

THE MISSIONARY HERALD.

THE JUBILEE OF THE BAPTIST MISSION IN JAMAICA.

THE revolution of years has brought the Jamaica Mission to its Jubilee year, and the brethren and churches have very wisely resolved to commemorate its advent, to review with gratitude the past, and to lay the foundations of wider usefulness in the years to come. Before giving the address they have issued, which contains a brief summary of what God has wrought in Jamaica by the instrumentality of the Missionaries of our Society, it may be interesting to recall the state of things at the commencement of their labours. As stated below, the Rev. John Rowe landed from the ship *Jamaica*, at Montego Bay, on the 23rd February, 1814. The same newspaper that announced his arrival contains advertisements of the sale of slaves, and a list of runaway slaves caught and lodged in the parochial workhouses to the number of 117. It states that 49 had brand-marks on their persons, generally on one shoulder, but sometimes on both. A reward of one pistole is offered for the apprehension of other runaways. "One," says the paper, "has absconded this day, which he has done without any manner of provocation. It is conjectured that he is gone to work somewhere for himself; the subscriber considers him as dangerous to the community, and for that reason proposes to bring him to a public trial." Thus we have a glimpse at the state of things just at the time when the Missionary put his foot on shore.

Mr. Rowe was greatly dismayed at the excessive cost of house rent and of every necessary of life; and in his first letters to Mr. Fuller hesitates to commit himself to any special work, lest the Society should refuse the price. Mr. Fuller, in his reply, says, "The expenses of making a trial are heavy, but we have confidence in you that you will contract them as much as you can. We are of opinion that you should be supported till you have at least made a fair trial; and that you should not give it up while there is a prospect of a favourable issue." Previous to Mr. Rowe's arrival, a coloured man, of the name of Moses Baker, had endeavoured, in his feeble way, to lead his oppressed countrymen to the Saviour. A large number of slaves had attached themselves to his teaching in the neighbourhood of Montego Bay, and it was mainly owing to his urgent appeals that the Society had resolved to attempt a Mission in Jamaica. The people were very ignorant; they combined many superstitious practices with their belief in Christ, and were in a deplorable state of misery and degradation. Two years after his arrival, Mr. Rowe still thought the appearance of success most unpromising, and that there was little prospect of religion making way among the slaves or the other inhabitants of the island.

Mr. Rowe thus describes the position of affairs in a letter dated May 1, 1816: "Every lurking prejudice against Missionaries has, for more than a year past, been newly roused by the Registry Bill. Every public paper has long been, and is now, the vehicle of unfounded and invidious declamations against Missionaries. They are branded with the terms visionary, fanatic, enthusiast, &c., and are represented as the most injurious pests of society. I have had some conversation with Mr. Stewart, the Custos of Trelawny. He asked me, and requested me to declare openly, whether any part of my mission was for the purpose of examining the state of the island, or returning an account of its civil and political affairs, which I was able positively and candidly to answer in the negative. He mentioned his having received, about twelve months ago, many anonymous letters written against me; one stating that I had gone about secretly by night, on the surrounding estates, instructing and seducing the negroes; another that a letter of mine was opened, and found to contain information entirely political, observations on the state of the slave, &c. He also said that a letter was written to the Mayor of Kingston, as a well attested document, stating that I actually had communications with Mr. Wilberforce on the same subject."

Owing to these suspicions, Mr. Rowe had not even begun to preach publicly; still he had gathered round him some two hundred poor negroes, with whom to hold communion. His faith grasped somewhat of the triumphs of the future, for in the same letter he says: "Yet I really believe that ere long religion will be more prevalent here than it has been at all, and that the slaves will be instructed."

How great the change which God has wrought! Now the slave is free; he is acquiring the taste for, and the habits of civilized life. The island is covered with Christian sanctuaries, and the people flock to them by tens of thousands. The old superstitions have almost entirely faded away. Although there are great imperfections apparent in the negro character, and defects in the piety of the multitudes of professors which the very numerous churches contain, yet is Jamaica become a Christian land; the foundations are deeply laid of a social state, free from the abominations of servile bondage, and broadly influenced by Christian truth.

JUBILEE ADDRESS TO THE JAMAICA BAPTIST CHURCHES.

"Dear Friends,—On the 23rd of February, 1814, the Rev. John Rowe landed at Montego Bay, and commenced the Jamaica Baptist Mission. 1864, therefore, will be the fiftieth year of the mission,—its year of jubilee; and surely few words will be needed to show to the churches the solemn duty of reviewing the mercies of the Lord to this mission,—of heartily praising Him for His goodness,—and of making special efforts to promote the spiritual prosperity of the mission, and to strengthen and extend it! If we look at the Lord's dealings with this mission, we shall see that He has laid us under the deepest obligations to bless and praise Him.

"REASONS FOR THANKFULNESS.

"First,—We are bound as a people to bless our God for *the men* whom He raised up and sent to this land to commence and carry on the mission.

"We are no hero-worshippers; but in reviewing the history of the mission, and remembering that it has numbered among its agents such men as Rowe and

Mann, Coultart and Tinson, Kitching and Nichols, Baylis, Burton and Gardner, Burchell and Knibb, *we glorify God in them*. These all have finished their labors, and gone to their reward; but their names should be had in lasting remembrance amongst us, as those of men who were eminent for piety, and abundant in labors and sufferings in the cause of God and of the people of Jamaica.

"Secondly,—We are bound to bless our God for the great success which has attended and followed the efforts of His servants.

"It cannot be denied that the last fifty years have witnessed a revolution in this island which has scarcely been equalled in so short a period in the history of the world. Any one acquainted with the state of Jamaica—politically, socially, morally, and religiously—in 1814, and looking at it now, may well exclaim, 'What hath God wrought!' THEN slavery existed, with all its attendant evils. The great bulk of the people were held as chattels, and bought and sold and whipped as if they had been brutes. The power of the law was exerted to keep them in ignorance, and to punish any who sought to instruct them. The free black and coloured people laboured under great disabilities, and were the victims of prejudice and wrong. Superstition and irreligion were rampant in the island; and the Lord's day was to the slaves a day of toil or of merchandise, and to others of sport and dissipation. Now we see slavery abolished.—civil disabilities removed,—caste distinctions abrogated,—equal rights, liberties, and privileges enjoyed by all,—education unfettered,—the Sabbath a day of rest and of worship! What a mighty revolution is this! And it has been brought about by God's blessing on the self-denying, self-sacrificing, persevering, patient toils and sufferings of the missionaries of the Cross, in which none shared more largely than the missionaries of the Society whose jubilee we are called to celebrate.

"The following facts are given in illustration of the statement just made:—

"The Baptist Mission has established itself in every parish in the island.

