

THE MISSIONARY HERALD.

· THE MISSIONS OF THE LONDON MISSIONARY SOCIETY.

THERE are few missions more important, or productive of greater results, than those sustained by the Independent churches of this country. Their field of labour embraces the South Seas, the West Indies, South Africa, Madagascar, China, with Northern and Southern India, in all of which localities Christian churches have been formed, and various forms of heathenism encountered and overthrown. Their numerous stations are occupied by not fewer than one hundred and seventy missionaries, of whom twenty-seven are new labourers added during last year. This noble band of Christian evangelists embraces not only ordained Europeans, but also several medical missionaries, schoolmasters, and a few natives, who have been specially separated to the work of God. The catechists, native preachers, teachers, and schoolmasters, are said to number at least eight hundred persons, and the converts in church fellowship, steadily communing at the Lord's table, approach twenty-four thousand.

For the maintenance of their widely-extended operations, the home income of the London Missionary Society was last year £59,135. At the mission stations themselves was raised and nearly expended the sum of £15,062. Special appeals on behalf of the missions in India, China, and Madagascar added a further sum of £5,378 to the funds, so that the entire receipts were £79,576. The entire cost of the missions amounted to £77,935.

If now we turn to the various spheres of labour, we shall learn much to encourage the churches of Christ in their warfare with Paganism. Polynesia first drew the attention of the Directors, and thither its earliest missionaries were sent. From Tahiti the work of God has spread to many other islands, so that at the present time the numerous islands comprised in the Society, Georgian, Hervey, Samoan, and Loyalty groups, are covered with Christian churches, and from nearly all of them idolatry is banished, and their idols are overthrown. Tahiti has had to endure, since its evangelization, an invasion of priests from Rome, under the Protectorate of France. Every effort has been made to destroy the fruits of missionary effort. "A few, very few," says the Report, "and those not distinguished by intelligence or reputation, have yielded to seduction;" but the number of members in the Protestant churches of the island is greater by one-third than it was when Popery was first forced upon the Queen and her people. They amount to nearly two thousand four hundred. The moral results of the Protectorate on the unconverted masses are, however, most deplorable, "and iniquity abounds."

In the island of Rarotonga, a revival of great interest is reported to have taken place. Multitudes have shaken off the fetters of sin, and been

admitted to the fellowship of the church. In Samoa, the mission churches, amid many examples of infirmity and defects which mark a people recently rescued from paganism, present many striking illustrations of re-
newing and redeeming grace, while their liberality affords an instructive pattern of Christian zeal.

On Savage Island, the ferocity of whose inhabitants may be found described in the voyages of Captain Cook, a most gratifying change has taken place. Now the inhabitants are clothed, and addicted to industrious pursuits. They have built five chapels, one large enough to hold 1100 people. Except in the doors, there is not a nail in the buildings, all is firmly tied together with thongs called cinnet. The origin of this transformation was the conversion of a youth who had been brought to Samoa. He heard of Christ, and believed. Impelled by love to his countrymen, he returned to his dark home, accompanied by native teachers from Samoa. On the arrival of the missionaries, they found already a Christian people, prepared to receive further instruction, and waiting for the translation of the Word of God which the missionaries propose to execute.

Ninety-three Christian churches in these once savage islands testify to the power of the grace of God, embracing ten thousand persons who have openly put on Christ. The Christian culture of the general population is carried forward in 294 schools, containing nearly 15,000 scholars. In the three institutions for theological instruction, 115 young men are being trained for future service in the church, while in nearly all cases these native brethren become the most efficient pioneers in spreading the gospel in new fields, and in preparing the way for the more instructed teacher sent by the Society from home.

We next notice the Society's missions in the West Indies. These are found in Demerara, Berbice, and Jamaica, and they contain the following number of churches and communicants:—

Demerara,	11 churches and	1894 communicants.
Berbice,	13 do.,	1496 do.
Jamaica,	17 do.,	2188 do.

Several churches in the first two places have attained the ability and the honour of self-support, and now sustain to the Society a filial relation rather than that of beneficiaries and dependants. In Jamaica the churches participated in the revival movement. The discretion of the pastors for the most part checked the evils arising from extravagance and disorder, while many have been gathered into the fold who give decided proofs of sincerity and true conversion. It may be interesting to state that of £3,699, which was the cost of the Jamaica mission, only £818 were drawn on the home treasury.

In South Africa the Society reports the existence of thirty-one churches, with 4,798 communicants. Eleven of these churches are found beyond the colony of the Cape of Good Hope, the missionaries labouring among Hottentots, Kaffirs, Griquas, and Bechuanas. Within the colony nearly all the churches support their own pastors. The veteran Moffat continues to labour unweariedly among the aborigines at Kuruman, and that with very encouraging success. He has the joy of seeing his desires for the communication of the gospel to the Matabele accomplished by brethren specially set apart for that work.

In China, in Hong Kong, in the cities of Canton, Amoy, and Shanghai, the missionaries have continued to labour with zeal and assiduity, though in the last place often interrupted by the operations of war. Dr. Lockhart has penetrated to Peking, and gathered around him multitudes of sick, to whom he administers with medicine instruction in the word of life. A new mission has also been commenced at Hankow, 730 miles to the north of Shanghai, a very populous city, and a great emporium of commerce. Tientsin also has been occupied, and first-fruits have been gathered in to the fold of Christ. At Poklo the native church has passed through the baptism of persecution; one of the members, the venerable Chea, met with a violent death. In the six churches which have been formed by the labours of the missionaries in the above places, there are found 637 communicants.

In India the Society has been honoured to gather twenty-nine churches, with a total of 1,872 members. Of these, twenty-three are found in Southern India. The most interesting fact recorded of last year, is the ordination of three native evangelists in Calcutta, the fruit of the Institution at Bhowanipore. One of them has undertaken the pastorate of the native church, the members undertaking to pay his salary. Thirty-six schools in Northern India, with 2,271 scholars, and in Southern India 274 schools, with 11,357 scholars, are the Society's contribution to the mental elevation of the Hindu people. They have this advantage over the Government schools, that in them all the children are led to the knowledge of Christ, at the same time that their instruction destroys their faith in their idols. We note it as a most interesting fact in the history of these Indian missions, that the churches in the South have contributed £600 last year to the cause of God, an amount which aforesaid would have been thought incredible.

