

THE MISSIONARY HERALD.

THE PROGRESS OF THE MISSION IN DELHI.

IN the Annual Report mention was made of the defection from the faith of numerous parties in Delhi, and the causes which led to it. Sad as were the disappointments experienced by the missionaries, they were not left without tokens that God was working with them, for the losses were nearly supplied by new converts coming forward to "put on the Lord Jesus Christ." The effects of discipline were most salutary on the remaining members of the churches, while during this year they have been cheered by the adhesion of others to the kingdom of Christ.

It must not be supposed that those who have professed to be followers of Christ, and continue to walk with his servants, are in every respect such as we should desire them to be. Many habits cleave to them, acquired in the days of their heathen life, which only time can remove, and their knowledge and experience of divine things are lamentably small. Owing also to the rapid growth of the work, the missionaries have not been able to secure native helpers sufficiently advanced materially to aid them in the work of instruction. To this latter point their attention has been very earnestly directed; and to supply their wants, Mr. Evans has commenced a Theological Class, in which to educate young and hopeful converts for the service of Christ.

Early in March the missionaries had the pleasure of baptizing four persons, after a fair trial of their faith and sincerity. Two were soldiers belonging to H. M.'s 82nd Regiment, and the other two were Mussulmans of rank and education. To one of these very particular interest attaches. He is a nephew of the ex-King of Delhi, and the only remaining member of the great house of Timour in Delhi, who can lay claim to pure royal blood. His name is Mirza Feroze Shah. He is a man of studious habits, and has for years been engaged in comparing the Koran with the Bible. He is by no means a novice in the truth. He used to sit for hours together at the feet of Mr. Thompson, and was more than once threatened with his uncle's royal displeasure for introducing Christian topics into his conversation in the Court of Delhi. When asked by Mr. Evans if at that time he really believed in Christ, he said, "I did fully believe that Christ was the Saviour, but I did not then see my own need of Him; nor could I at that time be persuaded to make an open profession of Christ, and forfeit 500 rupees a month, allowed me by the King."

When Walayat Ali was alone preaching in Delhi after Mr. Thompson's death, Mirza Feroze Shah continued not unfrequently to converse and read the Scriptures with him. During the mutiny he was not in Delhi, and could have taken no part in that terrible event, for he has letters bearing the highest recommendations. Since his return to Delhi he has written a tract on the Divinity of Christ, and endured much persecution from the Mohammedans. One rich Moslem, connected by marriage with

the ex-King, offered a bribe of 100 rupees and 10 rupees monthly, to a native Christian, who is the husband of a granddaughter of the ex-King, if he would persuade Feroze Shah against becoming a Christian.

The other Mussulman baptized is also a relation of the ex-King, though not so near as Prince Mirza. Another person of the same class is also a candidate, and several others of various ranks and condition are seeking admission to the Church. These are kept back until several months' probation testify to the sincerity of their desire.

It will be remembered that the Government some time since, for military reasons, took possession of the chapel which lay just under the walls of the palace, giving compensation, and promising a site for a new structure. After a long delay, an admirable site has been secured. It is situated in an open and central space in the Chandni Chouk, the most frequented street in Delhi, and the missionaries desire to put up a chapel suitable to the place, and the prospects of the mission. The compensation is not sufficient for this purpose, and they will rejoice to receive assistance from friends in this country. The missionaries further propose to place in the chapel two mural tablets, commemorative of the apostolic Thompson, and of the martyr-deaths of Mr. Mackay and Walayat Ali, deeming such a memorial of affectionate regard suited to embalm the memory of their labours and Christian heroism for future times.

DAY SCHOOLS IN JAMAICA.

Few questions are more difficult of solution than how to provide for the common education of the youth of Jamaica; and yet there is not one more important to the future wellbeing of the enfranchised population, next to that of the Christian ministry. As in this country, the day schools for the poor can rarely be made self-supporting; while Jamaica does not enjoy the presence of a numerous body of Christian philanthropists, able and willing to make up the deficiency. Government grants of small amount are indeed enjoyed by the schools of the Establishment, the Wesleyans, and Moravians; but the schools of Baptist ministers are deprived of this resource from objections of principle. At the same time, the schools so aided have an unfair advantage over other schools, and the grant is not seldom made the instrument of proselytism and sectarian triumph. In this extremity, our brethren are compelled to look to this country for some assistance. Much has been most generously rendered by members of the Society of Friends; but this is inadequate to the necessities of the case. We hope that an appeal to our readers will not be in vain, and that some among them will help in this good cause.

The following abstract of the report of the schools in connection with the ministers and churches of the Jamaica Baptist Union has reached us, and affords important information with respect to their condition:—

Twenty-one pastors have reported 56 day schools, having on the books 2173 boys, 1301 girls—total, 3474 scholars.

Eight pastors of churches connected with the Union have not reported any day schools.

The number of schools from which the annual amount of school fees has been reported is 31, with an average attendance of 1359; and the total amount of fees is £407 11s. 4d. It is greatly to be desired that the amount of fees had been reported from each of the schools connected with the society.

The second table appended to this report shows that in the County of Surrey there is but one parish and one school, with 65 on the books and 38 in average attendance, connected with the Society,—that in the County of Middlesex the whole 8 parishes are included in the Society's operations, and report 31 schools with 1771 scholars on the books and 1165 in average attendance,—and that in the County of Cornwall the 5 parishes are included, with 24 schools, 1638 scholars on the books, and 1060 in average attendance.

The third table shows the number of schools, &c., in each of the 14 parishes included in the report.

The serious attention of pastors and churches is again called to the disparity in the number of boys and girls attending school. Although there are 15 female teachers and 2 schools exclusively for girls, the number of boys in average attendance is nearly as two to one of the girls.

The educational state of our denomination as revealed by the tabulars is very far from what it ought to be. There are connected with the Union 61 churches, with a membership of upwards of 20,000; and yet the average attendance at the schools is only 2263, and most of the schools reported are very elementary in their character. Most earnestly do we press the subject of education upon the serious and prayerful attention of the churches. If our denomination is to maintain its position and exert its proper influence in the Island, we must educate both male and female. If we are to have a native ministry, respected, honoured, useful, we must educate our youths; and if the native ministry is to be augmented and elevated, we must have the boys of our church members trained in the day school, and fitted to enter upon the higher training provided by our Theological and Normal School Institutions. Let every Baptist church in the Island see to it, that, in addition to its Sunday school, it has a good day school, with a pious, earnest, properly qualified teacher, and spare no trouble or expense to secure all the requisites for the education of its children.