"There are 74 regularly organised churches, having a membership amounting to about 30,000; and there are several churches in the island which have sprung from the operations of the mission, though not now in connection with it. These churches are, and have for many years been, supported entirely without foreign aid. They are presided over by 22 Europeans and 19 native pastors, or 41 in all.

"The mission has its own college and training school for the education of its pastors and teachers, maintained at an annual cost of £300 to the churches, for board and residence of students.*

"It has also its own missionary society, and raises, for home and foreign missions, from £1,000 to £1,300 per annum.

"Its day-schools number about 90, and it has in operation about 70 Sunday-schools, with upwards of 1,100 teachers and 13,000 scholars, and a large proportion of these scholars are able to read the Holy Scriptures.

"Let the year 1864, then, be a year of special thanksgiving to God for all the goodness and mercy He has shown towards the Baptist Mission in this island. Let it also be a year of earnest and united effort to promote the spiritual, educational, and material prosperity of the Baptist churches in the land.

"In order that the year of jubilee may be profitably spent and turned, to practical account, we offer the following

" PRACTICAL SUGGESTIONS.

"1. We urge on the pastors and deacons of the churches the importance of making the present year one, not of *anticipation* merely, but of careful *preparation* for the jubilee. Let the subject of the approaching festival be fully and freely brought before the people, and their minds be familiarised with it and interested in it.

"2. We affectionately request the superintendents of the Sunday-schools to bring the subject before the teachers, with a view of enlisting their sympathy

* The President is supported by the Baptist Missionary Society, who also vote annually £150 towards the expenses of the normal school department.

and securing their co-operation, that the scholars may be well prepared for the approaching year of jubilee.

"3. Then let the jubilee year be ushered in with solemn prayer to God for His divine blessing on the services and proceedings of the jubilee. To this object let the first week in February be devoted. And let each church form a plan for a series of devotional services through the year, with a view to deepen the piety of its members, and to urge upon the undecided, and especially the young connected with the congregation, the solemn duty of at once giving themselves to the Lord.

"4. Let special services for the Sunday-schools be held. Let the children have their jubilee meeting, and be addressed with a view of impressing upon them a sense of the beauty and advantages of youthful piety, and the sin and danger of delaying to yield themselves to the Lord Jesus Christ.

"5. In connection with each church, or group, or association of churches, let one day be set apart as *the* day of jubilee,—*the* day of solemn convocation in the house of God, when with united heart and voice the Lord's name may be magnified.

"But whilst we thank the Lord for His mercies, let us not be unmindful of our own obligations. Let a spirit of liberality attest the genuineness of our gratitude, and embody and give life to it. There is much to be done in the mission itself, which must not be neglected; whilst the claims of Africa upon the emancipated people of Jamaica are strong and urgent. We propose, therefore, during the year of jubilee, to create a

"JUBILEE FUND,

and we urge upon every member the duty and importance of giving a thank-offering to the Lord on the day of jubilee. 'Bring an offering, and come into His courts' on that day; and let the offering be made from a liberal heart, and bear some proportion to the number and magnitude of the mercies and blessings enjoyed. In 1842, on occasion of the jubilee of the parent society, the churches in Jamaica contributed about £2,700 to the jubilee fund; and now, if only the churches take up the matter heartily, and go about it with a will, we can surely raise three or four thousand pounds for our own jubilee fund. Members of churches, inquirers, Sabbath-schools, each and all resolve to raise a fund worthy of the jubilee of the Jamaica Baptist mission. And whilst you do your share, give to the planters and merchants, and others who are friendly to the mission, an opportunity of contributing to the fund.

THE OBJECTS

to which such a fund may be devoted are numerous. The following are among the more important:—

"1. *The African Mission.*—This mission owes its origin to the churches of Jamaica. It ought to be extended and made more efficient than it is at present; and a liberal grant from our jubilee fund would tend to this, whilst it would be greatly encouraging to the friends of missions who, in former times, did so much for Jamaica.

"2. *Day-schools.*—The year of jubilee ought not to be allowed to pass away without a most earnest effort to increase the number and improve the character of the day-schools, and greatly to enlarge the attendance of children. The missionaries of this society were the first to open schools for the children of the peasantry in Jamaica, and we must not relax in our efforts to provide the means of educating the children of our congregations. To build and repair schoolrooms, and to supply them with needful furniture and apparatus, requires at once a considerable sum,—certainly not less than £2,000.

"3. *Mission Premises.*—It is a matter for great joy that most of the property connected with mission is free of debt. But much of it is sadly out of repair, and far gone towards decay. Our places of worship do not generally present that appearance of neatness and order which they should. Let the jubilee year

witness the removal of this reproach, and let £2,000 at least be devoted out of the jubilee fund to the completion and restoration of mission property.

"4. The last object we shall name is, the formation of a *jubilee mission* in the island. There are parts of this island which are not evangelised,—outlying districts beyond the reach of any settled pastor. Such districts should be visited by the home missionary, and stations selected for the preaching of the Gospel to those who are in ignorance of it.

"Thus, dear friends, we see that there is work to be done; and we entreat you, as you desire to record your gratitude to God for His great and unnumbered mercies to you,—as you would honor the memories of those whole-hearted, undaunted, uncompromising men, to whose labors and sufferings you are so greatly indebted,—as you would see your denomination improved and extended,—and, finally, as you desire the glory of your King and Head, arise and do it!"

THE KAYSTH CONVERT.

BY THE REV. JOHN GREGSON, OF AGRA.

