of 6,000, with towns accessible besides. The inhabitants are chiefly Maya Indians, engaged in sugar cultivation.

BAHAMA ISLANDS.

NEW PROVIDENCE.

Mr. Davey, under date of April 15th, makes the following interesting remarks on the state of religion in this widely scattered group of islands :—

"Since I wrote you last I have paid a visit to Ragged Island; but what can I say about it? is the question that arises in my mind as I sit down to pen these few lines. If the readers of the *HERALD* look for novel intelligence, they cannot have it from these old stations and small colonies. The Bahamas are thoroughly evangelised, and I do not suppose that the number of professing Christians to the population is greater in any part of the world than in this colony. The churches in this colony over which the Baptist missionaries have been watching for some years, are aiming after self-government and sustentation. And it must be confessed that they make sorry work of it at times. The ministers and missionaries of other churches, who think the agents that we employ are not sufficiently intelligent, and who sometimes hear of 'impressions' in our out-island churches, feel a little inclination occasionally to send agents of their own; but whether this

would be productive of any good is doubtful. The black people are certainly disposed to pay more respect to a white minister than to one of their own colour; and when this is the case, we cannot wonder that white persons, of which there are a few on all the out-islands, should have the same preference.

"At Ragged Island, the people are generally intelligent, and there is no one sufficiently in advance of the rest to command their esteem and obedience; consequently every now and then the church gets into confusion. . . . Though with them only five days I preached to them six times, and I believe that almost everyone on the island who could attend was present at the services. They are a poor people, but very kind; and if one could be always itinerating among the islands, I have no doubt that our out-island churches would flourish."

On the first Sunday in May, Mr. Davey baptised fifty persons in Nassau, —precisely the same number that were baptised on that day the year before. These were selected from about seventy, who have for some time been visiting him with a desire for fellowship with the Church. Thirty of the candidates

were chiefly young men who, having had greater educational advantages than their parents, may become of great service in the Church. At the little station at Fox Hill, eight or nine persons were also about to be baptized.

SAN SALVADOR.

Our native brother, Mr. Laroda, reports that he had baptized during his journeys through the island fifteen persons, and that others were awaiting that ordinance.

TURK'S ISLANDS.

The departure of our esteemed brother, Mr. Rycroft, for England, was accompanied with many manifestations of affection and regard by the people, among whom he has for many years successfully laboured. Before leaving, Mr. D. Kerr was ordained for the work of God at Puerto Plata. He has studied Spanish with Mr. Rycroft. On his arrival there he will open a school. It remains, however, to be seen whether the advent of the Spanish Government to the sovereignty of St. Domingo will interfere with our mission, as it has already so disastrously interfered at Fernando Po.

During the absence of Mr. Rycroft, Mr. Littlewood has taken charge of the stations.

CAICOS ISLAND.

Our worthy native brother, Mr. S. Kerr, labours on this rugged but extensive island. He thus describes his work, under date of April 3rd:—

"The number of members on the Caicos is 248, inquirers 60, Sunday scholars 229, Day scholars, 86, among whom I am constantly employed, besides preaching three times on the Sabbath, twice during the week in the chapel, prayer-meetings from house to house, itinerating from four to fifteen miles, holding fellowship feasts, missionary meetings, administering the ordinances of baptism and the Lord's Supper, marrying, visiting sick and dying, to administer counsel, comfort, and advice; to say nothing of the fatigue and difficulty of the way, as the hearty reception and love of the dear people recompense for its tedium. I have ever been cheered in preaching the word of life to my fellowmen. If by any means we have to mourn over some, we have much for which to be grateful, that the word has been made to others 'the power of God unto salvation.'

"At present we have much mercy bestowed upon us in the sensible presence of the Holy Spirit in this settlement. Within the last two weeks we have had a general shaking among the dry bones. Thirty young persons came up and gave in their names as inquirers. During the service on

Sunday evening, many were bathed in tears on account of the sins they have committed. Old backsliders, whom an eye of sense would have sat down as being past recovery, have mourned over their backslidings, and sought admission to the church. Several boys connected with the Sunday-school gave evidence of a sinful heart, and desired me to pray for them. Two women came to me yesterday morning who had been backsliders for years, and said, 'Ah! sir, we feel as if the gates of heaven were barred against us, and all Christians flocking therein. Do pray for us; we have lingered long enough, and must stay no longer.' I pointed to them the words of the Saviour, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest,' &c. We have this week restored ten backsliders to the church, and hope to baptize forty persons at some future period (D.V.). Our prayer-meetings continue during the week, morning and evening, and at each time the chapel is crowded.

"May the Spirit still continue his influence in the hearts of many more, and make the hardened come and sit at Jesus' feet."