Space cannot be afforded to detail the very gratifying change which has come over the persecuted Christians at Madagascar. The death of the Queen, and the ascent to the throne of her son, a prince who has for years shown himself most favourable to the gospel, if not actually himself a believer, have again opened the way for missionary labour, while the oppressed servants of Christ now enjoy that liberty for which they have so long sighed. For fifteen years the missionaries laboured before their expulsion by the Queen in 1833, during which time two large congregations were formed in the capital, and nearly 200 persons were admitted to Christian fellowship; schools and printing presses distributed a knowledge of the word of God; and, above all, the Scriptures were translated and printed in the native language, before the hour of darkness fell upon them. During the persecution that followed, thousands suffered poverty and death, or were sold into slavery, rather than deny Christ. In the midst of the fire the bush remained unconsumed, so that with the dawn of liberty it is found that the believers in Christ are many more than when the tribulation began.

On his accession to the throne, the new King, Radama II., reversed the policy of his mother. Already he has opened communications with England and France, and thrown wide the door for missionary exertion. The Society has wisely taken immediate advantage of this providential change. They have sent Mr. Ellis to prepare the way, and a hearty welcome has been given to him by the King and by the people of every class.

Since the departure of Mr. Ellis, six devoted young men have been elected for the work, and are now on their way. They hope to reach their destination by the anniversary of the King's accession. They take with them a printing press and a supply of type. The vessel is also stored with ten thousand copies of the New Testament, and with other works suitable for the instruction of the people. We will close our brief account of this deeply interesting event in the striking words of the Report :—

“Who can review the history of the Church in Madagascar without adoring gratitude to God, who granted to His suffering saints, through the prolonged course of their heavy sorrows, grace to glorify His name by their humble confidence and dauntless courage? His strength was made perfect in their weakness; and, when they passed through the deep floods and the devouring flames, His presence was their stay, and His love their song. The more they were oppressed, the more they multiplied; the two hundred believers, with which the persecuting reign of the late Queen commenced, had increased more than tenfold when the persecutor died. The Church in Madagascar supplies an additional chapter to the Book of Martyrs, and affords us delightful and conclusive proof that the truth which our missionaries teach, is the same Divine truth, and attended by the same Almighty grace, as that which constrained myriads in the primitive age to take joyfully the spoiling of their goods, and to lay down their lives for the sake of the Lord Jesus.”

We wish our brethren the most complete success in their work of faith and labours of love, and trust that for years to come they may continue to enjoy the marked approval and blessing of God in all their efforts for the extension of Christ's glorious reign.

A MISSION TOUR IN NORTHERN INDIA.

BY THE REV. J. WILLIAMS.

(Continued from our last.)

28th. At Calpee also, we were favoured with the presence of a large number of people, who attentively listened to our preaching, and manifested good feelings towards the truths spoken. We visited this bazaar five times. To whatever street or lane we would go, crowds of people would follow us, and give earnest attention to the doctrine of the cross. One evening, as we were preaching Christ crucified as the only Saviour of the world, a poor grey-headed Hindoo began to melt under the word; he cried, and we could see his tears trickling down over his wrinkled cheeks. After we finished our discourse, he came to us, and in a deep but melting tone, said, “Sahib, I believe what you have preached here this evening is true, and henceforth I will love and worship Jesus Christ, for I am persuaded that he is the true Saviour.” One Mahometan Mahajan (great man) sent his *Chuprasi* to us, asking us to pay him a visit before we would leave the place, that he might know something concerning the religion which we preached. We immediately went, and had a good conversa-

tion with him on the subject. Many other wealthy Mahometans came in at the time and joined us in the talk. The Mahajan and others present asked us many questions respecting Christ and his religion, which my brother Bernard took up, and answered to their satisfaction.

4th. At Barah we met a Pundit of the name of Bodrideen, who cherished a very high opinion of the Gospel of Jesus. He told us that he had read over the whole of the New Testament, and that his sincere impression was that the book contained a most excellent system of divine truth. We had a long conversation with him about the book, and its Author, and he candidly avowed that he believed Jesus Christ to be the Son of God, and the sole Redeemer of the world. He also said that the only thing which obstructed him from making a public profession of Christ's religion was the dread of his family and his other relations. Though he believed that the Bible was the true revealed will of God, and the only guide to eternal happiness, "yet," he said, "I have not the courage as yet to break my caste, and expose myself to the frowns and ill-treatment of my parents and my own family." We told him that he ought to fear God more than friends and relations, because He was "able to destroy both soul and body in hell," and that to lose eternal happiness for the smiles of a few days was very foolish and unwise on his part. This he confessed, but declared the second time that he had not then the heart to bear the persecutions of his family and others. We advised him to pray to God for aid and determination of mind, and He would certainly hear his prayers, and give him the necessary blessing. He promised to do that, and we departed, bidding him our adieu.

11th. At Kalpoora, the chief man, or landlord, calmly asked us many questions concerning sin,—its nature, its consequences, the manner of its entering into the world, and also respecting the way in which God saves men from it. Hearing him giving such important questions, we asked him if he ever heard anything about these subjects, or if he read the testimony of the Word of God concerning them. He said, "No, I cannot read, neither did I hear anything about them." We asked him again, "How did you come to think of such things, if you never heard any Padre Sahib, or some other Sahib, describing them, or if you did not read something about them?" He answered, saying, "I know that there is such a thing as sin in the world, and that this sin must have had a beginning, and must have entered into the world some way or other; and," he continued, "inasmuch as God loves the happiness of His creatures, He must have appointed some way by which we may be saved. Now," said he, the second time, "please to explain these things to me, that I may know something about them." We gladly complied with his request, and did our best to expound unto him and his companions these momentous doctrines. The landlord told us, "I liked your preaching, and now I know the way through which I may be saved from sin, and obtain happiness in another world." We were exceedingly pleased with the conduct and feelings of these people on this occasion.