In reference to native work I have little to add. Our native congregation continues much as for sometime past—no worse, if anything better; I think a little improvement is perceptible in the spirit and conduct of some of our native christians, and we have recently had two natives baptized. One was a case of some interest. He is a man in the prime of life—of very good education and intelligent. He was a Hindoo of the Kaysth or writer class. Some six years ago he had a New Testament given him by a missionary. He read, and was led to reflection. The providence of God threw him in the way of two or three native christians. One especially, a government servant, in rather high employment. This man instructed and warned him, and he became deeply concerned. He wished to embrace christianity. But no missionary was near. He made enquiries, and the only missionary he could hear of was at Mirzapore, 300 or 400 miles away. He wrote to this missionary, and in reply was requested to visit Mirzapore. This he could not do, and he remained as he was, still studying the scriptures. So he continued some time—but his conscience was uneasy, and at last he resolved to set off in search of a missionary. This he did, he came to Muttra. Here he met with our catechists. They wrote to me about him. I immediately replied, requesting him to come at once to Agra. He did so. At first we were a little suspicious of him. His views of the gospel were so clear and correct, his knowledge of the New Testament so extensive, that we were afraid he might be a disgraced and run-away christian from some other mission. I, therefore, interrogated him again and again, but there was so much harmony and consistency in his answers, that suspicion was disarmed, and observing him sit down in chapel without taking his hat off, I felt sure he had not lived among christians. He told us he had Hindoo relations in Agra, and Bernard went with him to see them. All the man's statements were corroborated. We felt therefore, that we could not refuse water that he should be baptized, and Bernard baptized him, after he had appeared before the native church. He then wished to go home to bring his wife. We sent another native christian with him. His friends who are respectable, and even rich, abused him with the foulest language, refused to give his wife up, and were mad with rage. His wife however slipped away from her cage (they had locked her up in a room, and a boy of the family came and let her out,) and joined her husband, taking with her one child. An elder boy abused his father with foulest language, and said he would never go with him among the christians. The poor old mother wrung her hands and pulled her hair, and frantically weeping kept crying out that her son was dead. Hindoos regard their relatives as dead when they embrace Christianity. At length the husband, wife, and child were allowed to depart. But the wife was robbed of her jewels, and the husband deprived of money to which he was justly entitled. The spirit he has manifested so far is admirable, and I trust God may keep and bless him.

NOTES OF A TOUR IN HOOGHLEY, BENGAL.

BY THE REV. W. SAMPSON.

(Continued from last Number.)

Just two or three descriptions must suffice as illustrations of the kind of work we have engaged in, and the manner of our doing it. We go to one of these haunts: we are well supplied with tracts and gospels, for we know the demand for them will be very great, especially for the former. As we near the place, the noisy hum of voices becomes more and more distinct. Following the sound, we soon reach the place. Let us first go quietly through, and see what is going on. Through lanes of sheds so fragile in appearance that it would seem as though the slightest puff of wind would level them to the ground we go. Lots of things are exposed for sale. Cloth, paper, books, fish, fishhooks, rice, spices, thread, bracelets, armlets, anklets, nose-rings, potatoes, radishes (many of them eighteen inches long, and six inches in circumference), nearly all kinds of Indian vegetables that are in season, shoes, dresses, &c., &c. As we pass through, "There's a sahib." "Who is he?" "What does he want?" "Is he the magistrate?" "No, he is a padre," meets our ears. We look around—perhaps say a word or two to one and another, and finding out a convenient place, a little removed from the extreme noise of the buyers and sellers, begin. One of us reads a portion of a tract, or of the Bible. By that time a number of people have gathered round us, and we begin to preach. As the preacher goes on, interest is evidently excited. One and another endeavour to interpose a question, but they are invariably stopped with a "Wait awhile, my friends; listen now, and when I have done you shall speak." Generally this suffices, but sometimes the questioner is so pertinacious, and keeps reiterating his question so frequently, that the better plan is to stop and let him ask it and answer it. The four of us, one after the other, speak, and generally, when we have done, we ask if any one wishes to speak, or to ask any question. Of course if anyone does, we try to answer as far as we can. When we have done speaking, we give away the tracts and try to sell the gospels. The rush to receive the tracts was invariably so great, that the work of distribution was accompanied with no little danger. The preachers generally shrank from it, feeling that if I kept the tracts in my hands and gave them away myself, there would be a little more of order preserved. We made it a rule to give only to those who could read, and if very few were round us, we always made every inquirer for a tract read a few words before we gave him one.

At one village, a very large number was collected—so many, in fact, flocked to hear us, that the haat was literally forsaken. There was no tree or wall near for me to lean against, so I was surrounded by a surging mob, each anxious to get a tract. As I was, however, pretty equally pressed on all sides, I was able to keep my ground somewhat firmly. Some twenty or thirty tracts had been given away. I held up one to a man who had kept on the outside of the crowd; several hands grasped it at once. I kept a firm hold of it, notwithstanding, and unlike what was usually the case, they did not relax their grasp, when suddenly one of them wrenched it and tore it in two, leaving the one half in my hand. I saw at once I might turn it to good account; and, taking the torn half, I held it up high above my head, and raising my voice to its highest pitch, exclaimed "Men of Gopalpoor, what is this?" At once every voice was hushed, all buying and selling in the haat ceased, every eye was fixed on me. You might have heard a pin drop. Seeing the advantage I had gained, I went on—"What kind of people shall we be obliged to think the inhabitants of Gopalpoor to be? Have you no sense of shame? Here have we come to tell you of God and of Christ, and to give you these books, that speak about the religion of Christ. We have not asked you for a single pice; we don't want any money from you. Simply for your good we have come, and this is how you act. Now, I shall keep this tract as a memento of Gopalpoor." And folding it up very carefully, I put it in my pocket. There was no disorder after that, and they all looked exces-

sively sorry for what had taken place. We had taken with us, in addition to 2,000 tracts, 1,000 fly-sheets. These latter, admirable things lately issued by the Tract Society, we found very useful to give away, especially to the young. There was a little bit of a fellow, a bright-eyed intelligent little chap, of about ten years of age—he was very eager to get one. The preacher who was distributing them asked him, “are you able to read?” “No, I am not; but I *will* be,” was the reply.” “Ah, then,” said the preacher, “I can’t give one.” But I could not stand the disappointed face of the little suitor, and so I said, “Oh, give him one: he says he will learn to read.” At once the boy’s face was lighted with joy, and much did he seem to value the coveted prize. Altogether we gave away about 3,000 tracts, and we might with more ease have given away 30,000—the difficulty lies not in giving, but in not giving. We sold 140 copies of the Gospels, at two pice (or three farthings) each, and of Testaments at four annas (or sixpence) each.

DEEP SERIOUSNESS.

One night, after we had returned from preaching, eight young men visited us. We conversed with them for upwards of an hour. They seemed really interested in religious matters. The questions they put, unlike those we generally heard, especially those addressed to us by young men, showed that they were desirous of understanding the truth. A deep seriousness pervaded them, and we all seemed to feel, as we sat together on the ground, talking about the things of God, that his presence was with us—a holy solemnity of spirit was felt by us all; and when the young men rose to go, I asked them to accept a copy of the gospels, and pressed them to read it. I felt that if I had asked them to give the two pice each for them, it would have tended directly to destroy the feeling that had been produced; we therefore gave them the gospels, and we did not forget that night, as we assembled before the throne of grace, to pray that God would bless the reading of his book to their souls’ eternal welfare.

THE PREACHING.