TABLE II.

County.	Parishes.	Schools.	Scholars on the books.			Average attendance.		
			Boys.	Girls.	Total.	Boys.	Girls.	Total.
Surrey	1	1	43	22	65	24	14	38
Middlesex	8	31	1132	639	1771	741	424	1165
Cornwall	5	24	998	640	1638	637	423	1060
	14	56	2173	1301	3474	1402	861	2263

TABLE III.

County.	Parish.	Schools.	On books.			Average attendance.		
			Boys.	Girls.	Total.	Boys.	Girls.	Total.
Surrey	St. George	1	43	22	65	24	14	38
Middlesex	St. Catherine	4	197	104	301	129	75	204
"	St. Thomas ye Vale	1	22	12	34	14	6	20
"	St. Dorothy	1	31	15	46	31	9	40
"	St. John	2	8	13	21	8	13	21
"	Clarendon	4	153	69	222	96	49	145
"	Vere	1	18	18	36	11	10	21
"	Manchester	3	106	72	178	82	45	127
"	St. Ann	15	597	336	933	370	217	587
Cornwall	Trelawny	6	350	219	569	233	115	348
"	St. James	8	262	178	440	166	123	294
"	Hanover	6	219	119	338	126	82	208
"	St. Elizabeth	2	63	34	97	47	29	76
"	Westmoroland	2	104	90	194	65	69	134
		56	2173	1301	3474	1402	861	2263

SCHOOLS NOT CONNECTED WITH THE UNION.

Parish.	School.	Scholars on the books.			Average attendance.		
		Boys.	Girls.	Total.	Boys.	Girls.	Total.
St. Thomas ye East	* Belle-Castle	37	8	45	37	8	45
"	* Stokes Hall	40	20	60	38	18	56
Clarendon	Thompson Town	44	10	54	22	7	29
"	Kilsythe	37	22	59	25	19	44
"	Smithville	51	21	72	46	14	60
Westmoroland	Sutcliffe Mount	68	57	125	24	23	47
"	Friendship	20	13	33	20	13	33
"	Haddo Hill	10	15	25	10	15	25
		307	166	473	222	117	339

* Both these schools are closed for want of funds.

LUKE, A NATIVE CONVERT OF DELHI.

BY THE REV. D. P. BROADWAY.

Luke was a Hindoo of the Shudra class. His parents joined the Church of England when he was very young, and he was christened with them at the same time, and placed in a Mission school in connection with that church, where he was taught to repeat the Catechism, the Creed, and the Lord's Prayer, and to read Urdu and Hindee. He had of course no correct idea of religion; he fancied the so-called baptism, which had been administered to him in his infancy, in consequence of which he was recognized as a christian, had also made him a member of Christ, a child of God, and an inheritor of the kingdom of Heaven.

During the rebellion, he met John Bernard, the native pastor of Chitoura, in the Fort of Agra, with whom he became very intimate, and whose steady christian conduct and instruction made a deep impression on his mind. Owing to a difference of opinion of some kind with a party of his own community, with whom he was associated, he left them, and came to Bernard, who sent him to Delhi, to Mr. Smith. Here he was employed as a scripture reader. This took place in the beginning of 1859.

When I came to Delhi, he was made over to me. I could not understand the man at first; his conduct was straightforward and upright, and he did his work satisfactorily; yet still he did not appear to be much concerned about the "one thing needful." Though he could not unite in partaking the privileges of the church with which he was now connected, still he seemed indifferent about it, and a peculiar gloom rested on his countenance. He continued in that state a long time; it was doubtless the result of having had the cloak of "The Faith" forced upon him in childhood. I was watchful, but did not venture to speak to him on the subject, fearing I might be wrong in my conjectures.

One Sabbath afternoon some candidates were baptized; as soon as the service was over, he came and asked me to administer the Ordinance to him the next time a similar service took place. I then took the opportunity of speaking to him. I told him he had been connected with our mission a long time, and yet did not think of joining the church, which appeared rather strange, therefore I should like to know what induced him to do so now. He said he was strongly attached to the church, in which he had been brought up, therefore he had determined not to leave it, and if he ever did so, it should not be hastily; that by being with us continually, and attending our services, he was gradually led to see how much more scriptural the Baptist church was than his own. This weakened and eventually removed his attachment to the Church of England; still he said he could not get over the subject of baptism. He could not see

why a child could not be baptised, and made a member of Christ's church as well as an adult ; nor could he see until now what difference there could possibly be between aspersion and immersion, or how the use of much or little water could qualify or invalidate the ordinance, and so forth. As the candidates went down into the water, were buried in it, and then rose and came up out of it, the death, burial, and resurrection of the blessed Lord were strikingly exemplified, and the following passages of scripture illustrated ; " Know ye not, that so many of us as were baptised into Jesus Christ, were baptised into his death. Therefore we are buried with him by baptism into his death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead," &c. These passages were so fully developed and brought home to his mind, that baptism by aspersion, and the administration of it to infants, all at once seemed to him as a mockery of the holy ordinance, and he found he had been blinded with formalism and vain deceit, which are after the tradition of men, after the rudiments of the world, and not after Christ ; and that if he did not come out now, and put on the Lord Jesus Christ, in the manner he has commanded, by avowing himself as a believer, he should not only be acting against the dictates of his own conscience, but also against the Holy Spirit, who had graciously interposed and enlightened him. In my opinion it was from that period only that the commencement of a new life actually took place within him.

Respecting his abilities, I cannot say much ; they are meagre ; still he is energetic and persevering, and makes a passable scripture reader. He was employed in Shahdra for some time, and was getting on very well ; but his elder brother unfortunately came to spend a few weeks with him, who led him into a quarrel with the people ; therefore, it was found necessary to move him from there. He is inclined to be obstreperous when any omission of duty, or fault, is pointed out to him, but after a little reflection, he generally seems thankful for being put right ; so it was in the case just mentioned ; however he soon came round, and redeemed his character, and is now stationed in Purana Killah, where he has hitherto been active and faithful in the discharge of his duties.

ARRIVAL AND RECEPTION OF THE REV. J. PAGE AT BARRISAUL.

BY THE REV. THOMAS MARTIN.