This is a very encouraging state of things. It is a cause of devout gratitude that the Spirit of God is being poured out thus abundantly in so many portions of our missionary field.

INAGUA.

This island is the centre of the labours of Mr. Littlewood. At present it is but partially settled, and is entirely dependent on the manufacture of salt for its prosperity. But the island contains more cultivable land than any other of the group. In view of his labours in connection with Turk's Islands, he thus writes to Mr. Underhill:—

"I incline to make Inagua head-quarters. this will be by far the most important church, a more intelligent congregation, and the most central position. Turk's Islands is far removed from Rum Cay and other out islands, and affords less opportunities of either hearing from or reaching them. Whenever I go up to Turk's Islands, one of the Kerr's will be asked to take my place here; and you may rely on my doing all in my power to sustain the interest of the cause.

Our congregations and schools have greatly increased since you were here. We have near 100 persons from Rum Cay and other islands here, and more are coming. My anticipations are being realized. The *St. George*, with Prince Alfred on board, anchored at our island, a few miles from Matthew Town, about a fortnight ago. The Nassau and Turk's Islands folks, who made costly preparations, are greatly disappointed, he not having called at either place."

BENGAL.

DACCA.

In the months of December and January last, our esteemed missionary, Mr. Bion, made a tour in the districts of Cachar, Sylhet, and the eastern part of Mymensing. He took with him the native preachers, Joynarayan and Ramgoti. A few extracts from the journal kept by Mr. Bion will convey the nature and results of their itineraries. If at present much fruit does not appear, the seed of the word of life is widely sown, to await the fulfilment of the Divine promise, "My word shall not return unto me void." They left Dacca on the 5th of December. On the 12th he writes:—

"Moved through jungle and uninhabited regions till evening, when we put to, opposite Beetalong. Had a good many Hindoos who would have heard well, had it not been for two Pundits from Beetalong, who withstood us greatly. Their chief topics of dispute were the divinity of Krishna, and the oldness of their Shastras. The latter, they said, were of 12,000 years standing. One of them, after refuting his silly arguments, said:—'My heart is pure, I need no change; I exhibit in my conduct love to all men, meekness and forgiveness, what do you want more?'"

"Preached at Azmerigunge at a hat, and some hundreds of Hindoos and Mussulmans heard us very attentively. None disputed. At Shappunge we met a different reception. There, as in former years, some did all they could to interrupt us, and to dispute in a most frivolous way. The four Yugs (ages) and the merits of Krishna were their chief arguments. Among them was a Deist from Calcutta with whom I had a long conversation. He spoke with the utmost contempt of the bigotry and idolatry of this place, and said, 'That we should not waste time on people like these.'"

On the Kooseara river an incident happened very characteristic of the lawless way in which the native agents of the Government often act. A man came to Mr. Bion, stating that certain amlahs, or writers, belonging to the Government survey, had carried off a large quantity of milk, saying that the missionary would pay for it! On reaching the spot where their boats were moored, they denied all knowledge of the matter. After some altercation, they at length paid the price, most earnestly entreating the missionary not to inform their superiors. Had it not been for the missionary's interference, the poor herdsman would certainly have lost his property without any chance of redress.

The part of the country visited on this occasion has rarely seen a missionary, or even a European. This will account for the fear shown in the following extract:—

"After ten o'clock we took to walking again, and the boats moved on. Approaching rather unexpectedly the middle of a large village, men, women, and children ran for their lives, some screaming, others crying, others shouting, with bundles of clothes on their backs. Five or six Mussulmans with large clubs confronted us. They were so excited, and required from us in such a defiant air what we came for, that for the moment I felt not very com-

fortable. In angry words they asked:—'Are you not a captain, Sahib, who has come with soldiers to rob and plunder us, and to defile our women?' 'No such thing,' I replied; 'we are peaceful men, and have come to preach to you Allah's Kalam' (God's word). They would not let us go further, till one came, and looking at me from head to foot, said, 'Salaam, Sahib.' Then he had a good laugh, and told to his neighbours that we were Isa's (Jesus)

people, and that he heard us preach some years ago at a bazaar close by. This turned matters, and they apologized for having behaved so rudely. Some of them walked with us some miles, and we parted very good friends."

"19th. Early left the boat and walked four miles to a place called Shenchoagunge. Preached to a number of people in the bazaar on a hillock, who paid a tolerable good attention. After 11, went on shore again, sending the boats on. At Amribarree preached in two places. In the first we had an obstinate Brahmin, who upset to his disciples all we said. Warned him to abstain from his wicked trade, and exposed his greedy covetousness to his disciples. At the second place found some hundreds of Hindoos who had come to a Shradha (feast for the dead), and these listened with great attention. Gave them some gospels. At Manickguna we were lying for some hours in the grass under a

tree, conversing to some open-minded Brahmins. They gave us much hope by their questions and earnestness, and remained with us all the time. Gave them some gospels.