On our second trip, we had pitched our tent at Dweepi. We stayed there four or five days, visiting as many villages as we could get at in the time. On our return we pitched our tent near the same spot, about half a mile distant from it. We arrived there on a Saturday, and as there was a large *haut* held on Sunday at Doarhatta, in the immediate neighbourhood, we determined to wait there till Monday. We went out on the Sunday to go to the *haut*, and as we had to get to it from a different spot from that from which we had gone to it before, we suddenly came upon a large village that was so completely hidden amongst the trees, that we had quite overlooked it. As we passed through the village everything was very quiet—so much so, that it reminded one very much of a quiet Sunday at home. Sitting down in front of one of the houses, we saw three or four men, and, as we were rather early for the *haut*, we thought we would stop and talk with them. Bhagwan began by reading a portion of the New Testament; and ere we had been reading five minutes, we had a very fair congregation, which kept increasing every minute. The scene was a very striking one. It was about two o’clock in the afternoon, and the sun was high up in the heavens; but we were so completely sheltered by the huge, magnificent trees, that we had no need to put up our umbrellas to keep off its rays. As the preacher’s voice forced its way into the distance, you would see door after door open, and the people flock out to hear. Women, afraid to come near, stood peeping round from behind the trees, and gradually crept nearer and nearer. In about ten minutes, I should think we had a congregation of from 200 to 300 people. They all listened with the most marked attention. When Bhagwan had finished, Horon took it up; and for about an hour and a half the people hung upon our words, and it was with no little reluctance we left them to go to the *haut*.

WHAT MUST I DO TO BE SAVED?

We had scarcely left them, however, for more than a quarter of a mile, when we found a couple of men sitting down on a mat, in front of a temple,

to rest. As we were passing on, the elder one of the two looked up, and recognising us as those who had been preaching in the neighbourhood, said—"I want to ask you something about what I heard you preaching the other day." "When did you hear us preach?" "Oh, the other day, up at Dwcepi, in the bazaar there, and I could not quite understand it. Tell me something more about it." We felt we ought to stop and talk to the old man, and began conversing with him. In a few minutes half a dozen people were round us—their numbers rapidly increased—soon there must have been a hundred—and the same scene was repeated. They were different from those who heard us before, and as we saw them wending their way in all directions towards us, we felt we might just as well stop and preach there as go on to the haut and do so. In less than a quarter of an hour we must have had nearly 300 people there. Badan began to speak, and when he had done I preached. It was one of the finest sights I had ever seen. We stood on the steps of the temple, so that we were a little elevated above the people, who stood or sat on the grass below. A delightful breeze was blowing, and sheltered by the luxuriant foliage of the grand old trees, we felt that God was smiling on us, as we stood there preaching the name of Christ to those listening heathens. As we finished, we gave away a few tracts, and were about to leave, when a very respectable looking man, who had listened with great attention all the time, put himself right before me, and said—"Sir, I wish to ask you a question." "Very well," I said, "my friend, ask it, and if I can answer it I will." "Well, sir," said he, "you have told us that we have sinned against God, and have justly deserved his anger. You tell us that we can't be free from sin and its punishment by bathing in the Ganges, or by offering sacrifices. Well then, sir, tell me what must I do to be saved?" I said to him, "Sir, I am very glad, indeed, to hear you ask that question, for it is perhaps the most important question that a man could ask. But in our shastras the very question is asked, and if you will listen for a minute or two, I will read you from the book itself the answer to the question." Taking the New Testament, I opened it at the 16th of the Acts, and began by telling him that Paul at first had hated the name of Christ, just as the Brahmins and people here hated it—that he had persecuted all the Christians he had found—but that afterwards he had repented and believed in Christ, and had become one of the most zealous preachers of the Gospel—that he had been frequently persecuted because of it. He had now come to Philippi, and because of his preaching there, had been cast into prison. And then I began reading from the 25th verse, "At midnight Paul and Silas prayed and sung praises unto God," &c. As I had been speaking, the crowd gathered round me, so that I could see nothing but a dense mass of faces, every one beaming with eagerness the most intense. When I came to the 30th verse, I said, "Now listen, here's your question, 'What must I do to be saved?' Look, word for word, exactly as you asked it." And as I read out the words, they all, as though they were but one man, started, looked round upon each other, and scarcely breathed, as I said, "Now hear the answer which the book gives, 'Believe in the Lord Jesus Christ, and thou shalt be saved.'" Then again I spoke from that, all listening with breathless interest to the very last; and as I closed, the [crowd moved away in twos and threes, and you might hear one and another saying with the deepest solemnity and thoughtfulness "That's it, is it? believe on the Lord Jesus Christ, and thou shalt be saved." Who can tell what the result of that afternoon's work might be? Let us pray that it be not in vain.

THE CONVERT PERSECUTED.

When we came, on our return, to a village about eighteen miles from Serampore, called Seahkollah, a young man came to see us several times in the tent. We were from the first pleased with his modest bearing, and with his apparent desire to know the truth. He seemed to have been for some time under convictions of sin. His conscience was troubling him, and he was anxious to learn how he might obtain peace. We had several conversations with him. As Seahkollah was our last stage, I left the native preachers there, and walked

home leaving them to follow the next day. To my surprise they brought in this young man with them. They told me, that after I had left he came again to the tent, told them he had been seriously thinking over what they had said, and that he had come to the determination to follow Christ. He took off his Brahmins thread, destroyed it, and then ate with them, and insisted on going in with them to Serampore. He said that he must go in, that if he did not, all his friends would be at him again and again, until he promised to think no more of Christ. We took him in when he came, gave him instruction in the Bible, and our opinion respecting him was very favourable. By some means or other, his friends came to know where he was, and came to beg and beseech him to return home with them. His father and mother came, and with strong cryings and tears besought him to come back; but he stood firm, many reproached him, and all sorts of *ruses* were resorted to to induce him to go either to Calcutta or back home. Several times we feared that great disturbances would take place. It was a bitter struggle to him to see his old mother's sorrow. The reproaches of others that had loved him were hard to bear, but it was almost more than human nature could sustain to hear her, as she turned to the Christians and said, "Well, he won't come back, but he's my son, and I love him still; be kind to him." But grace was given to him, and he stood firm, for the going back was the return to heathenism. The persecutions continued day after day, and we felt that it would be a right thing to baptise him. When the decisive step was taken, we thought it very possible they would cease, and although under ordinary circumstances we should have thought it advisable to postpone it, we felt that the case was such as to warrant our not delaying longer. True, he knew but little of the Bible, but the fundamental truths of the gospel seemed to *find him*. They were felt to be just what he needed, and with a child-like faith he was able to trust in Christ. Who could forbid water that he should be baptized? And accordingly, on the first Sunday of March, I had the pleasure of baptising him. Most earnestly do we pray that he may have grace given him to stand fast and endure even unto the end.

THE WAY OF THE LORD PREPARED.