14th. To day we reached Chupramon, and published the Gospel to the inhabitants of this village. It was a market-day here, and we had the pleasure of making known the Saviour to hundreds of people who came to hear us. One Brahmin declared that he was very much dissatisfied with both Hindooism and Mahometanism, but that he liked Christianity; "for," said he, "it is more reasonable and purer than either of them."

20th. We advanced from Ferozabad to Elmadpoor, when we preached to a large and attentive congregation, many of whom seemed to be glad to have the opportunity of hearing the Gospel.

On the 23rd I reached Chitourah, when my old sincere brother, Thakurdas, and myself held a little meeting at my house to thank and praise God for permitting us once more to enjoy the company of each other, and for preserving us in our health and strength, and from dangers and foes, during the time of our separation.

THE GOSPEL IN BACKERGUNGE.

BY THE REV. J. C. PAGE.

We were joyfully welcomed home again by the dear people, and received many proofs of their continued love and remembrance of us. After going through several of the stations with Mr. Martin, (and in part with Mr. Reed), my wife and I settled down at Rajapore. You remember the place? It was the first place you stayed at after coming North from Barisaul, and from which you walked with us to Chhobikarpore, &c. Here we have taken up our residence for a time. The upper room of the house we have turned into bedroom and sitting room, 11 ft. sq. each room; below we have worship with the people, and meet our numerous native visitors. And really we are quite content. The only objection to the house is that the locality is not the most healthy, and the house itself is made of perishable stuff. However, it will do for us till something better turn up. One thing my wife and I are determined on, that is, if we can get a substantial little place on the river side, to live quite among the natives, as close to the stations as possible, and have nothing to distract us from our work. During March, April, and May, I have baptized sixty-two persons. None of them has been admitted into the church without a close examination as to his knowledge, and a fair testimony as to his conduct. The case of some of these heathens is interesting. Here is one. In the village of Koligaon there is a man named Joy Kishto. This man was the chief singer in the place, a chandal, but yet a staunch Hindoo. Wherever the praises of the wicked Krishna were to be sung, there assuredly appeared Joy Kishto. Time rolled on, and Joy Kishto sang on. By and bye, he was attracted to our little chapel by the singing there. "Let us hear how these Christians sing," he said. He listened, and came again, and again. The tunes pleased him, the sentiment of the Christian hymns he could not understand. He became a constant attendant. Every day when he could spare the time, (and you know that Bengalees are not stingy in this particular) he was to be found sitting with the Christian people in the humble chapel. Now he commenced paying attention to what was read and said by the native preacher Sookhiram. He was much interested in O. T. narratives, and frequently used to go in the evening to the house of one of the most intelligent converts and ask questions, and have the whole story of Daniel, Jonah, Shadrach, Meshach, and Abednego, Noah, and others repeated to him. He has been known thus questioning and listening, to sit up the greater part of the night. By and bye, the story of Christ's sufferings and death engrossed his attention. There was no narrative like this, he thought. The death of Christ appeared to him most solemn, affecting, wonderful. At times he could think of nothing else. One day he went to a young native preacher who was on a visit to Koligaon, and who could (he learned) write verses, and begged him to write a hymn for him on the death of Christ; "I have a tune for the hymn," he added. He got his wish, took away his new hymn, and was heard to sing scarcely anything else. Another day, he applied to another preacher who also dabbles in verse (are we not becoming poets!) and from him obtained a second hymn; subject, the death of Christ. And now Joy Kishto seemed happy, and never happier than when he was singing how Christ loved us and died for us. At this time he was known to pray at home, and to urge on his wife's attention the subject which had taken so deep a hold on his own heart. And if any Brahmin or religious teacher, Mohammedan or Hindoo, of any kind, came into the village, Joy Kishto was seen hurrying off to the Christian teacher. And bring the teacher he would, to confute the Mohammedan or Hindoo, and speak of Christ and his death.

These indications of a change of heart, and of faith in Christ were not seen at once. They extended over a period of four or five years. All this time Joy Kishto seemed coming to the truth. The converts urged him to make a profession. He told them that he was waiting for me, that he wished to bring others with him.

Well, the second day of our meetings at Rajapore, just on our return, Joy Kishto was true to his promise. No sooner had he heard we were back, than away he came with the native preacher of Koligaon, and a Hindoo neighbour whom he had persuaded to follow him. He had to tear himself away, however, from his wife, who did all she could to oppose him. But Joy Kishto by faith now saw Christ upon the cross : who shall detain him from falling down before the crucified one? He was introduced to me as the new Christian. I put my hand on his shoulder and said "Will you be a Christian, Joy Kishto? I am so glad!" He replied "I waited for you, Sir; here I am now, caste is gone, I am a Christian, and here is a neighbour of mine." I said all I could to encourage him, and promised to go to his village as soon as possible. It was not till the beginning of May that I got to Koligaon, and it was with a kind of holy delight I heard Joy Kishto speak of the Saviour, and it was with real satisfaction I baptized him and his neighbour Bhasaram, and several others. I don't like changing names, but really I was under a strong temptation to change this good brother's: Joy Kishto means "Victory to Krishna," I would my brother were now named "Joy Khristo" "Victory to Christ!"

There are a few others of whom I might write some particulars, but I had rather not be in a hurry. It is well to wait until they are tried a little. We shall I believe have many more baptisms ere the year is out. There are more candidates in several of the stations, amongst which, it is worthy of remark, Chhobikarpore receives the greatest increase. Old faithful Shoron continues diligent as ever, and the Lord prospers him in all things.