"Approaching Chundrapur, the confusion, noise, screams, whistling, and cries of little children were such as if an army had come to take [it by alarm. We were only three, and yet stout Mussulmans were running as fast as their legs could carry them to escape the imagined Captain Sahib. A Choukeedar at last convinced himself of our harmlessness, and his shouts the runaways listened to and returned. In a short time some 200 Mussulmans had seated themselves around us in the centre of the village, and soon became quite confidential. They asked many a question about Mohammed and our Saviour, and paid a very serious attention. In another place close by, preached to another crowd, and they appeared candid and open-minded."

On the 24th they entered the Barak river, in the vicinity of the Jyntiah hills, when the following curious incident occurred:—

"Passing by Budderpore, we heard singing in a shed, and going up to the place found some thirty Munipoori Brahmins chanting and singing the deeds of Krishna. There was something very plaintive and agreeable to the ear in their solos and choruses, and the whole presented a curious spectacle. One of them came to us with pawn and betelnut, which not to offend them, we civilly accepted. He spoke Bengali, and a tract was put into his hands. He no sooner entered the circle than the headman interrupted his song to chant the fol-

lowing words:—"These are books of Jesus Christ, give them back, do not receive any;" and then continued his chanting. It was so cleverly done that we could not help being amused. Though we waited for nearly an hour in the hope of being able to speak to them of One greater and purer than Krishna, there was no pause, and we at last proceeded. A little way off, however, we met with another who belonged to this assembly, and to him we gave a gospel and a tract, which he gladly received."

At length they reached Cachar. The following scene must have been very painful to the missionary:—

"At Cachar we remained six days, preaching in the bazaars and the Melah, to hundreds, but it was discouraging work. The Melah is a failure, and not worth the name. Only Silhet shopkeepers and the neighbouring villagers visited it. The chief attraction for the villagers was not the Melah, but the horse, elephant, and buffalo races, and the European planters running blindfolded and bound up in sacks before them. With such amusements from day to day, the natives were ill-disposed to attend to matters of a religious character, and our work was apparently for nought. There was a large gathering of forty-two tea-planters from the different gardens in the district, and some of them attended divine

worship, which I conducted on the Lord's-day. Cachar itself is inhabited only by three or four European residents, the gardens are six, ten, twenty, thirty, and forty miles south and west in the interior, and it is once a-year, at this time, when the planters meet in the station for a few days, and then disperse again to their respective plantations. I walked some eight miles to see such a garden, and the aspect of it was most pleasing in the midst of hills still covered with thick jungle, and inhabited by tigers, wild buffaloes, and deer. The regularity and health of the tea plants at Deb-Chur is quite a pleasure to behold. Already a great quantity of tea is sent from Cachar to the market, and the tea itself surpasses in flavour that of Assam."

The information contained in the following extract is both interesting and startling. It is the first time that we have heard that preaching is useless, or that missionaries have, with such a conviction, given it up:—

"Reached Silhet about ten o'clock. Here we stayed three days, and were most kindly entertained by the Welsh Calvinistic Methodist Missionaries, Messrs. Pryse and Parry. The former had entered this field in 1850, and is now preparing to visit his home. Twice I was invited to preach in their different chapels in the town, and we spent some very happy days with these brethren and sisters. They have pros-

On the 10th of January, Mr. Bion started on his return home, which he reached on the 25th, preaching every day in the bazaars and markets of the towns on his route.

From the Rev. R. Robinson we have received the following very interesting communication. Its statements deserve to be well pondered, for they go far to explain the way in which Christianity is received in Bengal. His letter is dated January 4, 1861:—

"Perhaps my native preachers and I have attended less to the city during the past season than has hitherto been usual; but this is owing to the fact that we have given more of our strength to the surrounding villages and market-places. The reception of the Gospel in these places has been such as to give us more hope than anything we have witnessed in the crowded city, where the people besides appearing to me to be Gospel-hardened, live in the centre of influences hostile to serious thought. This remark will become plainer when I remind you that a very small section of the population of the city of Dacca—or, in fact, of any Bengalese city or town—have their homes here. They come in from the surrounding country for the purposes of trade. When they have established a business, they will send for some relative from their native village to take charge of it whilst they return home for a season to be with their families. They then come back to the city and resume work, and in the meantime the relative returns to look after the family and the fields. The population, or rather a large portion of it, is constantly shifting and changing about. Hence when you ask a Bengalee where he lives, he will give you a double answer. 'I lodge,' he will say, 'at such and such a place,' mentioning the name of some street or lane in the city; 'but my house is in such a village.' Now, curious as it may sound to those who are not acquainted with the nature of the Bengalee, he is more likely to be induced to think seriously of the Gospel when he is at home, than when he is a temporary resident elsewhere. Every business scheme, every project of importance, is discussed and matured at home. The Bengalee invariably goes home to think. Nor is the reason difficult to discover. He has no independence of mind or judgment, and cannot trust himself to begin an undertaking over which his relations