I am utterly astonished to find the extent to which Christian knowledge has spread through the district. The part through which I have been is a country very seldom visited; and if it ever has been systematically visited, it has not been so for many many years; but everywhere some knowledge or other of Christianity has spread. Faith in their own systems seems lost. Again and again, in the most out of the way villages, we found people who knew scarcely any of the facts of Christ's life or of the Bible, yet in some strange way or other were aware of the existence of Christianity, and listened to what we told them as though it were no new thing. We tried to find out where or how they had heard of this before, but it never seemed to strike them as a thing that needed explanation. As though by some mysterious influence, it had spread towards them. Some told us they had been down to Serampore and Calcutta, and had heard the Gospel there: some that they had friends, sons or brothers, in mission schools both in Calcutta and Serampore, and these had brought up to them the news of Christianity. If you ask me to state definitely what it is these people know about the Gospel, I should be obliged to say, I don't know; but a certain undefined knowledge of it seems to have stolen in among them. In fact, was literally startled at the amount of preparatory work that had been done. How, by whom, when, I don't know, and could not find out; but if God were to raise up a man amongst them answering to John Knox in Scotland, to Wickliffe and Wesley in England—one of themselves endowed with the qualifications of an apostle, having the spirit and power of an Elias, most firmly do I believe we should see pentecostal times renewed, and thousands converted in a day. I have been encouraged beyond measure by this trip. Often have my colleagues and myself mourned over the painful truth that we have been obliged to return "No converts—no converts." Of course we have felt that our labours were not to be tested by that; but in these distant out of the way villages we have seen

evidence that our work, if it be only as preparing the way of the Lord, is not in vain ; and is it no honour to be permitted to prepare his way ?

I should not be doing right if I were not to mention how pleased I have been with the devotedness and zeal of our native preachers. They have been hard worked. We have been out walking about for eight or ten hours a day, and they have never shrunk from it. I have not once had to incite them to work ; but when they had really been unfit, through being unwell, to go out, I have had to tell them to stay behind, for they have got ready to go as usual. They have laboured hard and preached well. On the second tour we were accompanied by Badan, the young man who has been supported here for three years past, through the liberality of Dr. Elton, of Exeter. We thought it would be a good plan to test his power, and to give him a little practical education. He promises to make a good preacher. He has a good flow of words, and an energetic delivery, and if he be spared and continues to maintain a good profession, he bids fair to become a useful labourer for God.

JUBILEE OF THE MISSION IN CEYLON.

The Annual Report will already have made our readers acquainted with the fact, that it is now fifty years since the work of Christ began in the beautiful island of Ceylon. The event was celebrated by our European friends in Colombo, in December last ; but it remained for the native brethren to express their joy before God for the light of life which has shone upon them. It was resolved to hold a meeting at the station of Kottigahawatte, where our venerable native brother, Whytoo Nadan, has so long and so creditably laboured. It accordingly took place on the 14th April last. Kottigahawatte is about six miles from Colombo, and is surrounded by dense plantations of cocoa-nut trees, as well as by thick jungle, in the shade of which the natives erect their cottages of bamboo and cocoa-nut leaf. Mr. Nadan has been twenty-five years at this station, and though a Tamil by birth, has most successfully won the affections of his Singhalese congregation. His church comprises about fifty members, but on this occasion the native Christian community gathered from all quarters, and not less than eight hundred persons assembled to praise the Redeemer, by whose grace they are saved. The evident affection, sympathy, and union existing among them was very marked. Universal earnestness, attention, and decorum were manifested during the services of the day.

The people thronged the chapel, which will hold about five hundred persons, and the verandah round it ; at the meeting the Rev. R. S. Hardy, of the Wesleyan Mission, took the chair. One of the native ministers, Mr. H. Pereira, opened the meeting, after singing, with prayer. The Rev. H. R. Pigott gave an address in English, which was translated as he proceeded, in which he recalled the history of the past, and urged upon the people an active endeavour to spread the Gospel. Animating addresses followed from the native brethren, Nadan, and Silva of Grand Pass Chapel, Melder of Byamville, and others ; besides speeches from missionaries of other denominations present. The very interesting service was closed with a collection for the mission. All present felt that the Lord had done great things for them, and regarded the scene as a kind of first fruits unto God of that harvest which the Gospel shall reap in Ceylon. During the fifty years some hundreds have passed away, and are before the throne of God and the Lamb ; these, now associated with the church militant on earth, are the van of the host whom the Lord our God shall call.

PROPOSED MISSION TO THE SONTHALS.

BY THE REV. R. J. ELLIS, OF SEWRY.

FOURTEEN years ago, the Rev. J. Phillips, of the American Mission to Orissa, reduced the Sonthali to writing, and composed two or three simple school-books, besides an introduction to the language in English. The Gospel by Matthew

was also translated. A few converts were the fruit of Mr. Phillips' very devoted labours among those simple hill-men; but before he had the satisfaction of seeing the mission matured, he was compelled to return to his native land by the failure of his health. His son is preparing to take up his father's work, and is, I hear, qualifying himself in surgery and medicine, that he may minister both to the bodies and the souls of this interesting people. Dr. Bachelor, of the same mission, is anxious to carry on the work in the interim; but the want of suitable men on the one hand, and the pecuniary embarrassment of the mission on the other, require that he should delay his efforts in this direction for a time. Mr. Puxley—a retired Crimean officer—is, I believe, engaged in a mission to the Sonthals at Bhaugulpore, in Behar,—fully a hundred miles from this, as the crow flies,—but I have not ascertained any of the particulars of his operations.

As far as I know, these are all the efforts that have been made with a view to bring the Sonthals under the influence of the Gospel, by establishing missions among them. As they understand Bengali tolerably, and are found in large numbers in the different native states, from Orissa all the way to the Rajmahal Hills, in Behar, many of them have heard the Gospel casually from itinerating missionaries. The Rev. Alphonse Lacroix frequently met with them, and brother Williamson has often visited their villages, in his itineracies into the jungles from the station. The Free Church Society meditate sending a missionary to them, but I am assured he will not be located within many miles of us.