We still continue to get people throwing off caste, and entering our chapels and calling themselves christians. Our congregations still increase, and I cannot but hope they will be doubled before a very long time, for there is decidedly a stir among the heathen. Many had been looking for my return, and there appears to need just a little encouragement to induce them to come out and join us. Two months and a half ago a deputation of intelligent chandals, representing eight villages, on the late Baboo Ram Roton's estates, came to me with a letter from those who sent them, wherein it was stated that these villages "were willing to embrace the christian religion," but they begged my protection, as they were sure of being persecuted. Just before I came away I had an interview with some of these people, and do believe that something will result hopeful and encouraging. Of course we shall have persecution, a few cases in Court, and a noise, but for these I am prepared.

We have got amongst our people a good number of missionary boxes which I brought from the Mission house in London, on purpose to use out here. People bring their pice and their annas also. The other day a poor member of the Koligaon church brought and filled in the box a rupee's worth of pice and half pice, which he had been long saving up. "Let them all go in," he said. Every Sabbath, at both services, the subscription box in all the stations is placed before the preacher, and every one has the opportunity of bringing and putting in something. And the boxes are not empty. I shall persevere in this matter, say what people will.

My dear sir, I do not forget you and all your kindnesses; nor England and the happy days spent there; nor the christian friends who so refreshed the stranger among them; nor the Committee whose generous treatment makes the Society dear to me. A thousand blessings on you all.

INDIA NOT YET EVANGELIZED.

BY THE REV. THOS. SAMPSON.

We have been trying for some years past to spend a portion of the year in itinerating in the district. Our preachers are engaged daily, morning and evening, in preaching at the different stations in Serampore and the neighbour-

hood. In the cold weather of 1860—61 they went on a tour inland. Starting from Serampore they went almost in a straight line across the Zillah Hooghly. They penetrated about fifty miles inland, branching off from the main line in various directions, and preaching in every village to which they came. This year they have spent the months of Feb. and March in a similar visit, but they crossed over the river and went through the district on the opposite side. They went through a very considerable extent of country. Following the course of the principal stream, they occasionally left the boat and went inland for two or three days—returning to the boat and resuming their journey. On neither occasion did they go farther from Serampore than sixty or at the most seventy miles. Everywhere they report they were gladly received. But perhaps you will scarcely believe it that within so short a distance from the place which was so long the head-quarters of the mission, and from which so many have been sent out to preach the Gospel, they found village after village where the name of Christ had never been preached. So far as they could gather from the enquiries they made, they were the first who had ever told the people there of the love of God in Christ. The mere fact is one that speaks volumes about the want of labourers in India.

It sometimes strikes me that the churches at home need to be reminded that India is not yet evangelized! I remember when a child reading the missionary reports, hearing of the preaching in so many places, the eagerness of the people to hear the word, and the number of conversions. I remember when I heard these things that I used to fear the whole of the work would be done before I was old enough to go out and help. The generation that were children then are the men and women of the present time, and if they had the same feeling as I had when a child, it no doubt has grown with their growth and strengthened with their strength, and as they have not been brought face to face with heathenism to see what it really is, it is probable that they believe that idolatry is almost at an end. Many circumstances too would tend to strengthen such a conviction as this. It is undeniable that christianity has made progress. Directly and indirectly large blessings have followed the preaching of Christ's gospel; upon this progress the friends of missions delight to dwell. The number of converts, their consistent steadfastness in the midst of persecution of no ordinary kind, the willingness of the people to receive tracts and to listen to the preachers, the evident loosening, at any rate in our large towns, of the bonds of caste, the spread of English education and of western civilization, all these things and many others of the same kind, are looked upon as so many pledges of the ultimate triumph of the truth. And rightly so too; no one can think of these without being grateful to God for the blessings which they really are, and for the hopes which they encourage. But my fear is that through these successes and blessings being so much spoken of and thought about, people have begun to think that the ultimate time has come, and that instead of these things being the rare exception they are the rule. Again, many years ago it was the custom of speakers to talk so much about idolatrous festivals that the Christian public had to listen to the same tales and descriptions over and over again. No wonder they got tired of them, and the descriptions soon ceased. The present generation remember hearing them in their childhood, they don't hear them now, and the natural conclusion is that the festivals themselves have ceased, so that I verily believe from what I can remember of my own impressions previously to leaving England, and from what I can gather now, the common opinion is that idolatry is almost at an end. I have thought therefore that it might not be superfluous or uninteresting if I were in a few words to describe one of these festivals that actually took place only last week here.

The Snan Jatra, or bathing festival, was held on the 12th June. As Mr. Pago and Mr. Martin had to wait for some days in Calcutta before the steamer sailed to Chittagong, they came up to join in the preaching. The morning was very threatening, and about 10 o'clock very heavy rain began to fall, and at intervals throughout the day the showers were very copious. We went out soon after ten and found a considerable number already assembled. Our first

preaching station is at the corner of the road leading to the Johnnugger village, where the boys' Vernacular School was formerly held. Two or three of our native brethren were there, and Mr. Robinson. The house or rather shed stands just at the junction of three roads, along the principal one of which all the people who come from that quarter must pass, and as it stands a little back from the main road, apart from the great noise and confusion prevailing through the whole of the day, it is a favourite preaching place, and crowds gather round it all day. One of the native brethren is preaching as we enter. We listen to him for some time, and then, leaving Mr. Page behind, go on. The crowd is evidently thickening. Special trains have just arrived, bringing with them their living cargo to swell the multitude of the worshippers of Juggernaut. All ages, and apparently all classes join in the festival. Young children, and men and women tottering with age, are there. Let us walk along the road with the multitude, and observe the scene as we go.