perous schools, and enjoy some fruits of their labours in the conversion of some promising and talented youths. Preaching, however, they regard as fruitless, and have now entirely given themselves up to this sphere of labour. My own experience in their part of the field would certainly confirm their opinion, were it not for the command of our Lord to '*preach the Gospel to every creature.*'"

and neighbours have not repeatedly sat in solemn conclave. When the preacher of the Gospel meets him in the city, and urges on him the necessity of forsaking his idolatries for the faith of Jesus Christ, he perceives that the question will involve serious consequences, and so declines to entertain it. Meet that same man again in his native village, and he will attend to your words more thoughtfully. The people cannot think of committing themselves to anything like a change of religion away from their families and friends. Hence when a man who has fallen in with the Gospel in a city has been disposed to embrace it, his first step has been, not to avow himself a Christian, but to go home and talk the matter over there. Sometimes he has returned from home resolved to profess Christ; at other times he has been dissuaded by his friends from embracing the new religion. This peculiarity in the Bengalee may in measure account for the fact often remarked, that most of our missionary success has been found in the villages of Bengal, and very little in the large towns and cities.

"We have begun the year 1861 with a prayer-meeting, to be held every morning through the current week, for success in our work, and a Revival and abundant increase in our Church. I have had much encouragement, however, during the last two years in the English portion of my church. The people have been earnest in serving Christ, and my congregations have been so large as to be fast making a new chapel a necessity. The detachment of H.M.'s 19th regiment, some time stationed here, have gone to Darjeeling to act as a reserve to a force we have sent up to chastise the Bhooteens, who are becoming troublesome; and we have lost the society of many among the soldiers who, to use their own words, 'were born in Dacca.' In their place, however, we have got a brigade of

Native Christian Artillery, some of whom are Mr. Smith's Chitoura converts. They all come to my Bengalee chapel on Sunday, where, to accommodate them, the services are conducted partly in Bengalee and partly in Hindostanee."

JESSORE.

In the month of February, Mr. Anderson took up his temporary residence in the small bungalow lately purchased at Khoordah; which place he finds both agreeable as a residence, and every way adapted for the work of superintending and visiting the churches and district in the south of the Zillah. A building on the premises has been converted into an excellent "Zayat," or preaching place; where both Christians and heathens come for conversation on religion. As rivers branch off in all directions, the missionary has easy access to the very numerous villages and markets which line their banks.

From the Rev. W. Hobbs we learn that for some months past he has been able to address the people in their own tongue, and to enter fully on missionary work. In the early part of the year, accompanied by three or four native preachers, he made a missionary tour of sixteen days, on the Kubbaduck river, in the western division of Jessore. From the journal he kept on the occasion, we extract the following interesting incidents:—

"Second day: Arrived at Khoordah, where a large market is held. Obtained an audience of about 150 persons, who listened with marked attention for about two hours. At the close of the addresses, a Mahomedan begged to say a few words. They were as follows:—'Sahib, your words are good words; these people know they are true, and they like to hear them; but although they have listened so attentively, they will go home and not do anything you have told them.' We told him not to mind other people; but to attend to his own soul's concerns. He said he should like to become a Christian, but he could not do so, for his family would forsake him. To this point thousands have arrived; but, alas! they will go no further.

"Third day: Came to Teelmonie. From this place hired a palky for Mrs. H., and proceeded to Begampore, where we have a little band of Christians. Formerly they lived at Satheria; but the place was so unhealthy that it was thought advisable to remove. Their number has considerably diminished from various causes. Some have removed, others have died, and others apostatized, so that now there are only fourteen members. I was very much pleased with what I saw; what a contrast between them and the neighbouring heathens, both in godliness and cleanliness! They live together in love, which is a good and pleasant thing; but it is a source of great grief to me that their numbers do not increase. We worshipped with them, partook of their homely fare, and arranged to meet them in the chapel at Satheria next day.

"Fifth day: This morning went to the Mahomedan parah (portion of the village) at Shahapore. The people were busy boiling the date juice, from which they make sugar. We told them we had come to proclaim the best tidings the world had ever heard.

They invited us to sit down in their smoking house, and they would listen to it. We did so. Ten men seated themselves by our side, and we told them the wonderful tale of Jesus, who was rich, but for our sakes became poor, that we through his poverty might become rich. They seemed perfectly at ease in our company, and conversed freely about their own faith. They listened with the utmost indifference to the hard things that were said concerning their prophet, and said that missionaries must be very good people to come away from their parents, and endure the hardships that exist in India. I asked them if they did not think they were very bad men to praise Christians, when Mahomed hated them, and taught in the Koran that he who killed an infidel should have a reward in heaven. They said, 'No: Christians were good people;' and to give me an evidence that they liked them, one of them stepped into his house, and bringing out a quantity of sugar, requested me to accept it.