The Sonthals have peculiar claims upon us in Sewry, as scores of them pour into the town daily, to buy and sell in the bazaars. They supply a large proportion of the fire-wood consumed in this immediate district, and large bands of them—men, women, and children—are to be seen of a morning, coming from the west, with heavy burdens of that commodity on their heads, or swung on their shoulders. Their villages, as I have said, are near,—some of them being not more than four or five miles off,—and there is, perhaps, no station so advantageously situated in Bengal, for reaching them, as this. On the other side of the Beerbhoom Hills,—twelve or fourteen miles distant,—they are to be found in very large numbers, their villages being generally pitched in the least productive parts of the country. Our roads to the west and north lead us directly amongst them, and the hats in these directions are largely attended from their surrounding villages. But, although the Sonthals, from their proximity to the Bengalis, have so far acquired the language of the latter race, they do not sufficiently understand it to be able to receive, through that medium, instruction in religious things. Accordingly, in my last preaching tour, whilst myself and native companion had numerous opportunities of conversing with, and preaching to them, we found it most difficult to make them understand the simplest truth, a difficulty which we had not experienced, could we have spoken to them in their own tongue. "That," says Mr. Phillips, "is the same that is spoken, with different shades of variation, by the Mahales, Kodas, Munda Bhumijas, and others of the great Cole family." Whilst we were among them, the joy they manifested at the little glimpses of the truth that managed to steal into their minds, made us often think of these words of their first teacher,—"To address them in this, (Sonthali), has an almost magic effect, in allaying their fears, and inspiring them with confidence." We longed to be able to tell them, in their own language, the burden of our tidings, and thought it probable that, if able to do so, we should have seen, ere the lapse of many days, more fruit of our efforts among them—slight though these efforts were—than we are permitted to see after the almost seventy years of toil and prayer of the Church in Bengal. These people are extremely simple and truth-loving,—in this way a very striking contrast to the Hindoos,—and although as we saw, in this very district, in the Sonthal insurrection of 1855, what they can do when provoked, still they are naturally a peace-loving and industrious people. They have learned to drink the native liquor, which is now destroying so many thousands in Bengal,—otherwise, their habits are as inexpensive as they well could be. Some of them who lately visited me, spoke of living on a rupee, or a rupee and a half, a month!—a sheer impossibility in the

town, but, apparently, quite a possibility in the jungle. Rice, maize, native vegetables, and fish, are their only food, if I except the liquor above mentioned, which, with them, as with many of the poorer Hindoos, is considered to be both meat and drink.

Their worship is as simple as their habits. The sun is their principal deity,—their creator and preserver,—and to him they offer a he-goat. Their ancestors have the second place in their theology, and to them they offer rice, fruit, flowers, sweetmeats, &c., as the Hindoos offer to their Shiva. To avert calamities from themselves, their offspring, and their fields, they offer a cock—reminding one of the Jews and the Mussalmans—to the supposed demons of the woods. The only image they make, is in commemoration of their ancestors. This I only saw in one of the many villages I visited; and, to say the least, it did not flatter their skill in art. It was very small,—not over three inches long—a faint attempt at a small wooden doll,—and was stuck into the ground under a large thatched shed. The chief man of the village alone has the privilege of thus exposing the remembrancer of his ancestors: all the others may have their *penates*, and do have them, but only to themselves. Some more skilled in theology, or, I should rather say, in mythology, have other objects and forms of worship, but what I have mentioned are the chief, and are universal. Having no written language of their own, they have no shastres; and, properly speaking, they have no priest, the chief man in each village, called the Magi, acting in this capacity.

They hear the Gospel with respect and delight. Some time ago, the whole of the people of a large village, where brother Williamson and his native assistants had been preaching, rose up with one consent, and asked him, "What must we do?" In one village, where we got a most attentive audience, we caused all the men to repeat, two or three times, the name of our Lord, and on returning, about two hours after, we found they still remembered it. When we talked to them of sin, of righteousness, and of judgment to come, and told them of the loving-kindness of God in sending his Son to die for sinners, they listened with both ear and mouth, and, in some instances, asked us soon to return, that they might hear more.

For many years brother Williamson has been desirous of doing something direct for the Sonthals; but many difficulties, and especially the want of proper men stood in the way.

Having mastered the Bengali, and seeing such an inviting field of labour as the Sonthals present wholly unoccupied; moreover, having sought and, I trust, obtained Divine guidance in the matter, I have begun, in right earnest, to acquire their language. The pronunciation is by no means pleasing, for, in speaking, the words are very distinctly cut up into syllables, thus causing a hopping sound, which leads the listener to think the speaker is at a loss what to say. Still, owing to the peculiarity of the pronominal construction, and also of the form of the verb, the language is a singularly expressive one.

I hope to make a survey of the Sonthal district within a radius of 25 or 30 miles to the north and west, and to choose a suitable village for our station. Meantime, I think of Dunkha, about 30 miles off, where there is a Deputy Commissioner, and to which there is a good road all the way from this. There we shall establish a school, in the first place by means of a Bengali schoolmaster; and also a preaching station, which must be occupied for the present, likewise, by a Bengali. To provide suitable schoolmasters, we shall have a boarding-school for Sonthal boys here. This we mean to commence immediately; but afterwards we shall only take such boys as appear likely to be useful, who have attended a course of preliminary instruction at the proposed preaching station.

We shall endeavour to find *funds* from another source than the Society; but I earnestly beg for the *prayers* of the Society and its friends on our proposed undertaking. Our work, for some years, will be all up-hill, and such as to demand much faith and self-denial. We shall have to begin at the very alphabet with the men who are to be the teachers and preachers of a future day,—in fact, to *make* our own men. The people we go to labour among, are one of the most

ignorant tribes of India; they lack, moreover, the quickness and tact of many other tribes: and thus, to bring our mission to maturity, much patience, and perhaps many years, will be necessary. But the most casual Christian observer of them must feel, that a comparatively small amount of labour amongst them will, under God's blessing, be crowned with very signal success. **THEY HAVE NO CASTE**,—a significant fact to any one who knows about work in India; and, as I have above said, they have no shastres; so that we have in them, as it were, an unoccupied field. There is, therefore, great need, and great encouragement, for prayer on the part of those who desire to see these untutored and uncared-for hill-men brought under the influences of religion and civilization. I am sure we may hope for your assistance in this way.

MISSIONARY MOVEMENTS.

BARASET.—Our native brother, Ram Krishna, reports that the native girls' school formed some years ago by a Bengali gentleman of the town, has had but little success; at first from opposition, but now from indifference. He thinks that the spirit of Hinduism is dead for many miles round Calcutta. Its stronghold now is among the females. A Brahmin once observed to him, "educate our females, and we are undone."

KHOOSTIA.—Of this new station, Mr. Anderson reports favourably. One young man has embraced the gospel, and another is about to do so. Evangelistic operations are carried on with regularity, and the native preachers have made several preaching excursions. Khoostia is most conveniently situated for missionary labour in the northern districts of Bengal.

MAGOORAH.—The tidings from this new station are also very gratifying. A school for boys has been established; after some opposition from the people, Christian truth is freely imparted and daily prayer held. Mr. Hobbs says, that the Brahmists are very strong in this place, and that some of them are half persuaded to embrace Christianity. The five native preachers in four months have addressed thirteen thousand persons, distributed 983 scriptures and tracts, and spent 1132 hours in labour.