From another pen⁴ you will have had some account of our first meetings at Dandhoba, or Rajapore. My remarks, therefore, will be of a general nature, and will take in the whole of our visit, indicating, at the same time, some of my own views and feelings, and the incidents that occurred during the journey.

After the meetings at Rajapore were over, we dismissed with prayer eight native preachers who were going out for three weeks on a preaching tour, and then Mr. Page, Mr. Reed, and I, proceeded on our visit to the following stations, viz. : Chobhikarpar, Ashkor, Ambolya, Baghda, Soogaon, Digalya, Pakhor, and Madra. Mr. Reed accompanied us to five of these stations, but then returned home, in consequence of a slight attack of fever. At Chobhikarpar Mr. Page baptized twenty-two men and women, and four at Pakhor ; or rather, four at Madra from Pakhor, because there was not water enough at Pakhor !

At each of the chapels a large assemblage of both Hindoos and native Christians came together to see Mr. Page, and hear what he had to tell them about

* See *Missionary Herald* for July, p. 104.

England, that far-off and wonder-working land. Sometimes as many as two hundred Hindoos, and an equal number of native Christians, were present. Several of the chapels were not large enough to hold so many, and we were consequently obliged to take out some of the mat fences which constitute the walls of the chapels, so that all the people might both see and hear. At all the places Mr. Page gave a general account of his voyage to England, explained to them with what facility and speed travelling can be accomplished in that country owing to the numerous railways, expatiated upon the variety of machinery, the vast number of young people employed in connection with it, and the various means which the benevolence of their employers has devised for educating these young people. He then urged upon Christian parents the importance of sending their children to school, and setting them a good example by keeping the Sabbath-day holy. He gave them some notion of the vast number and size of the chapels in every city and town throughout the country, the immense number of attendants at worship, and assured them of the good-will of the people of England towards the people of this country—that it was their earnest wish that they should embrace the Christian religion, and thus become wise, happy, and strong. He spoke also of the agriculture of the country, described the steam-plough, the vast expanse of cultivation, the richness of the soil, the abundance of the crops and fruits of all kinds, the physical condition of the country, its hills and valleys, its beauty, wealth, and grandeur: and then told the people that the main cause of all this glory, power, and wealth, was Christianity; and that so long as they remained idolators they could not expect their condition to be much better than it is. He would then give them a clear and forcible statement of the gospel, showing the advantages of a hearty reception of it, both in this world and in the world to come. Every one seemed attentive and pleased.

After one of these services a Hindoo very gravely asked Mr. Page whether *maharanee* (the great queen, meaning Queen Victoria) was a goddess! But generally the questions were of a more practical nature, and more immediately concerned themselves: viz., whether it was right for them to give those illegal demands in excess of the rent which the landlords claim. They were told that the law was on the side of the ryot, and opposed to these demands; and that they might give them or withhold them. If they were foolish enough to give them, who could hinder? But the power and option of refusing were in their own hands. It is very evident that this question is agitating the minds of the people a good deal. The ryots have found out that Act X. of 1859 has curtailed the power of the Zemindar, and is opposed to all those illegal cesses which, from generation to generation, they have been accustomed to pay; and though they are slow in availing themselves of the privileges of the law, and seldom combine to resist oppression, yet the very fact of the existence of such a law is rendering oppression less frequent and less severe.

We sometimes, however, hear of the ryots combining to resist, and the landlords collecting their forces to compel, the payment of these unlawful cesses. And the Hindoo ryots, though unwilling to embrace Christianity, are beginning to be not unwilling to acknowledge some of the advantages which they derive indirectly from it. If the landlords oppress them, they can intimate that they will become Christians, and then calculate upon the sympathy and aid of the Christian community and the missionaries to help them out of their difficulties. An intimation of this kind will have the desired effect. A Zemindar will forego anything, even some of his lawful demands, rather than allow his ryots to embrace Christianity.

When Mr. Page had concluded his discourse in the chapel at Ashkor, an incident of a very pleasing character occurred. Ramcoomar, the native assistant preacher at this place, came up to the table, leading his wife by the hand, and calling upon his son to come forward also, and with quivering lip and trembling hand, laid *twenty rupees* on the table on account of his wife and son, and promised the same amount on his own account, towards the erection of a new brick chapel at Ashkor.

This money was given in fulfilment of a promise which he had made about a year and a half ago, when his house and all that it contained were burned to ashes. In this, the time of his distress, some of the native Christians and the missionaries sympathized with him in a substantial way by helping him to repair his losses, and in gratitude for this kindness he promised *forty rupees* for a small chapel at Poitahar, a little out-station; but afterwards preferred to put the money into the general fund for new brick chapels. This donation was peculiarly gratifying, inasmuch as it was a move in the right direction, and pointed out the way to others. The next day a widow came forward and laid one rupee on the table for the same purpose, and since then several others have given sums which would be considered liberal even among a more enlightened people. All others were exhorted to do likewise, and many have promised compliance. We trust very many will follow Ramcoomar's example, both in liberality and Christian consistency.

There are few things in this world that the native loves more than money, and few things that affect his heart more intimately than the loss of it. When native Christians have learned so to appreciate the blessings and privileges of the gospel as to give of their substance to support it among them, and spread it around them, we shall then have good proof that Christianity has taken root. May the time soon come when giving for the gospel's sake shall be deemed by them a privilege, and every man shall give, not under the influence of a temporary excitement, but systematically and regularly as "the Lord hath prospered him." "God is able to make all grace abound toward them," and it shall be our earnest prayer and effort that this *grace*, which is at once a test and a fruit of faith, shall not be withheld from our native brethren.

EVENTS IN CHINA.

OUR readers will receive with pleasure a communication from the Rev. H. Z. Kloekers. In the midst of the strife around him, he has persistently sought to advance the kingdom of Christ, and not without some fruit to his labours. He dates from Shanghai, May 15, 1862:—

In regard to last year I have been able to distribute 9,210 Tracts and 190 New Testaments during my trips to and stay in Peking. Of these, 2,210 were Tracts and 45 were New Testaments, which I had received from the American Presbyterian press; 45 New Testaments I had from Dr. Bridgman, and 100 from the London Mission, whilst I had myself 7,000 Tracts printed in Peking. May the Lord still follow them with his blessing.