"Sixth day: To-day went to Shágodár. The Zemindar of this place is a native Christian, living at Calcutta, although occasionally he stays a for little while in this place. The indirect influence of the Gospel was strikingly visible here, for the women not only did not run away from us when we passed through their village, but came to the spot where we were preaching, and standing in a group behind the men, listened with the utmost interest. The congregation numbered about thirty-five, all Hindoos. They seemed surprised to hear me address them; for some one had told them that the sahib had not long come from England, and could not talk Bengali.

"After dark we loosened the boat, and rowed towards another large village, which we were desirous of reaching by the morning. Suddenly the atmosphere was bril-

liantly illuminated. A village was on fire. We hid too, and landed. It was as dark as pitch. By the aid of a candle we groped through plantations, pushed through hedges, walked across planks over half-dry ditches, and in about half-an-hour reached the spot. It was a terrible sight to behold. The whole centre of the village was burning, the men were running about like maniacs, or lying helplessly upon the ground. . . . At first the poor creatures all ran away from me; but soon they gathered confidence and asked me what they could do. Alas, they could do nothing. What could stop the burning of straw and bamboos, when water was a mile distant. One poor man was lying groaning on the top of a large box and resolutely refused to move; another was frantically dancing and crying out, 'Rice, sugar, clothes, money, house, all gone; alas! alas! alas!' After losing our way several times we regained the boat.

"We passed through the village of Khasegatcha. The people knew Ali Mahomed, for in the days of his ungodliness he had often sung at their weddings and feasts, when he used to get 25 rupees for one night's performance. He now gets 13 rupees per month, so that he is an example of what a converted Mahomedan will do for Christ. After smoking with them to renew acquaintance, he pressed

upon them in a very earnest manner to prepare for a future life.

"In the afternoon repaired a second time to Kopeelmunie. Several thousands of persons were present. With the crowd and heat I was scarcely able to breathe. As before, they were very attentive; and when I looked around upon the mass of upturned faces, I could not believe that so much apparent concern was mere curiosity.

"At least one hundred persons came to the boat for books. One man had walked six miles to hear the missionary and to get a book. He said, 'he had received the religion of Christ into his heart, and formerly had a New Testament, but some one had stolen it from him.' My soul felt refreshed. I hope I shall hear more of him.

"Fourteenth day: Went to the Brahmin parah at Dhutonie. Were courteously received. Preached at the foot of their temple to about twenty-five persons, all Brahmins; the houses were all of brick, and it was amusing to see the women upon the roof peeping over that they might see and hear. All could read, and all got a tract each. Some years ago a Brahmin would not listen to the Gospel; now he both listens to the Gospel, hears his gods defamed, and, notwithstanding all, allows our religion to be true."

Jessore has long enjoyed the sound of the Gospel; many have received the message, but the masses of the population are indifferent to salvation. May the Spirit of God bless more abundantly the words of life!

DINAGEPORE.

By the assistance of the Calcutta Auxiliary Bible Society, our missionary, the Rev. A. McKenna, was enabled in the early part of January to pay a visit to the district of Bograh, occupying every day with preaching and in the distribution of the word of God. To convey the copies from place to place he hired the common ox-cart of the country. On this journey, of about ninety-six miles, the missionary visited fourteen towns, besides the cities of Bograh and Shahpore, giving portions of the Scriptures to such as could read, as well as often stopping passers-by in the roads and speaking with them on their souls' salvation. In the smaller villages but few persons are found able to read. In some cases persons are found capable of reading writing, but not a printed book, so little has the art of printing penetrated the country places. Generally the condition of the agricultural population is one of deplorable ignorance. In the large towns and cities, however, education has made considerable progress, and there is no dearth of intelligent readers. Everywhere Mr. McKenna found the people ready to listen, and often had much difficulty in restraining the people from seizing violently the books he had for distribution. In this earnestness to obtain them there is a very strong guarantee that they will be read.

Again in the month of April the missionary proceeded on another tour, in which he met much that encouraged him. From his journal we extract the following particulars:—

"The first place visited was the Nekmaid mela, where, as usual, was assembled an immense concourse of people from all parts of Northern India, the majority of course being from Bengal. . . . One has

to depend chiefly for the propagation of Gospel truths amongst them on the dissemination of tracts and scriptures; of which, on the present occasion, there must have been distributed together about 1,500.