BARISAL.—Writing in June, Mr. Martin informs us that he had made three tours, two to the South and one to the North of Barisal. On the Comer river the markets are very large, and the missionaries had immense crowds of hearers, chiefly Mohammedans.

DACCA.—Mr. R. Robinson writes that he has been invited to preside at some of the meetings of the Brahmists, in which religious, literary, scientific, and political subjects have been discussed. This has given him great influence, which he is using to urge upon them the claims of the gospel.

SEWRY.—Mr. Ellis is directing his attention to the spiritual wants of the Sonthals, whose language he has begun to learn. Our revered brother, Mr. Williamson, continues in a precarious state of health. The mission has to mourn the loss of the native preacher Boleram. He died in the faith, after some well spent years in the Saviour's cause. He knew many of the Bengali dialects, and could also preach in Hindi, Urdu, and Oriya. His preaching was powerful, and the Lord Jesus was always prominent in it. He was a very superior poet, and some years ago obtained repute among the native christians for a dramatized history of David and Goliath.

ALLAHABAD.—The corner stone of the new chapel was laid by the Rev. J. G. Gregson, on the 3rd of June last, in the presence of a large assembly. It will cost £2,500, of which sum £2,100 are promised to be paid in two years. Mr. W. H. Carey, a grandson of Dr. Carey, has promised to give a white free stone pulpit, with marble panels. Mr. Gregson will be glad of assistance to meet the £400 remaining to be raised.

POONAH.—Six persons have been baptized since the commencement of the year. The native brethren have, at their own request, been formed into a separate native

baptist church, the first formed in the Presidency of Bombay. Sudoba will act as their pastor.

HOWRAH.—The health of Mr. Morgan has very much improved, so that he is able to preach twice on the Lord's day. The native preacher continues steadily to prosecute his work, and the school attendance has greatly increased. Some persons are reported as under serious impressions.

TREMEL, BRITTANY.—Mr. Jenkins writes very encouragingly of the progress of divine knowledge in Brittany. He feels pretty confident that the new minister of worship will grant the authorization to open the chapel which has so long been delayed.

HOME PROCEEDINGS.

During the past month we have not heard of many missionary meetings having been held. The Secretaries have attended meetings in North Wales and St. Albans. At the latter place sermons were also preached by the Rev. Isaac Allen, who is now on his way to Bengal. From the list below, it will, however, be seen that the autumnal meetings are likely to be very numerous and to cover a wide extent of country. May the anticipation of these services lead our friends to the throne of grace, that they may be made eminently conducive to the glory of Christ, and the advancement of his cause.

We are sorry to repeat that the funds of the Society are far below its necessities. A portion of the debt of last year, amounting to £391 14s. 5d., still remains to be liquidated; and without the very liberal gifts of the churches, the Committee will be unable to meet the demands made upon the treasurer by the widely extended operations of the Society.

A missionary collector at Eye in Suffolk has sent us 2s. 6d. as the proceeds of the sale of the Quarterly Herald, to meet the present emergency and to clear off the debt. We commend his example to other collectors; for although the Quarterly Herald is issued for gratuitous circulation, some contributors may be willing to purchase it to assist the funds.

We have the pleasure to announce the safe arrival at Liverpool of the Rev. T. and Mrs. Evans of Delhi, with their child, after a long and tedious voyage of four months and a half. Mr. Evans reports himself as much improved in health by the voyage.

The Committee of Calabar Institution write in very pressing terms for a tutor, to succeed, in the training department, the late lamented teacher Mr. Gunning. We shall be happy to receive suitable applications for this most useful and important work. Candidates should be well trained in the practice of tuition as carried on in British Schools.

MISSIONARY MEETINGS.

The following Missionary Services have been arranged to take place during the months of September and October, so far as they are known to us. In some cases the names of all the members of the deputation have not been communicated to the Secretaries. For the future we shall be happy to receive such information as may make the lists in every respect complete.

Place.	Date.	Deputation.
N. Riding, Yorks.	August 30 to September 9	Revs. J. Bigwood, George Pearce
East Gloucestersh.	September 13 to October 2	Rev. George Pearce
Worcestershire	" 13 to Sept. 25	Rev. A. Saker, W. Heaton, Esq.
Shropshire	" 13 to " 30	Rev. R. Williams, E. B. Underhill, LL.D.
W. Riding, Yorks.	" 13 to " 30	Rev. J. Parsons
Norwich	" 21 to " 23	Revs. C. Vince, T. Binney, Dr. Tidman

Place.	Date.	Deputation.
Nottingham	September 20 to Sept. 24	Revs. J. Makepeace, F. Trestrail
Lincolnshire	" 20 to " 29	Rev. J. Hiron
Ireland	" 20 to October 4	Rev. Dr. Evans
Pembrokeshire	" 20 to "	2 Revs. C. M. Birrell, T. Gould
Huntingdonshire	" 20 to "	2 Revs. N. Haycroft, J. Wilkinson
South Devonshire	" 27 to "	4 Revs. T. Pottenger, G. Rouse, M.A.
North Devonshire	October 4 to "	16 Rev. J. Parsons
Plymouth, &c.	" 4 to "	9 Revs. A. McLaren, B.A., J. Wilkinson
Liverpool	" 4 to "	7 Revs. N. Haycroft, M.A., T. Evans, E. B. Underhill, LL.D.
Cornwall	" 11 to "	21 Revs. J. Makepeace, T. Gould
Carnarthenshire, &c.	" 11 to "	23 Revs. T. Pottenger, A. Saker
Hampshire	" 11 to "	30 Revs. F. Trestrail, G. Pearce
Monmouthshire	" 13 to "	30 Revs. J. Bigwood, T. Evans
Manchester	" 11 to "	14 Revs. J. Allen, N. Haycroft, M.A., A. J. Parry,
Rochdale	" 18 to "	23 Rev. J. Allen
Leicestershire	" 25 to "	30 Revs. J.H. Hinton, M.A., J. Parsons

DEPARTURE OF MISSIONARIES.

A very interesting valedictory service, to take leave of the Rev. J. and Mrs. Sale and Mrs. Anderson, and to ordain the Rev. Isaac Allen, was held at Bloomsbury Chapel on the evening of the 3rd of August. The service was commenced by the Rev. J. Kingdon. Dr. Underhill gave an account of the progress of the kingdom of Christ in Bengal, the sphere of labour to which the missionaries were about to depart, and after the usual questions, replied to in a most interesting manner by Mr. Sale and Mr. Allen, the Rev. J. Bigwood commended them and their companion to the Divine blessing and care. The Rev. N. Haycroft, then gave much earnest and wise counsel to Mr. Allen, closing with some words of cheer to Mr. and Mrs. Sale, who are about to resume their labours in the mission field. The Rev. W. Brock closed the meeting with the benediction.