On both sides rude sheds have been run up, in which almost every conceivable thing is sold. Fruit, fish, vegetables of all kinds, brushes, combs, rings, toys, pictures of the very rudest description, uncouth shapes of animals fashioned in mud and painted in blue, green, red, yellow, or any gaudy colour to catch the eye, all these things abound. Here is a blind man whom we recognize as having been a regular visitor for years. Sitting down by the road-side he holds out his hand and sings some mournful ditty, and calls on the passers by to pity his state and for the sake of Juggernaut to help him. Some put down a little rice before him, others a few cowries, and some few throw him a pice or two. Here is an image, another of their Gods, set upon a small impromptu altar and covered overhead with a screen of calico. A Brahmin stands by the side beating a gong and calling for offerings, the multitude passes by scarcely heeding, and some few only seem to have piety or care enough to offer a little. And though by the end of the day a rather large heap of rice may be seen and several pice be counted before the images, yet it is by no means so much as a stranger would suppose would be given to the deities.

Here is a group of singing men and singing women, with cymbals and tambourines, playing and dancing, while every now and then between the trees and a little off from the roads we catch a glimpse of temporary places erected, and hear the sounds of music and dancing. All seem glad and joyous, but it is with the revelry of hell. Licentiousness and profanity, that we can scarcely imagine, reign there. We pass by one of the great temples, and soon are at the entrance of the Christian village. In the distance stands the chapel, and close by a plain shed, where there is another body of native preachers, lifting up their voices in the midst of the universal wickedness, on behalf of righteousness, temperance, and the judgment to come.

Let us go inside and listen. The crowd stands outside, listening very patiently and attentively; they are not at all angry as they hear the evils of their system exposed; they laugh at the exposure of the vices and follies of their gods; they devour every word that is said, and apparently quite agree with all the preacher says. He finishes, and then Mr. Martin speaks. As he is speaking, the crowd in the road thickens more and more; the excitement increases; and there rushes along the road a body of lattials, or club-men, preceding one of the great men for whose arrival the priests wait. In a moment the throng around the preaching station joins them, and not a man is left. The excitement is so great that the preaching must stop for a time. So we go out too, to observe what is going on. We push on with the stream. The shops still continue. Here is a batch of what we call "Ups-and-downs," so common to an English fair. They are all still now, though they have been and will be busy enough. How dense the crowd is! We can scarce push our way through. A drizzling rain is falling, but there is no room to keep an umbrella up.

To our left is Juggernaut's car; all around are men, women, and children, packed as closely as men, women, and children can be. Look down the road, to the left and right. As far as you can see, nothing but a waving sea of heads. Every tree is filled with human beings, and every house-top is covered. Perched

on the top of the cocoa-nut trees, whose branchless trunks out-top the trees around, you will see one or two venturesome beings. Right before you is the plain, heaving with sweating, steaming men and women. On the far-off side of the plain stands the temple. Look, they have brought out the god. How carefully he is wrapped up. He is hoisted on the top of the reservoir, so that he can be seen by all around. What an ugly monster he is! His goggle eyes stare fiercely. His grinning mouth stretches all across his face. His stunted arms are fixed close to his side, and he looks altogether a hideous, helpless, misshapen monster. See, they fasten on the stumps of his arms a pair of silver hands; and now, lest the sun should smite him, or the rain hurt him, they hold over him a large umbrella; and lest the heat should overcome him, one stands behind with a large fan, made from the palm leaf, and fans him gently.

And now what do they wait for? For the great man to come, to give the order to proceed. Ah, here he is. A larger crowd of laltials—a fiercer rush—the dense multitude opens—the great man passes—the gaps close up, and all wait in expectation as before. Flowers and fruit are thrown up as offerings to the god. Suddenly there is the stir amongst the multitude just around the reservoir; and now the officiating priest gets up by the side of the god, and pours over him water, milk, ghee, &c., and as the liquid runs down the face of the hideous grinning monster, the whole crowd bend with their hands to their face, and shout out, “Hurree Bol! Hurree Bol! Victory to Juggernaut! Victory to Juggernaut!”

Oh you want to see a scene like that to know what Paul meant when his spirit was stirred within him as he saw the city was wholly given to idolatry. Without exaggeration there must have been at least 40,000 persons gathered together, and gathered together not for the purposes of the fair but to do honour to Juggernaut. Do you ask when this was? In this present month and year June, 1862. Do you ask where? Within 15 minutes’ walk of the place where Carey, Marshman, and Ward laboured for years, of the place which was for so long a time the head-quarters of the mission, on the very spot where the gospel has been preached week after week for many a year, within eyesight of the Christian village of Johnnugger where a congregation assembles every Sunday, and where services are regularly conducted.

It has struck me that a plain statement of facts like the above might remind some of our friends at home that notwithstanding all that has been done, and all the blessings that have been given, the work in India is as yet only begun.

MISSIONARY LIFE IN THE SUNDERBUNDS.

BY THE REV. EDWARD C. JOHNSON.

[In our January *Herald* we announced the acceptance in India of the services of Mr. Johnson, who, formerly an officer in the army, has devoted himself to the work of Christ among the heathen. We lay with great pleasure before our readers the following diary of his recent labours. Having already acquired the language, he is able to occupy his time fully in the work of the Lord, and from his residence at Khoodnah, to visit the churches and villages in that part of the Sunderbunds which lies in the district of Jessore. For some time the converts have been much tried by the attempts of the priests of Rome to corrupt their faith. It is to this that the first portion of the diary alludes.]

