

THE MISSIONARY HERALD.

THE KARENS.

Under this general title are embraced two or more tribes of people, found scattered throughout Burmah, and among whom one of the most successful missions of modern days has been established. Their language indicates a Tartar origin; while their traditions point to the countries lying to the south of Thibet and west of China as their original seat. Both in feature and mental qualities they come in close alliance with the great Mongolian family, but their religion and mythology differ in most important respects from the Burmans among whom they dwell. Some ethnologists have thought that the Karens were the aborigines of the country, since they retain peculiar beliefs which have never been obliterated among the masses of the Buddhist population. Probabilities seem, however, rather to point to their immigration from the north, after Buddhism had become the religion of the Burman people, and subsequent to the period when the followers of Buddha were animated by an ardent spirit of proselytism; for the Karens have retained all their ancestral beliefs, and remain free from the peculiar doctrines and religious rites of Buddha. Certain it is that there yet remain on the borders of China tribes corresponding with the Karens in language, habits, and manner of life, and possessed of a somewhat higher degree of civilization than their southern brethren. The Burman Karens have become more or less tributary and dependent on their conquerors; while the Karens of the north have maintained their independence, and successfully resisted the numerous attempts made to subjugate them.

As known to the American missionaries, the Karens are divided into two main branches—the Sgau Karens and the Pwo Karens. Karen is a word of Burman origin. The name the Karens themselves recognize is *Pwah-Kenyan*, which in their own language means *man*. The Pwo Karen dialect resembles that of the Sgaus; but there is reason to believe that the tribe is of somewhat mixed origin, and not so purely primitive as the other. In physical character the Pwos are more robust, and darker in complexion, than the pure Karens; these are smaller in stature, and give striking indications of deterioration as a race. They more resemble the Chinese than their neighbours.

The traditions of ancient days floating among the Karens give their religious history peculiar interest, and go far to account for the prompt and wide reception of the gospel among them. No other nation, removed as they have been from the influence of Jewish and Christian revelation, presents in its national recollections so many points of correspondence with the Scripture records. This is the more remarkable, as the Karens had no written character, and have no annals or manuscript documents. What

they know they have retained merely by oral communications from father to son, generation after generation ; and the singular conformity of these oral traditions with the narratives of the Bible, gives us a practical illustration of the possibility of the stories of early events in the history of the world, being with a tolerable degree of faithfulness perpetuated by such an apparently doubtful method.

So striking is the resemblance of some of the Karen traditions to the language of Scripture, that the missionaries at first thought the people to be descendants of the long-lost ten tribes of Israel. A further acquaintance with the Karens, and with their language, soon led to the abandonment of this idea. Even their name for God has a striking similarity to the Hebrew term Jehovah. It is *Ywah*. Notwithstanding the influence which the atheistic creed of Buddha might have had on their belief, the Karens hold very exalted ideas of the Supreme. Recollecting how all other nations have departed from the true knowledge of God, their possession of these conceptions can only be accounted for by their having once enjoyed the blessings of a revelation, or by their having at some early period in their national life stood in close relation with a people who had that knowledge. Thus their traditions say : "God is immutable and eternal. He was from the beginning of the world." "He is everlasting, and existed in the beginning of the world. He existed in the beginning of time. The life of God is endless." While all the nations around them were regarding matter as eternal, and the universe as a mere emanation or development of the eternal, the Karens believed in a personal God, and in Him as the Creator of the world and of man.

"In ancient times God created the world ;
All things were minutely ordered by Him.
In ancient times God created the world ;
He has power to enlarge and diminish it at pleasure."

Again :—

"He created man, and of what did He form him ?
He created man at first from the earth,
And finished the work of creation.
He created woman, and of what did He form her ?
He took a rib from the man and created the woman."

Again :—

"He created spirit, or life. How did He create spirit ?
Father God said :—
'I love these, my son and daughter ;
I will bestow my life upon them.'
He took a particle of his life and breathed it into their nostrils,
And they came to life, and were men.
And God created man.
God made food and drink, rice, fire and water,
Cattle, elephants, and birds."

The Karen tradition of the origin of evil is, if possible, still more striking in its correspondence with the Scriptural narration. The fall of man was accomplished by a wicked being, to whom they give the name of Nauk'plau, in allusion to his having tempted men to forsake God, and then abandoned them to destruction :—

"Nauk'plau at the beginning was just,
But afterwards transgressed the word of God.
Nauk'plau at the first was divine,

But afterwards broke the word of God,
 God drove him out, and lashed him from his place:
 He tempted the holy daughter of God.
 God lashed him with whips from His presence.
 He deceived God's son and daughter."

The tradition then goes on to describe the garden in which "Pa Ywah," our Father God, placed his son and daughter. It contained seven different kinds of trees, with as many different sorts of fruit. One was not good for them to eat, and He gave them a command not to touch it. "If you eat of it, sickness, old age, and death will come upon you. Eat not of it. Consider, every thing which I have created, all, I give to you. Select to eat and drink whatever you desire. Once in seven days I shall come to visit you. Harken to all I command you. Do not forget me. Worship me each morning and evening as they return." Then follows a long and most interesting account of the conversation between our first parents and the adversary. The tempter argues with them; tells them that they shall not die if they eat of the forbidden tree; that God does not love them, that he is unjust and envious. At length the man refuses, and leaves the place. The tempter then plies his art on the woman. She yields. She is then told to go to her husband, and entice him till he also eats. "When this was done, and her husband had eaten the fruit, she went and told the devil, and said to him, 'My husband has eaten the fruit.' Whereupon the devil laughed excessively, and said, 'Now, my son and my daughter, you have done well in listening to me.'" On the morrow, Ywah (Jehovah) comes to them. "But they no longer followed God, or met his coming with their songs and their hymns of joy." The curse is pronounced upon them, "'Now, old age, sickness, and death shall come upon you. But it shall be in this way. Some of you shall sicken and recover, and some shall die. There shall be those among you who shall die after the life of a single day. There shall be those who shall live two days and die, three days and die. There shall be those among you who shall die in their youth—virgins and young men shall die. Women shall die when but half their births are finished, and others shall die when their bearing is past. There shall be some among you who shall die when their locks are white, and others shall die when old age has come upon them.' Thus God commanded and cursed them, and God ascended up from them."