Our friends sailed in the "Shannon" on the following Tuesday, August 11th, having in their company Miss Wheeler, who is about to take charge of the school projected by Mrs. Sale, and the children of some of our missionaries. They leave with the affectionate sympathy and fervent prayers of all to whom their worth is known.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from July 21st, 1863, to August 20th, 1863.

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

ANNUAL SUBSCRIPTIONS.	£ s. d.	LEGACY.	£ s. d.	BERKSHIRE.	£ s. d.
Hassall, Mrs.	1 0 0	Marlborough, the lato Mrs., of Cedar Cottage, Streatham, by W. Swinscow, Esq.	200 0 0	Ashampstead— Contributions	2 6 4
Heller, Mr. R., Bermondsey	1 1 0			Compton— Collection	1 1 6
				Streatley— Collection	1 2 2
DONATIONS.		LONDON AND MIDDLESEX.		CORNWALL.	
"Elimilech and Naomi, a Nuptial Thanksgiving Offering"	15 0 0	Henrietta Street— Collection	7 17 0	Helford— Contribution	0 5 0
"S., a Friend"	15 0 0	Shouldham Street— Contribs. S. School ..	1 0 0	DEVONSHIRE.	
"Sat bene si sat cito" ..	20 0 0	Uxbridge— Contributions	6 2 0	Uffculme— Collections	6 0 0

ESSEX.		£	s	d.	OXFORDSHIRE.		£	s	d.	Ystalyfera Cnerralem—		£	s	d.
Loughton—					Caversham—					Contributions for China ..	0	2	9	
Contributions	4	2	2		Contributions	25	5	0						
GLOUCESTERSHIRE.					SOMERSETSHIRE.					MONMOUTHSHIRE.				
Eastington—					Shepton Mallett—					Magor—				
Contributions	5	11	1		Contributions	1	14	0		Contributions	2	0	0	
Eastcombe—										Pontygnawth—				
Contributions	1	7	6		WARWICKSHIRE.					Collection	0	5	0	
Hampton—					Birmingham—					PEMBROKESHIRE.				
Contributions	1	17	3		Contributions on acc.	118	13	0		Saundersfoot—				
Hillsley—					NORTH WALES.					Contrib. for China ..	0	5	0	
Collection	0	14	7		ANGLESEA.					Tenby—				
Painswick—					Amlwch—					Contrib. for China ..	0	2	10	
Contributions	1	17	3		Contributions	6	0	6		IRELAND.				
Stroud—					Bethania—					Letterkenny—				
Juvenile Miss. Soc.					Contributions	0	9	1		Contribs. (moiety) ..	2	10	10	
Contribs. for N. P. ..	10	0	0		Bethel—					FOREIGN.				
Collection	1	14	0		Contributions	0	17	3		Canada, West—				
Woodchester—					Capel Newydd—					Cameron, Donald, Esq.,				
Contributions	0	17	6		Contributions	0	17	6		by Rev. Jno. Gil-				
HAMPSHIRE.					Carmel—					more, of Peterboro',				
Shirley—					Contributions	0	11	7		Canada West	20	1	9	
Contributions	1	0	0		Cemaes—					<i>Donations and Subscriptions for</i>				
HERTFORDSHIRE.					Contributions	0	17	7		<i>Mrs. Sale's School for Daughters</i>				
St. Albans—					Sardis—					<i>of Hindoo Gentlemen in Calcutta.</i>				
Contribs. on account	36	0	0		Contributions	0	11	5		Benham, Mrs. James ..	1	1	0	
LANCASHIRE.					Less expenses ..					10	4	11		
Birkenhead, Grange Lane—										Birmingham—				
Contribs. for N. P. ..	9	3	6		SOUTH WALES.					Contrib., additional,				
Preston—					GLAMORGANSHIRE.					by Mrs. Hopkins ..	30	16	11	
Collection (moiety) for					Clydach—					By Mrs. Green, Hammer-				
W. & O.	7	10	10		Collection for China..	0	8	8		smith	4	16	0	
NORTHAMPTONSHIRE.					Cowbridge—					By Mrs. Hawkins, Wel-				
Clystone—					Collection for China ..	0	13	8		lington, Somerset....	2	10	0	
Contributions on acc.	17	2	6		Morrison—					By Miss S. E. Parsons	2	2	6	
Gayton—					Collection for China..	0	7	3		Camberwell, Denmark Pl.—				
Collection	2	10	0		Gower Siloam—					Additional	0	5	0	
Hackleton—					Collection for China..	0	7	6		Liverpool—				
Contributions	0	10	0		Gower Penclawdd—					Contributions	111	14	9	
Little Houghton—					Collection for China..	1	2	4		N.B. The names of Subscribers				
Contributions	0	15	0		Llansamlett—					and Donors to this Fund will be				
					Collection for China..	0	5	0		published shortly.				

ACKNOWLEDGMENTS.

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

The Misses Hepburn and Friends, Clapham Common, for a Box for Mrs. Sale.
 Ditto Ditto for Mrs. Kerry.
 Spencer Place, Sunday School, for a Parcel of Clothing for Rev. J. Sale.
 Friends at Hammersmith, by Mrs. Green, for a Parcel of Fancy Articles for Mrs. Sale.
 Reading, for a Box for Mrs. Sale.
 Mr. W. H. Watts, Liverpool, for a Parcel for Mrs. Sale.
 Mrs. Risdon, Fershire, for a Parcel of 30 Pinafores for Miss Saker's School.
 Mrs. Beal, Walworth, for a Parcel of 40 Berlin Patterns for Miss Cowan's School.
 Ditto Ditto for Mrs. Sale's School.
 The Children of Denmark Place Chapel Sunday School for a Parcel of Clothing for Mrs. Sale's School.
 Mr. Josiah Forster, for Two Parcels of Books and Tracts for Rev. W. H. Wobley, Jacmel, Hayti.
 Mr. James Childs, for Two Years Baptist Magazines.
 Teachers of Battersea Chapel Sunday School, for a Parcel of Clothing for Rev. A. Saker.
 Mr. Cunningham, Great Marlborough Street, for a Parcel of "Quivers" for Rev. R. Smith, Africa.
 In the July "Herald," the Parcel of Clothing acknowledged from Mrs. E. B. Woolley, Hackney, should have been entered from the Mare Street Missionary Working Society, by Mrs. Woolley.

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