. . . In the 'roar' of the mela, the pitch of voice required to make oneself audible to large crowds could not be sustained beyond a very brief period without relief, so that the conversational mode becomes a necessity. It may be doubted also whether, in some cases, it is not the most efficient mode. The tracts and scriptures were received eagerly by all to whom they were offered—two Brahmins of the old school excepted; who recoiled in horror from what they deemed the touch of pollution.

"One is surprised at the large sales of Hindoo and Mahomedan publications at this mela, and the fair prices they fetch. The few that I took up in the book bazaar, that could be readily understood without difficulty, appeared to suggest that, if Christian truth, without sacrifice or compromise, could only be presented to the people in forms equally attractive—that is, to them—or as, for instance, in the 'Pilgrim's Progress,' it would go far to supplant such filth. Whether or not, it was melancholy to reflect how many of these works of a grossly polluting tendency must have been sold for every one scripture or tract given away by me.

"During my stay at the mela, some ten men, who have been under Christian instruction more or less for the last twelve months—the origin of which, under Divine guidance, was a gospel given years ago by the late Mr. Smylie to Prem Cham, concerning whom I wrote and whom I baptized there last year—wished me to baptize them then and there. But, although this was desirable in some respects, it appeared advisable in others that such a profession should be made in presence of their own people, and in their own village. I told them accordingly that I would go over to their place in Purneah, when my work at the mela was finished. They were, in the strict sense of the word, illiterate, but not ignorant, for they were fairly acquainted with the leading truths of Gospel history, those especially which have more immediate relation to the mediatorial work of the Redeemer.

"Having accordingly gone over amongst them, I felt thankful to find that Prem Cham had been making good use of the interval since last mela, to instruct those about him. He has been in the habit of assembling his friends and others from the surrounding villages to hear the word of God read and expounded on the Lord's day. Nor, by the blessing of the Lord resting upon it, has his labour of love been in vain, for, circumstances allowed for, a very remarkable acquaintance with Divine truth was displayed by the people of these parts. His wife, and brother, and sister-in-law, of

whose sincerity there was no reason to doubt, were baptized by me in the River Nagor. But the other ten, who also I believe were sincere as far as they went, wanted to be baptized at night, in the dark, when their relations and friends should not see them, which was inadmissible. They then said that the persecution to which they had already been subjected on account of the change in their religious opinions was great, and that any overt act in the presence of their friends, such as baptism, would involve them in absolute ruin. Their case is a difficult one, such as often has before occurred in the history of missions, and we cannot but deeply sympathise with these poor people in their struggle towards truth. We who live under our own vine and fig-tree, none daring to make us afraid, know persecution only in name. But with them it means something personal and real—sorrow, sacrifice, self-denial, and not unfrequently bodily pain. The issue was that, for the present, they will go on learning, and it is hoped in time—and they themselves hope—that grace and strength from God will be given them to confess the Redeemer's name before men.

"Prem Cham has had much to endure. His living depended almost entirely upon ministering to the rites of idolatry, and *that* is gone. He is an outcast from his father's house and from amongst his brethren. He has hitherto witnessed a good confession, though even he, I think, has tampered too much with idolatry, but it has been chiefly through ignorance. Whether he will be able to continue much longer where he is, seems doubtful, though it is very desirable that he should do so if possible: yet at the distance of sixty miles in another district, with the claims on strength and attention that there already are here, it is difficult to perceive how aid worthy of the name can be extended to them. Since the death of Ram Dhon Chuckerbutty, nearly seventeen months ago, there has been no preacher employed by me on the funds of the society, for the simple reason that I can get none worthy of the office.

"There is one fact which, however it may be accounted for—it being in my opinion the result of many agencies working over long periods to the same end, combined—has never before stood out so forcibly to attention as since I have been out this time. I refer to the open and undisguised contempt which many of the poorer classes of Hindoos are beginning to pour upon Hindooism. Were it confined to any one place, particular causes might account for it, and it would be nothing out of the way; but when, in places remotely situated from

one another, over a large tract of country, it again and again repeats itself, there is something about it extraordinary and striking. One's own mind has visions of Hindooism, like its tottering temples, being on the wane, vanishing away, as there slowly, but surely, arises the enduring fabric of the religion of Jesus.

"Here, since the beginning of the year, we have had one baptism—that of a most

interesting young person, one of our school girls, who I believe in her sphere of life will adorn the doctrine of God her Saviour. There was to have been another at the same time, but as the young person, the candidate, had to leave to join her husband at Darjeeling, it was postponed for a season. It is hoped that one or two others will come forward before long."

These are very pleasing proofs that the servant of Christ has not laboured in vain. Mr. McKenna has had, however, an attack of fever, caught through sleeping on the damp floor of a ryot's hut, during a gale of wind. These journeys are not accomplished without some peril to health. Our brethren need the constant prayers of the Church of God to preserve them in the midst of the dangers which encompass their steps.