Another tradition gives the woman's name as "E'u," and the man's as "Thaynai." It also speaks of the curse as entailing severe toil and hard labour. The tradition of the deluge tells us that only two brothers escaped, on a raft, one of whom appears to have been subsequently lost. In reference to the dispersion of the race, the tradition runs thus:—"Men had at first one father and mother, but because they did not love each other they separated. After their separation, they did not know each other, and their language became different, and they became enemies to each other, and fought." The Karens call themselves the elder brother, but through unbelief, they broke away from the commands of God. The younger brother, whom the Karens call "the White Westerner," begged them to return, but they would not. The younger brother returns, and finds God, and a final separation takes place between the brothers.

It is very singular that the traces of Scripture history in the Karen

traditions after this become exceedingly feeble and obscure. With the separation, the Karens seem to have held no further intercourse with those portions of the human family in the west who retained the knowledge of God. The retention, therefore, of these traditions becomes the more remarkable, and appears to afford an independent testimony to the truth of the events to which they refer. That these traditions should exist at all, seems only explicable on the theory that the Karens must have received them previous to the Dispersion, at a period antecedent to any written records. They are, therefore, echoes of facts known to many tribes of men at the time of the Dispersion, but preserved in this remarkably pure form by the Karens alone of the many tribes who migrated eastwards from Babel.

But while enjoying these memories of primeval truth, the Karens lost the true worship of God, and although they have not fallen into idolatry, or been led to accept the precepts of Buddha, they pay great regard to numerous beings similar in character and power to the fairies and gnomes of European mythology. These inferior beings are personifications of the elements of material nature. The most important of them go under the name of Kelah. Every object has its Kelah, an imaginary existence, forming, so to speak, the *spirit* which underlies all appearances. Articles of food and animals have their Kelahs. Man himself has also his attendant spirit, and very curious ceremonies take place at his death to secure the survivors from its return to the body. The Karens also believe in ghosts and spectres, and in common with the Burmans pay a kind of religious homage to the Nats, who have power to assume the form of an animal. These, they say, were created by the Lord of men, in consequence of man's disobedience. There is a heaven reserved for the enjoyment of the good, while *Lerah*, or hell, swallows up the wicked.

Individuals from time to time appear among the Karens, who claim to be prophets, and obtain great influence over them, by professing to foretell future events. They even claim to see the lot of men in the future life, and sometimes to recall them to earth. These prophets are the chief authors of the poetry and ballads found among the Karens. They are described as being for the most part feeble, nervous, excitable men, such as would easily become somnambulists, or clairvoyants. Indeed they seem to be adepts in mesmeric practices.

Another class of men exists who appear to act as religious leaders at feasts, but who do not enjoy the repute of the prophets. The office is often filled by the hereditary chiefs of the villages.

Such a people are evidently ready to receive the gospel, coming to them as it does with a confirmation of so many of their beliefs, and fulfilling traditions or prophecies, which foretel the advent of white men who should restore to them the long-lost word of God. Not having suffered from the depraving influences of idol-worship, and, though immoral, yet having a high reverence for truth and honesty, the Karen is like "good ground," prepared of the Lord for the reception of the "good seed." So, through the Divine blessing, the word of the Lord has had free course among them. Some 20,000 baptized converts evidence their hearty response to the invitations of the gospel; while many thousands more, dwelling in hundreds of villages, have thrown aside their superstitious

fears, have placed themselves under Christian teachers, and to a very large degree voluntarily sustain their ministers and the institutions of the gospel.

A return before us of one district alone will suffice to exhibit the extent and nature of this work of God. It relates to the district of Bassein. There are no fewer than sixty-two churches there, having 5797 persons in membership. The native pastors number sixty, besides whom there are forty licensed preachers. The baptisms in 1861 were 280. For the maintenance of the work, the people themselves raised more than £1000, besides giving 4774 baskets of rice, worth at least £1200, for the support of their pastors. The schools contain 1065 children, which are also supported out of the above funds.

The rapidity and extent of the spread of the gospel among the Karens can only be compared with its progress among the negroes of the west. These, of all modern missions perhaps, come nearer to the triumphs of the cross in the primitive age. Let these blessed results be received as the first-fruits of that great harvest which is preparing to the glory of His grace, who hath called us and them out of darkness into His marvellous light.

THE BARASET MISSION.

BY RAM KRISHNA KOBIRAJ.

[This station lies about fourteen miles to the north east of Calcutta, and has for some years been carried on entirely by two native brethren. Ram Krishna is an old and highly esteemed native brother, and we are sure that our readers will like to have in his own words a report of his labours. Baraset is populous, and almost entirely inhabited by natives; but there is a large government school, from which many intelligent youths are in the habit of visiting the missionaries to inquire about the Gospel.]

During the last two years I have visited upwards of fifty villages besides this station, and several *hats* and *melas*. Both Hindus and Mahomedans have heard the gospel attentively, with few exceptions, taken our books eagerly, and received me friendly. The knowledge of the gospel is spreading far over the country, and a spirit of enquiry has arisen among many. Several of the inhabitants of the nearest villages come to me almost every day, and those of the distant villages have frequently come to enquire after the truth; they discuss the subject of Christianity and take books. I read scriptures and sing our hymns to them, and refute their false arguments, show the errors of their religion, and the deplorable state in which they are. I lend them several books, and persuade them to believe in the Lord Jesus Christ. While I thus labor among them, I am not unmindful of my weakness; but with prayer and supplications I seek the blessing of God who alone can give success.

By the blessing of God several persons have become regular enquirers; they daily come to my place, read scriptures, sing our hymns, pray with me privately, and on Lord's days they gladly attend our place of divine worship. Although on account of the epidemic fever, which is very fearfully raging here, those people have several times been detained at home, yet no sooner they get well, than they come to me, and resume their holy course. And although they have been very strongly forbidden by their relatives to come to us, yet they come and worship with us. Thus in the midst of idolatry and ignorance, the gospel

of our Saviour has been honoured, and the gracious Lord has given me some token of success, and the enjoyment of true happiness ; but I *have* my sorrows, which I need not mention here.

The following is a short account of the conversion of a young Brahmin, shortly after my coming to Baraset. This Brahmin youth came with some of his friends to see me, intending to defeat me in arguments ; but on the contrary he himself was defeated. Hearing the pure doctrine and precepts of the Bible he was so much amazed, that since that time he began to come frequently to read scriptures, and to converse on religious subjects. After reading with me throughout the New Testament, and Dr. Gregory's Evidences of Christianity, during eighteen months, he was convinced that the Bible is the Word of God, and believed that the Lord Jesus Christ is the only Saviour of the world.