As to conversions, I cannot give such flourishing accounts as the London Missionaries, but I am seriously afraid that the principle of Halley (I think that is the name of the pædobaptist who is the authority of Mr. Muirhead) will give them hereafter much grief and pain, because, in my opinion, a great deviation from the Scriptures, which require a new birth and spiritual membership before we can become visible members of the Church of our Redeemer. I had, however, good prospects of usefulness *near* and *in* both cities, because the people seemed anxious for information, and of one man near Peking, and another in Nanking, I have some hopes of true repentance and faith in Jesus. The ill-will of all sorts of politicians in the former, and the provocations given to the Chiefs in the latter, effectually hindered my free entrance to others, who were also seemingly panting for the water of everlasting life.

I have been as faithful, and kind, and prudent as I best could be, in all my advices to the Kanwang according to his request, and upon all such points as I thought would be for their spiritual and temporal welfare. Commencing with all those which were politically of the greatest importance, I tried to prepare the way for other things connected with morals and religion. The first was of course about schools and chapels, science and industry,—but then fol-

lowed the importance of sending an Embassy especially to England, where they might plead their cause and make just complaints about unfairness and wrongs which they suffered at the hands of her politicians, &c., consequently urging upon them to get clear ideas of their present circumstances, government, final object, and the best means to attain it; then came the importance of commercial relations by means of well-defined treaties; then the necessity of changing their Sabbath, because differing from all other Christian nations, which of necessity would give difficulties in regard to foreign intercourse, if not changed, whilst it was more easy for them alone to change than to expect such a thing from many; finally, also came their polygamy, and even the doctrine of the Teenwang, in which he teaches that he himself is a Son of God, and the younger brother of Jesus. In fact, everything was brought before him; and though many of my words and arguments seemed to be new to him, though their circumstances were still unfavourable in regard to some things, and though I can well understand that such grave matters required much thought and reflection, yet I must confess that after so much time and experience they are without excuse for showing no interest or activity in those things, and even to forbid my return, and to force Mr. Roberts to flee away from their court, capital, and country.

Since my return from Nanking I have not been able to do much, without many trials, within many years,—and yet notwithstanding all this I have more reason to be thankful than ever before about my labours in China. Last Sunday I *baptised* my Chinese teacher and a Dutchman, who a short time ago arrived from Australia, and is now overseer of a wood establishment here. After great mental agony, which bordered on madness, the doctrine of the cross gave peace, calmness, and self-possession to the tempest-tossed soul of the latter, and he has since been enabled to mark out for himself a different career from the one he followed in the past. With the brightest prospects before him, because of the wealth of his parents, his connections, and mental capacities, he chose to walk the road which leads to social, mental, and eternal destruction; but since he has come to himself, and the Good Shepherd has called this lost and wandering sheep by name, and spoken to his heart, he has set his face steadfastly to follow the Lamb whithersoever He goeth, to glorify his Redeemer as much in the future as in the past he has spurned both Him and His salvation. His case is a very peculiar one. He was actually plucked like a brand from the burning, and requires much firm and yet paternal care. He seems to devour his Bible, and makes rapid strides in the knowledge of the truth. The consequence of this change of mind was, that he wished to avow himself now openly a convert to the reality of that religion of which he once threw off the semblance for faith in Mohammed, and the hopes of a Mohammedan heaven, with all its sensual enjoyments; and this I was of course as willing to grant, as he was anxious that it should be in accordance with the precepts and examples of "God's word."

My teacher is a man of quite a different character. He has been with me now for more than five months, and I have *heard* or seen nothing wrong in him, even though I tried him, as you will see in the sequel. It is a very common question among the Chinese, "If I enter your religion will you then also give me my rice?" Of course such people are not worth much, and whoever may be satisfied with such, I am not.

Wishing therefore to know with what sort of man I had to do, and what good Christian influence had done him, I mentioned one day that a certain foreigner had asked me whether I knew a good teacher for him, that he would give him eight dollars a month, and wanted him only for one or two hours in the morning. "Now Seen-Sang," I said, "here is a nice opportunity for you to improve your circumstances, and I do not see why I should not help you on in your temporal as well as spiritual condition; if you wish to engage in it, you have only to tell me, and I am sure you will succeed." Mr. K., he answered, very sorrowfully, I don't exactly understand you; if *you want* me to leave I'll be much obliged for your kind help in this matter, but so long as there is hope that you

do *not* go home, I will take the chance and stay with *you*. I do not want to leave you, but go wherever and do what you please. I am not very strong, but I am commonly in good health, and I rather prefer to learn more of the truth than to earn a little more money. I wish eventually to be useful among my own people, if possible. I hope and trust you won't go home; but in regard to foreign merchants—you know them." These were about his words. I remembered the words of Peter to the Saviour: "Lord, to whom shall we go, thou hast the words of everlasting life." I felt what he meant, and was glad to think that his moral feelings had undergone such a change, though it was of course very painful to be reminded of the vices of the Heathenized Christendom about us. This grief at the idea of leaving me, notwithstanding the prospect of my departure, higher wages, and much spare time, his simplicity in speaking about preaching the Gospel, which in his case supposes salary, and which might have induced him to keep this secret desire in the back ground, for fear that such startling news might open my eyes as to some deeper scheme of the Chinese mind, with which he knows very well we have by this time become somewhat acquainted, and then the tone in which he spoke, all this made me hope that he had actually undergone a change of heart, and as he had long ago requested to be baptized as a believer in Jesus, I felt at liberty to baptize him, together with my countryman, of whom I made mention above.

A third person, also a Dutchman, has also not long ago been roused from his death-like sleep. He is at present struggling with conscience and precept, and continually stumbling and falling under the burden of sin and guilt. He is a strong man, but is night and day weeping and wailing like a child; he actually trembles at the fall of a leaflet; his voice of mirth and pleasure is turned into groaning and whispering in dread of the judgment to come. He has not yet arrived at that liberty wherewith Christ makes his people free, but it is coming; he is putting away the evil of his doings from before the eyes of Jehovah, and learning to do well. His sins, though red as scarlet, will soon be white as snow. He has learned to trample on the pride of man, and is fearlessly going to marry the Chinese woman with whom he has been living for some time, whilst his tenderness of conscience and boldness to face the consequences has led another to take the same steps. This latter is a Romanist, a merchant at Yentai. He at once requested me to write a letter to Brother Hall about him, which I have done; and I trust that this may prove his first steps out of the land of darkness, where the light is as darkness, and the end everlasting destruction.