Though I cannot discern any spiritual improvement in the condition of the churches under my charge, yet they have in some instances assumed a more healthy appearance. I have had only four baptisms, but within the last six months have given seven marriages, and am now about to give an eighth. The dark designs of the Roman Catholic priest have in one or two instances been thwarted, and one convert has been rescued from his grasp. This was owing to the constancy and firmness of his wife under very severe trial. I think it

well here to mention an interview I had with the priest. Some few months ago, whilst walking up and down in my garden, I espied, seated in a boat, evidently wishing to keep concealed, the Roman Catholic priest. I shortly after arrived at Boreedanga, just in time to exercise a wholesome restraint upon some of our unsettled converts in that station. Desirous of opening the campaign, I sent a message inviting him to a friendly discussion on religious topics; but he declined the offer, begging me to come to him. Armed with a large Bible, and attended by some members of our community, we proceeded to the Roman Catholic chapel. Arriving there, I produced the big Bible, upon which the priest looked rather downcast. I then opened the skirmish by saying that it would be profitable to both parties and all hearers if we opened a controversy in the vernacular; but our friend of the dark robes was not so easily to be entrapped. He declined conversing on any other topic besides six, the principal of which was the Church. Finding myself foiled, I had to bring forth that never-failing weapon of the Christian soldier, "the Cross of Christ." I held forth for some little time on this subject, telling him not to be angry if I expressed my opinion that his religion was a refuge for the unconverted, who seek to appease their consciences in confessions and traditions. I likewise said, "You prevent us from exercising a wholesome discipline, by receiving into your community the bad and worthless amongst us, and endeavour to decoy the weak but faithful ones amongst us by promises of increased salary." We carried on a discussion in both languages for some little time, during the whole of which, I must say, to give what credit is due to the priest, he behaved in a most gentlemanly manner. The next morning, getting a fair wind, I started for Khoolnah, and the priest followed shortly after.

On the 1st May last, accompanied by Shonkor, I started for Doomrea. We encountered a most tremendous storm on the way, but with a little loss to the boat, succeeded in weathering it, and arrived safe at Doomrea. Here we went into a shop and preached, and on the following day preached at the hát. The people here seemed very eager and desirous to know all about our religion. We gained most attentive audiences, and sold Testaments and Gospels to the amount of one rupee four annas.

On Monday, 16th June, Shonkor, on account of some oppression which has lately taken place at Kalishpoor, being unable to accompany me, I took Aradhon, one of the Soonderbund preachers, and started for Faquirhat. Arriving there, we preached, discussed, and taught for two successive days. Amongst those who withstood our words was a Hindoo, who, like the generality of his brethren, asserted that God was the author of both holiness and sin; but at length this man was caught in his own words, for when he confessed that he "who has known the Lord does not commit sin," I immediately replied, "Very well; but you say that God is the author of sin; if so, to know the Lord it is necessary to commit sin; but you have already stated that he who has known the Lord does not commit sin; so where is your consistency." He was silenced by this argument.

Our programme of proceedings at Faquirhat was the following. Gathering together a few of our Christian boatmen, we sung the hymn on the frailty of man. Then I stood on a block and preached; then we sung a hymn; after which good old Aradhon stood up and spoke at length upon the first transgression; then, after singing another hymn, distributed tracts and sold Testaments to the amount of eight annas. The evening now drawing on, we sung another hymn, and then adjourned to our boat.

Thursday, 19th.—Landed at Janapoor, where we entered a shop, and conversed on religion with the shopkeeper, who, however, told us that with the affairs of business he did not attend much to religion. On the same day we landed at a small village in the Bheels (marshes), where we preached and sung a hymn. The people in this village (Chingero) seemed much disposed towards our religion, and I am not without hope that our Heavenly Father may grant us some fruit here. The young steward of the village took some books from us, and exclaimed to one of his companions, "There is no religion like this." In the evening we arrived at a village on the banks of the Boliskor, where on a

sandy and open beach we preached to a most attentive audience. I drew an illustration from some dead fish on the beach, shewing that the world was in like manner tainted by the bad odour of sin.

Friday, 20.—Obtaining a fair wind, we hoisted sail, and flew down the banks of the noble Boliskor, and after a short journey we arrived at a country hát, where I and Aradhon preached alternately until sunset. We at first met with much controversy, especially from Mussulmans. One Hindoo rushed up to us, exclaiming, "It is no use! It is no use! You will make no Christians yet." At length the people listened gladly and attentively; they were much pleased, especially with the singing. Some said to their companions, "You cannot withstand these preachers' arguments."

The people expressed great indignation at my selling Testaments and Gospels. They exclaimed, "The Company have given orders for the distribution of these books, why then are you demanding pice?" It was in vain we assured them that Government had nothing to do with the matter; that the price of our books is in a great measure defrayed by the free-will and self-denying offerings of the English poor. "They give nearly their all to help you. It is very strange you cannot give a few pice towards purchasing that which may become the means of the salvation of your soul."

Monday, 23rd.—Arrived at Gopalgunge, on the borders of the Fureedpore district. Here so great a confusion arose, that the people actually flew upon us to obtain books, and pice came in from all directions. So great was the crowd and confusion, that Aradhon and I had to retreat at a quickened pace to our boat, where we sold Testaments and Gospels as fast as we could deal them out. We sold at the low rate for a New Testament, 4 pice; three Gospels, 1 pice. Here many of the people gladly heard the word, and one Bible was sold for 8 annas, though the Mahommedans, as usual, began to argue.

Wednesday, 26th.—Travelling through the Bheels on the way to Noreil, we stopped at a village and preached. Here a Brahmin hastily stepped forward and advanced the old argument that God is the author of sin: he said, "Judge, Collector, &c., are appointed over us, they often commit themselves and are punished; in the same way Kali, &c., committed themselves and were punished." "Yes," I said, "but when rulers commit themselves they lose their appointments and are dismissed; but if God, our Creator, Father, and King commit himself, and is thus dismissed, who will be appointed in his place, and where shall we poor mortals find a refuge?" He was immediately silenced, and gave up the argument. The next morning we returned to Khoodnah after an absence of thirteen days.

The stations of the preachers now stand as follows:—Khoodnah, Kali Mohun; Kalishpoor, Shonker; Cheela, Raychondro from Jingirgatche, Rungdean, lately appointed schoolmaster; Boridanga, Nilmuni, pastor, Cabol Ram, superannuated, Horchondi, schoolmaster, average attendance of children at this school, 24; Malgachi, Adam, assistant pastor; Kudumdi, Anundo, supported by church, Ram Chundro, paid schoolmaster.

A bazaar preaching-house has just been completed at Khoodnah, for a blessing upon which I ask your prayers. Now if at the four corners of the Zillah of Jessore, preaching houses of this description could be erected, with a faithful native preacher and his family, constantly in attendance, we might reasonably expect the word of the Lord to have free course and be glorified.