When he began to behave as a Christian, and threw away his sacerdotal thread, and forsook every everything which is of Hindooism, he became the object of displeasure to his father, relatives, and friends. Once, some time ago, when he went down to Calcutta to see the baptism of one of my sons, some one told his father that he was gone to be baptized. His relatives without loss of time went down to Calcutta, and snatched him away from our Colinga Chapel. Since that time he suffered much ; but he stood firm, relying on the Lord. On the 26th July last he was baptised by me in the Colinga Chapel. He is an intelligent and promising young man, and it appears that he loves the Redeemer with his whole heart. Owing to his conversion, some few persons in this place have expressed their anger towards me, in my absence ; but when I returned to Baraset from Calcutta, I found all quiet. Enquirers and others are coming to me regularly. I go out to preach whenever I wish without any opposition.

There are now eight enquirers, some of whom I hope will soon embrace Christianity openly. I trust there are many elect of the Lord in this district. This place is very encouraging for missionary labor. Some more preachers are required for this station. I asked Mr. Pearce and Mr. Lewis, but they advised me to write to you on the subject. I therefore beg to ask that some more preachers and teachers may be given to me to labor in this field—teachers to inculcate Christian knowledge to the children and young men of the poorer class, as I have found good opening for vernacular schools. You will kindly give this matter your prayerful consideration, and I have no doubt that if you do something more for Baraset, you will, by God's blessing, soon rejoice to hear good news from this place.

THE NATIVE CHURCHES IN JESSORE.

BY THE REV. W. A. HOBBS.

I find by referring to my journal that I have communicated no particulars respecting my work since Aug. 6th, but I think it desirable to give you a glimpse of the existing state of things at the different stations under my superintendence, detailing briefly the events of the year, that you may be able to form an opinion whether progress has or has not been made.

JESSORE (NATIVE NAME KOSBA.)

When we removed into the station, in February last, the church here consisted of ten members (three living many miles away.) The preachers were dispirited and lazy, and if they earned 5 R's. out of the 21 R's. they received monthly, they certainly did not earn more. The average attendance at worship was five.

The school for heathen boys numbered fifteen.

The amount of money raised in the station, 6 R's. monthly.

After a few weeks, a little batch of Christians who formerly belonged to the

Propagation Society, finding I was likely to remain in Jessore, came to worship with us, and have continued among us. Our attendance at divine service is now somewhat respectable, averaging twenty, and on ordinance sabbath amounting to nearly thirty. Their behaviour is consistent.

The preachers have considerably improved; they are willing, and to the best of their ability help me, but they are not the men for a town, and I know not where to get better. A clever deist can silence them in two minutes; they know this, and do not like to go to the magistrates' or collectors' Kacherry unless I accompany them.

The number of members in the church is now eighteen; consisting of the original ten, two added by baptism, five by dismissal from Churamonkotte, and one by dismissal from Calcutta.

One candidate is waiting for baptism.

One heathen received into the Christian community.

The church supports two widows.

School averages fifty-five.

50 R's. taken for the sale of Gospels and Scriptures.

Contributions from the station raised from 6 R's. monthly to 25 R's.

Donation of 50 R's. from the Chief Commissioner, for new school house.

Nearly 1,000 educational and semi-religious works sold at a reduced price.

About 4,000 tracts distributed.

Preaching in the Hát [market] twice a week.

By repeated discussions with the members of the Brahma Shomáj at their own meetings, we have made them as quiet as lambs, so that they never now oppose me at the Hát, at the Kacherry, or anywhere else.*

CHURAMONKOTTE.

In February last, the church at this place numbered twenty-four, but as a goodly number of them were in some way or another employed by Mr. Anderson or myself, Mr. A's leaving for England almost broke up the little family party. I am glad of it. Until they are taught to look to their own energies for a livelihood, instead of having the path smoothed for them, they will be no credit to the Mission, and no source of comfort to the Missionary. Foreseeing that the establishment at Churamonkotte must be broken up, I have induced as many of them as I could to move to some other of our Christian stations; fifteen have removed, viz.:—Four have gone to Begampore, five have removed into Jessore, two have gone to Khoolneah, two to Dacca, one to Barisal to be married, and one, a *native preacher*, has been excluded. This would leave nine at Churamonkotte, but there are thirteen; the difference of four being accounted for by three baptised and one added by letter. The preachers there (three) *have done what they could*. (These are their words, not mine.) Sometimes they have been in the Mofussil, and at other times preaching in the villages round about.

Dear Gogon has worked with all his strength, and amongst many other things has translated the "Philosophy of the Plan of Salvation."

Relative to the other two, I cannot say much. If they are told to do this work or that work, they do it, if not, *they do not find work*.

I have had them over on market days, and made them accompany me to preach.

I would have kept them near me (to instruct them in theology) during the rains, but I was so often laid by with fever that I could not attempt anything definite, and when I recovered, they or some of their family were ill.

The church is under the management of Gogou, and he superintends it with credit to himself. I go over about two or three times a month, but I have little more to do there than look around me, and express my satisfaction. Why do you not make him an assistant missionary? We pray to God to raise up fit men; I think we should put them in a suitable position when they are

* All this seems a good deal to look at, but the Spirit of God has not been poured out upon us.

given to us. Gogon has sacrificed a farm of several thousand acres, is intelligent, holds a first-class certificate, and ought not to be kept in the humble position he now occupies at 22 R's. per month.

The Church of England Missionary Society offered him 60 R's. per month, a year or two ago, which he nobly declined.*

The school for teaching English has been revived, is attended by thirty young men, and is self-supporting. They not only pay the teacher, but keep the school house in repair; and more than this, they drop their English studies for an hour daily, to listen to a religious essay, or to the explanation of the bible in Bengali (Gogon, lecturer.)

The only discouraging thing I have to mention in connection with Churamonkotte, is Raghab, a native preacher. He will be cut off from the church, and dismissed from the work of the ministry.

JHINGERGATCHA.

This station is as it was, with the exception that the band of preachers has been lessened by one. He was the most stupid and ignorant of them all, but Mr. Johnson remarked that he wanted just such a person as Cheela. I was glad to part with him, although I should have preferred relieving the Society of 108 R's. per year, for which in return they get little.

This station numbers ten members. I feel very downcast about it, for all efforts seem thrown away. The people round about seem very hardened, and the preachers thoroughly discouraged. The movement among the Mucnees our years ago, has been unfortunate every way.