I cannot help feeling sorry that we have not a larger number of missionaries in China. The political circumstances are certainly not so favourable as we could wish, the country being everywhere full of robbers, rebels, and revolutionists; but in the open parts they might, notwithstanding, settle down without any danger, and in some districts it is even possible to go to some distance. They would for some time to come have enough to do with the study of the language; we, who have been here for some time, might be able to help them to some extent in getting acquainted with many things, whilst all might help each other in such circumstances as mine without feeling that we were burdensome to any but a Christian brother of our own society.

O my brother, I beseech you remember China in your prayers, speeches, and exertions. I know you do not forget it; but this poor country, with its teeming millions, is distracted from the one end to the other, and reeking with the blood of man. An evil genius would seem to preside at the councils, and to control the actions of the leaders of this nation. Wherever they are left without the help of foreigners their plans are frustrated, and their actions appear like child's play in comparison with the doings of their opponents; and wherever the foreigners help them it would appear only to strengthen a struggle, which if left entirely to itself, would be at an end in a very short time. The struggle is indescribably painful. It is impossible to listen to the tales of misery without shuddering. May God in the midst of wrath remember mercy.

As far as the Taepings have sway idolatry has apparently got the death-blow, and whatever their doctrines, should it become an acknowledged government, I expect it will be a ripe field for the harvest. In the country of the reigning dynasty not a few signs are seen which give hope of success among its idolaters. Whether the Taepings get the whole of the country or part of it, or whether the whole be regained by the Imperialists, in either case we have good prospects before us, if only popery be not allowed to exceed us in our exertions. The more labourers you have in the field the more your funds will increase. According to the wants and requirements of the families in the wilderness, they were ordered and allowed to gather from the manna, and *they who had gathered little did not come short.*

I will add concerning the rebels that the allies seem now actually to have commenced a war of extermination against them. Within the last fortnight they have been driven from Kahding, Tsing-po, and Ningpo. Large numbers of them have been killed and made prisoners. (It is awful to think what will be done with the latter.) Only a few escaped to tell the mournful tale to the "Younger brother of Jesus!" Poor man! soon he may find himself in the hands of his enemies, or wandering about with the curse of his followers upon him, and cursing and raging for vengeance upon those who interfered with his well-established right to overthrow a wicked and cruel government which crushes a vanquished people to the dust, and ties it with chains of death to the worship of a man, who, no less than himself, claims the title of heaven's own son. Some say the Admiral will now encounter them at Soochow and Nanking; others, however, that he will not visit those places till the autumn. I hear just this moment that the French Admiral has been killed by the Taepings in battle.

It remains for us only to pray that the issue of these painful scenes may be the salvation of the myriads of China, and that out of the dark and troublous times which have fallen upon that great empire, may arise a new kingdom in which righteousness shall prevail!

A MISSION TOUR IN NORTHERN INDIA.

BY THE REV. J. WILLIAMS.

On the 3rd of February, 1862, with my native brother Bernard, I started from Chitourah, and about 5 o'clock in the evening reached Iradat-nagr, where we pitched our tent.

4th. Early this morning we went out to the village, and preached to a considerable number of Hindoos, who gave us good attention, and confessed that our message of love and mercy must be true, but that they were not inclined at the time to receive it. Having heard this avowal of theirs, we asked them, "How could they possibly acknowledge the truthfulness of Christ's religion, and continue to reject it?" One Pundit replied, "Because we believe that ours also is as true." To this we made a reply, stating, that his believing such a thing did not prove that Hindooism was as true as Christianity, because we said, you may err respecting the moral tendency of true religion, and therefore your belief may be erroneous. If your views concerning true religion are false, your belief also is false, for your belief is always governed by your opinions, and partakes of their moral quality. Having said this, we asked him to give us his views respecting the religion of the true and living God. With this he complied, and made an attempt to explain himself; but soon we perceived that his views respecting true religion were as far from being correct as falsehood is from truth. Seeing him imbibing such unworthy thoughts about *true* religion, we kindly requested him to listen to what we would say on the subject. We told him that his opinions were radically wrong, and inconsistent with the nature of God and his religion; and then we pointed out to him the spirit and moral tendency of religion, and showed to him the great difference there

is between Hindooism and Christianity, and between his views concerning the deity and the teachings of Jesus Christ respecting the same. When we were proving to him that the spirit of his own religion was to lower his nature, deprave his soul, enhance his wretchedness, and to deprive him of all comforts and happiness; but that the tendency of Christ's religion was to exalt his nature, purify his mind, increase his felicity, and to save him from all pains and sufferings, he seemed to be astonished, and came to us and said, "You say the truth; our religion is not good, but yours is good." If you believe that, we replied, then abandon your own religion, and receive that of Christ, and you shall obtain immortal life beyond the grave. Large numbers of Rājpoos, Brahmins, and Bunyas favoured us with their presence this evening, and listened exceedingly well. Though they made some unimportant objections, to which we replied at the time, yet they seemed to be greatly satisfied, and nearly all of them expressed their approval of what we had said.

(To be continued.)

MISSIONARY MOVEMENTS.

CALCUTTA.—At the meeting of the Auxiliary, in Circular Road Chapel, it was found that the congregation meeting there raised last year £130 for missionary purposes, an excellent example for churches at home. Four candidates are seeking admission to the church. One is a Burman, sent to Calcutta by the King of Burmah to receive an English education.

JESSORE.—Mr. Hobbs has removed into Kosbah, the chief town of this district, and is very busily occupied in preaching in the markets and bazaars around. Four persons were awaiting baptism, two of them being the grandchildren of our late missionary at Benares, Mr. Smith. These will make seven from the beginning of the year baptized in the west of the district. Mr. Hobbs also mentions five others as candidates. The schools have much increased in numbers, notwithstanding that Mr. Hobbs introduces largely the element of Christian truth in the instruction given.

DINAGEPORE.—Though much interrupted by sickness, owing to the insalubrity of this district, Mr. McKenna spent the early part of the year in traversing various villages, both in Dinagepore and Parneah. In many places persons were found well inclined to the gospel, but whom caste and fear of persecution hinder.