MISSIONARY MOVEMENTS.

CALCUTTA.—Mr. Leslie has baptized two more Burman youths. They were sent to Calcutta for education by the idolatrous king of Ava, to whom they are about to return. When he learns that they have become Christians, they may be exposed to great sufferings. Let prayer be offered for them that they may be faithful, as were Daniel and his three companions in Babylon.

JESSORE.—For medical advice Mrs. Hobbs has been obliged to visit Calcutta. Meanwhile Mr. Hobbs occupies the chapel in Jessore, preaching daily to the people in and around the station. A branch of the Brahma Somaj in Jessore has been broken up, through the persecution its members have had to endure from their relatives. During the half-year nearly 800 copies of portions of scripture and other books have been sold. Mr. Hobbs had visited a planter, a Christian man, who was endeavouring to lead his ryots to Christ.

COMILLA.—At this place Mr. Bion has baptized four persons, and has more candidates. He was about to start through the districts north of Dacca. In one place there are seven new inquirers.

DINAGEPURE.—The Nekmund mela was visited this year by one of the native preachers, where he met with large audiences and distributed many scriptures. Mr. M'Kenna has paid a visit to Malda and Moypaldiggy, the original seat of the mission. Many books were circulated, and large and attentive congregations, chiefly Mohammedan, were preached to.

SEWRY.—Although suffering from the advance of age, Mr. Williamson continues diligently to preach the word in the town and hamlets around. Christian knowledge is spreading, but the want is deeply felt of the outpouring of the Spirit of God. Mr. Rouse is already able to preach, and gives such aid as he can spare from his studies to the daily preaching. An old Mussulman woman has been baptized, the first of that class in Sewry. The school, taught by a competent Christian teacher, contains forty children, chiefly Hindus.

CEYLON.—We are happy to receive from Mr. Allen information that he is so far recovered as to be able to resort to the mountains to perfect his recovery. The new version of the Singhalese New Testament is now on sale, and sells pretty well at eighteenpence a copy.

KANDY.—Mr. H. Silva was recognized on the 13th July as pastor of the native church at Matelle. The members have engaged to contribute about twenty-eight shillings and sixpence a month towards his support, and to support him entirely as soon as possible. This young man has devoted himself to the ministry with much self-denial and in a very earnest spirit. His labours have already been much blessed in quickening the church. One member, a concealed Buddhist, has been dismissed from the church.

SHANGHAI.—At the date of his last letter, July 9th, Mr. Kloekers was about to go to Chefoo, to establish the mission in connection with Mr. Hall, in the district of Shantung.

CHEFOO.—The medical knowledge of Mr. Hall has been most usefully called into play in the very important assistance he has rendered to two missionary families in their deep affliction. For two hours a day he also gives gratuitous advice and medicines to the poor Chinese. This kindness has opened the way for the gospel in the district, not to himself only, but to other missionaries. He greatly needs a supply of useful medicines. He preaches twice and sometimes three times a day in the chapel to variable audiences. His native helper continues to give him much satisfaction.

MORLAIX.—Mr. Jenkins has visited Paris, and after consulting with various Christian friends, has lodged the necessary papers with the government, for the authorization of divine worship in the chapel at Tremel. He requests the prayers of the churches that the application may succeed. Mr. Bouhon has entered on the work of evangelization, perfectly restored to health. He speaks very encouragingly of the congregations in Morlaix.

TRINIDAD.—One female has been added to the church in Port-of-Spain. The very interesting marriage of our Chinese brother, Ong-soon-sing, has been celebrated in the chapel, before a very crowded assembly to a Chinese Christian female lately come from China. She was baptized in China by our American brethren, about eight years ago, and has done honour to the Christian name ever since. She was married in Chinese costume.

NASSAU.—Mr. Davy reports the baptism of thirty-two persons in June, and that there are now twenty candidates anxious to join the church.

TURK'S ISLANDS.—The American war still imposes great distress on the people of these islands. The first of August was commemorated by a procession of the Sunday school children, some 200 in number, after which they were regaled with tea and cake. In the evening the teachers, about thirty in number, with other friends, assembled for worship and conversation in the Mission House.

BELIZE.—Mr. Henderson informs us that some difficulties have led to the retirement of Mr. Kelly from the pastorate of the church at Ruatan. He continues to labour diligently at translation into the Maya language, and is at present engaged in translating into English a very rare work, printed in Madrid in 1742, by a priest.

CALABAR, JAMAICA.—Since the decease of Mr. Gunning, Mrs. East has been called to suffer from a severe attack of fever, which for three days threatened her life. We rejoice to say that God has spared her very useful life to the Mission, and she is now convalescent. It has been a very sickly season in Jamaica.

COULTART GROVE.—Mr. East has paid a visit to the young pastor, Mr. Steele, who devotes much time to the instruction of the young and of his leaders. The church is also divided into classes for biblical instruction.

WALDENIA.—Mr. Kingdon reports that he is getting on very comfortably in his sphere of labour. The unfinished state of the chapel at Unity occasions great inconvenience, as the place the congregation assembles in is very open to the rains.

HOME PROCEEDINGS.

With the arrival of autumn, the missionary services throughout the country have commenced. We have to report meetings throughout the East Riding of Yorkshire, at which Mr. Anderson, of Jessore, has recounted his Indian experiences. We must especially mention a missionary meeting at York, the first for many years. These services were also attended by the Revs. Dr. Evans and C. M. Birrell. During the latter part of the month, Mr. Anderson has been busily occupied in the West Riding, with other ministers.