They saw money spent upon chapels and houses, and concluded the missionary had inexhaustible funds. Finding Brother A. was not so rich as they expected, they one by one drew back or joined the Catholics, leaving us with a single family (who are really pious.)

I am of opinion that it will be better to break up the station (they are only preachers and their families) and to locate them elsewhere until better times shall come for Jhingergatcha.

BEJAMPORE.

Now, I can write comfortably again. Peace has dwelt here all the year. There has been but one occasion for church discipline, and that only an affair of a mother beating her daughter rather too earnestly.

The church has been increased by one baptised, and four dismissed from Churamonkotte, and now numbers twenty-six members. The Christian population is forty-seven. A family have just come over from the Catholics.

The introduction of Christian instruction into the day school has not been successful here.

The school only numbers fourteen; but better have fourteen under bible instruction than thirty who get what secular advantages they can from us, and then in after years oppose us openly in the markets.

BONYEALLI.

At this place, three members (Mucnees), and several renegades wish to return, but I am afraid of them. I shall put them on trial for some months before I receive them.

GENERAL SUMMARY.

Number of members in Jessore, Churamonkotte, and west of district, 72.

This is just the number that they stood at when I took charge on the 20th December last.

From that date until now I have baptised seven and received one by letter; but this has been counterbalanced by four who have gone into Mr. Johnson's division of the district: two to strengthen the church at Dacca, one to swell the number of the Barisal Christians, and one excluded.

I can honestly say that I have laboured hard, and have tried to stir up my native brethren to make them feel more intensely the value of the soul. I have had hard work with them, for since the days of Mr. Parry they have fallen asleep; and at first they thought me very exacting to want so much more

* Mr. Anderson has the authority of the committee to meet this interesting case.

work from them than they had ever before done, and hardest of all, to want it done at such regular times. They see now, however, that it is all not only for the Lord's glory, but for their own good also, and with one or two exceptions, we work heartily and harmoniously.

Some busybody has been circulating the rumour in Jessore (I fancy the priest), that I am to be removed to another district. Yesterday and to-day the people have been begging me not to leave them, and can hardly believe me when I tell them that I have no intention of leaving Jessore.

A MISSIONARY TOUR IN BENGAL.

BY THE REV. E. JOHNSON.

It is with much pleasure that I now send you the following short account of an itinerary through the Zillahs of Jessore, Fureedpoor, Magoa, and Jindah.

On Saturday, 16th August, taking with me Kalachand, whom I have temporarily employed, I embarked in my boat, and took a direction up the Attara Bunka towards Gopalgunge; on Sunday 17th we remained at anchor, when I took the Lord's Supper with such of the Kalishpore members I had with me (it being that church's time for the receiving of the ordinance). On Monday the 18th, we pushed on, and arrived at Gopalgunge just in time to preach at the market. Here we obtained a good audience, and though the people were very wild, and in their eagerness to obtain tracts more than once precipitated me from my mora into the mud, yet their disposition I consider good, as they are very anxious, and attentive, and hear the word, and the field altogether seems far from unpromising.

In the Fureedpore district we stopped at Cassanea Bazar, where we preached to a deeply attentive audience, some of whom seemed much interested in the word of salvation: here an interesting circumstance occurred. A great rush was made to obtain tracts, and even after we had taken refuge in our boat, numbers followed us with petitions for tracts; young men and boys clung with a desperate eagerness to the sides of the boat. We satisfied their wants as far as our limited stock and reserves for other stations would allow, but at length finding our tracts disappearing rapidly, we put off into the stream; but even here the zeal of our young applicants received no check, three followed us in a leaky dingy, and the remainder swam; admiring their zeal, we again made demands on our fast-diminishing stock, and the happy possessors of tracts holding their acquisitions in one hand, struck out with the other towards the shore,—some endeavouring to obtain a passage in the dingy, but its owners, fearing an upset, drove them away. At length a little boy who had striven harder than the rest, but had not obtained a tract, implored us to give him one, which we did. He then craved a passage to shore in the dingy, but was refused, though the boat was now in the middle of the stream; the little fellow, nothing daunted, holding his hard-acquired prize in the left hand above water, struck gallantly out for the shore, but the boiling waters of the Barashee, swollen and turbid by the heavy rains, would not allow him to proceed far. Uttering a cry of fear he let the hard earned fruit of his toil drop into the water. Seeing his danger, we requested the dingy not to delay but to stand off to the shore, and on the way to take him in; but even the dingy was unable to make much progress in the angry flood. Twice the little fellow's head was almost immersed, when, seeing his imminent danger and the inability of the dingy to reach him, we pulled hard and picked him up, just as his strength was almost exhausted. Then rewarding his perseverance with another tract, we put him safely ashore. In the afternoon we arrived at Acpatiat, near the Meerunge indigo factory. There, finding an enormous tree, I and Kalachand mounted its roots, from which elevation we preached to a crowd consisting of nearly the whole of the hât. But we were not allowed to remain long undisturbed, for certain Demetriuses, greedy of gain, came up and commanded us in

a peremptory tone to depart, that we were ruining the hât, which was Gooroo Das baboo's. One explained that if I did not go, I should cause him to lose 10 rupees profit at the hât. After a little remonstrance one took a tract and departed, whilst another went grumbling away.

Friday 22nd.—Passing by the town of Magoa, we arrived at a very large hât (Isa Khadda) where we preached to a small but attentive audience. Here only those who were able to read obtained tracts. At the close of the preaching, and when retiring to my boat, a Hindoo came up and asked me my address. He then read aloud a portion of the tract (Holy Incarnation) saying, "These are good words; I should like to know all about this religion." He requested a Bible, and I thought would follow me to my boat; but some how or another in the crowd he disappeared. Here a little boy bought for four pice the book called "Anecdotes of Providence," saying he would buy some oil in the Bazaar, and sit up all night and read.

Saturday 23rd.—Arrived at Jinidah, where forming a walking party, consisting of my two servant boys, the boatmen and Kalachand, we proceeded to visit the scene of my first labours and trials (Badpuker). We stopped here all Sunday, held service, and preached at Gilipore hât, as of old; the audience at this hât were very attentive, and some were much affected when we sung the hymn. But the state of Badpuker christians we found alas! no better. In an individual case there may be a shadow of improvement, but the same disputes and law suits between the brothers Ram Chonder and Gopeedhan are still carried on as fierce as ever.