SEWRY.—At the beginning of the year, in company with Bolaram, Mr. Ellis accomplished a missionary tour in and around Cutwa. One hundred and forty-nine villages were visited, and some ten thousand persons listened to the word of life. In Cutwa they were often urged to remain and re-occupy the place so long tenanted by the late Mr. W. Carey. A pastor, too, is wanted for the small native church existing there. After witnessing the worship in the temple at Hetampore, the chief man of the fair engaged Mr. Ellis for two hours in conversation on the great salvation; and for five days he enjoyed large audiences in the fair. Also, amid the five hundred thousand persons at Bokreshur mela, and its three hundred Shiva temples, for several days was the gospel preached to listening crowds.

GYA.—In visiting the district to the north, Mr. Greiff met large bands of persons of the Jain sect, proceeding on pilgrimage to Parisnath. Their religious belief much resembles that of the Buddhists. They gladly heard him preach, and received copies of the word of God. Many pilgrims also were met with, carrying Ganges water to Baijnath, to pour on the emblem of the god Shiva. They gave his message a hearty reception.

AGRA.—Mr. Joseph Gregson has entered on his new sphere in Agra with his usual energy. In addition to native work, he has engaged in out-of-door services in the Cantonnments, and established a Temperance Society among the soldiers. Mr. Gregson reports that the native congregation is somewhat smaller, while in the English congregation there are hopeful signs of good being done.

MEERUT.—Very severe affliction has befallen the family of Mr. Parsons, and compelled him to take a temporary change to the hills. During his absence

the scripture readers at the two out-stations are visited by the native pastor at Mulliana, while Mr. Gillson, deacon of the English church, directs the movements of the native preacher at Meerut. Since his arrival at Mussoorie, the health of Mr. Parsons and his family has improved.

DELHI.—Through the watchful Providence of God, the lives of Mr. and Mrs. Evans and their child have been saved, when endangered by the sudden fall of the ceiling of the room in which they slept. The wakefulness of the babe forced upon their attention the slight noise which preceded the fall, and just gave them time to escape.

POONAH.—Mr. Cassidy has had the pleasure of baptizing the wife of our native brother Sudoba. She is the first native female who has put on Christ by immersion in that part of India. Mr. H. Gray, the son of Baptist parents, has also been received into the church, and the gospel has been widely preached in the surrounding country.

MORLAIX.—Mr. Jenkins reports the progress of the chapel at Tremel as drawing near to completion. In April there was a large gathering of the Breton Christians to receive into the church two converts, one a man 60 years of age, the other a youth of 19. Others are disposed to follow the example. For a short time there was much fear that the work of scripture distribution would have been hindered, but the prefect has again withdrawn the prohibition.

BAHAMAS.—Mr. Littlewood reports that the work of God is going on very favourably in Turk's Islands, under the ministry of the two brothers S. and D. Kerr. He had visited Watling's Island, where there is a Church of about 30 members. A small chapel in a suitable spot is about to be erected for their use.

JAMAICA, STEWART TOWN.—Mr. Webb, one of the students from Calabar, has entered on a probationary period of six months, with a view to the pastorate of this Church, rendered vacant by the removal of Mr. Lea to Falmouth. Although the outward effects of the revival have ceased, Mr. Webb reports the continuance of very interesting proofs that God is continuing his work of grace in their midst. Both the inquirers and backsliders' classes receive frequent accessions, and the Sunday schools are large and well attended. The day schools are alive, but languish for want of pecuniary assistance.

HAYTI.—Mr. Baumann reports that since the beginning of the year three persons have been baptized, and a fourth was about to join the church. Two new converts had come from Cayes, where there are the beginnings of religious life, as well as at Marigot.

HOME PROCEEDINGS.

During the past month, missionary meetings have been held at Tring and St. Albans, attended by Mr. Underhill. The Rev. W. Rycroft has pleaded the cause of Christ in Staffordshire, as well as in Tring. The Rev. J. Sale has visited Stroud and its neighbourhood, and the Rev. J. Anderson St. Albans.

At the Quarterly Meeting on the 9th July, a proposal was laid before the Committee by the Council of the African Aid Society, to locate on a portion of the land purchased for the Missionary Society by Mr. Saker in Amboises Bay, a colony of coloured men from Canada, desirous of emigrating to the land of their ancestors. This request has been most cordially acceded to, and the Committee have made a grant of a considerable portion of land situated to the westward of the township of Victoria. One condition affixed to the grant is, that no settler shall deal in spirituous liquors, a trade productive of untold calamities to the inhabitants of the African continent. It is understood that the African Aid Society intend to form a company for raising the necessary capital, to employ two ships, first to transport the colonists from Canada, and then to carry on trading operations. Our esteemed friend, Capt. Milbourne, is engaged to assist in the undertaking. There is also further a great proba-

bility that the English Government will make a suitable spot on the Cameroons Mountain, just behind Victoria, a sanatorium for the shipping on the coast, and also use the harbour as a depôt for coaling and the anchorage of its ships. In this case the object of the Committee will fully be accomplished in sanctioning the formation of the township of Victoria by Mr. Saker, and our former converts at Clarence will remove to it. A very favourable report on the salubrity of the locality has been forwarded to the English Government by the Consul and the Government botanist, while there can be no question of the importance of the harbour as a station from which to watch the mouths of the Niger, and to check the slave trade on the coast.

At the meeting of the Quarterly Committee it was also resolved to hold an annual autumnal meeting of the subscribers and members of the Society in some important provincial town, similar to that held in London at the Anniversaries, to communicate in more detail the position and proceedings of the Society, and to give such information as the members present may desire to have on all topics of interest affecting the welfare of the Institution. The officers of the Society will attend, and such members of the Committee as may find it convenient to do so. The first meeting will probably be held at Bradford, of which timely notice will be given.

We have to notice with sorrow the decease, in Calcutta, of Mr. Jabez Carey, a son of the late Dr. Carey, and who in his earlier years was engaged in missionary work. As a member and deacon of Lal Bazaar Church, he has long continued to render good service to the cause of Christ, and his loss will occasion deep regret. On the 17th June also died Mrs. Dexter, the widow of our late esteemed brother, the Rev. B. Dexter, of Jamaica.

As this sheet is passing through the press, our dear friends, Mr. and Mrs. Pigott, will sail in the "Teviot" for Ceylon. Mr. Pigott's sphere of labour will be Colombo.

We have great pleasure in announcing the safe arrival at Cameroons of Mrs. Peacock and Mrs. Sturgeon.