The Rev. J. Sale has visited Rhyl, and various towns in Worcestershire; at the close of the month proceeding to Plymouth, where he was joined by Mr. Trestrail. Our esteemed missionary brother, Mr. Williams, formerly of Agra, has kindly undertaken meetings at Tewkesbury and its neighbourhood, at Hull and Beverley, and also at various places in Leicestershire. For the supply of the churches in Huntingdonshire we are indebted to the Rev. H. Wilkinson, of Orissa, whose very efficient services we gratefully acknowledge. Shropshire has been visited by the Rev. T. Gould, of Jamaica, and the Rev. B. Preece, of London.

Mr. J. R. Phillips, our Association Agent, has recently devoted much time, lecturing almost every day, to the Channel Islands, Isle of Wight, parts of Hampshire and South Wales, especially endeavouring to draw forth the sympathy of non-contributing churches towards the missionary cause. The very beautiful dissolving views which he uses in the missionary lectures, were painted by the Queen's opticians, and give very accurate conceptions of those parts of the mission field which they represent.

Owing to various delays, the "Percy Douglas," in which our friends, the Rev. F. D. and Mrs. Waldock, are proceeding to Ceylon, did not set sail from Cardiff till the morning of Sept. 14th. We commend them to the prayers of the churches, and trust they will safely reach their "desired haven."

As we are going to press, we learn that our esteemed missionary, the Rev. George Pearce and Mrs. Pearce were to sail from Calcutta on the 15th Sept. or England, *via* the Cape.

OUR FUNDS.

There can be little doubt that the distress in the northern districts will materially affect our receipts during the present season. We may be permitted to remind our friends, that the obligations of the Society have largely increased during the last few years, and that at the present time we have to sustain a larger band of missionaries and native helpers than at any former period. The distress in Lancashire has not extended to all parts of the land. Other districts are prosperous. May we not hope that our good friends, who are spared the exceeding trials of the northern manufacturing districts, will, by *increased* donations and subscriptions, make up the deficiencies likely to occur from the causes to which we have thus briefly referred. In forwarding a donation of £2 10s., a friend says, this sum "is from a very poor man, and is a very remarkable instance of attachment to our Mission. I am told that in all probability this man has not made more than five shillings a week for the last *ten* years, and yet has contrived to lay up the noble sum of £2 10s. (for noble it is for him); and I fear he has only been able to do this by denying himself sometimes of even the necessaries of life." We commend this example of self-denial to many, to whom the gift of far larger sums would be no sacrifice at all.

CONTRIBUTIONS,

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

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

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<i>K. Ryecroft's Chapels</i>	1 0 0				2 10 3
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FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Diboll, J., June 27; Peacock, E. J., June 26 & 30; Saker, A., June 30 (three letters); Smith, R., June 30.	SHANGHAI, Klockers, H. Z., July 9.
PORT ELIZABETH—Adams, J. C., June 16.	YENTAI, Hall, C. J., June 26.
VICTORIA, Pinnock, F., June 24.	BAHAMAS—GRAND CAY, Kerr, D., Aug. 13.
ASIA—AGRA, Gregson, J., July 2.	INAGUA, Littlewood, W., June 24.
AKYAB, Page, J. C., July 4.	NASSAU, Davey, J., July 26.
CALCUTTA, Lewis, C. B., June 21, July 1, 8, 12, & 18, Aug. 1, & 8.	FRANCE—LE HAVRE, Bouhon, V. E., Sept. 5.
COLOMBO, Allen, J., July 30; Ferguson, A. M., June 30, July 17.	LOCQUENOLE, Monod, A. W., July 16.
DACCRA, Bion, R., & R. Robinson, Aug. 4.	MORLAIX, Bouhon, V. E., Sept. 16; Jenkins, J., Aug. 9, 21, & 28, Sept. 9; Monod, A. W., Aug. 14 & 25.
DELHI, Evans, T.,	PARIS, Mendes, L. A., Aug. 16.
DINAGEPORE, M'Kenna, A., July 14.	HAYTI—JACMEL, Baumann, W., July 10.
HOWRAH, Morgan, T., July 7, Aug. 8.	HONDURAS—BELIZE, Henderson, A., Aug. 13.
JESSORE, Hobbs, W. A., June 20, Aug. 6.	ITALY—FAENZA, Padre Ossino, Aug. 8 & 30.
KANDY, Carter, C., July 16.	JAMAICA—ANNANDALE, East, D. J., July 31, Aug. 2 & 21.
KOOLNIAH, Johnson, E. C., June 28, July 31.	BROWN'S TOWN, Clark, J., July 8.
MUSSOORIE, Parsons, J., July 1.	CALABAR, East, D. J., July 1 & 21.
POONAH, Cassidy, H. P., June 20.	FALMOUTH, Lea, T., July 23.
SERAMPORE, Sainsford, W., June 16.	MT. CAREY, Howett, E., Aug. 23.
SEWRY, Ellis, R. J., June 30; Rouse, G. H., June 28; Williamson, J., Aug. 6.	WALDENIA, Kingdon, J., Aug. 21.
	TRINIDAD—LAW, J., Aug. 6.
	SAN FERNANDO, Gamble, W. H., July 7 & 21.

ACKNOWLEDGMENTS.

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Missionary Working Party, King's Road, Reading, by Mrs. S. A. Buckland, for a case of clothing, value £30, for *Rev. W. Etherington, Meerut.*

Mr. J. Gregson, Hackney, for a case of clothing, &c., value £15, for *Rev. J. G. Gregson, Agra.*

Juvenile Missionary Society, Cross St., Islington, by Mrs. Sheeres, for a case of clothing and school materials, value £18, for *Mrs. Saker, Cameroons, West Africa.*

Ladies at St. Mary's, Norwich, for a box of useful and fancy articles, for *Mrs. Lewis, Calcutta.*

Mrs. Cozens, Upper Clapton, for a parcel of magazines.

Messrs. Hawtin and W. Erby, Hammersmith, for a parcel of magazines.

Mrs. Risdon, Pershore, for a tin box of clothing, for *Mrs. Page, Darisaul.*

Mrs. Nicholls, Bristol, for a parcel of Baptist Magazines.

British and Foreign School Society, for a parcel of Reports, for *Missionaries.*

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