Wednesday 27th.—Arrived at Metiapore hât, where we preached; a Hindoo who appeared to listen for some time very attentively, at length exclaimed, "What are you driving at, Sahib? it is of no use your trying to convince us, we all know that it will be the religion, therefore why do you preach?" I answered, "Yes, it will be; but how do you know that it will be so in your time, or in that of those who are now bearing rice; therefore for their salvation and gains we are now preaching." In the evening we again continued our journey, and going with almost railway speed down the rushing torrents of the Nalogonga and Cheetra, we arrived at Kholneah on Tuesday 28th, after an absence of 13 days from home. In this tour 64 gospels at a pice-and-a-half each were sold, more than double that number of tracts distributed, and 3 Bibles given to three earnest applicants for them. At more than one place we came upon the track of other English evangelists who had visited some time previously. All these tend to show us that God is carrying on his work in India. But the hour is not yet come. It is our place to labour. We may not see the happy day, but our predecessors will, when numbers in India shall flock together to the sound of the church and chapel bell, when the inhabitants shall say, I am no more sick, and when peace and happiness shall reign triumphant everywhere. In the meantime we should receive none into our communities but those who *believe* the christian religion able to save their souls; nothing short of this should satisfy us.

By only receiving those who love the Lord Jesus Christ, our numbers will be very few, certainly, but better to have a few than to have a congregation of worldly and ill-conducted people, who weary the newly arrived Indian missionary, shake his faith, and at length drive him in disgust from the shores of that country for whose benefit he had forsaken his all.

THE NATIVE MINISTRY OF JAMAICA.

BY THE REV. D. J. EAST.

[At the suggestion of the Deputation, arrangements were made by the Committee of the Calabar Institution and the Home Committee, that a portion of the vacation in each year should be spent by its highly esteemed tutor in visiting the native brethren who had entered the ministry in the island, or received their education at Calabar. The following brief account of Mr. East's visit,

during the late vacation, will, we are sure, be gratifying to our readers. It will show that the efforts the Committee has made to train an indigenous ministry in Jamaica are meeting with an ample reward]:—

“In one of my letters from Annandale I intimated that I was carrying out the purpose for which we had taken up our abode in that locality. Besides Coultart Grove, I made a visit to Waltham, Stacey Ville, Moneague, Mt. Nebo, and Mt. Angus. These visits afforded me no small degree of pleasure and encouragement in connection with the labours of our native brethren. At Waltham there was a social gathering of the people—the little chapel quite crowded. At Stacey Ville I found our good brother Dalling, with his family, in occupation of the new Mission-house, which was in progress when you were there. It is really a comfortable home, and an object pleasant to look upon amid the wilderness by which it is surrounded. Although, owing to the miscarriage of my letter, the chapel was not full, there was a good attendance; many threw down their hoes and left their provision-grounds for the chapel, on unexpectedly hearing the sound of the bell summoning them to a public service. I was much pleased with the order of our brother's household, as well as with the good spirit which appeared to pervade the church and congregation. At Moneague I spent a Sunday, and attended a church meeting, at which the pastor of course presided. The business was conducted with great propriety, and while much freedom of speech was allowed, the strictest order was observed. There being some deficiency in the fund for carrying on a day-school which had recently been opened, a subscription was set on foot forthwith, and the amount was raised at once. At Mt. Nebo the attendance was small, but the spirit manifested was pleasing and promising. I had not been there for ten years, and the improved condition of the chapel was very gratifying. At Mt. Angus I spent a Sunday. There the attendance was large; and at the church-meeting, held after the morning service, a fine spirit was developed. A day-school was to be re-opened by a female teacher the next day. Altogether it seemed to me that at each of these stations the work of God was being efficiently carried on. In these visits my plan was to hold a social gathering, either of the members of the church or of church and congregation, with the pastor, and to have a free-and-easy talk with the people. The topics chosen were such as have not, from their nature, so much prominence as others in the ministrations of the pulpit: such as promise-keeping, fidelity to contracts, chastity and marriage, education in day and sunday-schools, chapel repairs, pastoral support, &c. And I found the people in every case willing to listen for from an hour and a-half to two hours, with unflagging attention, to this kind of talk, in connection with a full and free denunciation of social evils in contrast with the subjects referred to. Indeed, I must confess I have never been engaged in any labour which seemed more promising of good. And I should rejoice exceedingly if our congregations generally could be more frequently gathered for similar services by visits on the part of some of our senior brethren.

“On the 8th of last month a meeting of the Calabar General Committee was held at Kettering. A good deal of free conversation was had in reference to the working and results of the Institution. On enquiry of pastors present, it also appeared that there are several promising young men—some six at least—eager, in due time, to become candidates for admission to the Theological Institution. The plan you proposed—for the students to pass their vacations with pastors of churches—has lain dormant, and it was agreed that the last year of a student's course should be thus spent. A plan was also adopted with a view to economise funds in boarding the young men, and to meet their Creole tastes in cooking and food. There will be a large falling off in Missionary contributions, and I fear Calabar will suffer with other departments. The present number of students is small; but until we have help I dare not encourage applications for admission. In addition to expected candidates for the theological class, I know of a very considerable number of young men prepared to become candidates for the Normal School. Several are only waiting for their two years' membership to expire.”

DESCRIPTION OF A MELA IN BENGAL.

BY THE REV. A. M'KENNA.

An area of very many acres of land, laid out in small fields, with a ryot here and there at work upon them, with mango groves and stagnant tanks in patches over that area, suddenly, in the course of some seven days transformed into a large and flourishing canvas city, with its streets, lanes, and markets in regular order, and the population of a European city crowded into one tenth the space; the heat overhead, it being the hottest month but one of the year—unbearable and dangerous, and striking up as hotly almost from the parched and cracked ground, with the people at jolting distance pressing in closely on all sides, (“twixt upper, nether, and surrounding fires”), and withal a rumbling, pervading, and impressive noise of voices innumerable, so that conversation between two in close proximity becomes difficult—such is an idea of the mela in its formation and being. The people go there nominally to worship, (a few of them do) but in reality to trade. The senior magistrate gives a signal, when, as if by magic, shops fly open simultaneously in every direction, elephants, camels, bullocks, horses, ponies, let loose, are driven about in the wildest confusion, and throughout everybody appears excited and confused, trying apparently to excite and confuse everybody. The mela lasts one week only, its decline and fall afterwards being even more rapid than its rise. But indeed to this there is one painful and melancholy exception, for many who go there thinking to return, never do, but, seized by grim and desolating cholera, leave their bodies to the vultures, and their bones to whiten on the plain. A day or two passes, and the last vestiges of everything living has disappeared, and there reigns but the stillness of solitude and death. The native brother reports that in the mornings and evenings he carefully distributed among the crowds the 350 scriptures and 400 tracts entrusted to his care, trying to convey some idea of their contents, and urging upon the people a careful and faithful perusal of them. In the heat of the day also, in the shade of the mango grove, where his quarters were, he had repeated attentive and small congregations of Hindoos and Mohamedans, to whom he proclaimed the word of life. Work at this mela has been owned and blessed of God in times past. We trust that it may be so now.