SEWRY.

The labours of our valuable missionary, Mr. Williamson, have been interrupted by a severe fall, which, with his increasing age, constrained him to remain at home for two months in the early part of the year. Still, he says, they are cheered by persons, now and then, telling them that they believe in Christ. Some attend the worship on Lord's-days, and approve of what they hear. Five had been added to the Church by baptism, which was performed by Mr. Williamson's coadjutor, Mr. Ellis.

On a visit to Cutwa, it was found that the people of the town hear the Gospel with pleasure; but the small native church, kept together chiefly by the exertions of Mrs. Parry, the widow of our late missionary, is not so zealous as can be wished. It were very desirable, if possible, again to settle a missionary on this spot.

Mr. Ellis labours with zeal and diligence with our aged brother, Mr. Williamson, and is rapidly acquiring the ability to speak to the people in their own tongue. Of the persons referred to above, he says that two of the baptized were two of his servants, and others are also seeking admission into the church. In his Bible-class are two youths of whom he is very hopeful. One has for some time desired to be baptized; but does not yet afford full satisfaction. The other, a very intelligent lad, understands the Gospel well, but his position in society may prevent the confession of his belief, at least for a time.

The following incidents we will relate in Mr. Ellis's own words:—

"Some time ago four respectable Brahmins came into the chapel one Sabbath morning to dispute about the things of religion. The native preachers spoke with them for an hour, and then, as they were able to speak English (being formerly pupils in the Government school), the native brethren brought them to me. They had come about the *vezata questio* of Noah's ark, which I succeeded in clearing up to their entire satisfaction.

"In the course of the conversation, which lasted upwards of two hours, I had the opportunity of showing the true nature of the Gospel, and some of the evidences upon which our faith in it is based. They listened and conversed with great good will; and on going away they had expressed themselves to the native preachers as perfectly satisfied as to the truth of Christianity, and its superiority to all other religious systems. They said also, 'We should gladly embrace the Gospel, but many causes prevent our doing so.'

"With a rich baboo I had a very interesting conversation a few weeks ago. This man is himself a disciple, but secretly, and is well acquainted with the public mind, being engaged in work which brings him into contact with both rich and poor. He says there is a general feeling that our religion is the right one, and a general disposition to embrace it. About this, however, I am not too sanguine.

"My pundit mentioned an interesting fact the other day. We were conversing about Bengali customs and the effect of caste. He said that of all the inhabitants in Bengal only one-sixteenth are in favour of caste; and that if these were not, so to speak, the *nobility* of the nation, that barbarous system could not stand another month. This man is himself a Brahmin, a very intelligent man, who secretly detests the false barrier which he says stands so much in the way of civilisation."

As most of the persons referred to in these incidents understood English, Mr. Ellis was well able to speak with them. He has, however, succeeded in mastering their language, and, after only nine months' labour, is able to address them in their own tongue. Thus he writes of his first successful effort to preach:—

“The other morning, after having conversed with some Brahmins and their boys in front of an idol temple, we were hailed by a man of a different caste to enter his court. We did so, and had him, his wife, and his grandparents, as our audience. I might say my first sermon in Bengali was delivered on that occasion. Koilas, our native brother, broke to them the object of our visit; and then to an audience which though so small I have never seen surpassed for attentiveness, I told them of their sinful condition before God, of the coming of our Lord to earth, of his doings and death, of his resurrection and session at God's right hand; and then urged faith and obedience upon them as the only way of life. What pleased me most was the apparently simple way in which these people received our visit and our message. They assented to our words as being good, and just what they needed, and on our rising to leave they sent us away with much kindness and many *salams*. The man who hailed us was previously much opposed to the Gospel and its servants, but on the occasion I mention he kindly spread a mat for us on an elevation at the root of a tree,

went and plucked a flower and a pomegranate, which he begged me to accept, and appeared in every way well disposed towards us and our message.

“Yesterday morning—after walking a considerable distance, having started, as we always do, about five o'clock—we gladly availed ourselves of a seat on the steps of an idol-temple, where were a few stones, the representatives of Shiva. One elderly Brahmin was seated there, and speedily others came. At first they seemed rather suspicious of the *sahib*; but he, having done his best to conciliate, had them all in a short time asking him questions as to his habits, his religion, &c. One of them offered me the top of his *hookah*, which I respectfully declined, saying that I took tobacco in no form, neither did I drink wine nor any strong drink. He seemed surprised, and asked if I did not eat flesh. That of course I must answer in the affirmative, which seemed for a moment to damage his good opinion of the ‘new sahib,’ as he called me. They all listened to our tidings, and parted with us in a very friendly manner.”

HOME PROCEEDINGS.