FAREWELL MISSIONARY SERVICE.

During this month the following missionary brethren and friends will sail for their destination in the East:—The Rev. J. Wenger for Calcutta, the Rev. L. and Mrs. Kalberer for Patna, the Rev. F. and Mrs. Supper for Chittagong, the Rev. E. Edwards for Monghyr, the Rev. W. Etherington for Meerut, and the Rev. F. D. Waldoek for Kandy, in Ceylon. It is proposed to give a farewell soirée to these friends at Freemasons' Hall, Great Queen Street, on the evening of the 11th August, when Sir Morton Peto will take the chair, and suitable addresses be delivered. Tea and coffee at half-past five. Tickets, one shilling each, may be had at the following places:—

The Mission House, 33, Moorgate Street.

Mr. G. Blight, 168, Fenchurch Street.

Mr. J. H. Tresidder, 17, Ave Maria Lane.

Mr. Jno. Neal, 18, Edgeware Road.

Mr. Beale, 12½, Bolingbroke Row, Walworth Road.

CONTRIBUTIONS FOR SPECIAL OBJECTS.

Treasurers of Auxiliaries and Local Secretaries—for the sake of avoiding much inconvenient delay—are particularly requested to state, when sending Contributions to the Mission House, if any portion of such Contributions is to be applied to *special objects or stations*, and not to leave such notification until the close of the Society's financial year.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from June 21st to July 20th, 1862.

W. & O. denotes that the Contribution is for Widows and Orphans; N. P. for Native Preachers; T. for Translations; and I. S. F. for India Special Fund.

ANNUAL SUBSCRIPTIONS.		£ s. d.		£ s. d.	
Bridgland, Mr. B.	0 10 6	Cottenham—	25 0 1	Long Buckley—	10 0 0
Jones, Capt., 1861-2....	1 1 0	Contributions	0 14 6	Contributions	64 10 4
DONATIONS.		Do., S. School	2 16 2	Northampton, College St.—	
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Centennial Anniversary		Melbourn—		Do., Bible Class, for	
Thanksgiving from		Collection	9 0 0	Rev. J. C. Page's	
Eliamelech & Naomi	5 0 0	Shelford, Great—		Chapels	4 0 0
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the late Rev. Wm. Nichol's		Collection	3 2 5	NOTTINGHAMSHIRE.	
Trust, by Mr. Falkner,		Willingham—		New Basford—	
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Sun. School, for Rev.		Redruth—		Watchet—	
J. Allen's Schools,		"Anon."	1 0 0	Contributions	3 6 10
Ceylon	5 0 0	"Anon."	0 10 0	Williton—	
Ebenezer—		DORSETSHIRE.		Contributions	3 7 10
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for India	0 7 10	Donation, for Rev. G.			8 2 7
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Henrietta Street—		Guernsey—		Withycombe—	
Collections	6 11 7	Collection, for China	1 3 11	Contributions	1 0 0
Islington, Cross Street—		Jersey—		Do., for China	0 10 0
Collection for W. & O.	5 0 0	Collection, for China	2 2 5	Do. for Africa	0 10 0
John Street—		Contribs., for T.	0 4 6	WARWICKSHIRE.	
Contributions	30 0 0	Romsey—		Birmingham—	
Kennington, Charles St.		Collection, for China	1 2 5	Contribs. on account	
Collections	4 3 1	Winchester—		by J. H. Hopkins,	
Tottenham—		Collection for China..	1 0 0	Esq.	161 10 0
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Less expenses	0 14 0	Markyate Street—		Collection	3 2 0
	8 6 6	Contributions	8 0 7	WILTSHIRE.	
Vernon Chapel—		Do. S. Sch. for N.P.	1 13 5	Corton—	
Contributions.....	2 12 0	KENT.		Coll. after Lecture ..	2 2 9
Walworth, Arthur Street—		Faversham—		Crockerton—	
S. School, for China..	10 0 0	Contributions.....	4 5 0	Coll. after Lecture ..	0 9 8
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Ceylon	10 0 0	LEICESTERSHIRE.		Collection for China	1 18 0
BEDFORDSHIRE.		Foxton—		Upton Scudamore—	
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Contributions	65 9 3	Contributions	1 18 2	Franksbridge—	
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Contributions	21 16 9	Collection for W. & O.	0 6 6	tany Chapel.....	0 3 5
Do., S. School ..	5 12 8				
Caxton—					
Contributions.....	7 8 10				
Chesterton—					
Sunday School	2 11 2				

Mr. Joseph Gurney requests the acknowledgment of the following further Contributions received by Mons. Cadot for Baptist Churches in France.

EDINBURGH.		GLASGOW.		LONDON.	
£	s. d.	£	s. d.	£	s. d.
James Douglas, Esq., of		Miss Oswald	5 0 0	John McIlmain, Esq., of	1 0 0
Cavers	5 0 0	A. Watson	2 0 0	Collection, West Burn St.	1 10 1
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Bristo Street	6 1 1	A Friend	1 0 0	Mr. Thomas	1 0 0
Sums under £1	8 12 6	John Baxter, Esq.	1 0 0	Mr. Burden	1 0 0
				Per Mr. Wilkin	0 15 0

FOREIGN LETTERS RECEIVED.