MISSIONARY MOVEMENTS.

CALCUTTA.—Mr. Rouse has left Sewry for Calcutta, where he will join Mr. Wenger, on his arrival, in the work of translation.

SERAMPORE.—The health of Mr. Trafford has suffered much of late, so as to compel a painful operation. It is hoped through divine mercy, that the effect will be to enable him with restored vigour to continue his useful and successful labours at the college.

SEWRY.—The girls' school is taught by two daughters of Mr. Williamson, assisted by two monitors. Besides the children of the native Christians, for whose benefit it is more especially intended, a few Mussulman and Hindu children also attend it. During the hot and rainy seasons, Mr. Williamson has been able to continue his labours among the people, who receive his message with great attention. A visit has been paid to an outstation called Cooltie, where one convert has been added to the little christian band. Four persons have been baptized at Cutwa from among the heathen. The Christian character of the converts in Sewry is spoken of as very satisfactory.

MONGHYR.—Through the dismissal of the Bengali Master of the School much inconvenience has been sustained. He is now replaced by a more trustworthy person. Three Europeans have been added to the church; two of them attributed their conversion to the instructions of Mr. J. G. Gregson. One had been brought up as a Roman Catholic. There is one native inquirer.

DELHI.—During the year a small church has been formed in H.M. 82nd Regiment. The native church has also had some interesting additions, and others are waiting baptism. A few converts have been drawn over to the Propagation Society's mission. The new chapel yet remains to be built, and a larger sum will be necessary than is now in hand.

COLOMBO.—Mr. Allon has returned from the mountains; but is still far from strong. A house has been taken in Matacooly in anticipation of the arrival of Mr. and Mrs. Pigott. It is near the new chapel, and in a district very favorable for missionary labour.

MORLAIX.—The usual services at the chapel continue to be well attended and a spirit of enquiry exists among many of the working population. The Sunday school is encouraging, and also the Bible Class on Thursday mornings. During the winter, Bible readings are held in cottages and private houses, for those who have not courage to attend the public worship. Recently the Redemptorist fathers were driven, by public feeling, away from the town. They were actually hissed, and finally expelled by the authorities.

CHINA, CHEFOO.—Under date of Aug. 28, Mr. Kloeckers mentions the death of another missionary from cholera at Tangchow. With this exception all others who had been seized were convalescent. Mr. Kloeckers continued to enjoy good health; but many thousands of the Chinese had fallen a prey to the frightful scourge. From a Chinese newspaper we learn that a statement in a former Herald as to Dr. Lockhart's opportunities of spreading the gospel in Peking, was incorrect. He is forbidden by the English ambassador to impart religious instruction to the patients who crowd daily his hospital. At the same time Roman Catholic priests are allowed openly to carry on their labours in Peking.

HAYTI, JACMEL.—Mr. Baumann has paid a visit to the mountain district of La Voute. During the day the houses of the members were visited, and in the evening services were held for the people. A good number attended, who listened with much and sustained attention.

TRINIDAD.—Mr. Gamble informs us that on a recent visit to the native churches in the interior, he baptized nine persons and observed the ordinance of the Lord's supper with 70 believers. The chapel at San Fernando gets on very slowly, the weather hindering. The Sabbath School is held twice on Sundays, and Mr. Gamble has a class for religious instruction on Wednesdays, in connection with the public schools, in which religion is not suffered to be taught. He has also three other meetings during the week, two of them in the neighbourhood of the town.

SAN SALVADOR, BAHAMAS.—Mr. Laroda informs us, that he baptized 20 persons in October, in four of the churches. There are also several inquirers. He mentions that the reading of Mr. Spurgeon's sermons had been very useful to many.

JAMAICA, ANNOTTO BAY.—Mr. Jones informs us, that about £300 are still required for the completion of the chapel. The price of produce and wages being very low, there is much distress among the people, so that their contributions have fallen much below the usual amount.

ST. ANN'S BAY.—Mr. Millard corroborates the statements of Mr. Jones as to the hard times which are passing over the island. He mentions that several estates this year will be worked at a loss, while several thousand people are out of employ. At the same time some kinds of food are double the usual price.

VAUXHALL.—Amid much personal affliction, and notwithstanding the hard times, Mr. Milliner tells us, that the chapel at this station will soon be finished, and that without foreign aid. At Wallingford, materials are being collected for the erection of a mission house. The spiritual state of the churches is discouraging. In the two day schools there are 89 children, with an average attendance of 61. The salaries of the teachers are secured with great difficulty and self-denial by the prior.

VERE.—Our native brother, Mr. A. Duckett, relates his difficulties in raising the means for the indispensable repairs of the chapels his congregations occupy. He thinks that Christian friends in England would kindly assist him, if they knew the need. We shall be happy to receive contributions on his behalf.

CAMEROONS, AFRICA.—Mr. Saker reports a most unusual and destructive fall of rain, accompanied with high winds, which did great injury to the cliff on which the mission house stands, and to the house itself. Five inches fell in less than that number of hours.

FERNANDO PO.—During a brief visit to Clarence, Mr. Smith enjoyed some pleasant opportunities of spiritual intercourse with the native Christians. About forty attended together to receive instruction and spiritual exhortation. He reports the death of Mr. Peter Nicholls, a member of the church from the commencement of the mission. By his industry and uprightness he had acquired a good position and much influence among the people. He died in the faith. Sickness at Clarence had carried off more than 70 men from the Spanish guardships in the harbour.

JOHN AQUA'S TOWN.—Mr. Diboll has visited Bumbari and some other places, and receives frequent invitations from the chiefs to carry to them the Word of God. He hopes at the close of the rainy season to proceed to their towns, and has engaged a man named Dido, formerly known to the missionaries, to act as his interpreter. A school has been commenced in the town where he resides; and for the use of the children he will be happy to receive articles of clothing, as well as for other natives who visit him.

HOME PROCEEDINGS.