MISSIONARY meetings have multiplied during the past month. The most important have been held in Yorkshire; where the Rev. J. Sale and the Rev. I. Lord, of Ipswich, have attended numerous meetings, in conjunction with a large staff of local brethren. In upwards of thirty towns, and thirty-four places of worship, preaching services, or public meetings, have been held, and arrangements made in nine others for a subsequent date. We have to speak with the highest satisfaction of the indefatigable efforts of the auxiliary secretaries in making these requisite arrangements, and with gratitude of the kind and efficient services of the local ministers.

A series of interesting services has also been held in Huntingdonshire; where the Rev. F. Trestrail and the Rev. Dr. Boaz, of the London Mission, have visited fourteen towns. Missionary services have also been held in eight others, with the assistance of Mr. Phillips and local friends. In this auxiliary, the collections are divided between our own Society and the London Missionary Society—a very pleasant fellowship in the work of the Lord.

The Rev. J. Sale has also visited Lincolnshire. The Rev. L. F. Kalberer has been engaged in Worcestershire and Shropshire, in the latter in company with the Rev. S. Green. The Rev. W. K. Rycroft has held meetings in Olney, Hull, Beverley, Leicestershire, Plymouth, and Devonport; and the Rev. J. Supper in North Devon.

By the time this number of the “Herald” is in the hands of our readers, we

expect that the Revs. E. Hewett and J. Kingdon, with their wives, will have sailed for Jamaica. They were to have sailed on the 28th ult. The Revs. J. C. Page and G. Rouse, with Mrs. Page and Mrs. Rouse, are expected to sail for Calcutta on the 2nd inst. We commend them to the prayers of our friends, trusting that the good providence of God will conduct them safely to their destination.

We have to announce, with deep sympathy for the loss sustained by our brother, the Rev. Thomas Gould, the decease of his dear wife, who, after long and agonising suffering, entered on the rest of God on the 6th of September. We also hear that our missionary brother, the Rev. W. H. Webley, of Hayti, has been called to bear affliction in the death of his little girl, seven years of age.

Letters from the north-west provinces of India inform us that cholera has been making fearful ravages among the population which famine spared, and that it has been particularly fatal among Europeans.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from August 21, to September 20, 1861.

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

ANNUAL SUBSCRIPTIONS.		£ s. d.		BUCKINGHAMSHIRE.		£ s. d.	
Jones, Captain	1 1 0	Regent's Park—		Buckingham—			
Taylor, Mrs. Whetstone	1 0 0	Contribs., for Rev. J. C. Page's Chapels ...	21 16 7	Collections	2 1 11		
DONATIONS.		Salterns' Hall—		Fenny Stratford—			
A Friend	1 0 0	Sunday School, by Y. M. M. A., for India	3 7 6	Collection for China	1 4 6		
Benham, J. L., Esq., for Rev. J. C. Page's Chapels	5 5 0	Soho Chapel—		Contributions	0 18 2		
Benham, John, Esq., for do.	2 0 0	Sunday School, for India	1 16 8	Do., Sunday School	2 11 0		
By Miss E. M., Hepburn, Brighton, for Rev. J. C. Page's Chapels	4 10 0	Do., for China	1 16 9	New Bradwell—			
By Miss Sophia Hepburn, Clapham, for Rev. J. C. Page's Chapels	3 0 0	Trinity Street—		Contribs., for China	0 10 6		
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Byles, Mrs., Ipswich, by Evangelical Alliance	1 0 0			Cambridge—			
Godalming, Proceeds of box	0 7 6	BEDFORDSHIRE.		Donation for Rev. J. C. Page's Chapels Fund	10 0 0		
Underhill, Miss, for China	2 0 0	Bedford, Mill Street—		Haddenham—			
Whicher, Mrs. Broughton, for Rev. J. C. Page's Chapels	5 0 0	Collection, for China	1 7 9	Collections	3 4 3		
LONDON AND MIDDLESEX.		Houghton Regis—		Contributions	4 12 0		
John Street—		Collection, for China	1 15 9	DEVONSHIRE.			
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	10 0 0	Collections	0 13 5	Contributions	2 10 0		
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	9 8 8	Contributions	0 13 9	Proceeds of Lecture by Rev. W. K. Ryecroft, for China	3 16 0		
		Luton, Wellington Street—		ESSEX.			
		Contribution, for China	0 5 0	Braintree—			
				Collections	13 0 2		
		BARKSHIRE.		Contributions	7 1 4		
		Henley—		Bures—			
		Contributions	7 15 0	Chapel Missary, Fund	4 3 6		
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Avening—			Contribs., Sund. Schl.,		Contributions.....	13 4 6	
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Eastcomb—			Don., for Rev. J. C.		Collections.....	7 6 7	
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