- AFRICA—CAMEROONS, Diboll, J., March 28 (two letters) & 30, Apr. 25, 26, & 30, May 24 & 27; Fuller, J. J., March 29, April 29; Peacock, E. J., Feb. 28, March 29; Saker, A., Feb. 14 & 28, March 29, 31, and April 1, and one letter no date, Apr. 29 (four letters), May 30; Smith, R., Feb. 27, Mar. 25, Apr. 28; Wilson, J., Sen., Mar. 31.
- FERNANDO PO—Diboll, J., Feb. 27.
- PORT ELIZABETH—Hutchinson, F. V., Apr. 16.
- VICTORIA, Pinnock, F., Feb. 14; Saker, A., Feb. 10; Smith, R., May 24.
- AMERICA—LONGUEIL, La Fleur, T., May 29.
- MILWANKEE, Jackson, J., June 4.
- NEW YORK—BROWN, N., Mar. 25; Colgate & Co., June 3 & 14.
- TORONTO, Warren, N., Feb. 17 and May 10.
- ASIA—AORA, Gregson, J., Feb. 19, Mar. 6, May 1, June 3 & 5; Gregson, J. G., Apr. 5, June 4.
- ALLAHABAD, Parsons, J., Mar. 19.
- BARASSET, Banerjee, D., & H. Chatterjee, May 13.
- BARISAIL, Martin, T., May 17; Muston, H. J., April 29.
- BASSEIN, Beecher, J. S., May 26.
- BENARES, Heinig, H., April 17; Parsons, J., Feb. 10.
- CALCUTTA, Kerry, G., June 7; Leslie, A., Feb. 22, April 22; Lewis, C. B., Feb. 22, March 8, April 3, 18, & 21, May 2, 8, & 22, June 9; Rouse, G. H., Feb. 22; Shah, Goolzar, Apr. 8.
- CHITOURAH, Williams, J., May 27.
- COLOMBO, Allen, J., May 15; Busbridge, E., June 16.
- DELHI, Broadway, D. P., March 28, 29, & 31, June 4; Evans, T., April 18 & 19, May 3; Evans, R. H., March 17; Plinn, G., Apr. 3.
- DINAGEPORE, McKenna, A., April 18, June 6 (two letters).
- GYA, Greiff, E., Feb. 4, March 10, June 5.
- INTALLY, Pearce, G., Feb. 21, March 3 & 12.
- JESSORE, Hobbs, W. A., Apr. 4 & 16, May 20 & 31.
- KANDY, Carter, C., Apr. 12, May 15 & 30, June 14.
- KOOLNAH, Johnson, E. C., April 8.
- MERUT, Parsons, J., April 4, May 2.
- MONGHYR, Gregson, J. G., Feb. 17; Lawrence, J., April 1.
- MUSSOORIE, Parsons, J., June 3.
- POONAH, Cassidy, H. P., June 10.
- RANGOON, Craig, T. R., April 4.
- ROORKIE, Parsons, J., May 16.
- SERAMPORE, Sampson, W., Feb. 18.
- SEWRY, Ellis, R. J., March 3, April 3; Rouse, G. H., March 20; Williamson, J. Feb. 27, April 3 & 4, June 6.
- SHANGHAI, Kloekers, H. Z., Feb. 4, May 3 & 15.
- YENTAI, Hall, C. J., Feb. 4, March 1 & 18.
- AUSTRALIA—HOBARTON, Tinson, E. H., Mar. 20.
- MELBOURNE, Rees, D., Feb. 24.
- BAHAMAS—GRAND BAY, Kerr, D., March 14.
- HARBOUR ISLAND—Littlewood, W., March 24 (two letters).
- LONG BAY—Littlewood, W., April 28.
- NASSAU, Davey, J., Mar. 11, Apr. 3 & 8, June 7; Littlewood, W., April 8, May 13.
- RUM CAY, Littlewood, W., March 5.
- FRANCE—BEUZEVAL, Bouhon, V. E., July 15.
- MORLAX, Jenkins, J., April 1 & 25, June 13, July 17; Monod, A. W., May 23, June 3, July 3 & 8.
- PARIS, Bouhon, V. E., May 13, June 3, 13, & 23; Dez, A., April 26.
- HAYTI—JACME, Baumann, W., April 9, May 24; Webley, W. H., April 9 & 10, May 19 & 24, June 23.
- JAMAICA—ANNOTTO BAY, Jones, S., May 23.
- BELLE CASTLE—Harris, H. B., March 24.
- BROMPTON, Holt, S. W., June 5.
- BROWN'S TOWN, Clark, J., March 22, April 23, June 23.
- CALABAR, East, D. J., Feb. 6, Mar. 5 & 6, April 22, May 23, June 23.
- FALMOUTH, Lea, T., March 24, May 23.
- FOUR PATHS—Claydon, W., Apr. 20, June 21.
- KINGSTON, Bouhon, V. E., Mar. 26; Merrick, E., May 23; Oughton, S., March 10, April 23, June 7; Webley, W. H., March 25.

LUCEA, Teall, W., June 23.
 MONTEGO BAY, Henderson, J. E., June 6.
 MOUNT CARRY—Hewett, E., March 31, May 22,
 June 6.
 PORT MARIA—DAY, E. P., March 19.
 RIO BUENO, East, D. J., March 22.
 ST. ANN'S BAY, Millard, B., April 3, June 23.

SAVANNA-LA-MAR, Clarke, J., Mar. 13, May 22
 & 31.
 SPANISH TOWN, Philippo, J. M., June 7.
 STEWART TOWN, Webb, W. M., May 22.
 WATFORD HILLS, Henderson, J. E., Mar. 7 & 21.
 SWITZERLAND—BERNE, Wenger, J., March 31.
 TRINIDAD—LAW, J., March 22, June 6.

ACKNOWLEDGMENTS.

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

- Friends at Kingsbridge for a box of clothing, value £10. 10s, for *Rev. A. Saker, West Africa.*
 Mrs. Moore, for a cooking lamp, for *Rev. R. Smith, West Africa.*
 Mr. J. Franconi, Liverpool, for a parcel of waistcoatings for *Africa.*
 Friends at Regent Street, Lambeth, for a box of clothing for *Rev. R. Smith, West Africa.*
 Mrs. Beattie, South Lambeth, for a box of children's clothing, value £5, for *Mrs. Sturgeon, West Africa.*
 Westbourne Grove Sunday School, for two boxes of clothing for *Rev. A. Saker, West Africa.*
 Friends at George Street Chapel, Plymouth, for a box of clothing, &c., value £25, forwarded by Miss Alger, for *West Africa.*
 Mr. J. Austin Meen, for a parcel of Magazines, &c.
 Mrs. Billing, for a parcel of Magazines, &c.
 Ladies' Missionary Working Party, Graham Street Chapel (Rev. C. Vince), Birmingham, for a box of fancy articles, value £15, for *Rev. G. Kerry, Calcutta.*
 Borough Road School, for a box of school materials, value £5, for *Rev. J. Davey, Nassau.*
 Friends at Salem Chapel, Hitchin, for two boxes of clothing, value £20, for *Rev. A. Saker, West Africa.*
 Regent's Park Chapel Sunday School, for a box, value £15, for *Rev. A. Saker, West Africa.*
 Religious Tract Society, for a parcel of Tracts for *Rev. C. J. Hall, Cheefoo, China.*
 Friends at Cotton Street, Poplar, for a box of clothing, value £5, for *Rev. A. Saker, West Africa.*
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