During the past month several interesting Missionary meetings have been held. The Rev. F. Trestrail has addressed congregations at Regent's-park Chapel and Hammersmith, and attended Missionary meetings at Cardiff and Swansea, in South Wales. Mr. Underhill has taken part in meetings at Cross-street, Islington, Windsor, and Staines. At three of these places the Rev. J. Williams was also present, besides visiting, for the Mission, various places in Lincolnshire and Sussex. The district around Haverfordwest has enjoyed the services of the Rev. J. Sale, who also took part in the Swansea meeting. The Rev. W. Rycroft has been engaged in Buckingham, in Sussex also, and at Waltham Abbey.

Mr. Phillips has been usefully employed in visiting various places in the counties of Bedford, Herts, and Hampshire. His Missionary lectures, with dissolving views, give very great satisfaction.

Our friends at Isleham write that they have enjoyed very interesting Missionary services, the Rev. W. Keed, of Cambridge, acting as their deputation.

On the 10th of December, the friends of the Mission at Cross-street, Islington, celebrated the formation of an auxiliary among them by a public meeting. The chair was taken by J. C. Marshman, Esq. Besides the presence of Mr. Underhill and the Rev. J. Williams, as a deputation from the Parent Society, the Revs. A. Hannay and Mark Wilks (Independents), A. C. Thomas, the pastor, took part in the meeting. The proceedings were intermingled with special prayer for China. It will give us pleasure to learn that other metropolitan churches follow this excellent example. Through the exertions of the Rev. A. C. Thomas, the meeting was a most delightful and gratifying one.

Repeated attacks of fever have at length so prostrated Mr. Robert Smith as to compel him to leave the coast of Africa for a temporary change. He safely arrived at Liverpool on the 13th ult.

SACRAMENTAL COLLECTION FOR WIDOWS AND ORPHANS OF MISSIONARIES.

As it may happen that the usual circular may not reach some of the pastors of the churches to whom they have been addressed, we beg again to remind our friends of the simultaneous offering usually made after the ordinance of the Lord's Supper, on the first Lord's-day of the year, for the above object. Nineteen widows, with numerous orphans, are now receiving aid from this fund which greatly needs an augmentation in amount.

CONTRIBUTIONS,

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

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

ANNUAL SUBSCRIPTION.		£ s. d.		£ s. d.		£ s. d.	
Winton, T. B., Esq.	2 0 0	Penzance, Clarence Street—		Athol Street—			
DONATIONS.		Contribs. on acc.	20 0 0	Juvenile Society ..	2 15 6		
"Bible Translation Society," for T.	200 0 0	CUMBERLAND.		Bootle Chapel—			
Bickorsth, Rev. Edw.	1 1 0	Broughton—		Contributions	12 11 11		
Coombs, Mr., Frome, for Mrs. Hutching's, Savannah-la-Mar	2 0 0	Contributions	3 0 0	Juvenile Society	2 9 2		
Evans, John, Es., per "Record"	2 0 0	Do., for W. & O.	0 10 0	Do. for Rev. W. K. Rycroft, Bahamas	2 10 0		
J. "Weekly Offerings"	0 10 0	DEVONSHIRE.		Myrtle Street—			
L. V. C., for India	5 0 0	Ashburton—		Collections	43 12 7		
Proceeds of Sale of Bronzes, contributed by a Friend.	20 0 0	Collection	2 7 6	Do., Juvenile	7 5 3		
Scott, W., Esq., Dundee	1 0 0	Do., Broadhampton	0 10 4	Do., for Rev. W. Mission	0 7 6		
Williams, Robt. Esq., for Rev. J. Williamson, N.P., Setury	12 10 0	Do., Denbury.....	0 12 2	Pembroke Chapel—			
For Rev. W. K. Rycroft's Chapels—		Less expenses ..	0 2 0	Contributions	1 0 0		
"A Friend," at Poole	0 10 0		3 8 0	Do., for Schools, Initially	14 0 0		
Do., at Portsea	0 10 0	Bovey Tracey—		Do., for Rev. W. Dendy's School..	10 0 0		
Do., at Salisbury ..	0 10 0	Contributions	5 4 2	Stanhope St. (Welsh)			
Baker, Miss, Andover	1 0 0	Less expenses ..	0 8 0	Juvenile Society ..	5 0 1		
Barnett, W. Esq. Brightn	0 10 0		4 16 2	Soho Street—			
By Rev. G. Isaac, do.	1 10 0	Chudleigh—		Contrib. for Rev. J. C. Page, Barisal.....	6 4 0		
By Rev. J. Wilkins, do.	1 0 0	Contributions	27 7 5	Less expenses ..	124 6 3		
Child, W. Esq. Brighton	1 0 0	Do. for China	12 0 0		9 6 0		
Comely, R., Esq., Naunton	0 10 0	Do., Juv. Ass. for Rev. J. C. Page's, N.P., Barisal.....	12 0 0				
Cornish, W., Esq., Brighton	0 10 0	Exeter, Bartholomew St.—					
Critchett, —, Esq. do.	0 10 0	Contributions	18 4 10	Rochdale—			
Cuttack, Mr. & Mrs. do	0 10 0	Do., Sunday School	2 2 2	Collections at West St. & Drake St. Chapels	54 9 0		
Hannington, S. Esq. do	1 1 0	Tavistock—		Contributions	143 14 5		
Kimber, W. Esq. Nitton	0 10 0	Contributions	2 2 0	Do., for Additional Missionaries	50 0 0		
Lambert, Mrs. Brightn	0 10 0	ESSEX.		Do., for China	20 0 0		
Lane, Robt., Esq., do	0 10 0	Braintree—		Less expenses of Deputation, &c.	263 4 2		
Road, Thos., Esq., do	0 10 0	Contributions	14 14 3				
Russell, Rev. J. Blackheath-hill	2 0 0	Less expenses	0 9 0				
Smith, E. C., Esq., Blockley	0 10 0		14 5 3				
Under 10s., Brighton..	0 10 0	Waltham Abbey—		LINCOLNSHIRE.			
LONDON AND MIDDLESEX.		Contributions	25 14 9	Boston, Ebenezer Chapel—			
Bloomsbury—		HAMPSHIRE.		Collection for T.	1 0 4		
Sunday School, for Rev. F. Johnson's Schools, Clarksonville, St. Anns, Jamaica	5 0 0	Ashley—		Great Grimsby—			
Little Evelyn Street, Wenlock Street, New North Road—		Contributions.....	1 9 4	Contributions	10 7 1		
Contributions	1 0 0	Lymington—		Do., Sun. School....	0 5 0		
Peckham, Rye Lane—		Contributions.....	10 3 8	Less expenses ..	10 12 1		
Contributions	1 0 0	Mottisfont—			1 4 3		
Walworth, Lion Street—		Collection	1 7 6	Horncastle—			
Contribs. on acc.	3 0 0	Southampton—		Collections	4 6 0		
Do., for N.P., Delhi	3 15 0	Contributions.....	5 5 0	Do. Mareham-le-Fen	1 7 10		
BERKSHIRE.		Wallop—		Contributions	5 8 0		
Wallingford—		Contributions	7 1 3	Do., Sunday School	5 0 0		
Contributions	22 15 3	HERTFORDSHIRE.		Less expenses ..	16 1 10		
Do., for China	2 6 0	Hitchin—			1 6 0		
Loss expenses ..	25 1 3	Donation.....	5 0 0	Lincoln—			
	1 5 6	Profits of Lecture by Mr. J. R. Phillips..	1 0 0	Contributions	27 16 5		
	23 15 9	KENT.		Do., Sunday School	1 11 4		
CORNWALL.		Edenbridge, Bethel Chapel—		Less expenses ..	29 7 9		
Looe—		Contributions	5 2 1		2 17 7		
Contribution, W.H.	1 0 0	Eynsford—		NORTHAMPTONSHIRE.			
		Contributions	1 0 0	Kingsthorpe—			
		Folkestone—		Collections	1 10 0		
		Contributions	17 15 4				
		Less expenses ..	1 1 0				
			16 14 4				
		LANCASHIRE.					
		Colne—					
		Collection	6 0 0				
		Do., for China	1 3 9				
		Liverpool, Atherton, Everton—					
		Collection	13 1 7				
		Juvenile Society ..	3 7 11				

£ s. d.		£ s. d.		£ s. d.	
NOTTINGHAMSHIRE.		WORCESTERSHIRE.		SOUTH WALES.	
Nottinghamshire Auxiliary—		Astwood Bank—		CARMARTHENSHIRE.	
By John Heard, Esq. 195 0 11		Contributions 10 12 0		Carmarthen, Tabornaclo—	
OXFORDSHIRE.		Do., Sunday School 7 15 4		Contributions 28 8 0	
Coate—		Do., do., Webbeath 0 3 10		Less expenses .. 3 10 0	
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Do., Bampton 0 10 0		Contribution, 1861 .. 5 0 0		Contributions 0 6 10	
Do., Brizemorton.. 1 10 11		Do. 1862.. 5 0 0		Less expenses .. 0 0 6	
Do., Buckland 0 14 5		YORKSHIRE.		Usk—	
Do., Ducklington.. 0 10 6		Hebden Bridge—		Contributions 2 1 10	
Do., Lew 0 4 2		Contributions 25 14 8		Do., Sunday School 0 10 6	
Do., Standlake 1 0 0		Huddersfield—		PEMBROKESHIRE.	
Contributions, Coate 18 18 6		Contribs. for Female		Blaenllyn—	
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31 0 0		FLINTSHIRE.		Contributions 2 6 3	
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Chipping Norton—		Flint—		Sun. S., for Rev. J. C.	
Contributions 11 10 6		Contributions..... 0 19 8		Page's Sch., Barisal 3 9 0	
SUFFOLK.		Holywell—		Edinburgh, N. Richmond St.—	
Suffolk Annl., on acct.,		Contributions 3 3 10		Sunday School 0 6 5	
by S. H. Cowell, Esq. 80 0 0		Penygelli—		Perth—	
SUSSEX.		Collection 0 4 7		Donation..... 2 0 0	
Battle—		Rhyl—		FOREIGN.	
Contributions 5 2 0		Contributions..... 19 6 4		NEW ZEALAND.	
Do., Sunday School 0 1 3		25 11 9		Nelson—	
WILTSHIRE.		Less for Local Home,		Ralph Turner, Esq. .. 5 0 0	
Salisbury—		Miss. & Expenses 8 2 11		TASMANIA.	
Contributions 15 5 4		17 8 10		Launceston—	
Do., Sunday School 23 6 9				Rev. Henry Dowling,	
38 12 1				by Mr. Muller, Bristol 2 12 0	
Less expenses .. 0 15 7					
37 16 6					

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Diboll, J., Oct. 15 and 16; Saker, A., Oct. 28, 29, and 30.	SERAMPORE, Sampson, W., Nov. 3; Trafford, J., Oct. 6.
AT SEA, Smith, R., Nov. 28.	SEWRY, Williamson, A., Oct. 4; Williamson, J., Sept. 30.
ASIA—BARASET, Kabiraj, R., Oct. 8.	AUSTRALIA—NELSON, Dolamore, D., Aug. 8.
BARISAU, Martin, T., Nov. 8; Reed, F. T., Oct. 4; Reed, S., Oct. 2.	BAHAMAS—INAGUA, Littlewood, W., Nov. 1.
BENARES, Parsons, A. B., Oct. 17.	NASSAU, Laroda, J., Oct. 24.
CALCUTTA, Lewis, C. B., Oct. 9 and 23, Nov. 3; Rouse, G. H., Nov. 1.	FRANCE—MORLAIX, Bouhon, V. E., Nov. 26; Jenkins, J., Nov. 21.
COLOMBO, Allen, J., Oct. 31; Dunlop, R., Oct. 23.	PARIS, Monod, A. W., Nov. 25.
DELHI, Broadway, D. P., Oct. 25; Broadway, M., Oct. 31; Evans, T., Oct. 20, Nov. 1.	JAMAICA—ANNOTTO BAY, Jones, S., Nov. 7.
HOWRAH, Morgan, T., Sept. 8.	BROWN'S TOWN, Clark, J., Nov. 6 (two letters).
JESSORE, Hobbs, W. A., Oct. 2 and 20.	CALABAR, East, D. J., Nov. 1, 4, and 7.
KANDY, Carter, C., Oct. 28.	KINGSTON, Merrick, E., Nov. 8 and 24; Oughton, S., no date.
MONGHYR, Lawrence, J., Oct. 27; Parsons, J., Nov. 3.	LILLYPUT, Milliner, G., Nov. 5.
RANGOON, Brandis, R. S., Sept. 23.	ST. ANN'S BAY, Millard, B., Nov. 6 and 7.
	ST. HELENA—Craig, T. R., Oct. 28.

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 Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.